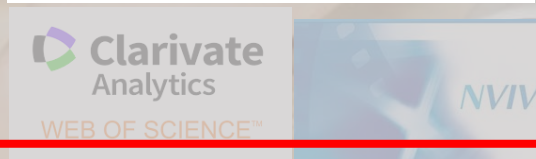
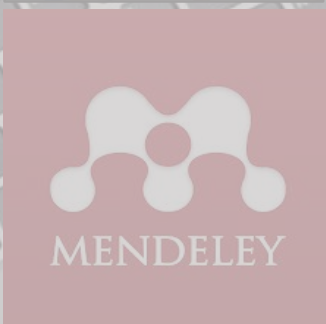


Metode Penelitian Kualitatif



METODOLOGI PENELITIAN LANJUTAN

Pemahaman Teknis Penyajian Dan Publikasi Artikel Penelitian Kualitatif Di Jurnal Internasional Bereputasi

Dosen Pengampuh:

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PROGRAM STUDI DOKTOR MANAJEMEN PENDIDIKAN

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APA ITU PENELITIAN KUALITATIF?

Penelitian kualitatif adalah kegiatan terletak pada penempatan pengamat di dunia. Ini terdiri dari serangkaian interpretatif, praktik material yang membuat dunia terlihat. Praktek-praktek ini mengubah dunia. Mereka mengubah dunia menjadi serangkaian representasi, termasuk catatan lapangan, wawancara, percakapan, foto, rekaman, dan memo untuk diri sendiri. Pada tingkat ini, penelitian kualitatif melibatkan pendekatan interpretif, naturalistik terhadap dunia. Ini berarti bahwa peneliti kualitatif mempelajari hal-hal dalam latar alami mereka, berusaha memahami, atau menafsirkan, fenomena dalam arti makna yang dibawa orang kepada mereka (Denzin & Lincoln, 2005)



Denzin, N. K., & Lincoln, Y. S. (2005). *Introduction: The Discipline and Practice of Qualitative Research*. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (p. 1–32). Sage Publications Ltd.

TIPE CODING



Tipe Coding



CONVENTIONAL
CONTENT ANALYSIS



DIRECTED
CONTENT ANALYSIS

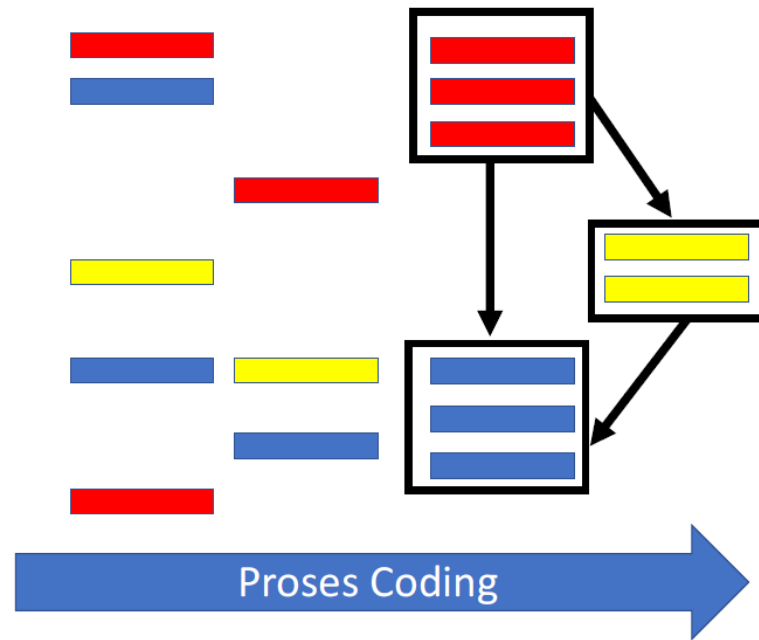
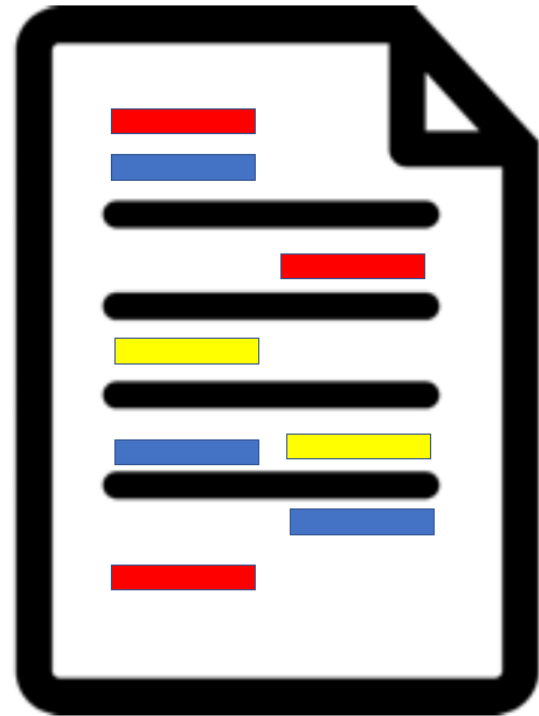


SUMMATIVE
CONTENT ANALYSIS



KLINIK RISET
ANDY BANGKIT, PH.D

PROSES CODING



Peneliti akan mengidentifikasi pola yang ada untuk bisa menemukan jawaban dari rumusan masalah dengan melalui 3 tahapan coding dalam penelitian kualitatif, yaitu *open coding*, *axial coding*, dan *selective coding*.



KLINIK RISET
ANDY BANGKIT, PH.D

JENIS CODING



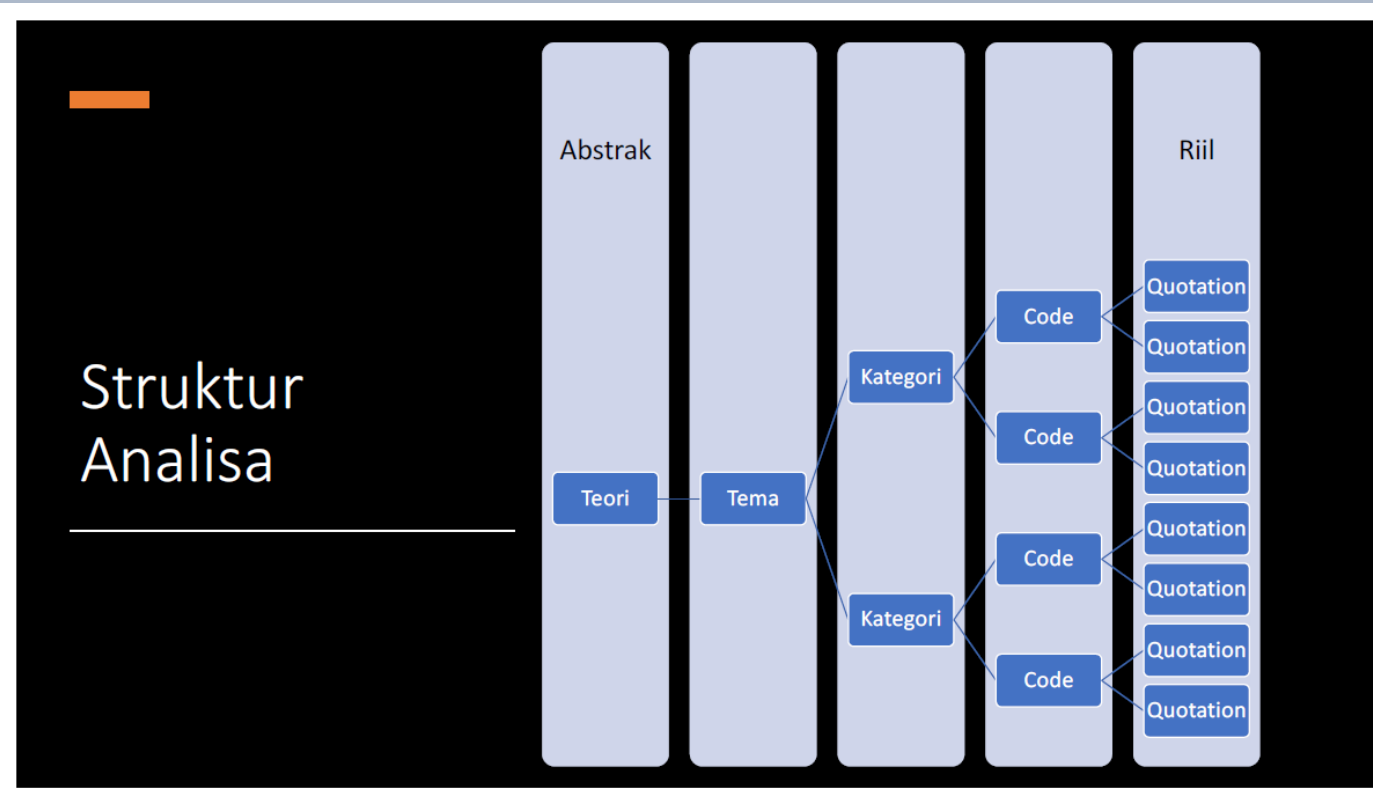
Menurut Patrisius Istiarto (2015), **Open Coding** adalah memberikan tanda (dengan garis, bawah, lingkaran atau penanda yang lain) pada kata-kata atau farsa yang dianggap mewakili suatu konsep penting dalam suatu gugus data. Menurut Christine dan Holloway (2008), **koding terbuka** ini merupakan proses rekapitulasi dan konseptualisasi data. Tahapan ini dimulai ketika peneliti memperoleh data dan mengujinya. Masing-masing data diberi label. Gagasan yang sama diberi label yang sama.

Axial Coding adalah langkah selanjutnya, yakni menetapkan beberapa tema / kategori yang mewadahi beberapa kode yang sudah dibuat dalam **Open Coding**. Menurut Christine dan Holloway (2008), dalam koding aksial data dikumpulkan kembali yang telah di pecah-pecah melalui koding terbuka. Dengan meninjau dan menyoroti-ulang tema-tema umum. Peneliti mengelompokkan kembali kategori-kategori awal dalam bentuk baru untuk membangun kategori utama, yang kemudian peneliti labeli.

Menurut Christine dan Holloway (2008) **Selective Coding** adalah pemilihan kategori inti yang menghubungkannya dengan kategori lain. Dalam **koding selektif**, seorang peneliti dapat menemukan intisari riset 35 dan menggabungkan semua unsur dari teori yang muncul. Termasuk dalam kategori ini adalah gagasan-gagasan yang paling signifikan bagi informan.

<https://dspace.uui.ac.id/bitstream/handle/123456789/7764/05.3%20BAB%20III.pdf?sequence=6&isAllowed=y>

STRUKTUR ANALISA



TEKNIK PENGCODINGAN



Teknik Pengcodingan



KLINIK RISET
ANDY BANGKIT, PH.D

CONTOH PENELITIAN KUALITATIF



MINDFUL LEADERSHIP

**Sebuah Studi Kasus Implementasi Kepemimpinan Berkesadaran Penuh
Pimpinan Institute of Advanced Buddhist Studies
Plum Village Buddhist Monastery - Upper Hamlet Perancis**

**Burmansah
Prof. Dr. Rugaiyah, M.Pd.
Prof. Dr. Mukhneri Mukhtar, M.Pd.**



**PENELITIAN
KUALITATIF
DENGAN METODE
STUDI KASUS
TUNGGAL**

MASALAH PENELITIAN



FOKUS

MINDFUL LEADERSHIP

F

SF1

Pimpinan dalam mengembangkan fokus, kejernihan, dan kreativitas

SUB FOKUS 1



SUB FOKUS 2

Pimpinan dalam membangun hubungan dengan pihak lain, komunitas, dan mengarahkan perubahan dengan terampil

SF2


SF3

Pimpinan dalam mengembangkan belas kasih dan perhatian tanpa penghakiman


SUB FOKUS 3




PERTANYAAN PENELITIAN



1. Bagaimana pimpinan dalam mengembangkan fokus, kejernihan, dan kreativitas?



2. Bagaimana pimpinan dalam membangun hubungan dengan pihak lain, komunitas, dan mengarahkan perubahan dengan terampil?



3. Bagaimana pimpinan dalam mengembangkan belas kasih dan perhatian tanpa penghakiman?

KEBARUAN & ORISINALITAS



- Melakukan kajian lebih mendalam mengenai fenomena kepemimpinan berkesadaran penuh pimpinan IABS-Perancis dengan karakteristik: (a) kemampuan pimpinan dalam mengembangkan fokus, kejernihan, dan kreativitas, (b) kemampuan pimpinan dalam mengembangkan hubungan dengan komunitas dan pihak lain serta dalam menyikapi perubahan secara terampil, dan (c) kemampuan pimpinan dalam mengembangkan belas kasih dan perhatian tanpa penghakiman.
- Berdasarkan kajian dari penelitian-penelitian terdahulunya, penelitian sejenis dengan tema dan fokus kajian tetapi berbeda secara metode dan pendekatan. Lokasi penelitian juga menjadi kekuatan di penelitian ini karena belum pernah dilakukan penelitian sebelumnya yakni di Institute of Advanced Buddhist Studies, Perancis Selatan. Disamping itu, lembaga pendidikan tinggi Buddha ini juga menjadi tempat dan pusat pengembangan praktik berkesadaran penuh di dunia.

