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The Challenge of Cohesiveness of Mahayana Monastic Tradition Groups in Indonesia: Irving L. Janis's Groupthink Perspective

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Abstract

The Mahayana monastic tradition group in Indonesia is unique, with Mahayana traditional ritual methods and practices involving every member of the Group. This study examined how the format of group cohesiveness in members of the Mahayana Tradition Monk Sangha developed in Indonesia. The theory used in this study is the Groupthink theory proposed by Irving L. J, emphasizing the first Groupthink tendency related to cohesiveness in a group. This study utilized a qualitative descriptive method. Data were collected through interviews with five people in the Indonesian Mahayana Sangha Monk Group and participatory observation. The results of the study indicate that the formation of cohesiveness in the Indonesian Mahayana Sangha Monk Group has high cohesiveness, known from four dimensions of cohesiveness: Group Integration, Cohesiveness in the Group, Togetherness in the Group, and Reciprocal Relations in the Group. Cohesiveness, Cohesiveness is present as a similar goal in the practice of Mahayana Buddhism, with the condition found that the cohesiveness that exists in the group of monks in the Mahayana tradition has a tendency to Groupthink within the group, which can lead to a lack of characteristic critical in groups and policies that do not accommodate the opinion of member in the Indonesian Mahayana Sangha Group.

Keywords: Buddhism, Challenges, Cohesiveness, Groupthink, Groups Monks, Mahayana Tradition

1. Introduction

1.1. Development Group Mahayana monks in Indonesia

The development of Buddhism after the death of Gautama Buddha's *Parnibanna* spread throughout the world and had unique sects or traditions that emerged in the teachings and practices of Buddhism. After the death of Gautama Buddha (Kent, 1982a; Macqueen, 1981, 1982a), the Buddha's disciples who had obtained knowledge and teachings given directly by the Buddha had different understandings and interpretations of the teachings based on the expertise and understanding received by each of Gautama Buddha's disciples (Lancaster, 1974). This led to the emergence of sects and schools in Buddhism, such as the Theravada sect, Mahayana (Cheng, 2020; Shimizu, 2021; Wu et al., 2019a; Zheng, 2019), and Tantrayana or Vajrayana sects with unique characters and characteristics in the practice of Gautama Buddha's teachings (Macqueen, 1982b). The development of Buddhism is taught and

developed by Gautama Buddha's disciples today. This is based on different teachings, such as the Mahayana sect, which emphasizes the Bodhisattva Path at the level of attainment in training. In contrast, the Theravada sect emphasizes the attainment of Arhatship in training, the result, or ultimately, liberation that becomes the objective (Kent 1982).

The development of the Mahayana sect (CHEN, 2021; Shimizu & Noro, 2021a, 2023) currently covers mainland Asia, such as China, Taiwan, Japan, South Korea, and Indonesia (D'Amato, 2008). Related to the development of the Specialist Monks in the Mahayana practice (Charles et al., n.d.; CHEN, 2021; Joseph Walser, 2007; Silk, n.d.), this sect has rules that are characteristic of the Mahayana sect, thus giving rise to a group of Mahayana Practitioner Monks with special rules within it (Chappell, 1996).

The Mahayana Tradition Monks Group was formed in 1978 by 12 senior monks who wanted to form a group of monks. The Mahayana tradition in Indonesia has a deeper goal of serving the community struggling in the field. Service prayers also include educational, social, and cultural aspects in accordance with the Mahayana tradition, which is a characteristic of Mahayana monastic practice in Indonesia. The journey of establishing the Indonesian Mahayana Sangha was initiated by 12 monks and nuns of the Mahayana Sangha who, at that time, elected Bhikkhu Dharmasagara Sthavira as the leader of the Indonesian Mahayana Sangha. However, at that time, Bhikkhu Dharmasagara Sthavira was the youngest among them. Two of the twelve monks and nuns were present at the founding of the Mahayana Sangha group in Indonesia. This was based on Biksh mood Dharmasagara. Stavira, who spoke fluent Indonesian, so all attendees agreed to appoint Biksh mood Dharmasagara Stavira as the chairman of the Indonesian Mahayana Sangha and Biksh mood Dharmabatama Mahasthavira as the vice chairman.

