

Embarking on the Path of Serenity: Unraveling the Impact of Buddhist Meditation on Modern Life in Bandung

ABSTRACT

The inexorable flow of modernity throughout the world has changed the fabric of life tremendously, leading to various social problems. In response to this, religious individuals, who already have standardized guidelines in their lives, are seeking ways to navigate and address the complexities brought on by modernization. This research delves into the impact of meditation practiced by Buddhists in Bandung, West Java, utilizing a qualitative method. The study unravels the profound influence of meditation on the pattern of daily life, emotional regulation, and overall mental well-being of the meditators. The findings indicate that regular meditation practice not only cultivates a calmer and composed mindset but also enhances the ability to cope with stress, facilitates emotional control, and fosters quicker problem-solving skills in their everyday activities. Moreover, the research sheds light on how meditation serves as a transformative tool, leading to increased wisdom and tranquility, ultimately aiding individuals in seeking enlightenment and attaining ultimate happiness amidst the challenges of modern life. The significance of this research in academia lies in its contribution to a deeper understanding of the transformative impact of Buddhist meditation on daily life and mental well-being, providing valuable insights into the role of meditation practices in navigating the complexities of modernity.

Keywords: Meditation; Buddhists; mental well-being; transformative impact.

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INTRODUCTION

Indonesia is a nation with a majority of religious people, which is based on binding rules or norms concerning various aspects, including norms of decency, moral norms and religious norms. Religion certainly shapes the soul and outlook of human life, and religion itself is part of the life of the Indonesian nation (Gunarso, 1989).

Humans are social beings who certainly need the help of other humans. Social beings are mutually beneficial to each other (Syamsul, 1985). Abraham Maslow alluded to human needs, which are stratified from the most basic to the highest

needs. First, physiological needs, which are basic needs for life such as eating, drinking, resting, and so on. Second, security needs that encourage people to be free from fear and anxiety. This need is manifested, among others, in the form of a permanent place to live. Third, the need for affection, including the fulfillment of relationships between fellow humans. Humans certainly need attention and intimacy in the association of life. Fourth, the need for self-esteem. This need is manifested by humans in the form of self-actualization, among others by doing something useful. At this stage, humans want their thoughts to be appreciated (Arifin, 2015).

On the other hand, humans have basic needs that must be met. So, humans cannot live alone, of course, they need help and support from other humans, even forces beyond human capabilities. Humans essentially have various basic needs in their lives, one of which is religious needs (Koentjaraningrat, 2004).

Religion is believed to be able to solve various problems and problems of life. Religion is the basis, guidance and guidance of humans in their lives (Yeli, 2012). Therefore, religion is a human need.

In essence, religion originates from divinity. The basic core of religion is the institutionalization of God's word in the form of revelation revealed to the Prophets and Messengers (God's messengers on earth), which contains various kinds of doctrines including divine values, rules, muamalah, or normative social rules. By definition, Religion as a relationship, a relationship with God as humans live it (Ofm, 1987). E. Durkheim argues that religion is a belief system that is holy (sacred), a variety of religious beliefs and practices that are collective into an association, bond, moral nature of the One (single) (Djam'annuri, 2003). Universally, religion is; a rule that comes from God to regulate human life (Ahmadi, 1991). Religion in its form is relative, but it contains absolute substantial things (Nata, 2012). In the life of society and all stages of culture since the beginning of the history of human civilization, religion has existed since then (Darajat, 1984).

In human life, every religion has a great influence on his life. By capitalizing on faith and knowledge, humans choose to embrace religion and are closely related, then every human determines their attitude to life they cannot be separated from their guidelines and experiences. In determining the attitude of life, humans determine based on what is the goal. Instinctively, humans believe in forces outside themselves. This can be proven when humans face life difficulties, hardships, diseases and various disasters. They complain and ask for prayers to God, who can help them from that situation (Muhammadin, 2009).

The concept presented by Prof. Koentjaraningrat that every religion is a system that has four dimensions, namely, religious emotion. Something that makes humans have a religious side. Second, the belief system. Contains human beliefs and interpretations of the nature of God and the existence of the supernatural. Third, the ritual system. Something that becomes a practice that connects humans with god or gods. Fourth, religious groups. Social units that adhere to a belief system and who perform these religious ceremonies (Manaf, 1994).