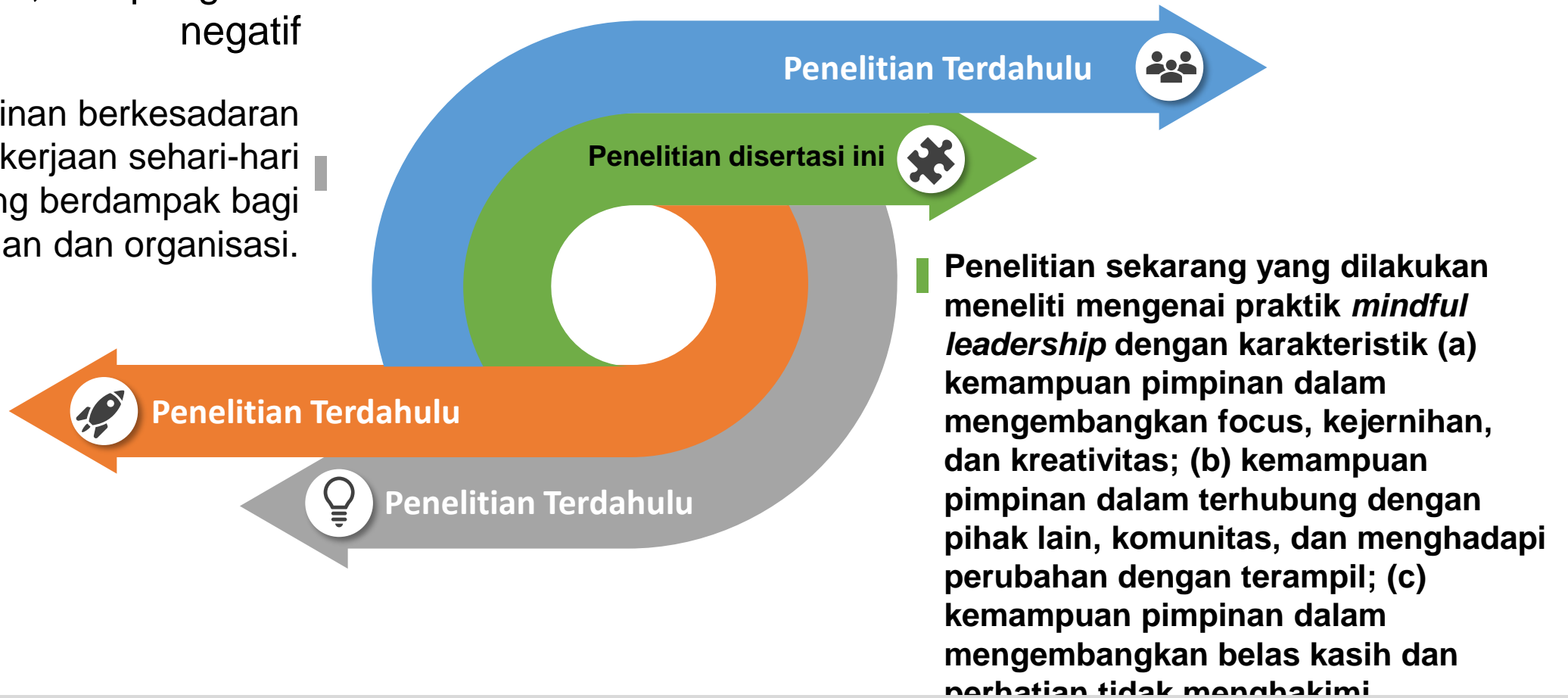
RESEARCH GAP

Kemampuan pimpinan dalam menurunkan stress, tekanan, dan pengaruh negatif

Praktik kepemimpinan berkesadaran penuh dalam pekerjaan sehari-hari pimpinan yang berdampak bagi bawahan dan organisasi.

Kepemimpinan berkesadaran penuh dipraktikkan meliputi: meditasi, kasih sayang, cinta kasih, kerendahan hati, iman, tidak adanya kegelisahan, ketekunan, ketentraman, kewaspadaan, keseimbangan batin, tidak membahayakan orang lain, tidak ada kebencian dan tanpa kekerasan.

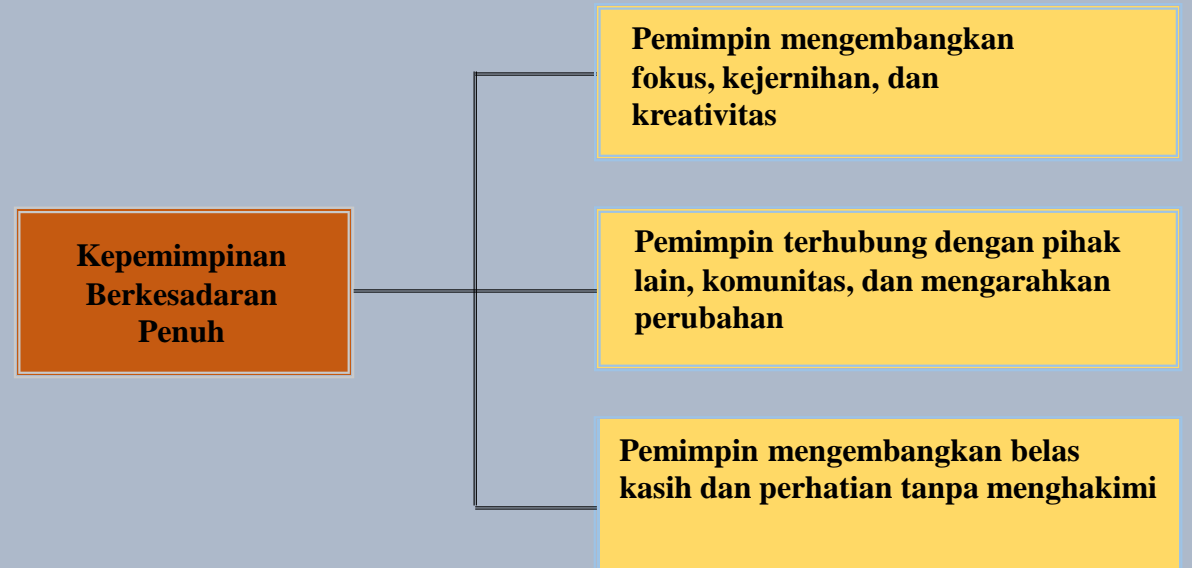
Kepemimpinan berkesadaran penuh dihasilkan oleh praktik yang berkesadaran dari perhatian, meditasi, kepuasan, altruisme, penghargaan, nuansa, dan esensi yang di dalamnya ditumbuhkan kebajikan, kasih sayang, pemahaman, dan kedamaian.



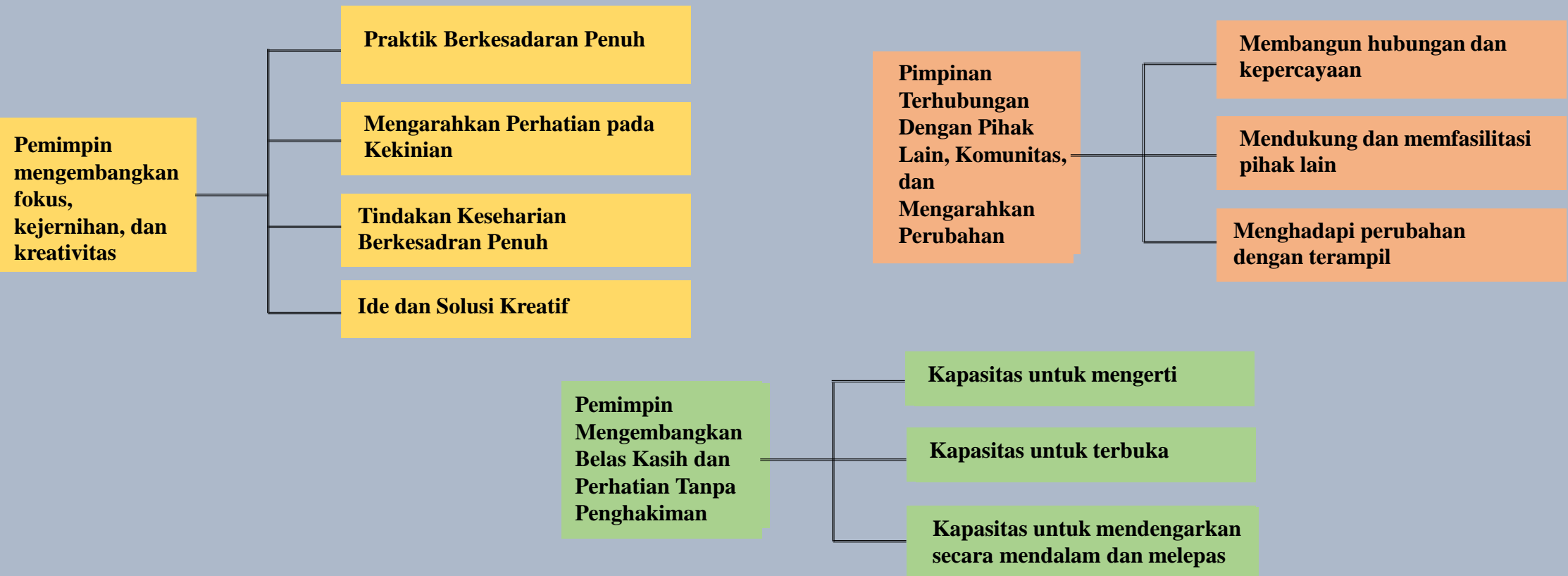
KAJIAN PUSTAKA



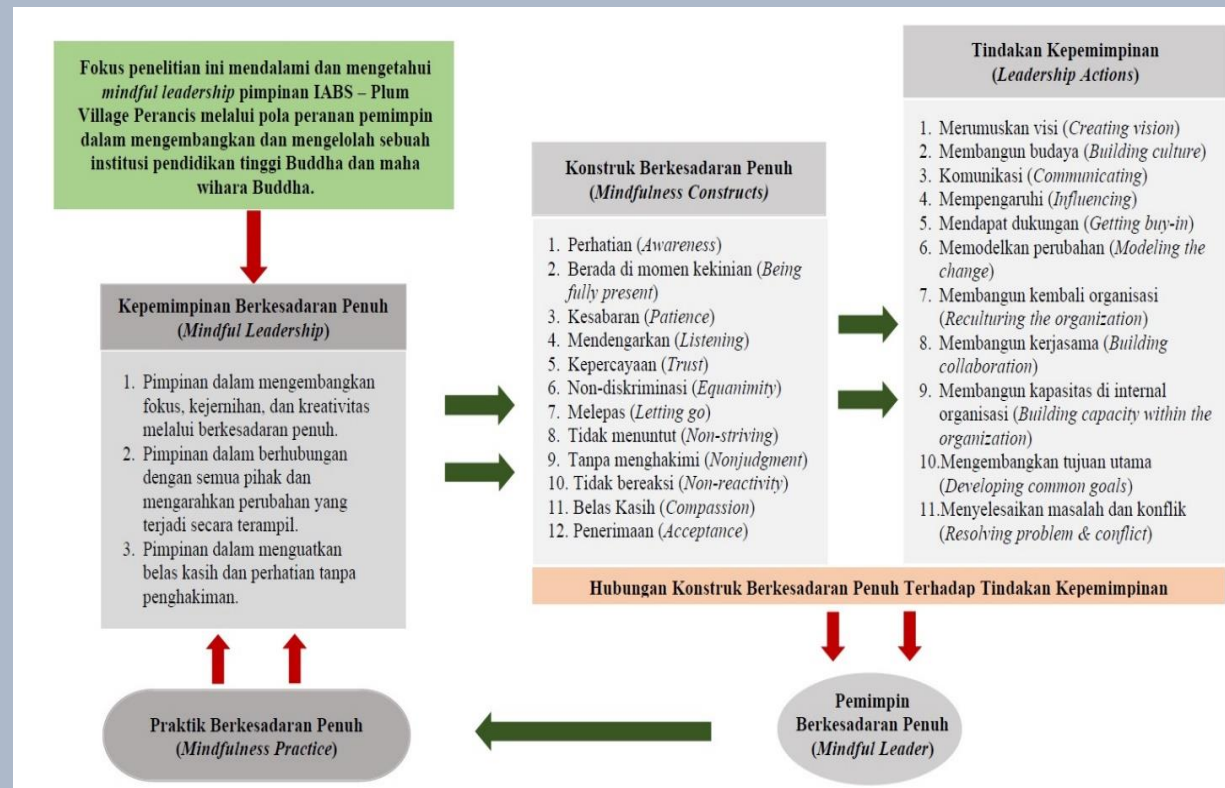
Mindful Leadership adalah kemampuan seorang pemimpin menggabungkan praktik berkesadaran penuh dengan teknik manajemen dan kepemimpinan praktis yang memungkinkan para pemimpin untuk melibatkan berbagai kapasitas dengan tantangan yang ada dan secara terampil memulai atau mengarahkan perubahan melalui kualitas yang berasal dari dalam pikiran dan hati sehingga mampu mengatur diri dan tim serta organisasi mereka dengan lebih efektif dengan karakteristik: (1) mengembangkan fokus, kejernihan, dan kreativitas, (2) terhubung dengan pihak lain, komunitas, dan mengarahkan perubahan dengan terampil, (3) mengembangkan belas kasih dan perhatian tanpa penghakiman.