The existing Mahayana Sangha group of monks, after holding ceremonies as a sacred part of the great rituals of the Mahayana tradition, has given birth to many generations who are eager to learn by applying the principles of Buddhism, monastic traditions, and Mahayana. At the ceremony, representatives of Trimandala Upasampada Indonesia came from several monasteries in Indonesia, such as Lalitavistara Temple, Avalokitesvara Temple, Vajra Bodhi Temple, and Dharmasagara Temple. The presence of new members in the Mahayana Sangha group brings hope for the development of the Mahayana Sangha group in Indonesia, with the readiness to continue spreading Buddhist teachings in accordance with the goals of the Indonesian Mahayana Sangha group.

With enthusiasm and togetherness, the group of Mahayana monks under his protection, with rules and Vinaya in accordance with the Mahayana tradition, brings togetherness and integration (Griffiths, n.d.). In the Indonesian Mahayana Sangha Group (M. Author & Mcmah, 1998), the monks explain how the hierarchy of rules in monasticism and ritual activities has their own characteristics. The same special thing as the Mahayana tradition. (The Bones of A Buddha and the Business of A Monk: Conservative Monastic Values in an Early Mahayana Polemical Tract, n.d.) The Robes worn by monks in Mahayana Sangha groups also have a pattern, brown color, color harmony, and similarity of material. The languages used in religious rituals of the Indonesian Mahayana Sangha Group are Mandarin, Sanskrit, and Indonesian (Author & Coomaraswamy, 1909).

1.2. Formed Cohesiveness Group Monk

By observing the group tendencies within Mahayana, the Sangha monks who developed in Indonesia have good integration. This is not without paying attention to the rules. The Vinaya is carried out by monks associated with the Indonesian Mahayana Sangha group. This is an interview about group cohesion. These Indonesian Mahayana Sangha monks can be seen when performing religious rituals with the characteristics of the Mahayana tradition, specifically, where in ritual activities, the robes used, and the language used during the ritual have similarities. (Drewes, 2010; Philosophy & Ueda, 1964a) Related to this, it is naturally seen that there is cohesion within the Indonesian Mahayana Sangha monk group. Cohesion refers to a state in which each group has a sense of togetherness, kinship, and relationship. Cohesion within the group between members motivates members to unite and maintain good relationships and their strong group spirit (Theories Of Human Communication Eleventh Edition n.d.).

Cohesiveness is beneficial because it unites members and enhances intergroup connections (Akhmad et al., 2021; Mnasri & Papakonstantinidis, 2021). While Janis does not deny the potential and signs of solidarity, he also

recognizes its dangers (Theories of Human Communication Eleventh Edition n.d). One danger is that highly cohesive groups can expend too much energy maintaining intergroup friendships (Fox, 2019; Pol et al., 2022), which can impact detrimental decision-making. Members invest a great deal of energy in groups because of the potential rewards, such as friendship, prestige, and self-affirmation (Griffin 2012; Lipschutz n.d.) Because we have high self-esteem, we can expend too much energy building positive bonds, leading to negative groupthink (Fox, 2019; Mnasri & Papakonstantinidis, 2021). Groupthink is a possibility that occurs when high levels of cohesion are combined with structural weaknesses such as isolation, consultation, decision-making processes, poor decisions, and narrow thinking, as well as situations that cause significant stress on the group (Tsikerdekis, 2013; Turner et al., 1992a, 1992b).

Cohesion occurs when group members like each other, share common goals, and consistently support each other. Cohesiveness is often associated with group productivity (Ricciardelli et al., 2021). However, not all cohesive groups have positive effects, as members may experience ongoing stress in conforming to group norms (Caya, 2015; Russell et al., 2015; Whyte, n.d.-a). Cohesive groups tend to expend too much energy on maintaining goals. This is beneficial for groups to avoid interference in decision-making (Forsyth, 2020; Tarmo & Issa, 2022). This is important because members invest too much inherent energy in the group to gain rewards such as friendship and fame. Sometimes, we even devote too much energy to building connections, positivity, and loyalty to the group name and group leadership (Pautz & Forrer, 2013; Peterson et al., n.d.; Rosander et al., 1998)