In a sociological view, religion can be seen in its function in society. One of them is to maintain and foster an attitude of solidarity among adherents or group members. Solidarity is a human need in social matters concerning religion or it can

be said to be expressions, behaviors that appear in religious societies (Ghazali, 2011).

While the phenomenological view according to Prof. Heddy Shri Ahimsa Putra, religion is human behavior and actions that have meaning, because religious actors give meaning to their behavior and actions. While the meaning itself is born from humans who are aware of their behavior and the various goals that underlie their behavior and actions (Ahimsa-Putera, 2006).

All religions have religious ceremonies, various rituals of worship and all humans will face death, and do not know the day of death, so every human being rushes to prepare themselves to face their death. Moreover, every religion has a way to get closer to God, seeking inner peace and depth of soul through the teachings of the religion they follow. In religion, humans need space to fulfill their various values and obligations, such as in the form of thinking requires normative aspects, in actions there are aspects of ritual or worship and in alliances or groups there are institutional aspects (Wach, 1994).

Buddhism itself has a style and characteristics that are different from other religions, the basic and fundamental thing about Buddhism is the nature of enlightenment. Starting from the experience of Siddarta Gautama for 2500 years, which experience contains wisdom and wisdom, about how humans get enlightenment so that it becomes a religious teaching. The teachings of Buddhism basically outline the understanding of the nature of enlightenment, explore the self, describe the various levels and different levels of enlightenment, provide recommendations for religious practices related to this great spiritual journey (Das, 2003).

One form of religious practice in Buddhism is known as meditation. Meditation is the ultimate Buddhist approach to religion. Meditation aims to obtain spiritual perfection in order to avoid various kinds of suffering, a calm mind, an open mind in interpreting his life. By practicing meditation, it will help to realize things about the truth (Dhavamoni, 1995). For Buddhists themselves, meditation is a means to know themselves towards liberation. Through meditation, Buddhists believe they will be given deeper wisdom and enlightenment towards eternal happiness.

In Theravada Buddhism, the attainment of nibbana is the ultimate goal of meditation. The ultimate happiness of a disciple is to be free from dukkha (suffering), avoid samsara and the series of tumimbal birth if a disciple has achieved nibbana. Then, a student can be said to have realized absolute freedom (Simuh, 2002).

The things that encourage the author to carry out this research are, how is the understanding and description of the practice of meditation practice according to Bhikuni Vijayani and the prospective participants in the practice of Meditation Practice organized by Wisma Kusalayani which I will research. How to practice meditation? How is the impact of meditation in their lives? And what is the experience of spirituality of participants who follow the meditation practice organized by Wisma Kusalayani in Maribaya Lembang Bandung?

Wisma Kusalayani is a female-only boarding school, where each student is directed to become a Bikhuni, after graduating they will be placed in various regions in Indonesia. In addition, Wisma Kusalayani also regularly opens Meditation

Exercises which are open to the public. So, along with the times, Wisma Kusalayani became a beacon of the revival of Buddhism, especially in Bandung and Indonesia in general. And interestingly, in this guesthouse there are many social activities every year.

Based on the description above, the author will raise a research entitled, "The Impact of Vipassana Meditation on the Religious Experience of Buddhists" case study at Wisma Kusalayani, Maribaya, Lembang, Bandung.

METHOD

This research uses a qualitative method. The reason for using qualitative methods is the nature of the problem in the object under study flows and develops as it is. To explain one's experience in religious practices such as meditation in Buddhism, it is more suitable to use qualitative methods. Qualitative methods can provide detailed data about phenomena that are difficult to express by quantitative methods.

Bag and Taylor argue that qualitative research is research that procedurally produces data descriptive in the form of words or verbal data from actors and sources that can be observed (Meolong, 1990). Quantitative methods are also research whose results are not obtained through statistical means or other forms of calculation (Anselm Strauss, 2003). When viewed from its nature, this research is more about explaining the results of research within a specified time and the report is in the form of written words obtained from subjects related to research and can be observed.

