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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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### 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; Wasyliw, 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).

## 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

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).

### *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

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).

## 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 <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	<i>Dharma Teacher</i>
5-TDB	Bhikshu	The Coordinator of Office
6-TDT	Bhikshu	The Coordinator of Building and Maintenance
7-TBT	Bhikshu	<i>The Assistant of Dharma Teacher</i>
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.

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.*

A-CPH understands the level of differences in development by means of mindfulness practices. A-CPH understands what is faced by his community members. The application of compassion is done by showing compassion and concern which is contextual. Informant 1-TDK adds that A-CPH also observes and listens to his community members so that he knows how he should set his leadership tone, "on their journey by observing them, listening to them. And then, from that space, he knows how he should tone his leadership." Informant 1-TDK also explains in his interview that:

*It also naturally leads to one understanding their own difficulties, and then through that it leads to compassion for other people's difficulties and space for other people's difficulties. So I think when you have the seed of anger, and it's quite strong within you, when you're quite young in the community, you can judge very quickly other brothers. But I think as the years go on, maybe 10-15 years later of practice, that seed of anger has been transformed in a way, and in its place is more stronger seeds of things like compassion, empathy, non-judgmental.*

Based on the information from the informants above, it can be observed that A-CPH develops mindfulness with openness, self-care, understanding of everyone, loving speech, and good listening skills. Informant 2-TBH adds that:

*In practicing mindfulness, we practice to not use ego in relates to the things or to our environment. So, instead of ego, we practice compassion and love in relation to the other people or the environment. So when we practice mindfulness, we have a good mind state which is more calm and peace. This allow the response to the environment with the compassion and understanding [...] As he's practicing mindfulness, then of course he has the art of stopping and the art of clarity. With this kind of clarity, then we can have compassion. Because the empathy, it needs the mindfulness in order to change into compassion. Because otherwise, the empathy will go into distress. So, with the practice of mindfulness, the empathy can grow into compassionate and understanding.*

In practicing mindfulness, this practice instructs you to not use ego which is related to certain things and our environment. As a replacement, the ego is used with a compassionate approach, and it has an affective characteristic. Mindfulness practices make the practitioner have thoughts that are calmer and more peaceful, and able to respond with

compassion and understanding. A-CPH practices mindfulness and has the ability to “stop” and show clarity from within. This enables him to be compassionate. The empathy that already exists within manifests into compassion and more understanding. Informant 2-TBH also adds that this compassion is automatic; when the mindfulness practice is done, the seeds manifest into the mind of the leader. Being mindful of the environment and others basically is a level of compassion. This is formed from the activities of the leader when thinking, speaking, and listening to others.

*The compassion is automatic. When it practices mindfulness, you have the seed manifested into your mind. And so that, in the mindfulness environment and everyone basically has certain level of compassion to each other when we relate; either we think about other people, either we speak to the other people or we listen to the other people.*

The ability to develop this compassion brings out the ability to listen without judgment. A-CPH only listens and does not involve thoughts towards others. Therefore, after listening, he allows his thoughts to respond based on a mind that is mindful, compassionate, and non-discriminative. This listening method includes openness, compassion, and understanding which is as stated by informant 2-TBH:

*I think he has to be able to listen without judging. He has to be just listen; so that he does not involve in that thinking of other people. So after listening, then he allows his mind to respond based on mindfulness and compassion and non-discriminative mind. In that way of listening, then the opening is there, the openness is there, the compassion is there, the understanding is there.*

Informant 4-TPB states that A-CPH is a good friend. When with him, the informant never sees him blame or give judgment on others even if that person did a mistake. He has a strong sense of friendship. This closeness is without distance and hierarchy of leader and follower, “*I think he is a really good companion. He's really... when he comes to your room, I never see him judge somebody even if it's wrong what somebody does. He has this strong sense of friendship. Really brotherhood friendship without hierarchy.*”

Furthermore, informant 4-TPB states how A-CPH shows compassion and concern in his leadership through mindfulness practices. A-CPH does not discriminate. He will always be there for everyone, “*I think he does practice. He's not discriminative. If you are tall, short, big, or small... [...] He is really good in that practice, non-discrimination. He will be there with you like with me or with another one. It's the same.*” Furthermore, informant 4-TPB adds that A-CPH has an open mind. He is relatively young but very mature, “*I think he is really open-minded. He's very young, but he's very mature.*” Informant 7-TBT supports this statement by saying that the mindfulness practice influences A-CPH in facing difficulties and challenges through four mental states which are compassion, love, happiness, and no discrimination.