Cohesion comes from the attitudes, characteristics, and behavioral patterns of a group in which each member is attracted to the attitude (Solomon, 2006; Whyte, n.d.-a). The characteristics and behavior of members tend to be cohesive (Introducing Communication Theory, N.D.). In this context, it is the Indonesian Mahayana Sangha monks who are in the tradition of Mahayana monk groups in Indonesia in religious ritual activities and Buddhist services (CHEN, 2021; Shimizu & Noro, 2021b, 2023) Specifically, the Mahayana Tradition often involves interactions with each other, such as holiday celebrations, which are also unique ceremonies in Buddhism (Chappell, 1996b) This shows a sense of togetherness at the same time, which indicates high cohesiveness within the Indonesian Mahayana Sangha monk group (Turner et al., 1992c).

Cohesiveness is the highest quality available in a group. The monks of the Indonesian Mahayana Sangha became the forerunners of Groupthink in a group. Janis's view (Janis 1972) states that three conditions encourage the emergence of Groupthink in groups: group cohesiveness, structural errors, and pressure or provocative conditions in the group, in accordance with Janis's view in his work (Janis, 1972). In groups that develop with a high level of cohesiveness, such as the Indonesian Mahayana Sangha group, Groupthink (Turner & Pratkanis, n.d.) shows a solid group thinking method for reaching consensus. The phenomenon of Groupthink, explained theoretically by Irving Janis, attempts to explain the group's desire to seek agreement and make decisions that often ignore minority thoughts and the views of dissenting members in favor of making decisions by the majority (McCauley, n.d.).

The presence of integration or or what is often called cohesiveness (Russell et al., 2015; Sims, 1992; Turner & Pratkanis, n.d.-b) in various groups that are generally bound by background, goals, and interactions, which can be different when faced with the scope of the Indonesian Mahayana Buddhist Sangha religious group where generally individuals come from different cultural and educational backgrounds (heterogeneous), it turns out that it can also be homogeneous with the existing system in the group. Especially, the Indonesian Mahayana Buddhist Sangha religious group and forms cohesiveness or integration when they have to join together in the Sangha group, namely a group of monks and nuns whose task is to spread the teachings of Gautama Buddha (Chappell, 1996b; Drewes, 2010; Gudmundsen, n.d.; Philosophy & Ueda, 1964b).

This is an interesting thing to study. How cohesiveness in the context of Buddhist religious group thinking is actually processed, not formed early, and vulnerable to *Groupthink* (Janis, 1972; Leana, 1985; Whyte, Groupthink related to group dynamics will naturally not be separated from groupthink or thoughts that arise from good groups in general or groups that focus on religion (Baron, 2005; Burnette et al., 2011; Hogg & Hains, n.d.-

b). *Groupthink* is one of the communication theories associated with group communication dynamics (Kowert & Paul, n.d.). *Groupthink* theory tries to discuss group members who are less concerned about evaluating alternative ideas from other members, other than the majority's ideas (*Introducing Communication Theory*, n.d.). Highly cohesive groups usually maintain or invest energy in maintaining the intentions of both groups, so that it often compromises the good decision-making process (Turner & Pratkanis, n.d.-b). In other words, group members often ignore things they think they should avoid conflict and make all decisions based on the wishes of the majority, even if those desires are contrary (McCauley, n.d.).

In this study, the researcher used the theory of *Groupthink* (Packer, 2009; Turner et al., 1992b) with a focus on group cohesion as a trend that began to emerge in the *Groupthink* behavior of groups related to the Indonesian Mahayana Sangha monks. According to Janis, the stronger the cohesion, the higher the trend of *Groupthink* emergence (Janis, 1972). The dimensions of group cohesion are shared motivation, kinship, unity within the group, attraction of power, and cooperation within the same group (Russell et al., 2015)