RESULTS AND DISCUSSION

1. Meditation in Buddhism

Definition of meditation

The Four Great Truths and the Eightfold Path of Truth are the main teachings of Buddhism to achieve enlightenment, one way is by practicing meditation. Of course, meditation itself has many meanings, etymologically in KBBI is Achieving something by focusing on thoughts and feelings (KBBI, 2018). In the general Encyclopedia, it is explained that meditation is a state of soul (mind) that is very calm, carried out by someone to get a broad and comprehensive mind, both matters relating to behavior and taste. Although this is not the case, it is often thought that this state can be reached through the provision of certain divine rules (Kanisius, 1973).

The Oxford Universal Dictionary on Historical Principles says that meditation as a means of pondering things, studying, considering carefully, scrutinizing carefully, thinking deeply, mentally planning, practicing concentration of mind, (especially in religious services), or commonly called contemplation (Behbehani, 2003). While in psychology, meditation is limiting thoughts and attention (focus), done with exercises. Walsh argues that meditation is a technique, a training method that is done to train attention (focus) to increase awareness, so that the mental self

can be consciously controlled. And to develop a person's internal (inner) world, so as to get the richness of the meaning of life for him, it can be obtained through a training technique called meditation (Prawitasari, 2002).

According to Michael Keene, meditation is focused on an object with full concentration or concentration. Meditation is commonly known as spiritual discipline through physical exercises for thousands of years ago (Keene, 2006). Simply put, meditation is a type of direct concentration activity that is focused on achieving sublime awareness. The term meditation is commonly known as samadhi, tapa-bertapa-tapabrata.

According to Ajahn Chah, the spiritual practice of Buddhism is meditation or samadhi. In this life, humans are not free from suffering, with everything subject to change. With the practice of meditation, so that humans do not dissolve in this suffering (Hansen, n.d.). And the achievement of self-balance is actually a new life begins (Krishna, 2006). Brahma Kumaris Spiritual Studies Foundation, argues that meditation is inseparable from the inward and outward directions (in put and out put), the in put is the process of fully recognizing ourselves, while the out put is understanding and understanding how we react to what is outside (Soegoro, 2002).

Etymologically, according to Pali, meditation is development. In Pali Meditation is Bhavana, which means development. The terminology of "bhavana" is to perform mental cleansing so that the mind can develop. Another term with the same or corresponding meaning is "samadhi", which means the concentration of the mind on one object, removing the defilement of the mind at the moment of union with the actualization of good karma (Disputra, 2004).

The term "Samadhi" is described in the Suttas as a state of mind focused on an object. Viewed in a more universal sense, the term refers to a certain level of concentration of the mind that is united with the practice of consciousness. Samadhi is also called bhavana. Bhavana is the root of "bhu", "bhavati", meaning an open state of being. According to western intellectuals, the term Samadhi is synonymous with meditation, and the term meditation in English, is bhavana or meditation.

Samadhi is actually not just about understanding the elements of the Middle Way, but more deeply involves the training of the mind on a higher level. Samadhi practice is also intended to cleanse-filter the mind of various kilesas (defilements) with stages of developing and controlling the mind through a systematic and orderly way (Buddhagosacariya, 2004).

In Buddhism, meditation is an attempt to acquaint the mind with virtues, such as compassion, calmness, fortitude, and wisdom, and to make these virtues more pure, natural and inherent in us (McDonald, 2008). Meditation is the continuous use of the mind, contemplating various truths, problems or forms of respect (ta'zim) of a religious nature, as a means of worship. All these terms are relevant to the words "concentration" and "contemplation" in addition to "mediation". The problems and mysteries of humanity are not all revealed through the help of reason. Meditation goes beyond the mind and "concentration" is a step or preparation before "meditation" (Behbehani, 2003).

So, it can be concluded, that the essence of various definitions of meditation according to various views is focused on focusing on thoughts and feelings to gain peace in achieving enlightenment, in other words, managing self-control from everything that becomes a desire which can cause suffering. Good thoughts that are

controlled, will have an impact on behavior and patterns of life that are better and more directed. Something outside can be controlled well, then the inner control of the path has been overcome. Buddhism itself, understands and teaches meditation in exercises, physical and spiritual processing, while it is said that meditation is only seen as a physical exercise, then the difference with the practice of Tai Chi, Yoga, and so on. With this, the Buddha taught students that meditation has its own purpose and meaning, namely to free humans from physical and mental suffering, so that humans can achieve absolute happiness (Nibbana).