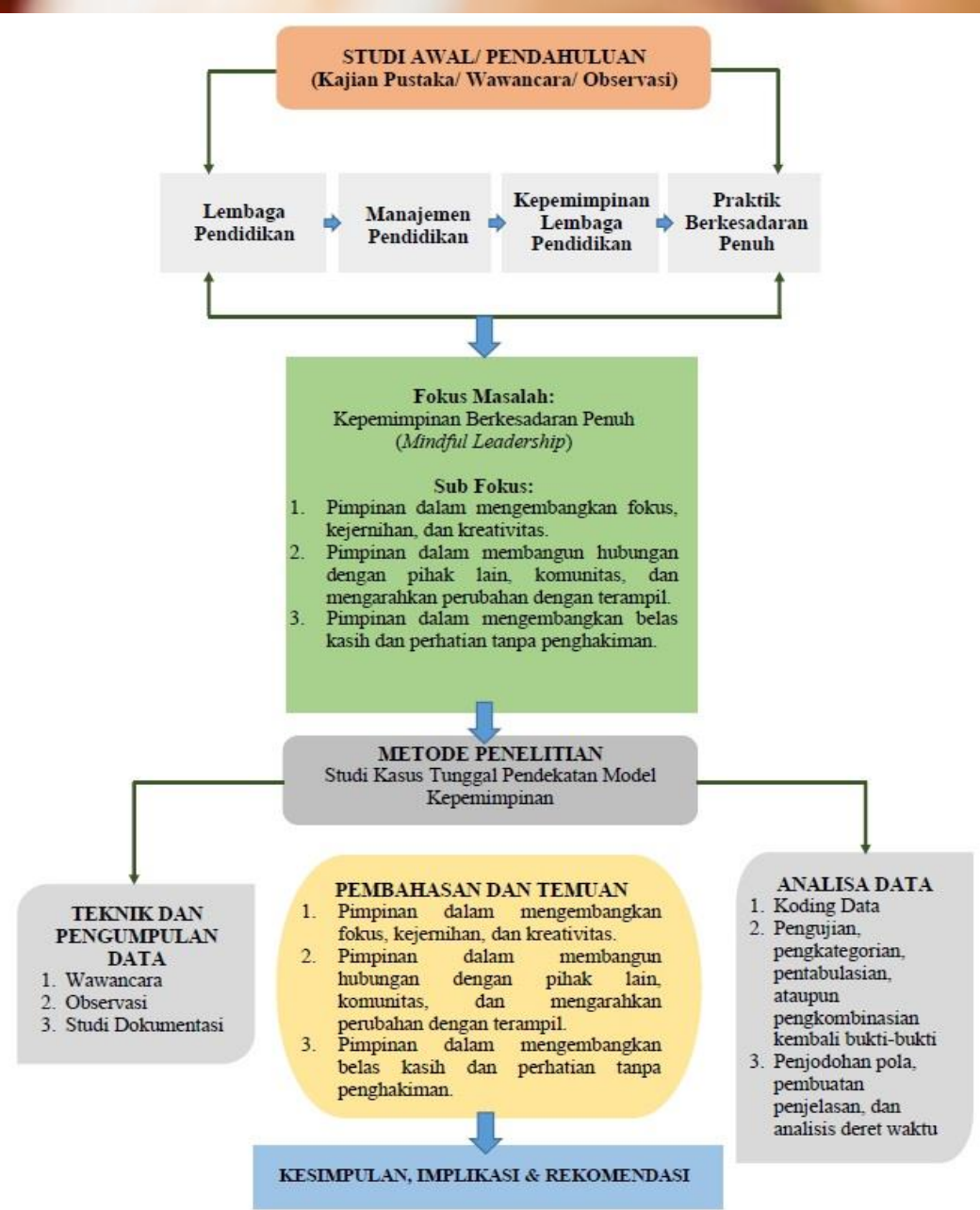
KARAKTERISTIK FOKUS PENELITIAN



DESAIN KONSEPTUAL PENELITIAN



ALUR PENELITIAN

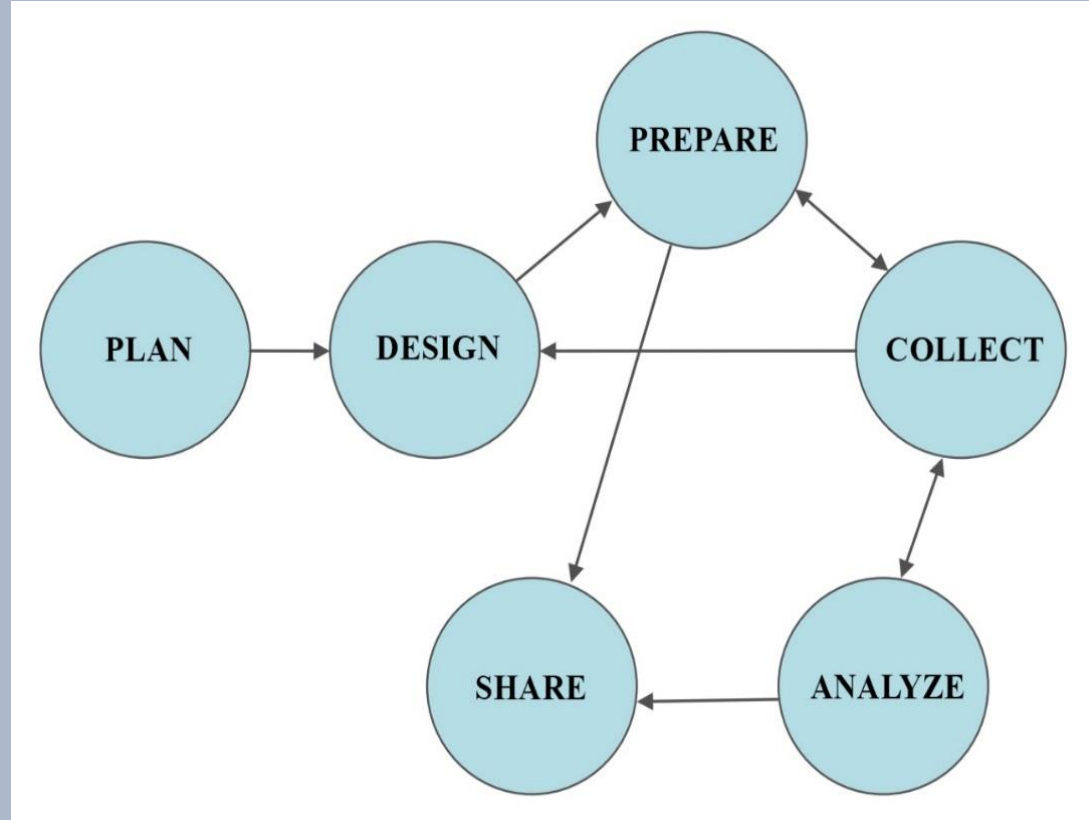
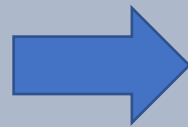


PROSEDUR PENELITIAN

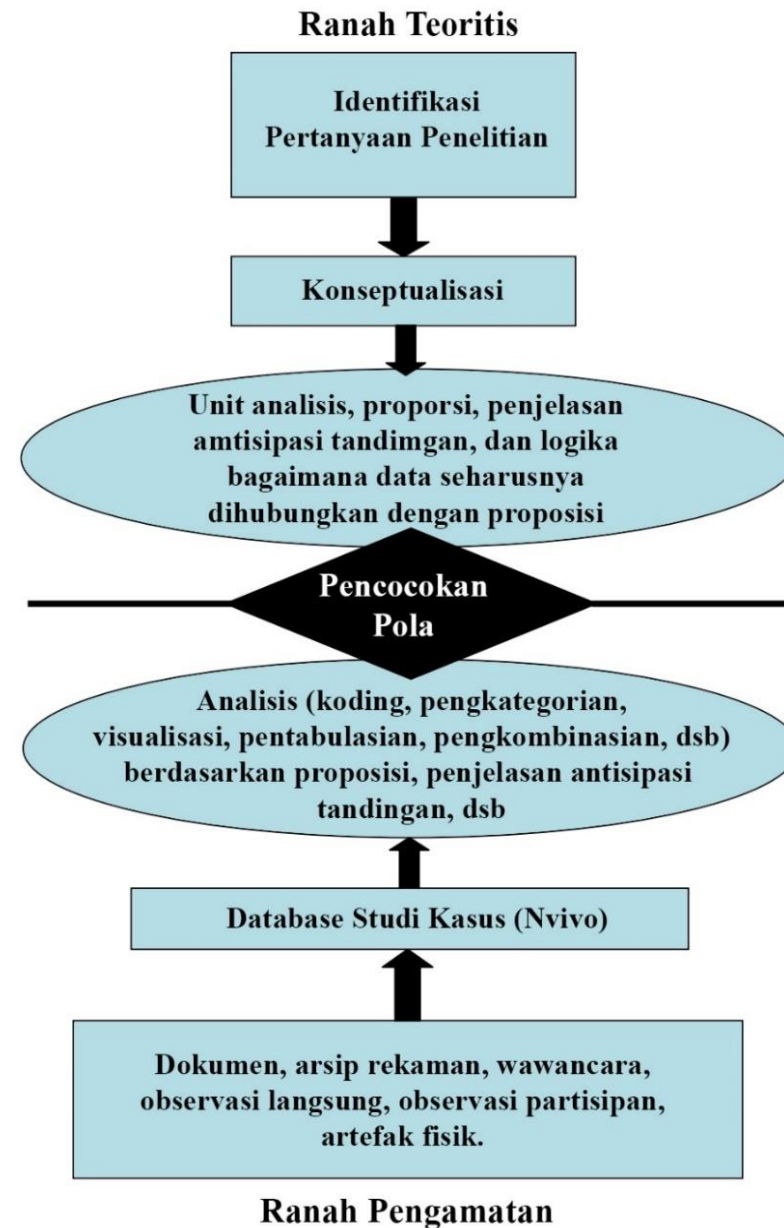


Research Prosedure

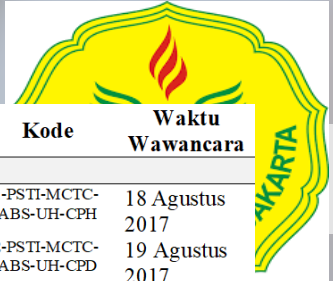
Adapun prosedur penelitian yang yang digunakan dalam penelitian ini terdiri dari enam langkah penelitian (Yin, 2009), yaitu: *plan, design, prepare-share, collect-design, analyze-collect* atau *collect anylze*, dan *share*.



ANALISA DATA PENELITIAN



INFORMAN PENELITIAN



Code of Informant	Status	Designation
A-CPH (Key Informant)	Dharma Teacher	The Abbot (Leader) of IABS – Plum Village Buddhist Monastery, Upper Hamlet, France
1-TDK	Bhikshu	The Coordinator of <i>Caretaking Council</i>
2-TBH	Bhikshu	The Coordinator of Short-term Education and Training Program
3-TDF	Sramanera	The Coordinator of IT and <i>Website</i>
4-CPB	Dharma Teacher	Dharma Teacher
5-TDB	Bhikshu	The Coordinator of Office
6-TDT	Bhikshu	The Coordinator of Building and Maintenance
7-TBT	Bhikshu	The Assistant of Dharma Teacher
8-SAP	Sramanera	The Coordinator of Monastic Library
9-TFN	Lay Practitioner	Ketua Peserta Didik Umum
10-TTN	Lay Practitioner	The Coordinator of <i>Caretaking Council</i> for Lay Practitioner
11-NYS (Informants)	Bhikshu	The Mentor of Long-Term Program

No.	Nama	Status	Jabatan	Kode	Waktu Wawancara
<i>Studi Pendahuluan</i>					
1	Chan Phap Huu	Dharma Teacher	Pimpinan Institusi	1-PSTI-MCTC-IABS-UH-CPH	18 Agustus 2017
2	Chan Phap Dung	Dharma Teacher	Koordinator Wake-Up School	2-PSTI-MCTC-IABS-UH-CPD	19 Agustus 2017
2a	Chan Phap Tu	Dharma Teacher	Anggota Dewan Dharma Teacher	2a-PSTI-MDTC-IABS-UH-CPT	20 Agustus 2017
3	Troi Duc An	Calon Biksu	Anggota Tim Hubungan Masyarakat	3-PSTI-MCTC-IABS-UH-TDA	26 Agustus 2017
4	Troi Bao Tich	Biksu	Anggota <i>Caretaking Council</i>	4-PSTI-MCTC-IABS-UH-TBT	2 September 2017
5	Chan Phap Khoi	Dharma Teacher	Koordinator Perawatan dan Pemeliharaan	5-PSTI-MCTC-IABS-UH-CPK	12 September 2017
6	Chan Phap Tien	Dharma Teacher	Dharma Teacher	6-PSTI-MCTC-IABS-UH-CPT	12 September 2017
<i>Penelitian Lapangan</i>					
7	Troi Dao Khin	Biksu	Koordinator <i>Caretaking Council</i>	1-FRTI-MCTC-IABS-UH-TDK	12 Februari 2019
8	Troi Bui Hien	Biksu	Koordinator Pendidikan dan Pelatihan untuk Peserta Didik Non - Monastik	2-FRTI-CLSETP-IABS-UH-TBH	14 Februari 2019
9	Troi Duc Fo	Calon Biksu	Koordinator IT dan <i>Website</i>	3-FRTI-CLSETP-IABS-UH-TDF	22 Februari 2019
10	Chan Phap Bui	Dharma Teacher	Dharma Teacher	4-FRTI-DT/L-IABS-UH-TPB	24 Februari 2019
11	Troi Dao Bi	Biksu	Koordinator Perkantoran	5-FRTI-CO-IABS-UH-TDB	1 Maret 2019
12	Troi Dao Tue	Biksu	Koordinator Bidang Pembangunan	6-FRTI-CBMT-IABS-UH-TDT	2 Maret 2019
13	Troi Bao Tang	Biksu	Dharma Teacher Assistant	7-FRTI-B/SCC-IABS-UH-TBT	3 Maret 2019
14	Aggapanno	Calon Biksu	Koordinator Perpustakaan	8-FRTI-LC-IABS-UH-SAP	4 Maret 2019
15	Yulis	Non Monastik Peserta Didik	Ketua Peserta Didik Umum	9-FRTI-LR/S-IABS-UH-TFN	5 Maret 2019
16	Suryati	Non Monastik Peserta Didik	Anggota Komite Keuangan	10-FRTI-FCM-IABS-UH-TTY	5 Maret 2019
17	Nyanayasha	Biksu	Eks. Mentor Long-Term Program	11-FRTI-RC-MLTP-IABS-UH-NYS	25 Juli 2019

DISKUSI/ PEMBAHASAN



SUB FOKUS 1

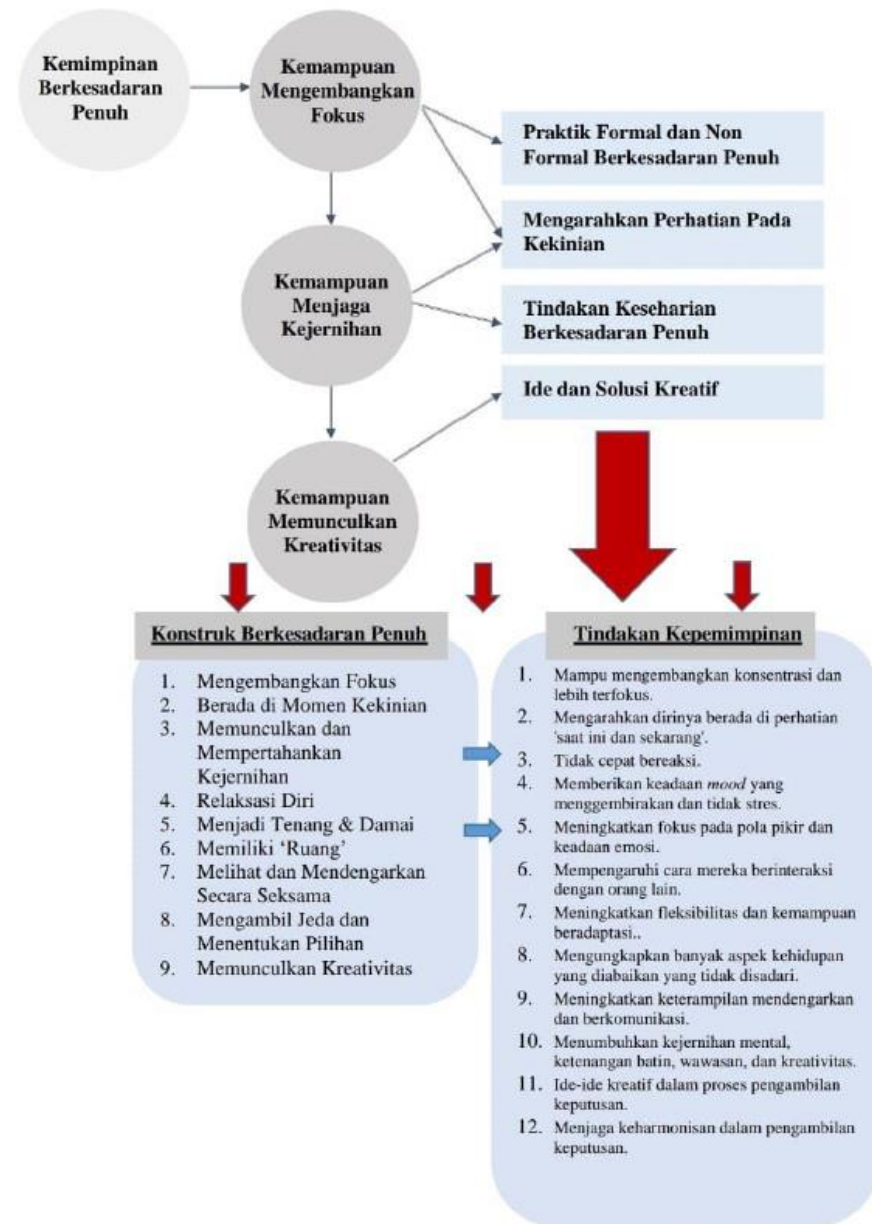
Pemimpin mengembangkan fokus, kejernihan, dan kreativitas