2. Method Study

This study utilized a qualitative study method with a descriptive approach, where a constructivist-interpretive approach was employed to study a single case study, because it is directed at how to obtain accurate data with objective studies. This qualitative approach is aimed at describing or understanding how and why a symptom or communication of reality occurs and does not aim to explain, control the communication of symptoms, propose predictions, or test theories. In addition, qualitative methodology is a research procedure producing descriptive data in the form of written or spoken words from people and observed behavior. The type of qualitative study used in this study is a single case study, where case studies allow researchers to maintain holistic and meaningful characteristics of various real-life events (Yin, 2004). Case studies, as an effort to collect, organize, and analyze data about cases related to the subject being studied, adhere to holistic, interpretative, and contextual principles, so it can be concluded that this strategy focuses on things that are considered unique and occur naturally, so that case studies can be said to be biological studies (*Case Study*, n.d.; *Stake, Case (Studies)*, n.d.; Flyvbjerg, n.d.) Case studies are ideal if comprehensive (holistic), and in-depth research is needed (Feagin, Orum & Sjoberg, 1991).

The main objective of this study is to describe the cohesiveness that occurs within the growing Mahayana Sangha Monk group in Indonesia, which is a group of monks in Indonesia with Mahayana characteristics. Regarding data collection techniques, semi-structured interviews and participant observation were used. The semi-structured structure is used; the interviewer usually has a written list of questions, which allows for free-form questions about the problem. Meanwhile, for the observation technique, this study conducted observations of the operational life of a monk in the Mahayana Sangha group in Indonesia in the passive category. This means that the researcher is not directly involved in daily life. The research object is observed, but the researcher is not directly involved in the activities. In this study, informants were selected using a purposive sampling technique carried out by selecting based on specific sample characteristics. The criteria used to determine informants or internal research subjects were 5 Mahayana Sangha Monks who were still active in the group.

Table 1: Informants Study

NO	INFORMANT	AGE	Type Sex	Work
1	LWD	51 Years Old	Woman	Monk
2	HRS	41 Years Old	Man	Monk
3	YPS	32 Years Old	Man	Monk
4	IWJ	24 Years Old	Man	Monk
5	YSY	50 Years Old	Man	Monk

3. Results

The results of this data analysis focused on result-related data findings. Cohesiveness is formed in a group of Indonesian Mahayana Sangha Monks. The data analysis that emerged shows how members of the Indonesian Sangha Mahayana group are cohesive within the group. The results of this group data analysis illustrate how the relationships between members of the Sangha Mahayana group are appropriate as individuals or administrators. Furthermore, the identified discussions are Group Integration and Uniformity, Group Cohesiveness, Togetherness within the Group, and Reciprocal Relations within the Group.

3.1. Integration and uniformity Group.

The sub-node that emerged in this analysis is about the description of relationships within the Indonesian Mahayana Sangha group. In this member sub-node, the Indonesian Mahayana Sangha group describes the relationships that exist between members and administrators, fellow members and fellow administrators, and between juniors and seniors. The focus directed at the relationships that exist within the Indonesian Mahayana Sangha group shows the level of cohesiveness and cohesiveness within the Indonesian Mahayana Sangha group has a high level of cohesiveness. As stated by the informant, every member of the Indonesian Mahayana Sangha group considers that each member is family or Kalyana Mitra. Based on interview quotes conveyed by the informant, Informant 3 said that kinship is an important thing in Kalyana Mitra. The interconnected kinship within the Indonesian Mahayana sangha group to this day is also supported by the results of the interviews with supporting informants. There was still a focus on less harmonious relationships within the Indonesian Mahayana sangha group, which has special characteristics related to the lives of monks and nuns in the Mahayana tradition.

Informant 4 emphasized the nature of the relationship as friends in practicing Buddhist teachings and supporting each other. The informant 4 stated that the relationship within the Indonesian Mahayana sangha group has the character of Kalyana Mitra, which has good family relationships. Similarly, the informant 4 expressed his views related to the relationships that exist within the Indonesian Mahayana sangha group, which is a place for monks and nuns to carry out duties and services in the field of Buddhism, especially the Mahayana tradition. Informant 5 said that the relationship within the Indonesian Mahayana sangha is also perfect.

Thus, all informants conveyed that the relationships built by members of the Indonesian Mahayana Buddhist Sangha are based on connections. This is described through the keywords kinship and rare. There are problems, good cooperation, and a willingness to maintain harmony. All relationships aim to protect the existence of Buddhism and the Indonesian Mahayana Buddhist Sangha group alone. From these statements, the informants indicate that the level of cohesiveness within the Indonesian Mahayana Buddhist Sangha group has a high level of unity and similar individual thinking related to the description of connections within the Indonesian Mahayana Buddhist Sangha group.