Meanwhile, meditation activities carried out by Buddhists focus on controlling the mind that is concentrated on one object of meditation that Buddhism itself determines. Then meditation aims to calm the mind which in practice leads humans to Nibbana (a state of mind that is limited from the defilement of the mind itself), so Buddhists make meditation one of the ways to achieve the highest goal.

Purpose and benefits of meditation

The purpose of meditation certainly varies, depending on the person doing it. Some of them are looking for peace of mind and feelings, some are looking for the meaning of life, so as to create a happy life. However, in the teachings of Buddhism, that meditation aims to see the essence of the self, and until finally a meditator realizes the impermanence of everything, thus helping to develop the right view. In order to see that everything is impermanent, the mind must be still - not dissolved in change. It is only when it is still that the changes that arise can be observed and realized (Hansen, n.d.).

According to J. Sudrijanta, S. J. the purpose of meditation is to gain purification or enlightenment of the soul. So it is natural that meditation practitioners or meditators who have reached enlightenment will always be filled with worldly and spiritual abundance. Life will also feel very beautiful and pleasant. Thus, he will always be in a positive feeling, so that in accordance with the law of attraction, he will attract more positive things (Prayitno, 2014).

Meanwhile, according to Anand Krishna, by doing meditation, it can transcend the mind. It is precisely beyond the mind "transcending the mind" that is meditation, both the subconscious mind and what has been called the super conscious mind (Krishna, 2006). Marshall Mc Luhan argues that, "our mind is a magazine with new bullets every four seconds." As for "mind" or thoughts, the Dhammapada contains. The Buddha said, "The mind is difficult to control, never at rest, unstable, difficult to secure. A wise man will straighten it out, just as an archer focuses on his arrow. The mind is dynamic, so we must tame and control this mind, with a controlled mind can bring happiness" (Das, 2003). The Buddha taught three doctrines regarding the mind, including: (Dhammananda, 2003).

- 1) Knowing the mind; very close to us, but not close.
- 2) Controlling the mind; difficult to manage, but can be very flexible.
- 3) Liberating the mind; so bound, but able to gain freedom in the mind as well.

Meditasi merupakan pendekatan Buddha yang paling utama mengenai agama. Tujuan tertinggi dari meditasi adalah penerangan. Pada umumnya meditasi dilakukan untuk mencapai *nibbana* dan kesempurnaan spiritual, mengurangi akibat penderitaan, dan menenangkan pikiran. Hasil atau out put dalam melakukan

meditasi dalam kehidupan sehari-hari adalah memahami kenyataan meninggal, makna hidup sehingga ramah, simpati dengan pandangan yang terang (Dhavamoni, 1995).

Rintangan dalam bermeditasi:

- 1) *Thinamiddha* adalah kelambatan, kemalasan dan kebosanan.
- 2) *Uddhaccakukkuca* adalah kekacauan yang mengakibatkan kegelisahan dan kekhawatiran.
- 3) *Vicikiccha* yakni, keragu-raguan.
- 4) *Kamacchanda* yakni hasrat.
- 5) *Byapada* atau rasa tidak senang (Hansen, n.d.).

2. Analysis of the impact of vipassana meditation on the religious experience of Buddhists Wisama Kusalayani

Wisma Kusalayani was established in April 1993, located in Cigalukguk Village, Cibodas Village, Lembang Sub-district, West Bandung Regency, West Java 4039, Indonesia, with an area of approximately 4000 m². The founders of Wisma Kusalayani are bhikkhuni Santini and bhikkhuni Silavati, with the support and assistance of the government and local residents. The purpose of bhikkhuni Santini and bhikkhuni Silavati establishing the guesthouse is to train and foster themselves, which the guesthouse was established specifically for women. Because at that time there was no special place for women who wanted to foster themselves by exploring and practicing Buddhism. So, the mission of establishing Wisma Kusalayani is to open opportunities for women who want to foster themselves by exploring and practicing Buddhism. (Personal Communication, Bhikkhuni Vijayani, August 7, 2020).