Praktik Berkesadaran Penuh

Mengarahkan Perhatian pada Kekinian

Tindakan Keseharian Berkesadaran Penuh

Ide dan Solusi Kreatif



DISKUSI/ PEMBAHASAN



SUB FOKUS 2

Pimpinan Berhubungan Dengan Pihak Lain dan Mengarahkan Perubahan

Membangun hubungan dan kepercayaan

Mendukung dan memfasilitasi pihak lain

Menghadapi perubahan dengan terampil



DISKUSI/ PEMBAHASAN



SUB FOKUS 3

Pemimpin Mengembangkan Belas Kasih dan Perhatian Tanpa Penghakiman

Kapasitas untuk mengerti

Kapasitas untuk terbuka

Kapasitas untuk mendengarkan secara mendalam dan melepas

Kepemimpinan Berkesadaran Penuh

Kemampuan Mengembangkan Belas Kasih dan Perhatian Tanpa Penghakiman

Konstruk Berkesadaran Penuh

1. Memiliki kemampuan untuk 'berhenti' dan memunculkan kejernihan di dalam diri.
2. Memiliki sikap empati dan pengertian.
3. Memberikan belas kasih dan kepedulian yang kontekstual.
4. Mampu untuk menerima dengan keterbukaan.
5. Mampu memahami pihak lain.
6. Keterbukaan diri, kepedulian diri,
7. Mampu berbicara dengan kasih
8. Mendengar secara mendalam.
9. Memiliki level pemikiran yang lebih tenang dan damai
10. Memperkuat hubungan dengan pihak lain
11. Tidak bersikap diskriminatif.
12. Tidak menghakimi dan menyalahkan.
13. Mendengar secara mendalam,
14. Tidak bersikap memihak.
15. Mempraktikkan tuturan penuh kasih.
16. Mampu melepas
17. Membangun keharmonisan ataupun kegembiraan.
18. Menjembatani semua perbedaan.

Kapasitas Terbuka

Kapasitas Mengerti

Kapasitas untuk mendengarkan secara mendalam dan melepas

Tindakan Kepemimpinan

1. Memiliki sikap belas kasih terhadap permasalahan global.
2. Meningkatkan kemampuan kepemimpinan dan pengambilan keputusan
3. Mampu merespon dengan sikap belas kasih dan pengertian.
4. Membantu mereka untuk mengubah kecenderungan kritis yang bersifat merusak,
5. Mampu mengendalikan emosi mereka dengan ketenangan dan kedamaian.
6. Memunculkan kemampuan mendengarkan tanpa menghakimi.
7. Tidak menyalahkan atau menghakimi pihak lain.
8. Memiliki rasa persahabatan yang kuat.
9. Kedekatan tanpa adanya jarak dan hiraki sebagai seorang pimpinan dan bawahan.
10. Meningkatkan empati dan juga meningkatkan kepemimpinan otentik
11. Cara berkomunikasi dan tindakan-tindakan kepemimpinan berbelas kasih.
12. Memahami segala sesuatu dari berbagai sudut.
13. Melihat permasalahan secara mendalam.
14. Penyelesaian konflik dengan praktik memulai lembaran baru.
15. Memfasilitasi komunitas tanpa adanya kepentingan pribadi.
16. Mempraktikkan sikap tanpa mendiskriminasi terhadap berbagai gagasan.
17. Memberikan 'ruang' bagi setiap pihak.
18. Mampu mengobservasi dan menyelaraskan nada kepemimpinan.

KESIMPULAN PENELITIAN SUB FOKUS 1

Menjalankan praktik formal dan informal di keseharian secara berkesinambungan secara individu dan kolektif

Dengan berkesadaran penuh pimpinan IABS-Perancis mampu mengembangkan konsentrasi dan menjadi lebih fokus serta memiliki kejernihan.

Pimpinan IABS-Perancis Melalui Kepemimpinan Berkesadaran Penuh Memiliki Kemampuan Mengembangkan Fokus, Kejernihan, dan Kreativitas.

Dengan kondisi tersebut pimpinan IABS-Perancis mampu melihat lebih jelas dengan fenomena yang muncul dan tahu keputusan apa yang harus diambil untuk merespon fenomena dan tantangan yang sedang dihadapi.

Kejernihan di dalam diri pimpinan IABS-Perancis dapat memunculkan kondisi ketenangan dan kedamaian yang memberikan pengaruh yang besar bagaimana merespon sebuah kondisi yang ada. Keadaan ini membantu untuk melihat lebih mendalam dengan apa yang sedang dihadapi dan memahami permasalahan sehingga mampu untuk menentukan langkah selanjutnya dengan sikap kepemimpinannya.



KESIMPULAN PENELITIAN SUB FOKUS 2

Pimpinan IABS-Perancis mampu memahami situasi di sekelilingnya dan lingkungan organisasi yang dipimpinnya

Kepemimpinan pimpinan IABS-Perancis berfokus pada koneksi yang terbentuk antara pemimpin dan pengikut, hal ini terlihat di dalam berbagai aspek menunjukkan bahwa terbangunnya hubungan antara pimpinan IABS-Perancis dan anggota komunitasnya yang begitu dekat dan terarah.

Berhubungan Dengan Pihak Lain, Komunitas, dan Mengarahkan Perubahan Dengan Terampil

Kemampuan pimpinan IABS - Upper Hamlet mengarahkan perubahan dengan terampil dapat dilihat dari berbagai macam situasi bagaimana cara menyikapi berbagai macam kesulitan yang ada.

Kepemimpinan berkesadaran penuh pimpinan IABS - Upper Hamlet ini dilandasi oleh pendekatan membangun komunitas atau yang juga sering dikenal dengan pendekatan kehidupan berkomunitas di setiap tindakan kepemimpinannya.



KESIMPULAN PENELITIAN SUB FOKUS 3

Mengembangkan Belas Kasih dan Perhatian Tanpa Penghakiman.

01 – Menerima & Keterbukaan Diri

Pemimpin mengembangkan belas kasih dan perhatian tanpa penghakiman ini memperlihatkan bahwa pimpinan memiliki sikap belas kasih terhadap permasalahan dan mampu untuk menerima dengan keterbukaan. Pimpinan IABS-Perancis dengan sekian lama praktik berkesadaran penuh mengarahkan kepada sebuah keterbukaan diri kepada semua pihak.

02 – Mendengarkan & Memahami

Pimpinan IABS-Perancis mampu membawa tindakan kepemimpinannya dengan sikap belas kasih dan peduli serta mampu memahami para anggota komunitasnya dengan baik. Kemampuan mengembangkan sikap belas kasih ini memunculkan kemampuan mendengarkan tanpa menghakimi, tidak menyalahkan, dan tidak mendiskriminasi.

03 – Kedekatan & Kepedulian

Dia memiliki rasa persahabatan yang kuat. Kedekatan tanpa adanya jarak dan hiraki sebagai seorang pimpinan dan bawahan dengan menunjukkan kepemimpinannya dengan sikap belas kasih dan kepedulian.

04 – Etika, Moral, & Pemenuhan Diri Anggota

Pimpinan IABS - Upper Hamlet juga berfokus pada kinerja anggota komunitas, tetapi juga berupaya untuk memenuhi potensi para anggotanya. Pimpinan IABS dengan gaya kepemimpinannya ini memiliki standar etika dan moral yang tinggi terhadap pengetahuan yang dipelajari dan keterampilan yang diperoleh.



IMPLIKASI PENELITIAN

Gambaran Konkret Praktik Kepemimpinan Berkesadaran Penuh

Melengkapi penelitian terdahulu sehingga menjadikan penelitian ini sebagai pelengkap penelitian-penelitian terdahulu.

Penelitian Kedepan

Penelitian studi kasus di komunitas internasional, peneliti harus memahami demografi dan kehidupan social yang mendalam sehingga mampu menggali informasi yang lebih luas.

TEMUAN LUAR FOKUS

Kepemimpinan yang menitikberatkan pada pengelolaan dan hubungan yang berbasis komunitas dengan kebermaknaan rekonsiliasi permasalahan/konflik yang muncul dalam sebuah perubahan.

Praktik kepemimpinan berkesadaran penuh

Adanya praktik bagi pimpinan yang mampu mendukung stabilitas dan kesolidan diri pemimpin melalui praktik satu hari tanpa jadwal dan praktik happiness meeting.

LIMITASI DAN REKOMENDASI

Manfaat Kepemimpinan Manajemen Pendidikan

Kepemimpinan berkesadaran penuh ini mampu memberikan manfaat dalam fungsi manajemen pendidikan dan umum

Kepemimpinan Sarat Multikultural di Indonesia

Praktik kepemimpinan berkesadaran penuh ini memiliki karakteristik membangun komunitas yang berbelas kasih, tidak menghakimi, dan tidak mendiskriminasi yang sangat dekat dengan sifat multikultural bangsa Indonesia.

Bagi Para Pemimpin

Bagi para pimpinan lembaga pendidikan dan non pendidikan dapat memahami konsep dan praktik kepemimpinan berkesadaran penuh sehingga dapat menjalankan dengan baik praktik formal dan informal berkesadaran penuh.

Peneliti Selanjutnya

Peneliti selanjutnya dalam menggali objek penelitian lebih jauh lagi dari studi kasus tunggal ini.

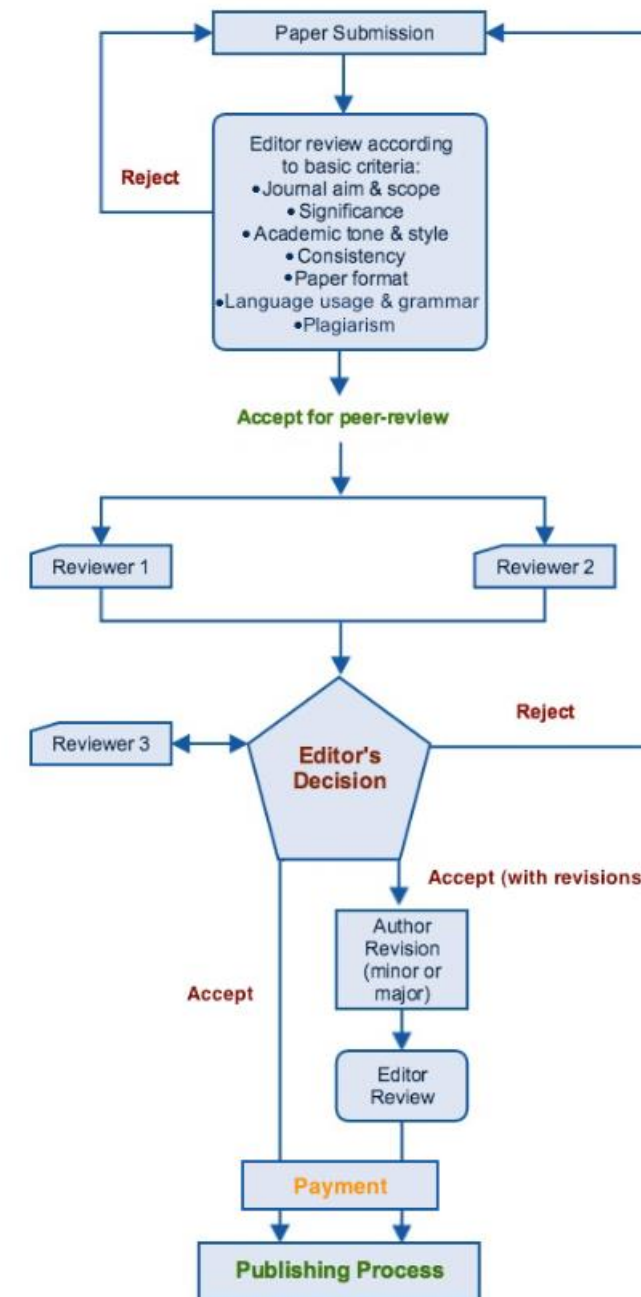
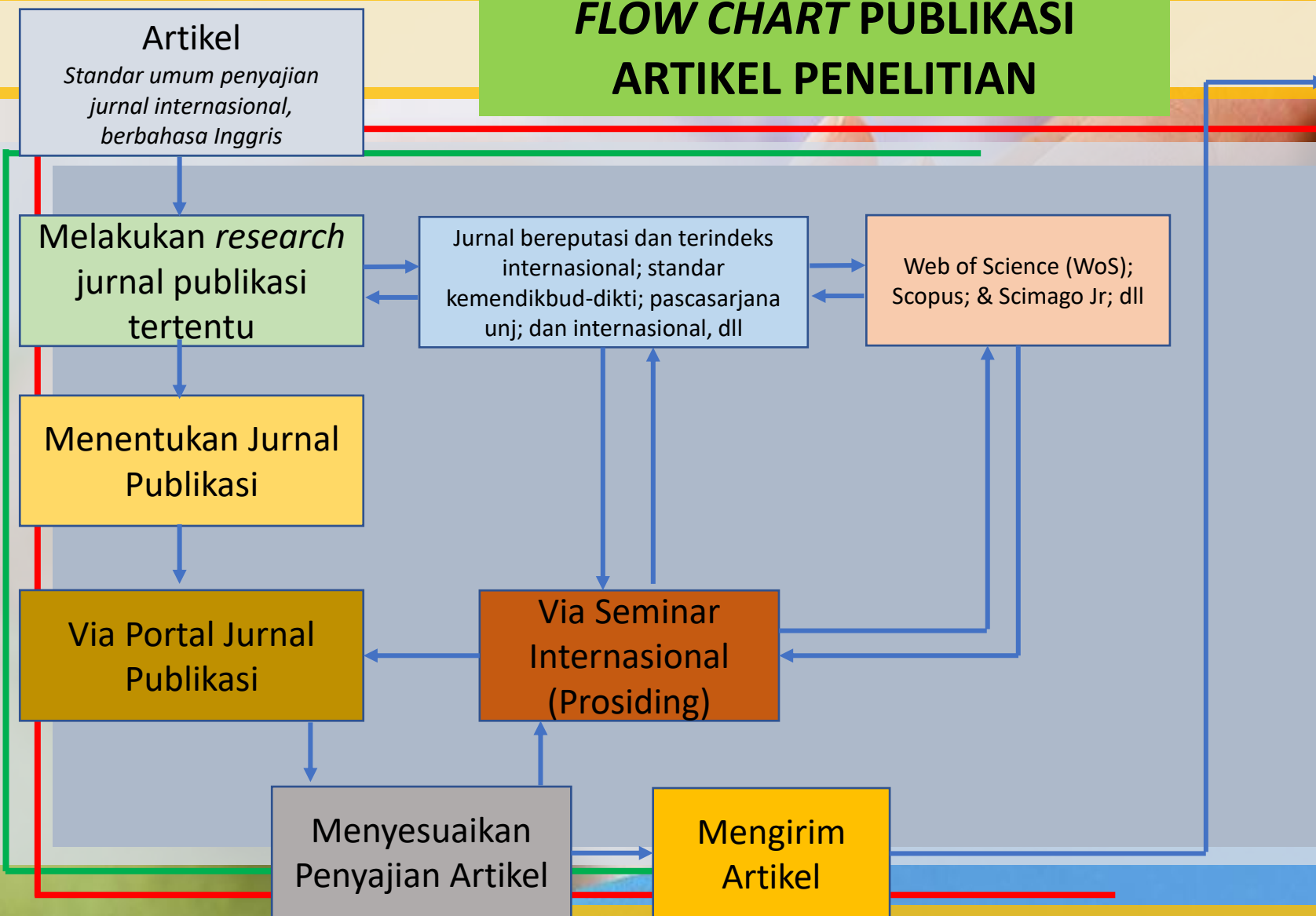
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Mindful Leadership: The Ability of the Leader to Develop Compassion and Attention without Judgment - A Case Study of the Leader of Buddhist Higher Education Institute