3.2. Compactness In Group Mahayana monk

The data findings from the Cohesiveness sub-node indicate that the groups' perceptions of Cohesiveness vary. Informant 1 stated that cohesiveness is associated with various events held by the Indonesian Mahayana Buddha Sangha. Similarly, informant 3 linked cohesiveness to the willingness to undertake joint coordinated activities by the Indonesian Mahayana Buddhist Sangha Group.

The cohesiveness of the Indonesian Mahayana Sangha group, in accordance with the statements made by informants 1 and 2 related to the activities carried out by the Indonesian Mahayana Sangha group, is because the activities carried out have the same characteristics as the Mahayana tradition in Indonesia. The activities carried out by the Indonesian Mahayana Sangha group, such as the Vesak Day celebration has its own characteristics as a sign that the activity is a unique Mahayana tradition, by performing a three-step ritual, namely prostration as a form of devotion and respect to the great teacher Gautama Buddha and also as a form of respect to sacred places and has a history of the development of Buddhism.



Figure 1: Yi Fo at the Lalitavistara Vihara , Jakarta

Related to the celebration day, the big Vesak Mahayana tradition also has a ceremony called Yi Fo. Yi Fo is a celebration in the Vesak Mahayana tradition, where the ritual symbolizes the cleansing of the mind and body without pouring holy water on the Siddhartha statue. The Yi Fo Celebration is celebrated every day on the eighth month of the fifth Chinese New Year calendar as the day of the birth of Siddhartha, now known as Gautama Buddha, who taught Buddhism, or so-called Buddha Dharma, to the whole world.

Related to the cohesiveness within the Indonesian Mahayana Sangha group, the same finding was identified. Informants 5 and 3 stated that cohesiveness is related to a willingness to support shared activities. Informant 5 also stated that cohesiveness depends on members resolving problems through deliberation within the Indonesian Mahayana Sangha group.

On the other hand, informant 4 and informant 3 stated that there is a lack of unity within the Indonesian Mahayana Buddhist Sangha group. This is evident in the small size of the group. This unity is disrupted by personal interests. Unity within the Indonesian Mahayana Sangha group is built through sound religious activities and practices, which are characteristic of the Mahayana Buddhist tradition that developed in Indonesia. The Indonesian Mahayana Sangha organizes celebratory activities. This large and prominent Mahayana religious tradition continues sustainably and receives support from its member groups. There is a slight difference of opinion between informants 4 and 3, indicating that there is still a mutually related unity. However, this is not yet fully visible in some Mahayana Buddhist activities or celebrations.

3.3. Togetherness In Group Mahayana monk

The findings of the togetherness sub-node indicate that perceptions of information about togetherness vary widely. Informants linked togetherness with understanding, which is the reason for the emergence of togetherness and its importance within the Indonesian Mahayana Buddhist Sangha group.



Figure 2: Vesak Day at Borobudur Temple, Indonesia

All the informants stated that togetherness is an important aspect of the Indonesian Mahayana Buddhist Sangha. However, the reasons for this varied. As informant 1 stated, togetherness is related to how humans are social beings. In other words, it is an effort to achieve a common goal. The Indonesian Mahayana Sangha Association, founded in 1978, has grown and changed with the addition of new members. In Indonesia, the Mahayana Sangha group continues to focus on religious rituals and the celebration of important Mahayana Buddhist traditions. Each ritual involves members of the Indonesian Mahayana Sangha group, who share in the activity. This echoes the opinions expressed by the informants about the sense of togetherness in the Indonesian Mahayana Sangha group. Other findings are identified related to togetherness within the Indonesian Mahayana Sangha group, reinforcing the statement of Informant 2, conveying that common sense is very important because of the need for each other. Informant 3 said that togetherness aims for everyone to improve themselves. Informant 4 aims to establish communication in spreading the teachings of the Buddha Dharma. The togetherness associated with the Indonesian Mahayana Sangha group is emphasized, with Informant 2 expressing the opinion of togetherness for cohesiveness. Meanwhile, Informant 3 said that objective togetherness strengthens the religion of the Indonesian Mahayana Buddhist Sangha. They understand that a group, especially a group focused on the field of religious service, must have a strong foundation, so there must be togetherness within the group. Informants 4 and 5 also shared their opinions on how togetherness can bring goodness in accordance with the vision and mission of the Indonesian Mahayana Sangha group. Just as the informants shared their opinions on the importance of togetherness, the informants' supporters also shared their opinions regarding the importance of togetherness in strengthening the group, how the Indonesian Mahayana Sangha group maintains togetherness, and pays attention to the existence of a united sangha within the Indonesian Mahayana Sangha group.