In the early days of the establishment of the guesthouse, bhikkhuni Santini and bhikkhuni Silavati lived simply, the guesthouse building was still simple, especially still having difficulties with electricity and water. The area around Kusalayani guesthouse was surrounded by vegetable plantations, and the distance from the guesthouse to the settlement was quite far. However, over time, Wisma Kusalayani stands with sturdy buildings, adequate facilities and infrastructure, and the distance from the guesthouse to residential areas is not too far.

Not only have the number of bikkhuni increased, but the structure of the building has also changed, which was originally only surrounded by vegetable gardens, now if you enter the gate there is a building that is used as a place to pray together and meditate together plus a statue of the Buddha in it. On the left is a multipurpose building that is often used for gatherings and various activities. On the right is an open room, a place to eat and a kitchen. These buildings can be seen directly from the front. Once inside, there is a library not far from the kitchen. In the library, there are many books about Buddhism and the work of children who have been doing coaching at Kusalayani guesthouse. At the back, there is a row of buildings, namely the nuns' dormitory and the dormitory for migrants who do training at the guesthouse. Meanwhile, in front of the dormitory is a closed room and above it is an open room for meditation. And in the back area, there is a Stupa and a statue of the Buddha facing the Stupa. Then, in the neighborhood around the

guesthouse there are many fruit trees such as guava trees and arbey trees. While outside the guesthouse is surrounded by vegetable gardens.

In this study, interviews were conducted with ten respondents regarding the impact of vipassana meditation on the religious experience of Buddhists. The following is a brief identity of the respondents summarized in the table:

Table 1. Respondent Identity

No.	Name	Age	Profession
1	Yani	47 years old	Marketing
2	Liana	59 years old	Housewife
3	Tan Tek	Hoo 61 years old	Businessman
4	Ratna kumala	51 years old	Self-employed
5	Belinda	27 years old	Self-employed
6	Christianto Putra	26 years old	Architect
7	Suryanto Putra	31 years old	Self-employed
8	Dion Tanuwijaya	31 years old	Self-employed
9	Cag	37 years old	Specialist doctor
10	Induwati	66 years old	Self-employed

Meditation practice at Wisma Kusalayani

The practice of Meditation Training at Wisma Kusalayani is one of the routine programs, held three times a year. The training system is divided into two core activities, namely deepening the material in theory and direct practice in a special place to meditate. Usually the meditation is held for ten days, and participants are required to stay overnight at the guesthouse, considering the activities every day in this Meditation Exercise are quite dense. The meditation program before Vesak was held for one week, guided by bhikkhuni Silavati, bhikkhuni Santini Mahatheri, bhikkhuni Vijayani and other bhikkhunis, as well as the management of Wisma Kusalayani (Personal Communication, Bhikkhuni Vijayani, August 7, 2020).

The number of participants in each meditation program which is routinely held three times a year, participants are limited to a maximum of twenty-four people. While the meditation program before Vesak the number of participants is free, but usually reaches forty people or even more. The meditation practice time in each day, usually starts from four in the morning until ten at night (Personal Communication, Bhikkhuni Vijayani, August 7, 2020).

After knowing the obstacles or disturbances that will arise and knowing how to succeed in the effort by implementing the four iddhipada. Then a meditator must prepare himself to take one of the positions in meditation (Personal Communication, Bhikkhuni Vijayani, August 7, 2020).

- a. Sitting position

Sit with your body upright, but not tense. You should not sit arbitrarily and should not lean except for people who are sick so that they cannot support their bodies if they do not lean.

b. Foot position

Take a cross-legged sitting position with both feet visible (lotus posture) or one foot visible (half lotus). Do not have the soles of both feet down. The triangle of the legs when cross-legged, do not make it narrow, try to make it wide. If it is narrowed, the body will gradually bend, so that you will quickly get pain in the legs and body.

c. Hand position

The arms should be like hanging ropes, meaning do not make the shoulders rise. If the shoulders rise it shows that a meditator is tense instead of calm or relaxed. Then, the position of the arms should be parallel to the body, not more forward. If the arms are more forward, the body will gradually become curved, meaning that pain in the body will occur more quickly. The palm of one hand rests on the palm of the other hand. With an open attitude not half clenched.

d. Head position

The head should not be too lowered, let the head stand upright with a slight bow because the position of the eyes must be downward. If the head is lowered, then the pain in the back of the neck will quickly occur.

e. Eye position

The eyes may be closed or slightly open, with a note that the eyes look down even when the eyelids are closed. When the eyes stare forward, either open or closed, the mind will be more difficult to control, because the mind will continue to wander everywhere. When the eyes are allowed to stare down it is easier to concentrate on the object.

f. Breath and count

We begin to direct the mind to the object such as the anapanasati object. Because the mind cannot directly hold the object, we use an auxiliary tool, namely the count. The way the count must be in harmony with the breath, the length of the breath should not be made up, breathe as usual but must be with awareness. In essence, a meditator must realize the breath that is going in and out.