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Abstract: The objective of this research is to describe the practice of mindful leadership at the IABS - Plum Village Buddhist Monastery Upper Hamlet, France, looking at the abbot's pattern and role in developing and managing the Institute of Advanced Buddhist Studies and the monastery. This research uses the approach of qualitative research with the method of a single case study. The research data collection uses the techniques of observation, interview, and documentation study. The research procedure used in this research consists of several research steps utilizing the case study method of Robert K. Yin: research planning, research design, research preparation, research data collection, research data analysis, and doing the research report. The research analysis is done by pattern matching. The data validity testing through data source triangulation and technique triangulation. The result of this research shows that mindful leadership can develop the ability to develop compassion and attention without judgment. The study shows that a leader has compassion towards global issues and can accept with openness. A leader who practices mindfulness for a long time can direct towards openness of one's self to others. The leader can lead with compassion and care and also understand his members well. The ability to develop this compassion shows the ability to listen without judgment, not blame, and not discriminate.

Keywords: Mindful leadership, mindfulness, deep listening, compassion, non-judgment, qualitative case study.

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Research Article

Mindful Leadership: The Ability of Leader to Establish Connection to Others, Community, and Deal with Changes Skillfully-A Case Study of Buddhist Higher Education Institute Leader *

Burmansah BURMANSAH¹  Rugaiyah RUGAIYAH²  Mukhneri MUKHTAR³ 

Abstract

This research is a single case study using a qualitative approach that produces descriptive data consisting of written or oral words resulted from interviews and observation. The research was carried out at the Institute of Advanced Buddhist Studies - Plum Village Buddhist Monastery Upper Hamlet of France. The research procedures used in this case study consist of six steps of case study research by Robert K. Yin namely: plan, design, prepare-share, collect-design, analyze-collect or collect analyze, and share. The research data collection was obtained by purposive sampling and snowball sampling involving researchers and informants such as the leader (Abbot) of IABS - Upper Hamlet, policymakers, and policy actors. Data analysis techniques are used through pattern matching, explanation making, and analyzing data time series. This research found that through mindful leadership the leader has the ability to deal with other parties, communities, and directing change skillfully. Leadership that focuses on the connections formed between leaders and followers, it is seen in various aspects which show that the relationship formed between the leader and members of the community is so close and directed. Mindful leadership which is based on the approach to build a community or also often known as the community life approach in every action of his leadership.

Keywords: Mindful leadership, mindfulness, community building, deal with changes, qualitative case study

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A Case Study of Mindful Leadership in an Ability to Develop Focus, Clarity, and Creativity of the Buddhist Higher Education Institute Leader

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Abstract

The objective of this research is to describe the practice of mindful leadership at Buddhist Higher Education Institute, the Institute of Advanced Buddhist Studies - Plum Village Buddhist Monastery Upper Hamlet of France, looking at the abbot's pattern and role in developing and managing the Institute of Advanced Buddhist Studies and the monastery. This research uses the approach of qualitative research with the method of a single case study. The research data collection uses the techniques of observation, interview, and documentation study. The research procedures used in this case study consist of six steps of case study research by Robert K. Yin. The research data collection was obtained by purposive sampling and snowball sampling. Data analysis techniques are used through pattern matching, explanation making, and analyzing data time series. This research found that mindful leadership can develop concentration and be more focused and have clarity. Clarity within the leader can bring up conditions of calm and peace that give a significant effect on how to respond to an existing condition. By being calm, then the leader has clarity and creativity. This situation helps the leader to recognize what is happening and helps further to decide what to do. This decision helps leadership in responding to the situation. Mindful leadership focuses on actions and internal circumstances, not on intellectual quality. The development of the leaders' internal state is related to the behavior and emotional state of each of them. Leadership that provides democratic qualities in the delivery of opinions and decision-making processes both personally and collectively strengthen the effectiveness of his leadership, and develop essential behaviors related to emotional and social intelligence.

Keywords: mindful leadership, mindfulness, decision making, educational leader, qualitative case study

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Mindful Leadership: The Ability of the Leader to Develop Compassion and Attention without Judgment - A Case Study of the Leader of Buddhist Higher Education Institute

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Keywords: *Mindful leadership, mindfulness, deep listening, compassion, non-judgment, qualitative case study.*

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Introduction

It is known that the leadership issue and crisis make many leaders and practitioners eager to apply applicative and practical teaching practices in order to face the 21st century. In the dynamic workplaces today, leaders who can challenge the status quo are needed in order to inspire and influence the organization members, and also help to develop and take care of the workplace well (Lunenburg, 2011). The real crisis happening today in leadership is on how to become trustworthy, selfless, honest, and caring. These are extraordinary qualities. If leaders consistently display these behaviors, the workplace and its employees will perform better in many things. However, not all leaders, including those who are famous and successful, show these qualities (Hougaard, Carter, & Dybkjaer, 2017). Leaders must respect and take advantage of opportunities to increase their self-awareness fully about characteristics, skills, and behavior that are relevant. Leaders must develop flexible and adaptive skills in a world that is full of changes, uncertainty, difficulty, and pressure (Yukl & Mahsud, 2010).

Mindful leadership has a positive and significant correlation between mindfulness and flexibility of leadership. Leaders who are more mindful have more ability to perform a leadership style that is more flexible (Baron, Rouleau, Grégoire, &

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Baron, 2017). Mindfulness practice is a strong and effective tool to help leaders face adaptive changes in this era. Becoming mindful ensures leaders to be able to keep focusing on the vision and goals that are in progress. Most leaders do not have a clear vision and goals for themselves or their organizations (Hunter & Chaskalson, 2013). Furthermore, other mindful leadership studies reveal that continuous mindfulness practices in leadership reduces stress, increases health, and can affect transformational leadership. Therefore, it increases intrinsic motivation and performance (Kroon, Van Woerkom, & Menting, 2017; Wasylkiw, Holton, Azar, & Cook, 2015). When leaders consider ways that can increase effectivity and also reduce their stress, mindfulness can offer practices for both. It is a strong commitment to reducing stress and leadership behavior that is effective, and it also boosts progress for education leaders (Wells, 2015).

Mindfulness helps leaders to have skills in awareness, love, sympathy, self-care, care for others, and care for nature. However, they will be humble in their contributions. They have high motivation in giving their service for others and find peace in themselves by practicing meditation and mindfulness and also nurturing compassion, understanding, and peace (Xuan Bach, 2014). Mindful leaders are aware that the combination of presence, awareness, calmness, focus, clarity, balance, positivity, compassion, and flawlessness makes them become better leaders, and they continue to make an effort to develop these skills further (Chatterji & Zsolnai, 2016). Great leaders face the uncertainties of the world with hope: they inspire with a clear vision, optimism, and deep faith in their abilities and their people to transform dreams into reality. Great leaders face sacrifices, difficulty, challenges, and opportunities with empathy and love for the people they lead and serve (Boyatzis & McKee, 2005). Their people are developed through training and accompaniment with compassion. Compassion and non-judgmental are the center of mindfulness (Wells, 2015).

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Literature Review

Leadership

In an educational institution, management is related to functions. Meanwhile, leadership is based on the process of influencing consciously and the relationship with members. Experts define leadership as a process of influencing the leader and the followers to achieve an organization's goals through changes in a process in which influence is intentionally given to another party to counsel, construct, facilitate activities, and relate with a group or organization which is organized by having real results which reflect their everyday goals (Achua & Lussier, 2010; Daft, 2015; Hughes, Ginnet, & Curphy, 2012; Yukl, 2009). The dimension of leadership in education institutions consists of the vision, values, and transformational which focus on human resources (Muraru & Patrascu, 2017).

Leadership in education occurs when the leader takes the initiative to facilitate the existing condition to apply changes in teaching and learning. They must create opportunities to make it possible for followers to develop personal understanding and form social groups to make it possible to support each other during the process of change. They must also have the drive to think about training (Ibrahim & Abdalla, 2017; Wulandari, 2019). Leadership in educational institutions is an essential factor in achieving high performance. The leader makes a significant change in any organization (Atkinson, 2013). Leadership in education may also be understood as a process of influencing based on values and explicit beliefs, and even direct a vision for the organizational institution (Bush, 2007). Leadership is also a process of creating changes in maintaining the status quo which exists in management. Focus on self-awareness, reflection, and setting priorities becomes self-mastery in leading change in an organization (Antonio & Jonathan, 2007).

Within a leader, leadership is unique because every leader has characteristics and a leadership style that is different from others in initiating and directing followers. Leadership is a tender process in giving reciprocal influence which combines thoughts, feelings, and actions. This yields cooperation in serving the goals which are embraced by both of the parties – the leader and the followers (Bolman & Deal, 2008; Burmansah, Sujanto, & Mukhtar, 2019). The realization of leadership activities in a group and sharing activities in teams is essential in terms of leadership actions (Ersozlu, 2016). Leaders need to value and take advantage of opportunities to increase their mindfulness about relevant traits, skills, and behaviors. Leaders must develop skills to be flexible and adaptive in a world full of change, uncertainty, difficulty, and stress (Yukl & Mahsud, 2010). There is a lack of leaders who are fully aware of, whether in politics, religion, organizations, business, education, sports, and other institutions. So, there is an urgent need for leaders who are competent, principled, sensitive, compassionate and fully aware (Go & JE, 2015).

Relationship with the construct of mindfulness with leadership actions that is the ability to be aware, able to direct attention now and now, able to develop patience, listen deeply, build trust, develop compassion, balance without discrimination, the ability to let go of the remembrance of a view, not blame and judge, and not be reactive (Wells, 2015). Mindfulness and the application of mindful practices can have a great impact on leadership. Being fully aware and taking the time to be present and aware in a routine job can make a significant difference both for employees and the organization (Beverage, DeLong, Herold, & Neufeld, 2014).

Mindfulness

Mindfulness correlates with emotional intelligence, which is connected to good social skills, the ability to work together, and the ability to look at other perspectives. Practicing mindfulness has been repeatedly shown to gain other's attention, increase performance, increase productivity and satisfaction at work, and also improve the relationship

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between colleagues. Therefore, it reduces stress at work. A mindful person can control their behavior better, and he/she is ready to set aside or change his/her internal thoughts and feelings and also take action based on impulse (Chaskalson, 2011). Mindfulness is defined by the experts as an activity of inner presence or awareness quality to pay attention to things just as they are intentionally and pay attention to things that we often miss, and also be aware of our experiences at the moment and now when they occur, without judgment, and with compassion (Black, 2015; Goldstein, 2016; Gonzalez, 2012). Mindfulness is a certain way to give attention and the awareness that emerges through attention and also a way to look closely into ourselves with the motivation to know and understand ourselves (Kabat-Zinn, 2005). Mindfulness practice is needed to create an effect which is beneficial related to the role of the practice itself formally and informally. Understanding this issue is essential to support the maintenance of these mindfulness practices and to maintain the endurance and prosperity in the long term (Birtwell, Williams, van Marwijk, Armitage, & Sheffield, 2018). Mindfulness practice is an effective strategy to improve leadership (Wasylikiw et al., 2015). Mindfulness practice is the condition of the individual which is transformative; it nurtures leadership practices that are transformational and mindful. In the end, it creates an organizational culture that is mindful (Ulmcke, 2016). By having mindfulness in working, we can change how we respond to difficult work hours. In turn, this can change the culture of an organization. Mindfulness can give us a new way of working, and the workplace can be more humanistic (Gelles, 2015).

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Mindful Leadership

Mindful leadership is based on strong basic endurance. Strengthening the leader's ability to face various things and changes. The ability to investigate, innovate, and find new ways and perspectives together. Mindful leadership has a positive relationship with work performance as a whole and related with the prosperity of employees and also shows the potential role to lead the organization with mindfulness so that the leaders can control themselves and the team and also their organization more effectively (Koole, 2014; Reb, Chaturvedi, Narayanan, & Kudesia, 2018). Mindful leadership is defined by experts as attention which is given for the moment and now without judgment and paying attention to characteristics and also helps to maintain the condition of the mind to be optimal, develop intelligence in the process of influencing others in achieving goals by nurturing a healthy condition and becoming a beacon of kindness, responsive and clear, flexibility in thoughts and actions, ending the autopilot behavior and habits and also doing the best in certain conditions, even the most difficult ones (Adams, 2016; Bunting, 2016; Chatterji & Zsolnai, 2016; Dickmann & Stanford-Blair, 2009). Mindful leadership is also defined as the relationship between the mind and leadership and also focusing on the moment and realizing it (Beverage, DeLong, Herold, & Neufeld, 2014).

In mindful leadership, mindfulness is the basis of leadership which distracts attention to uncertain territory, without losing attention toward this moment and now. Mindful leadership ensures that the team and the organization have awareness about what they are doing. Also, for that, they must learn to shift between actions and reflections (Koole, 2014). Mindful leadership combines mindfulness practices with management techniques and practical leadership, which enables leaders to involve their various capacities with existing challenges. Mindful leadership experiences the internal and external world, and this directs the attention of the individual and group on the situation and what is desired by ourselves and them. Mindful leadership serves as a practice to observe the strong drive when reacting, the tendency of the mind to limit focus under the pressure of stress, the dynamics of awkward conversation can sometimes be solved by achieving the least general denominators to achieve agreement on the most skillful choice, and negative effects from excessive information (Adams, 2016; Koole, 2014; Marturano, 2014).