3.4. Reciprocal relationship in Group Mahayana monk

The reciprocal relationship sub-node discusses how interactions occur between members and the entire Mahayana Buddhist Sangha of Indonesia. Informant 2 stated that one form of reciprocal relationship showed how members build relationships with others. Informant 3 stated that reciprocal relationships exist within the Indonesian Mahayana Buddhist Sangha; however, the form of reciprocity was not explained in detail.

Meanwhile, informant 2 provided a statement establishing a reciprocal relationship between the benefits received by members of the Indonesian Mahayana Buddhist Sangha group. Among these is the receipt of educational scholarships. Based on the statement conveyed by informant 4, members feel that the group fulfills their interests independently while handling them comfortably and safely. Informant 5 added that the group serves as a forum for members to spread the teachings of the Buddha Dharma. These informants provided various opinions showing how members can personally fulfill their interests. Informant 2 stated that members whose interests are fulfilled are through training, while informant 4 stated that members receive scholarships.

4. Discussion

4.1. Cohesiveness Group Mahayana monk



Figure 3: Shape Cohesiveness Group Monk

Regarding data findings of the cohesion within the Indonesian Mahayana Sangha Group, Buddhist leaders demonstrated a high degree of integration. This includes solidarity, togetherness, and interdependence within the Indonesian Mahayana Sangha group, which is in line with McCauley's opinion on the level of cohesiveness within the group (McCauley, n.d). Regarding the integration within the Indonesian Mahayana Sangha group, the findings show that the members of the Indonesian Mahayana Sangha group uphold the Mahayana tradition as a way of life for Bhikhu and Bhikhuni. LWD, one of the informants, stated that the characteristics that explicitly indicate cohesiveness within the sangha group are the traditions or schools that form the basis of the Indonesian Mahayana Sangha group. Other forms of integration were also expressed by the informants, emphasizing how the hierarchy and rules or internal Vinaya systems of Bhikhu and Bhikhuni groups share in the form of integration within the Indonesian Mahayana Sangha group.

Nevertheless, findings related to cohesion are formed within the Mahayana Sangha group, indicating togetherness within the Indonesian Mahayana Sangha group. Togetherness within the Indonesian Mahayana Sangha group is at a high level of integration. Informants stated that the formed togetherness is dominant, and the relationship between members and administrators, fellow members, and between juniors and seniors runs well. This is described through the keywords kinship, rare problems, good cooperation, and a willingness to maintain harmony, as stated by YPS, who considers the relationship within the Mahayana Sangha group to be a family relationship and a well-established friendship relationship.

The picture of the relationship within the Indonesian Mahayana Sangha group is also described as a harmonious relationship and good awareness of group affairs. This naturally supports cohesion within the Mahayana Sangha group, which is well-formed. Other data findings are related to integration within the Indonesian Mahayana Sangha group. The cohesiveness within the Mahayana Sangha group, unity within the group is demonstrated by activities carried out together in celebrating major Buddhist holidays such as Vesak. The in-depth Vesak activities carried out by the Indonesian Mahayana Sangha are characterized by Mahayana traditions, such as the ritual bathing of the Bodhisattva Sidharta Gautama (*Yi Fo*). (CHEN, 2021; Wu et al., 2019b)

They are carried out together and carried out in their respective monasteries with the same activities. In important events, as stated by research informants, in addition to the bathing activity, a joint Vesak activity is also carried out at the Sojiwan Temple in Central Java by performing the Three-Step Ritual of prostration as a characteristic of the Mahayana tradition in Indonesia. This was stated by informants YPS, WMB, and WDY. On the other hand, informants also observed the cohesiveness that exists despite experiencing ups and downs. This raises several problems, including individual attitudes, relationships, seniority, and communication within the Indonesian Mahayana Sangha group. However, data findings show that the cohesiveness within the Indonesian Mahayana Sangha group is proven to be good.