When you begin to breathe in, the count begins and just before you breathe out the count ends. The emphasis remains on the breath and not on the count. The count is used to prevent the mind from wandering into the past and fantasizing about the future. The aim is to bring the mind closer to the object. Thus, it will be easier to enter into a state of concentration. Count from one to ten in rhythm with the breath, going through the steps as follows: (Personal Communication, Bhikkhuni Vijayani, August 7, 2020).

- 1) 1 returns to 1, meaning two breaths in and out
- 2) 1, 2 back to 2, 1, meaning four breaths in and out.
- 3) 1, 2, 3 back to 3. 2. 1, means six times in and out of breath
- 4) 1, 2, 3, 4 return to 4, 3, 2, 1, means eight times in and out of breath
- 5) 1, 2, 3, 4, 5 back to 5, 4, 3, 2, 1, meaning ten times in and out of the breath
- 6) 1, 2, 3, 4, 5, 6 back to 6, 5, 4, 3, 2, 1, means twelve times in and out of breath
- 7) 1, 2, 3, 4, 5, 6, 7 back to 7, 6, 5, 4, 3, 2, 1, means fourteen times in and out of breath

- 8) 1, 2, 3, 4, 5, 6, 7, 8 back to 8, 7, 6, 5, 4, 3, 2, 1, means sixteen times in and out of breath.
- 9) 1, 2, 3, 4, 5, 6, 7, 8, 9 back to 9, 8, 7, 6, 5, 4, 3, 2, 1, means eighteen times in and out of the breath
- 10) 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 back to 10, 9, 8, 7, 6, 5, 4, 3, 2, 1, meaning twenty times in and out of breath.
- 11) Return to counting point a and so on until the meditation time is over.

A meditator should pay more attention when the breath comes out, it must be accompanied by releasing the tension of the head at the back. Intended to make the whole body relax. A meditator will feel the tension that exists in the whole body will be unraveled little by little. Only then is a meditator actually qualified for meditation, because meditation must be relaxed and concentrated.

After a meditator is accustomed to using aids with a count and releasing tension, over time the mind will be drawn more to the object. Because of the emphasis on the object (breathing), the count will be released by itself, meaning that a meditator will be able to hold the object naturally, and fulfill the requirements of meditation, namely concentration of mind with a relaxed body.

After this, a meditator will gradually experience the calmness and happiness of meditation that is difficult to express in words, that the beauty of meditation will be felt. The benefits of meditation will also be achieved, life will become more beautiful and clear steps in the true purpose of this life. It will be closer than the teachings of the Buddhas, namely: "do no evil, even do good and purify the heart and mind".



Picture 1. Meditation Practice Process Ahead of Vesak

(Source: Wisma Kusalayani Documentation)

The impact of meditation on Buddhist behavior

In this section, the researcher interviewed participants who had participated in the Meditation Exercise at Wisma Kusalayani. Taking ten respondents with the same questions, related to their experience while meditating and the impact on the respondent's behavior after meditating.

The first respondent or subject named Mrs. Yani, 47 years old, works as a marketing for a product. She admits that the problems in her daily activities are often dizzy and stressed due to her work that is not always completed quickly. To relieve her headache, Mrs. Yani often travels for recreation, but again finds a problem, that with recreation instead of calming it is even more dizzy, because recreation must be paid.

When the respondent was asked the reason for doing meditation, she claimed that meditating can really cleanse the mind of all the defilements of the heart and mind. When the respondent first joined the meditation practice at Wisma Kusalayani, before carrying out the meditation practice, of course, she first received materials about the main teachings of Buddhism. Then after understanding the teachings of Buddhism in depth, then the respondents did meditation.