In relation to the development of a vision and communication, mindfulness is a unique source and key aspect for leaders to combine attention and reflection to communicate successful vision in emotional expression levels which are displayed by leaders in behaving and acting when understanding strategic goals clearly in the organization and department units (Walsh & Arnold, 2018). Wells describes more holistically the connection between mindful leadership and actions in leadership. Those leadership actions are forming a vision, developing culture, communicating, influencing, having power, modeling change, nurturing the organization, working together, capacity building in the organization, developing the main purpose, and solving problems and conflicts. The relationship with the mindfulness construct is the ability to realize, the ability to direct attention to this moment and now, the ability to develop patience, listen deeply, build trust, develop compassion, achieve balance without discrimination, the ability to drop certain perceptions, not blame and judge, and not behave reactively (Wells, 2015). Mindful leadership nurtures compassion and possesses real quality; it completely and perfectly increases the ability to pay attention without judgment in the current moment and leaves an impression of his presence on the people around him (Marturano, 2014).

The Ability of the Leaders to Develop Compassion and Attention with Non-Judgment

The presence of leadership is of real quality. It requires complete attention without judgment in the present moment. Those around the mindful leader see and feel that presence (Marturano, 2014). The ability to see ourselves objectively is called mindful self-awareness. We have an awareness that is balanced and non-judgmental both from the outside world and our inner world. Thoughts and ego become the object of our awareness (Tenney & Gard, 2016). A leader that practices mindfulness and develops compassion within himself will strengthen his leadership and ability to make

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decisions (Lewis & Ebbeck, 2014). Compassion is the readiness to respond to other's difficulty without revenge or hate with the motivation to make the suffering disappear (Stoeber, 2005). Having compassion means identifying when someone is experiencing difficulty from another party, is in an unfortunate condition, ignoring the fear of rejection towards him, and the natural care and kindness flows towards others who are experiencing difficulty. The experience of compassion does leave the tendency to combat emotional discomfort. It is full acceptance from other parties, difficulty, and our reaction towards problems (Germer, 2009). Showing compassion is a mindful action of self-identification (Moore, 2008). Leaders who are mindful act coherent and consistent, and show behavior that is full of compassion. Leaders who are compassionate have deep concern without attachment. They do their best all the time in any situation. They understand the importance and they respect self-compassion because they know that without taking care of themselves, their ability to serve and work at a high level would discontinue (Gonzalez, 2012).

A great leader faces the uncertainties of the world today with hope and inspiration through clear vision, optimism, and trust. The followers hope that their dreams will come true. The leader can face sacrifices, difficulties, and challenges. It is the opportunity to develop actions that are empathic and compassionate for the people they lead and serve (Boyatzis & McKee, 2005). The leader develops others through training and counseling with compassion. Compassion and no judgment is the center of mindfulness practices (Wells, 2015). Mindfulness practices strengthen empathy and prevent negative labeling and evaluate someone's feelings and inner mind with depression or judgment and blaming in every moment for the sake of individual prosperity (Atkins, 2013; Barcaccia et al., 2019). Fear, disappointment, frustration, and helplessness can cause the leader to isolate their hearts and be emotionally detached from those who need help. Mindfulness enables leaders to stop being judgmental and, as a replacement, choose to expand their compassion (Giovannoni, 2017). Mindfulness can even make leaders more flexible in their vision and help individuals not to be attached and let go of representation and solution strategies in the past (Kudesia, 2015). It is being non-judgmental in mindfulness, accepting the current condition as a part of the constant flow of changing experiences. This paradigm shows that is not attached, and letting go of judgment strengthens the mind, and it challenges the illusion that something that is overthought gives power to it (Bauback & David, 2009).

Besides, mindfulness can become the main competence of a leader in which they can attain bravery, enthusiasm, and awareness. The leader nurtures mindfulness to use the ability of the mind to apply leadership practices. Mindful leadership is defined as the practice of mindfulness, non-judgmental towards others by being present in the moment. Mindfulness is assumed as the key competence of leadership where leaders can gain peace, courage, enthusiasm, and awareness. Leaders that nurture their presence so that they can use the power of their mind to do their leadership duties (Chatterji & Zsolnai, 2016). What a leader that is mindful needs to pay attention to is the ability to observe and respond to each situation in the healthiest way and also accept anything that happens and respond with kindness, compassion, and understanding. With awareness of the organization as a form of respect towards the organization's culture and values, in regards to the mindful leadership behavior with a meditation practice that involves current monitoring, it is something priceless to understand and be aware of the organization (Carroll, 2007).

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Methodology

Research Setting

The research was carried out at the Institute of Advanced Buddhist Studies (*Institut Des Hautes Etudes Bouddhiques*) - Plum Village Buddhist Monastery Upper Hamlet of France. The study was conducted in August 2017 until March 2019.

Research Design

This research is a case study using a qualitative research approach that produces descriptive data in the form of written or oral words from interviews with people and the observed behavior of people. The purpose of using this case study method is to understand real-life phenomena in-depth (Yin, 2009). In this study, researchers used a single instrument case study, in this case, the mindful leadership of the leader of IABS - Plum Village Buddhist Monastery Upper Hamlet of France. In a single instrument case study: the researcher focuses on an issue or problem and then chooses one limited case to describe this problem (Creswell, 2007).

Research Questions

The research questions are as follows: (a) How does the leader able to face difficulties and challenges? (b) How does the leader develop empathetic, compassionate, and non-judgmental actions through the mindfulness practice? (c) How does the leader apply the quality of compassion, empathy and non-judgmental in interacting with different people in the community (organization)? (d) How does the leader pay attention to and deal with each situation? (e) How does the leader show leadership with compassion and care for all the people?

Research Informants

Interviews with the informants are an important source of case study evidence because most case studies are related to human events or behavior (Yin, 2009). Researchers used purposive sampling and snowball sampling. To obtain data

information, researchers set informants as targets for research conducted in accordance with the quality and characteristics of the informants. In the process of collecting data, this research involved researchers and interviewed the leaders of IABS - Upper Hamlet, Implementing Coordinators, Daily Board of Management, Dharma Teachers, Students (Monks, Nuns, Sramanera, and Sramaneri). Those who were involved in this research are listed in the following table:

Table 1 Research Informants

Code of Informant	Status	Designation
A-CPH (Key Informant)	Dharma Teacher	The Abbot (Leader) of IABS - Plum Village Buddhist Monastery, Upper Hamlet, France
1-TDK	Bhikshu	The Coordinator of Caretaking Council
2-TBH	Bhikshu	The Coordinator of Short-term Education and Training Program
3-TDF	Sramanera	The Coordinator of IT and Website
4-CPB	Dharma Teacher	Dharma Teacher
5-TDB	Bhikshu	The Coordinator of Office
6-TDT	Bhikshu	The Coordinator of Building and Maintenance
7-TBT	Bhikshu	The Assistant of Dharma Teacher
8-SAP	Sramanera	The Coordinator of Monastic Library
9-TFN	Lay Practitioner	The Coordinator of General Students
10-TTN	Lay Practitioner	The Coordinator of Caretaking Council for Lay Practitioner
11-NYS (Informants)	Bhikshu	The Mentor of the Long-Term Program

Collecting Data Techniques

The principles that need to be considered in collecting case study data are, "(1) use multiple sources of evidence; (2) create a case study database; (3) maintain a chain of evidence" (Yin, 2009, pp. 114-122). In this research, data collection has been done in various settings, various sources, and multiple ways. Data collection techniques carried out by participant observation, in-depth interviews, and documentation. Data collection activities are collected from brochures (extensive forms), documents (documentation), and the results of records (archival records), interviews, observation, and physical artifacts. Recorded information is obtained from records, interviews and observational protocols. Data is stored in notes, transcripts, and files on a computer. Data collection procedures are carried out directly in the field with data collection techniques using participant observation, interviews, and documentation techniques while the instruments in this study were not used because they were not mass-produced and the informants of the research were policymakers at the Institute of Advanced Buddhist Studies - Plum Village Buddhist Monastery Upper Hamlet of France.

The following three data collection techniques are performed: (a) *Observation*, researcher are involved with the daily activities of IABS' leader who is being observed or used as sources of research data. (b) *Interviews*, the interview guide used only outlines the issues that will be asked, understand the situation and the right time conditions for the interview. (c) *Documentation*, in this research documentation study, is collecting documents and data needed for research problems and then analyzed intensively so that it can support and increase the trust and proof of an event. The results of the interview is more reliable and supported by documents related to the research focus. The types of documents include (1) personal documents and diaries, (2) personal letters, (3) autobiographies, (4) official documents, (5) photography, (6) statistical data and other quantitative data. The document is a transcript of data in the form of written interviews or other information products. The document category includes personal documents, official documents, and popular culture documents.

Validity of Data

Checking the validity of the data in this research includes four techniques, namely: data credibility, triangulation, transferability, dependability, and confirmability. Triangulation is a technique for checking the validity of data by comparing data collected, both in terms of data source techniques and theories. As for the types of triangulation that researchers use as follows: triangulation of sources, triangulation of methods, and triangulation of theory.

Procedure Data Analysis

The research procedures used in this study consisted of six research steps (Yin, 2009), namely: plan, design, prepare-share, collect-design, analyze-collect or collect, analyze, and share. Data collection techniques were done by participant observation, in-depth interviews, and documentation. Data collection activities were collected from extensive forms, documentation and archival records, interviews, observation, and physical artifacts (Yin, 2009). The tools in this study were not used because it was not mass-produced and the resource persons of the researchers were policymakers and policy actors at the Institute of Advanced Buddhist Studies - Plum Village Buddhist Monastery, Upper Hamlet of France.

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Data analysis procedures include testing or testing data validity, grouping data according to sub-focus, combining data in the form of matrix or tables, or recombining the evidence that has been obtained, to draw conclusions based. Analysis of evidence (data) consists of testing, categorizing, tabulating, or recombining the evidence to show the initial proposition of a study. Three data analysis techniques are used through pattern matching, making explanations, and analyzing time-series data (Yin, 2009).

Findings

The following are the findings derived from the informants:

Developing Empathy and Compassion

A-CPH practices mindfulness and develops compassion within himself, and this strengthens leadership and ability in making decisions. A-CPH's ability in developing compassion is the readiness to respond to other's difficulty without any revenge or hate with motivation to erase that suffering. A-CPH, who is mindful behaves coherently and consistently and displays compassion. A-CPH who is compassion has deep concern without attachment. He does his best at all times in any situation. A-CPH understands the importance and respects self-compassion because they know that without caring for one's self, the ability to serve and work at a high level would discontinue. Informant 1-TDK said that A-CPH has compassion towards global issues, and he can accept with an open mind:

I think he has a lot of love and compassion for the suffering of the world and seeing that a lot of the suffering is caused by people who are caught in the prison of themselves, and they are making themselves suffer and other people around them. So it's an openness, a total openness of acceptance, of people have their own lives to live, have their own direction, but also a love and compassion to want to support in any way possible.

The difficulty level of each person is certainly different. The informant experiences difficulty in the relationship with the IABS community, in general, the year before. The informant asked for help from the A-CPH concerning the problem he is facing, A-CPH gave him room to open himself towards the problem he was facing. The tea-drinking meditation left a deep impression on the informant because the mindfulness practice was there and is rooted deep into the openness that emerged from A-CPH. This also affected the situation and condition of the informant who was facing a problem. The leader was able to display his leadership with compassion and concern for many parties. One of them is how he understands the members of his community well. This was stated by informant 1-TDK:

I think when I see the Abbot, he understands the different stages of development that one goes through with mindfulness practice. So he will understand what a novice is facing. He will understand what a young Biksu is facing. He will understand what an older Biksu is facing. He'll understand what a young Dharma teacher is facing. So I think first and foremost he sorts of communicates with different groups in different ways. He sees that for a young novice, there are certain ways to offer compassion and care. And then for a young Biksu, there's a different way to offer compassion and care.

Developing Attention with Non-Judgemental

Mindfulness practices strengthen empathy and avoid negative labeling and evaluate someone's feelings and inner thoughts with anxiety and depression or judgment and blame every time for the sake of the individual's prosperity. Fear, disappointment, frustration, and incapability can cause a leader to isolate himself and be emotionally detached from those who are supposed to be helped. Mindfulness enables leaders to stop judging and blaming. Based on information from Informant 1-TDK, A-CPH solves his community members' problems which are in difficulty or affective

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value issues within himself as a leader by understanding the condition and situation which is being faced by his members so that he knows what must be said and what should not be said. This is a quality of compassion, empathy, no judgment, and also not blaming when interacting with the members of his community, as stated by informant 1-TDK:

So that when somebody shares a difficulty, you can actually relate to that person from the heart. Really feel their pain and sort of understand what is being said and also what is being not said. Like between their words. And I think the leader is able to... I think the leader has just by his own practice) and all the stuff that he has gone through within the community is able to... It's not really any effort for him to be compassionate, empathetic, and non-judgmental in interacting with different people in the community because it is infused in who he is.

Furthermore, in developing this ability, informant 1-TDK also shares information concerning how A-CPH understands and responds to every situation in his community.

He judges first the seriousness of each situation, you know, very quickly. I think he very quickly understands. If I tell him something, he very quickly understand, for example, there is a conflict between two brothers last year, and, you know, he saw that, okay, we're not gonna continue until these brothers sit down and do beginning anew. So he saw that actually that conflict is causing a difficulty within the wider Sangha.

ACPH has the ability to see and understand the existing problems really quickly. Informant 1-TDK provided the example that two years ago, there was a conflict and A-CPH gathered the two parties who were in conflict to sit together and understand the situation from both sides and solve it by beginning a new page which is the formal way done in this Buddhist higher education institution so that it does not develop into a bigger conflict.

You know, that people didn't feel safe so much anymore because of that difficulty. So I think first he is very able to judge the seriousness of the situation and understand clearly what he needs to be getting involved with and what he doesn't need to be getting involved with. And I think that only comes through mindfulness practice and lots of experience. And how does the leader pay attention to deal with these situations is he first of all judges the seriousness of the situation. Then I feel like he takes refuge in the practice of the whole community and the elder brothers especially. And then... You know, if it is a situation he feels that he needs to get involved with, he will... he will really take refuge in the community all the time in finding the solution to each situation.



The ability of A-CPH to let go without blame and judgement towards various parties in duty and service can be observed based on the information revealed by informant 1-TDK:

Yeah, I think this is probably one of his greatest abilities is that there have been times where I have done things or other brothers have done things. Like I did something quite bad, you know, last year and I noticed that his ability to offer me non-judgmental space and to let go of what I did was incredible. And I noticed that his friendliness and his love for me increased at that time because he sensed that I needed it. I needed to have an arm around my shoulder at that time. And then when he sensed that actually I can stand on my own two feet again, he sort of stepped away from me again. You know, he sort of stepped away from me and said, "Now you're able to..." without saying anything, without communicating anything, he was able, I think, with mindfulness practice too to step away again.