The results of data analysis indicate findings related to the togetherness that exists within the Indonesian Mahayana Buddhist leader group. The togetherness formed within the Mahayana Sangha group may indicate the support contained within the Indonesian Mahayana Sangha group. The Indonesian Mahayana Sangha, which brings together Buddhist leaders with the Mahayana tradition of togetherness within the group, has become very important. This naturally shows how a group is formed with integrity and a shared determination to maintain the group in the same way.

Regarding the togetherness formed, the informants agreed that togetherness within the group is the most important thing that must be maintained within the group. Several fundamental things that the informants consider important about togetherness within the group are the group's motivation to practice the Mahayana tradition, group harmony, implementing the vision and mission of the Indonesian Mahayana Sangha group, maintaining the unity of Mahayana tradition followers, and also seeing that humans are social beings, with their basic thoughts and views as a whole. The informants themselves agree that with togetherness, the group's goals can be achieved more easily.

All of these relationships aim to maintain the existence of Buddhism and the Indonesian Mahayana Sangha group alone. Other findings regarding optimism indicate a contradiction between the informants. One party stated that optimism within the group is declining because the colored group lacks sufficient opinions. On the other hand, another informant stated that optimism within the Indonesian Mahayana Sangha group grows. Similar findings can be conveyed in the analysis of cohesiveness, integration, and uniformity. The findings indicate that interest groups are the most important, as is obtaining legality from the government and prioritizing interest groups, which are more important than small interest groups or personal interests. The related cohesiveness is an early indication of the formation of groupthink, as proposed by Irving Janis (Janis, 1972).

The findings of this study add factors that are not included in the reasons for the emergence of groupthink trends in groups. In Janis's theory, this is related to cohesiveness within the group, not involving family factors and hierarchical systems within the group. The findings in this study add several factors that have significant similarities. For the Mahayana Sangha group, which is a group that accommodates Bhikhu and Bhikhuni in the Mahayana tradition in Indonesia, the first factor found in this study, and as an addition to Janis's theory, is the emergence of a strong sense of family within the group. The second factor is also found in this study. This is related to how the hierarchical system influences the group, which is also a supporting trend in the thinking of the Indonesian Mahayana Sangha group.

5. Conclusion

In this study, the results of data analysis and discussion indicate that the cohesiveness within the Indonesian Mahayana Sangha Monks Group has unique characteristics specific to this religious group. The cohesiveness formed within this group is influenced by several factors. The first factor is the coherence and uniformity within the group. This cohesiveness and uniformity are demonstrated when carrying out religious rituals such as the daily Vesak ritual and also the ritual of pouring holy water, Tirtha.

The second factor is the cohesiveness carried out within the group. Togetherness, like monks, is used when carrying out activities at the Borobudur temple located in Central Java, Indonesia. The third factor is togetherness and motivation to maintain the Mahayana Monks' tradition in Indonesia. The fourth factor is the establishment of a good reciprocal relationship between group members, administrators, and leaders of the Indonesian Mahayana Sangha Monk Group. High cohesiveness within a group is a good thing to support the sustainability of the group.

High cohesiveness is seen in the reasons for the occurrence of groupthink (Janis, 1972; McCauley, n.d.), which is a predisposing factor for groupthink, so it is necessary to be careful and consider options to prevent the occurrence of groupthink. Groupthink that occurs with high cohesiveness, according to Janis, can weaken the group and produce a group that is poor in ideas from group members.

High cohesiveness can cause isolation and self-censorship in group members when providing ideas to the group. The trend of groupthink that occurs in the Indonesian Sangha Mahayana monk group, with a level of uniformity, motivation, relationships with each other, and interdependence within the group are dominant factors that cause cohesiveness in groupthink that requires members to be aware of group boundaries, namely boundaries that can weaken the Indonesian Sangha Mahayana monk group.

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