After doing meditation, the respondent feels something different, namely a fresher mind, many changes in his behavior and a more cheerful mood. Moreover, in her work or profession as a marketer, the respondent is more agile, focused and accurate, not inattentive or slow (Personal Communication, Mrs. Yani, on August 7, 2020).

The second subject is Mrs. Liana, 59 years old, who works as a housewife. She faced various problems before doing meditation. Moreover, she is a housewife, of course, she often faces difficult conditions that befall her. There are always problems from day to day. There are many ways to make her happy, simple things like reading and morning walks.

The reason Mrs. Liana joined the meditation practice at Wisma Kusalayani was to be free from various kinds of suffering. She learned a lot about the basic Buddhist teachings such as the Four Great Truths and the Eightfold Path of Truth. After participating in meditation practice, she became more or less enlightened and aware of bad and good things. She is more careful in choosing her steps, whether this path is good or bad for Ibu Yani herself (Personal Communication, Mrs. Liana, on August 7, 2020).

The third subject is Tan Tek Hoo, 51 years old, a businessman by profession. In addition, he is also registered as a Sanghamita member in an area. Based on the answers given by Tan Tek Hoo, the thing that makes him stressed is the amount of desire and irritability. Which in turn, has implications for his inner feelings of gloom and discomfort.

When asked why Tan Tek Hoo joined the meditation practice organized by Wisma Kusalayani, he said he wanted to be a better person and more realistic in finding solutions to problems. His experience after meditating is that he is more able to control his desires and desires and is not easily emotional in responding to a problem, despite the physical aches after meditating (Personal Communication, Mr. Tan Tek Hoo, on August 7, 2020).

The next subject is Mrs. Ratna Kumala, 51 years old, self-employed. The thing that makes her uncomfortable is when dealing with people who are not connected to communicate and work together. Such conditions make Mrs. Ratna uncomfortable, especially when the person who is not connected is used as a work partner.

Her motivation to join meditation practice is that she wants her work to be more systematic, organized and directed according to the goals at work and other

daily activities. After participating in meditation practice, the impact on what she does becomes faster, focused and less tired and also more open, accepting, anyone to be a work partner (Personal Communication, Mrs. Ratna kumala, on August 7, 2020).

The fifth respondent is Mrs. Belinda, 27 years old, self-employed, who uses an online business system. The thing that makes her stressed is about family and work problems where the results are not as expected. From such conditions, it makes Mrs. Belinda sleepless and her appetite decreases, because her mind and heart are disturbed.

The reason Belinda's mother joined the meditation practice at Wisma Kusalayani was to be able to better recognize herself, improve herself, reduce bad traits, learn to be quiet and patient. Where the Buddha is the best example, who has been enlightened.

While the impact of meditation practice experienced by Mrs. Belinda is calmer, less angry, ambitious, sad, stressed and negative thinking. This condition is an extraordinary experience, the heart feels happy when it is confronted with a problem that does not wear itself, then there is a way out, then it is a pleasure in living life (Personal Communication, Mrs. Belinda, on August 7, 2020).

The next respondent is Mr. Christiano Putra, 26 years old, an architect by profession. It is normal when in working and running life to find a problem that is stressful. However, when stressed or dizzy that is felt is none other than the problem that comes itself, and sometimes such conditions make uncomfortable and want to get out of the problem immediately.

Besides he feels happy in meditating, on the other hand, his motivation for participating in meditation practice is to become a smart person (knowledgeable), become a better person (conscious), and become a wise person (wisdom). The impact after meditating is to achieve equanimity and determine the point where the mind and body feel balanced. Thus, whatever happens outside (environment) or inside (self) will not affect our own state of mind. So that it remains stable and goes straight without swaying from various directions (Personal Communication, Mr. Christiano Putra, on August 7, 2020).

The seventh respondent is Mr. Suryanto Putera, 31 years old, self-employed. He is active in the Bandung motorcycle organization, and has a hobby of exercising, such as fitness and likes online games. Mr. Suryanto Putera's answer to the question of what makes him stressed, according to him, is nothing. It's just that his mind is hard to control.