Informant 1-TDK explains that A-CPH's extraordinary ability is shown when the informant did a mistake. A-CPH never directly made a judgment towards him concerning what he did. A-CPH could even give space without blame and let go without being affected by the mistake conducted. The informant believes that the action committed by A-CPH in responding this problem is an ability which is achieved from his mindfulness practice in his life. Informant 2-TBH also stated that A-CPH only facilitates his community without any personal interests. Regarding that, in many ways, A-CPH always practices no discrimination towards various ideas and suggestions he gives. A-CPH will not take sides. A-CPH only represents the community and lets the community harmonize by itself. A-CPH can contribute to various kinds of ideas or suggestions to the community. However, in the end, the community will consider consolidating all of the ideas and create a harmonious decision. In his decision-making, applies the following in his community:

Yeah, because he just facilitates the community. So, in presenting the proposal to the community, he should not have any preference. So in this case, he always practice his non-discrimination to all proposal. He does not take side. His job is just to present its case to the community and let the community harmonize themselves. He, of course, can contribute in a form of idea or suggestion to the community. But at the end, the community, we'll consolidate all the ideas and come out with harmony decision. And this is the decision that he'll apply in the community.

Aside from that, informant 2-TBH also explains further that A-CPH also has a strong mindfulness energy in his mentality and mind so that he can facilitate all groups in the community harmoniously with love and compassion. He needs to be stable, happy, and fresh. It is possible through the practice of mindfulness which is manifested in his mentality and mind.

Yeah, he needs to have a quite strong mindfulness energy in his mind in order to be able to facilitate all groups in the community harmoniously with love and compassion. He needs to be stable; he needs to be happy. He needs to be fresh. And with the practice of mindfulness, allow all of these to manifest in our Mind.

Informant 2-TBH states that mindfulness is behaving compassionately, without judgment, and without blame. Concerning no judgment and blaming towards what happens at that moment and how the leader accepts and approaches others, *"I think mindfulness in itself is a kind of attitude of compassion and non-judgment."* Furthermore, informant 4-TPB states that A-CPH really is skillful in giving space towards others, when there is something to share, he is there to listen carefully without the expectation to give answers. A-CPH gives appropriate space for every party. He always ensures that this is understood by both parties in various situations. The informant never sees various parties react towards A-CPH because he is very skillful.

I think the Abbot is really skillful in giving an offer in the space to others, so if there's something to share he would be there listening and without expecting to give answer. Sometimes it's just listening. He doesn't have answers. Sometimes he offers just his space for listening. But there is another occasion, he also happy to receive the space from others. For example, if you are a novice, he will give you the space you deserve. And then you have to understand also in other situation you have to offer the space, not for him but for others, for other things. So I think he's playing really skillfully. So I never feel somebody react to him or... I never see it.

Discussion

The characteristic of mindful leadership in the ability to develop compassion and attention without judgment shows that the leader has compassion towards others issues and he can accept with openness. A leader that practices mindfulness in the long term will result in openness to all parties. The leader can conduct leadership with compassion and concern and also the ability to understand his community members well. This research shows how the A-CPH can face difficulties and challenges with a total openness of acceptance, love, and compassion to want to support in any way possible. A-CPH is coherent and consistent by showing a compassionate attitude, having deep attention without attachment. A-CPH understands the importance and values of self-compassion because he knows that without looking after himself. His ability to serve and work at a high level is unsustainable. Besides, he has a compassionate attitude

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towards global problems, and he can accept openness. A-CPH helps the problems that are being faced by a member of his community by giving him space to open up to the problems being faced. One of them with the practice of mindful drinking tea gives a deep impression of his members who are facing difficulties because the practice of mindfulness is there and is deeply rooted in an openness that arises from A-CPH. A-CPH, as a leader, can bring the attitude of leadership with an attitude of compassion and care for many parties. A-CPH develops empathetic, compassionate, and non-judgment actions through the mindfulness practice.

This research shows that A-CPH practices mindfulness, and he can 'stop' and bring out focus and clarity within. This practice allows him to be compassionate. The attitude of empathy already present in self manifests into an attitude of compassion and more understanding. This attitude of compassion is automatic, when the practice of mindfulness is present, the seeds of mindfulness reveals in the mind of A-CPH as the leader. He is fully aware of the environment, and other parties are the level of compassion. It is formed from the leadership actions when thinking, speaking, and listening to other parties. Previous studies also reveal that this mindfulness practice has a strong connection to the development of compassion to others in one's self (Dudley, Eames, Mulligan, & Fisher, 2018; Van Wietmarschen, Tjaden, Van Vliet, Battjes-Fries, & Jong, 2018). Thought the practice of mindfulness and the ability to 'stop' and bring out clarity from within. Because of this clarity, the empathy that already exists within manifests into compassion and understanding. Wamsler and the other experts, in their research, state that mindfulness practices can bring about understanding, not only on the individual level but also on all levels (Wamsler et al., 2018).

A mindful leadership approach also provides qualities that are able to accept rather than reject reality and not blame others, have attention and do not become busy or disturbed not just observing with intention, being able to realize the moment at any time without regretting in the past and worrying about the past front, develop compassion and care without judgment and easily criticize others, able to let go of a defensive attitude towards a view, able to listen deeply, develop patience, be able to respond without anger or with an attitude of avoidance, and be able to build trust in others (Wells, 2015). The results of these studies and the effects of previous studies reveal similar findings, and mindfulness practices strengthen the ability to develop compassion within the leader.

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Furthermore, A-CPH resolves the problems of his community members who are in difficulties and affective values in themselves as leaders by understanding the circumstances and situations faced by his members, so he knows what to say and what not to say. That practice is the quality of compassion, empathy, non-judgmental, and blaming when interacting with members of the community. Another mindful practice undertaken by A-CPH is the practice of 'beginning anew' that is practiced to solve a problem. A-CPH never immediately gave others judgment on what they did, even A-CPH could provide space without blame and let go, without being affected by the mistakes made earlier. A-CPH responses to this problem is an ability obtained from the practice of conscious living that it lives. A-CPH only facilitates its community without personal interests.

For that reason, many things A-CPH practices without discriminating against the ideas and suggestions that it provides. A-CPH will not take sides. A-CPH only presents to the community and lets the community harmonize itself. A-CPH can contribute to various forms of ideas and proposals to the community. But in the end, the community will consolidate all existing ideas and produce harmonious decisions. The application of compassion is done by giving contextual compassion and concern. The leader also observes and listens to his community members so that he knows how he must set the tone of his leadership. The leader develops compassion in mindful leadership with openness, self-care, understanding of all parties, loving speech, and careful listening. Mindfulness practices and compassion increase the leadership and decision making of the leader (Lewis & Ebbeck, 2014). The qualities of compassion are wisdom, strength, warmth, and no judgment (Gilbert & Procter, 2006). The leader must play various roles in different contexts for multiple purposes. Skills and personality traits have become essential for carrying out these roles which are centered on effective human relations. One of them is self-monitoring skills (Konan, 2016).

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Conclusion

A-CPH through mindful leadership has the ability to develop compassion and attention without judgment. This ability to develop compassion and non-judgmental attention shows that leaders have an attitude of compassion towards global problems and can accept A-CPH can bring his leadership actions with compassion and care and able to understand members of the community well. This ability to develop compassion raises the ability to listen without being judgmental, not blaming, and not discriminating. He has a strong sense of friendship. Closeness without distance and hierarchy as a leader and subordinate by showing his leadership with an attitude of compassion and care. A-CPH also focuses on the performance of community members but also seeks to fulfill the potential of its members. IABS leaders with this leadership style have high ethical and moral standards for the knowledge learned and skills acquired.

Limitation

A limitation in this research is the practice of mindful leadership emphasizes the construct of mindfulness in developing leadership functions and actions within the international multicultural community. So that it becomes more challenging to explore information from informants because researchers must genuinely understand the demographics and culture and background of the informants and add time to field research to understand and explore it outside the context of research as proximity and life in a state of affairs in this research location. To further researchers in further researching the object of research from this single case study. That is, not limited to research in Buddhist tertiary higher education institutions and Buddhist monasteries. The research can be expanded through comparative quantitative and qualitative studies covering all types and levels of educational institutions with the hope of obtaining different results from the leadership practices of the leaders' mindful leadership.

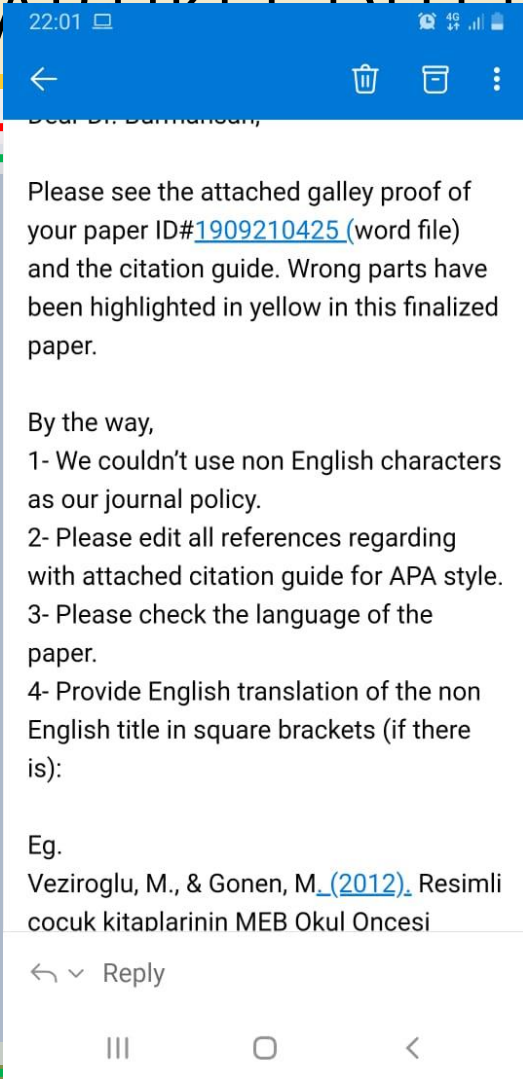
Recommendations

Mindful leadership is expected to be the foundation of other types of leadership that can increase the effectiveness of performance and reduce the level of stress in leaders through sustainable, mindfulness practices. Especially in Indonesia, in the science of management education, this mindful leadership can be a new approach in the concept of leadership science and practice that can provide answers in the development of leadership characterized in this era of disruption 4.0 in the management and development of educational institutions and outside the world of education.

Acknowledgment

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ABOUT MANUSCRIPT (Mark with "X" one of the options)	Accept	Weak	Refuse	Not Available
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Research design and method is appropriate		x		
Analyses are appropriate to the research question		x		
Results are clearly presented	x			
A reasonable discussion of the results is presented			x	
Conclusions are clearly stated	x			
Recommendations are clearly stated	x			

GENERAL REMARKS AND RECOMMENDATIONS TO THE AUTHOR

The following recommendations were developed to improve the study:

- 1- What is your research question? And why this study is important. Give more information.
- 2- Write Data Collection Tools section. Explain each tool? Give information validity and reliability of your tools.
- 3- Is not there any opposite idea? Please discuss your findings with both sides of the coin.
- 4- Edit the references, regarding to APA style.
 - Initial capitals of the titles of articles or books should be small.
 - Provide the city and country (or USA State abbreviation) before publisher. Eg. Jakarta, Indonesia: ... / New York, NY:
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Conditionally Accepted: Major Correction Required	x
Refused	

Reviewer Code: R2612 (The name of referee is hidden because of blind review)



Review Form

Manuscript ID:	EU-JER_ID#1909210425	Date:	16 th October 2019
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Manuscript Title:	A case study of Mindful Leadership of Buddhist Higher Education Institute Leader		
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The article is complete, well organized and clearly written		x		
Research design and method is appropriate		x		
Analyses are appropriate to the research question		x		
Results are clearly presented	x			
A reasonable discussion of the results is presented	x			
Conclusions are clearly stated		x		
Recommendations are clearly stated		x		

GENERAL REMARKS AND RECOMMENDATIONS TO THE AUTHOR

My sentiment with respect to your article is that there is no theoretical background on leadership and the variables that you cite in the title of the article "Compassion and attention without Judgment". Your article frames the theme of mindfulness very well, to the point that the contents are replicated in each paragraph without, however, giving a real original contribution to this subject which is effectively valid and valuable.

What does the leadership literature say, what are the main leadership skills and why should I work on these through mindfulness? This is not clear. Furthermore, why do I choose non-judgment and compassion from all leadership skills and not, for example, influence, motivation or resilience? Why does your research address only compassion and non-judgment if you can work in multiple directions with mindfulness? I need a discriminant, a reason, but I don't read it in your paper.

The methodological framework is structured but a single study does not justify and supports the entire construct of mindful leadership. Perhaps with an analysis of the literature more convincing and channeled on leadership (mindful leadership had to be the result, the solution to having what is known as "resonant leadership") could also convince me, but not so.

For me, the research questions are missing in the paper, you assume but you don't search.

However, the results are well presented and discussed. This makes me believe that by better framing the literature on leadership you can improve your paper.

If possible, rewrite the abstract and the title of your article more clearly in the suggested direction and strengthen the English which is poor in my opinion.

THE DECISION (Mark with "X" one of the options)

Accepted: Correction not required	
Accepted: Minor correction required	
Conditionally Accepted: Major Correction Required	x
Refused	

Reviewer Code: R2611 (The name of referee is hidden because of blind review)



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Dear Burmansah Burmansah,

Thanks for your submission to *International Journal of Higher Education*.

We have the pleasure to inform you that your manuscript has been accepted for publication. It will be published on the Vol. 8, No. 6, in December 2019.

Title: A Case Study of Mindful Leadership in an Ability to Develop Focus, Clarity, and Creativity of the Buddhist Higher Education Institute Leader

Authors: Burmansah Burmansah, Rugaiyah Rugaiyah & Mukhneri Mukhtar

If you have any questions, please do not hesitate to contact with us.

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First Name: YUNY
Last Name: YUNY
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City: SURABAYA
Country: INDONESIA
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RECEIVER / PENERIMA
First and Middle Name: MUKHNERI
Last Name: MUKHTAR
Address: ...
City: ...
Country: ...