*In mindfulness practice, in responding towards situations, we... when we practice mindfulness, our responses towards conditions start to change. The response that we give after practicing mindfulness is usually compassion, love, happiness, and no discrimination.*

Informant 8-SAP states that “empathy, compassion from within him is the fruit of his practice for many years as a practitioner here” Furthermore, informant 8-SAP also adds that “empathy and compassion are brought out from the awareness to help others and to solve their suffering.” More concretely, informant 8-SAP explains that:

*The application of empathy and compassion is reflected in... first, how he thinks. He shares how he thinks with us. From there, we can see his empathy and compassion. Also, through how he communicates with us, well, we can see that there is empathy and compassion, and from his actions, well, towards us in the community and towards others, from outside, yeah. All of that reflects empathy and compassion. We can see this from his neutrality when a difference arises, yeah. Then, how he understands something from many points of view, how he tries to look at a problem deeply, how he practices loving speech, how he listens to us.*

Based on the information from the informants, it can be concluded that A-CPH practices mindfulness and develops compassion within himself. After a while, mindfulness practices can direct towards openness towards all parties. A-CPH gives them room to open themselves toward the problems faced. A-CPH understands the level of difference in development through mindfulness practices. A-CPH understands what is being faced by his community members. The application of compassion is done by giving compassion and concern which is contextual. The empathy that already exists within manifests into compassion and more understanding. The ability to develop compassion brings out the ability to listen without judgment. A-CPH only listens and does not involve thoughts our ideas towards others. Therefore, after listening, he allows his thoughts to respond based on mindful thoughts, compassion, and no discrimination.

#### *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

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 sorts 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.*

Informant 7-TBT also states that in practicing mindfulness, A-CPH does not judge by listening carefully.

*Listening carefully is one of the things we practice, one of the practices of mindfulness that we just explained. This is a practice in which we are trained to listen carefully. This means that we listen without judgement, without interpretation until the explanation is complete. And this can be done individually or collectively.*

Informant 4-TPB also shares information that A-CPH knows what are the priorities. A-CPH ensures that everything is done with good and efficient results. For certain things, he will give a chance to the community members to experience things and grow. It all depends on the context in that moment, and if it is not relevant, he will let it go and let others to do it all.

*I feel I think he knows what is important. When it is important of course he doesn't want to... He wants to make sure that everything ends up beautiful, efficient. When it is a bit less important, he will give you just the space to do it. It's also to give you a chance to grow and experience. So it depends how important is the topic. If it's not really relevant, he will let go and let you do everything.*

Informant 7-TBT also states that in practicing mindfulness, in the context of dealing with other parties, A-CPH is guided by four approaches of no judgment.

*The first is friendship or family relationship. The second is accepting, accepting others' flaws. The third is developing harmony or happiness. The fourth is because we can accept flaws and we can develop family relationships, so no discrimination is also there. Not discriminating is what help us to be non-judgmental.*

Aside from that, informant 7-TBT adds that:

*Mindfulness practices conducted by A-CPH or mindfulness training is ethics. It is a training which bridges all differences. The first function is connecting everyone. The second function is we are asked to be aware of our thoughts, our words, and our actions towards others. This training brings out the four types of mental states.*

Furthermore, informant 9-TFN states that A-CPH can become a bridge. He is able and skillful in keeping information to other information and how to convey that information to all parties. A-CPH has also let many of his ideas go and considered how to harmonize all ideas.

*He can be a bridge to... like a keep information from the brothers and sisters and how to also tell everybody about what's they want, what's our teacher want. So I think in doing that, he also have a lot of letting go of his own idea and to see how to harmonize the idea.*

Based on the information from the informants, it can be concluded that in developing compassion and attention without judgment, A-CPH has the ability to develop compassion and bring out the ability to listen without judgment. A-CPH only listens and does not involve thoughts or ideas towards other parties. Therefore, after listening, he lets his mind respond based on mindful thoughts, compassion, and no discrimination. In listening, openness, compassion, and understanding are involved.

## 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

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.

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).

In practicing mindfulness, this practice directs us to not use ego in relation to certain things and our environment. The ego should be used with a compassionate approach and affectively. Mindfulness practices make the practitioner have a level of thought that is calmer and more peaceful, and also able to respond with compassion and understanding. Neff, in his research, states that strengthening the development of this compassion should be beneficial towards the individual by helping them to change the critical tendency which is destructive, strengthening the relationship with others, and able to control their emotions with calmness and peace (Neff, 2003). Besides, the mindfulness practices can develop the internal state of leaders is related to behaviour and emotional state of self. Leaders also provide democratic qualities in the delivery of opinions and decision-making processes both personally and collectively, strengthens the effectiveness of its leadership, and develops essential behaviours related to emotional and social intelligence (Burmansah, Rugaiyah, & Mukhtar, 2019).