The reason Mr. Suryanto Putera meditates is to train awareness and eliminate defilements. It is common, when Buddhists are motivated to follow meditation practice is to train awareness and eliminate defilements. However, to become a conscious and clean self is not easy, it requires routine exercises. The impact after meditating according to Mr. Suryanto Putera is a feeling of happiness just by breathing, realizing how the mind and mind work in various conditions, realizing the various activities of the physical and spiritual bodies (Personal Communication, Mr. Suryanto Putera, on August 7, 2020).

The next respondent is Mr. Dion Tanuwijaya, aged 31. He works as an entrepreneur in an office in Bandung and has his own business. The things that make him stressed are political affairs in the office, tight work deadlines, and unfinished

targets in his entrepreneurship. He feels a sense of misalignment or imbalance in living life, often enveloped in anxiety, anxiety, and physical tension (especially in the shoulders, neck, stomach).

The respondent has a motivation to take part in meditation practice at Wisma Kusalayani, namely the respondent wants to be in harmony and at peace with himself. That way, after he practiced meditation, he felt more able to let go, be sincere, and be more aware of his own feelings and thoughts so that he felt more stable (Personal Communication, Mr. Dion Tanuwijaya, on August 7, 2020).

The next respondent was Mr. Cag, 37 years old. He works as a specialist doctor, which cannot be specified. However, the thing that makes him stressed is when dealing with patients whose diseases are not ordinary diseases. This condition makes him tense. Fear and nervousness if the patients he treats do not recover normally and fear of making mistakes when treating patients.

The reason why Dr. Cag follows meditation practice is to find calmness when treating or dealing with a patient. Moreover, the mind is always going everywhere when facing a patient so what is needed by him is inner and outer calmness, and must be fully concentrated. Doctor Cag works as a specialist doctor and nothing he thinks about is the happiness of his own family. In fact, the impact of meditation practice, after doing repeated meditation exercises that he participated in at Wisma Kusalayani, so far, has made what Doctor Cag expected in the form of pleasure he has felt (Personal Communication, Mr. Cag, on August 7, 2020).

The last respondent is Mrs. Induwati, 66 years old. She still works as a self-employed person, trading and owning a shop. By selling at the shop, sometimes Mrs. Induwati feels stressed. There are always problems that come and go, and the effects of her stress affect her appetite, headache, and sleep becomes less sound even worse can not sleep.

Mrs. Induwati has a motivation in meditating, is to reduce or eliminate stress in activities in the shop. After participating in meditation training at Wisma Kusalayani and practicing it at home, she became calmer, able to accept changes (annica), her awareness increased, she was less emotional, and every bad intention that she wanted to do, because she realized it was bad, so her bad intention was not done (Personal Communication, Mrs. Induwati, on August 7, 2020).

CONCLUSION

The main finding of this study is that Vipassana meditation, as practiced by Buddhists at Wisma Kusalayani in Bandung, has a significant impact on the daily lives and mental well-being of the meditators. The meditation process, rooted in ancient Indian society and refined by Buddha, serves as a powerful tool for controlling the mind and consciousness. Through diligent practice and adherence to precepts, meditators experience increased wisdom and tranquility, leading them towards enlightenment and ultimate happiness. The focused concentration during meditation results in a calmer and more composed mind, enabling meditators to effectively deal with life's challenges, maintain emotional control, and find swift solutions to problems.

The academic implication of this research is an increased understanding of the role and benefits of meditation in daily life for Buddhist practitioners. The

findings suggest that Vipassana meditation has the potential to improve individuals' mental and emotional well-being, assist them in coping with stress, and improve overall quality of life. In an academic context, this research makes an important contribution to the field of religious studies, particularly in understanding the influence of meditation on the religious experiences of people who practice Buddhism. With this deeper understanding of meditation practice, there may be opportunities to develop more holistic therapeutic approaches to mental and spiritual health.

However, this study also has some limitations. Firstly, the method used in this study is qualitative, so the generalizability of the findings is limited to the specific population and context of the study. In addition, the data obtained based on interviews may be affected by subjective factors, although efforts have been made to minimize bias. Furthermore, this study focused on a population of Buddhists at Wisma Kusलयani in Bandung, so the findings cannot fully represent meditation practices in other locations or among adherents of other religions. The latter part could be a direction for future research, namely to broaden the scope and compare meditation experiences in different places and religious contexts.

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