TRANSACTION / TRANSAKSI
How much are you sending? (Excluding fee) (In words and figures)
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Sender's signature: Yuny Yuny
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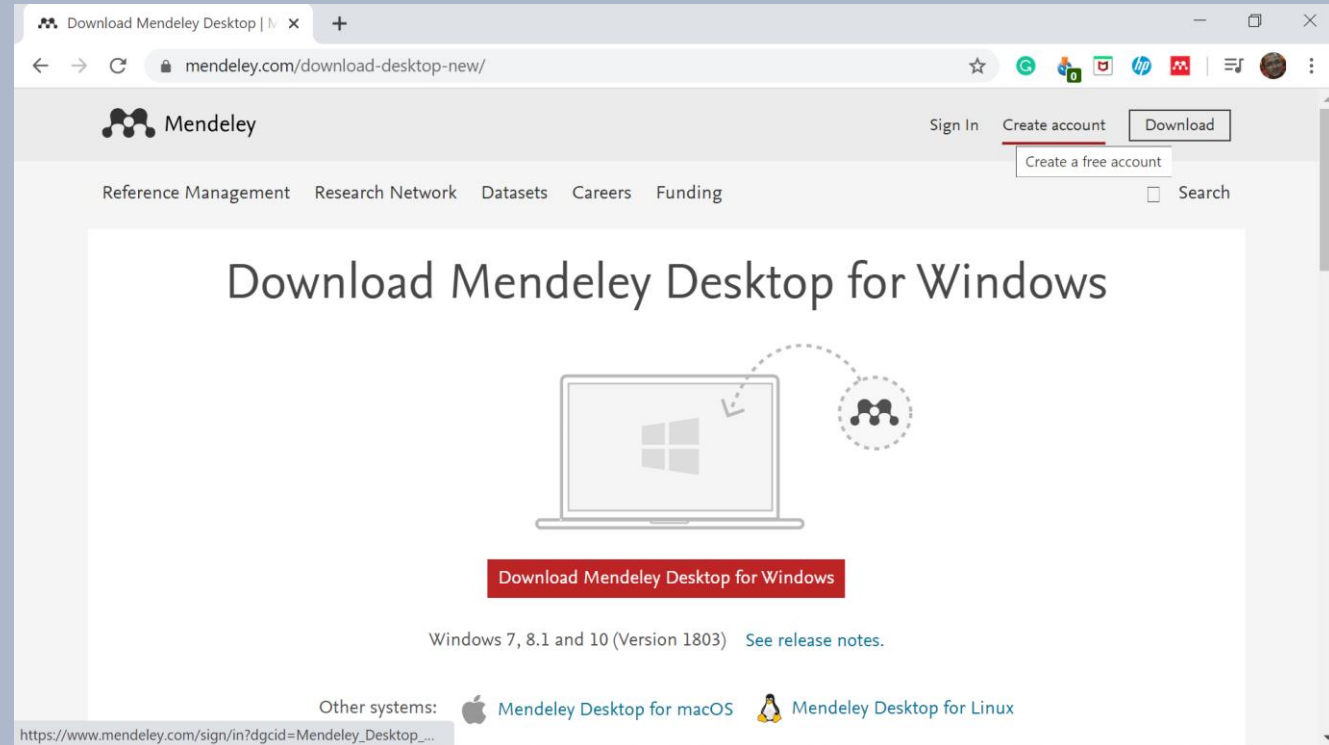
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Author details

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Documents by author: 5

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h-index: 2

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Mukhtar M, Sudarni S, Wahyudi M et al. See more International Journal of Higher Education (2020) 9(7) 10-108

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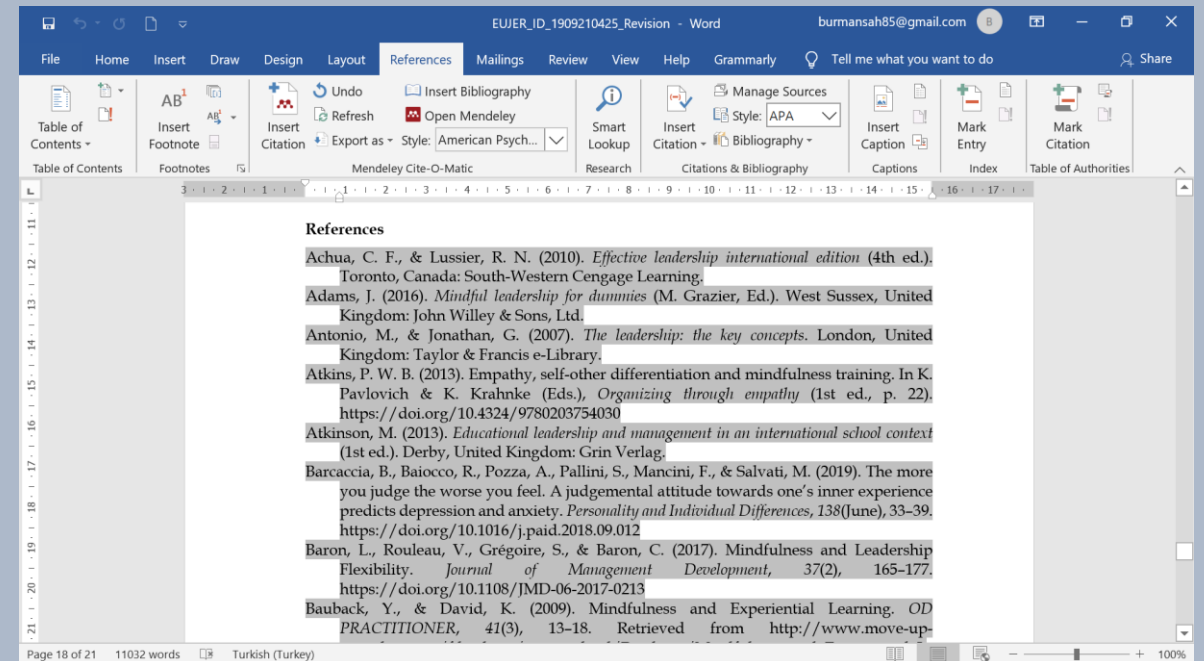
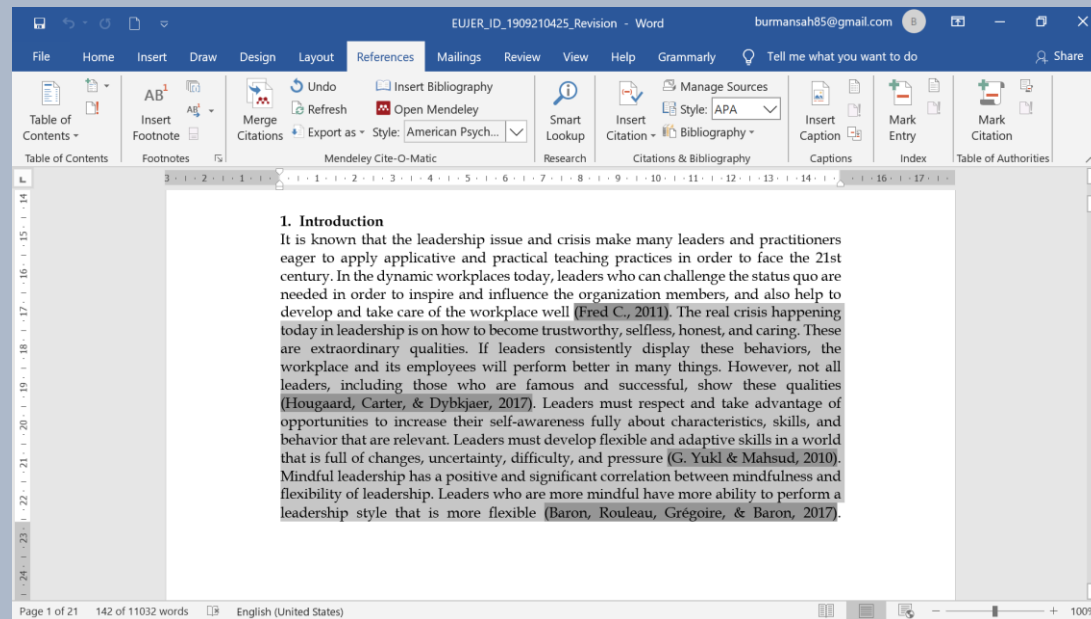
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Luqman, Rana Adeel; Farhan, Hafiz Muhamm...	21st century challenges of educational leaders, way out and need of reflective practice	2012	International Journal of Le...	14/11/18
Gunadha, Reza	Baiq Nuril , Ibu Guru Dipenjara karena Dilecehkan Kepala Sekolah	2018	Suara.com	06/01/19
Baer, Drake	Here 's What Google Teaches Employees In Its ' Search Inside Yourself ' Course	2018	Business Insider	03/01/19
Mendenhall, Mark E; Allan, Bird	In Search of Global Leaders	2013	Organizational Dynamics	06/04/19
BBC News, Tim	Taufik Kurniawan, Wakil Ketua DPR, Resmi Ditahan Atas Tuduhan Korupsi Rp3,6 miliar	2018	BBC News Indonesia	06/01/19
Lunenburg, Fred C.	Leadership versus managemnet: a key distinction- at least in theory	2011	International Journal of Ma...	03/01/19
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Gabrilin, Abba	Januari-Juli 2018, 19 Kepala Daerah Ditetapkan Tersangka oleh KPK	2018	Kompas.com	06/01/19
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Tribun, Tim	Kisah Pilu Guru Nuril , Korban Pelecehan Seksual Kepsek , Divonis 6 Bulan Penjara- Denda Rp 500 ...	2018	Tribun-medan.com	06/01/19
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Hermanto, Saldi	Miris! Gara-Gara Jabatan Kepala Sekolah Bermasalah, Siswa Tak Jalani Kegiatan Belajar	2017	Oke News	03/04/19
The World Bank	Overview: The World Bank In Indonesia, Having maintained political stability, Indonesia is one of ...	2018	The World Bank	06/01/19
Viva, Tim	Dunia Tengah Krisis Kepemimpinan, Masalah- Masalah Baru Bermunculan	2018	Viva.co.id	31/12/18
George, Bill	The Power of Mindful Leadership	2016	The Huffington Post	31/12/18
Baka, Mami Hara	The role of mindfulness and psychological capital	2014	American	02/01/19

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John L. Hayman
Educational Administration Quarterly, vol. 10, 1, pp. 60-71, First Published Jan 1, 1974

Managing Community: Professional Community in Charter Schools Operated by Educational Management Organizations
Katrina E. Bulkeley, Jennifer Hicks
Educational Administration Quarterly, vol. 41, 2, pp. 306-348, First Published Apr 1, 2005

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The screenshot shows the DOAJ search results for 'mindful leadership'. The page displays 22 results found, sorted by relevance. The first three results are:

- Mindful Leadership: The Ability of the Leader to Develop Compassion and Attention without Judgment - A Case Study of the Leader of Buddhist Higher Education Institute**
Burmansah Burmansah*, Rugayah Rugayah, Mukhter Mukhter, Siti Nabillah, Ahmad Jauhari Hamid Ripki, Arum Fatayan
European Journal of Educational Research. 2020.9(1):51-65 DOI 10.12973/ej-er.9.1.51
Abstract | Full Text
- Purpose-driven leadership for sustainable business: From the Perspective of Taoism**
Liangrong Zu
International Journal of Corporate Social Responsibility. 2019.4(1):1-31 DOI 10.1186/s40991-019-0041-z
Abstract | Full Text
- Turnover intention of hospital staff in Ontario, Canada: exploring the role of frontline supervisors, teamwork, and mindful organizing**
Shahram Zaher, Liane Ginsburg, Hannah J. Wong, Kelly Thomson, Lorna Bain, Zaev Wulffhart
Human Resources for Health. 2019.17(1):1-9 DOI 10.1186/s12960-019-0404-2
Abstract | Full Text

The screenshot shows the ERIC search results for 'mindful leadership'. The page displays 80 results, showing 1 to 15 of 80 results. The first two results are:

- A Case Study of Mindful Leadership in an Ability to Develop Focus, Clarity, and Creativity of the Buddhist Higher Education Institute Leader**
Burmansah, Burmansah; Rugayah, Rugayah; Mukhter, Mukhter – International Journal of Higher Education, 2019
The objective of this research is to describe the practice of mindful leadership at Buddhist Higher Education Institute, the Institute of Advanced Buddhist Studies -- Plum Village Buddhist Monastery Upper Hamlet of France, looking at the abbot's pattern and role in developing and managing the Institute of Advanced Buddhist Studies and the...
Descriptors: Case Studies, Foreign Countries, Leaders, Metacognition
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Burmansah, Burmansah; Rugayah, Rugayah; Mukhter, Mukhter; Nabillah, Siti; Ripki, Ahmad Jauhari Hamid; Fatayan, Arum – European Journal of Educational Research, 2020
The objective of this research is to describe the practice of mindful leadership at the IABS - Plum Village Buddhist Monastery Upper Hamlet, France, looking at the abbot's pattern and role in developing and managing the Institute of Advanced Buddhist Studies and the monastery. This research uses the approach of qualitative research with the method...
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SpringerLink

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10,317 Result(s) for 'MINDFUL LEADERSHIP'

Sort By: Relevance, Newest First, Oldest First, Date Published

Page 1 of 516

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Reference Work Entry	420
Conference Paper	173
Book	4
Protocol	1

Discipline

Education	1,833
Business and Management	1,673
Political Science and International Relations	1,237
Medicine & Public Health	909
Psychology	865

Subdiscipline

Business Strategy/Leadership	1,108
Political Science	954
Management	809
Organization	613

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Last Month	97
Last 3 Months	266
Last 6 Months	497
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Chapter

Mindful Leadership

James L. Ritchie-Dunham

The Wiley Blackwell Handbook of Mindfulness

First published: 21 March 2014

Summary

Mindful leadership

Deepak Sethi

Leader to Leader | Volume 2009, Issue 51

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<https://onlinelibrary.wiley.com/action/doSearch?AllField=MINDFUL+LEADERSHIP>

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The screenshot shows the ResearchGate search results for 'MINDFUL LEADERSHIP'. The search bar contains 'MINDFUL LEADERSHIP'. Below the search bar, there are tabs for 'Researchers', 'Projects', 'Publications', 'Funding', 'Questions', 'Jobs', 'Institutions', and 'Departments'. The 'Researchers' tab is selected, showing three profiles: Lena Rudolf (Ulm University), Selma Augusta Quist Møller (Mindsight Institute), and Johannes Narbeshuber (Alpen-Adria-Universität Klagenfurt). An advertisement for ThermoFisher Scientific is also visible.

The screenshot shows the Taylor & Francis Online search results for 'EDUCATIONAL+MANAGEMENT'. The search bar contains 'EDUCATIONAL+MANAGEMENT'. Below the search bar, there are tabs for 'Articles (1048)' and 'Journals (1)'. The 'Articles (1048)' tab is selected, showing a list of search results. The first result is 'The management of education and the social theory of the firm: from distributed leadership to collaborative community' by David Hartley. The second result is 'Teaching educational leadership and administration in Australia' by Richard Bates & Scott Ecott. The third result is 'A social epistemology for educational administration and leadership' by Scott Ecott.

<https://www.researchgate.net/search.Search.html?type=researcher&query=MINDFUL%20LEADERSHIP>

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