This compassion is automatic when the mindfulness practice is there, the seeds will manifest into the leader's thoughts. Being mindful of the environment and others is the level of compassion. This is formed by the leader's activities when thinking, talking, and listening to others. The ability to develop compassion brings out the ability to listen without judgment. The leader only listens and does not involve his thoughts or ideas towards others. Therefore, after listening, he lets his mind respond based on thoughts that are mindful, compassionate, and non-discriminative. Regarding the way to listen, there is openness, compassion, and understanding. The leader is a good friend. He never blames or judges

others even though they make a mistake. He has a strong sense of friendship. His closeness is without distance and hierarchy of leader and follower. The leader displays his leadership with compassion and concern through mindfulness practices. Weber, in his research, reveals that balanced mindfulness is a key mediation factor in acting without judgment and the ability to develop compassion (Weber, 2017). The leader does not act discriminatively. He will always be there for all parties and have an open mind. Mindfulness practices influence the leader is facing difficulties and challenges through four mental states, namely compassion, love, happiness, and no discrimination in mindfulness training. Empathy and compassion within the leader is a result of mindfulness training for years as a practitioner here. Empathy and compassion are brought out from the awareness to help various parties and to solve their suffering. The application of empathy and compassion is reflected in the method of thinking. Atkins states that mindfulness practices can increase empathy and also increase authentic leadership (Atkins, 2013). Furthermore, in his findings, Giovanni also adds that empathy is a basis for concern and compassion (Giovannoni, 2017). It shows that in his ability to develop compassion through mindfulness practices, it begins with the emergence of empathy within the leader. Empathy is a basis for developing compassion within the leader. It can be concluded that this research and previous research have the same findings.

The leader's way of communicating with his community members and his leadership actions reflect empathy and compassion towards those around him. He understands something from various angles and how he tries to view a problem deeply. The leader also practices loving speech and the ability to listen carefully. It is similar to the research done by Koller, which reveals that mindfulness practices influence the leadership style of leaders by increasing empathy, compassion, and not bringing views for the interest of the individual but a common goal (Koller, 2017). This research reveals findings that are different from previous research in that leaders can listen carefully and speak with constructive language. This research adds the quality of leaders in developing compassion and attention in developing compassion and attention without judgment. The leader can see and understand the existing problems very quickly. When a conflict happens, and the leader solves the practice of beginning a new page, which is the informal method done in the Buddhist higher education institution so that it does not develop into a more significant conflict. The leader never judges him directly concerning what he did. A-CPH is even able to give space without blame and let go without being influenced by the mistakes done. The members of the community believe that the actions done by the leader in responding to this problem are an ability gained from his mindfulness practice in life.

The leader only facilitates his community without any personal interest. Concerning that, for many things, he always practices no discrimination towards various ideas and suggestions he gives. The leader will never take sides because he only represents the community and lets the community harmonize by itself. The leader can contribute to many forms of ideas and suggestions to the community. The community can influence used by leaders using friendliness, openness, closeness, and firmness (Cetin, 2016). However, in the end, the community will consolidate all the available ideas and create a harmonious decision. The leader will apply this decision in the community. Mindfulness is a compassionate attitude without judgment and blame. Concerning no judgment and blame towards what is happening in the current situation and how the leader accepts and approaches others. The leader is skillful in giving space towards others, when there is a problem with a particular party, he is there to listen carefully without any expectation to provide answers. The leader provides the appropriate "space" to all parties. He always tries to make those parties understand in various situations. The mindfulness practice which is done by A-CPH in the context of being non-judgmental is by listening carefully. Listening carefully is in training for leaders. It is training where leaders are trained to listen carefully. It means that leaders listen without judgment, without interpretation so that the explanation can be complete. It can be done individually or collectively. In the context of leadership, the mindfulness practice related to other parties is based on four approaches without judgment, namely: *first* is friendship and family relationship. *Second* is accepting, accepting others' flaws. *Third* is developing harmony or happiness. *Fourth* is because the leader can accept flaws, and the leader can build family relationships, no discrimination is there. The action of no discrimination helps the leader to be non-judgmental.

Mindfulness practices that are done by leaders are ethics—a training that bridges all differences. Mindfulness is a state of mind that most people can attain, but to maintain it for more extended periods, it needs practicing, for example, through mindfulness meditation (Rupprecht, 2017). The first function is connecting everyone. The second function is we are asked to be aware of thoughts, speech, and actions in the leadership of leaders towards others. Using this training, all four of the mental states will emerge so that the leader can become a bridge. Able and skillful in keeping one piece of information to another and how to convey that information to all parties. The leader has also let go of many of his ideas and seen how to harmonize all ideas. The leader solves the problems of his community members who are facing difficulty or issues concerning affective values within himself as a leader by understanding the condition and situation which is faced by his members so that he knows what must be said and what must not be said. It is the quality of leadership from compassion, empathy, and no judgment and also no blaming when interacting with the members of his community.

### 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.

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