

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

1. INTRODUCTION

Crisis and leadership problems have led many leaders to develop applicative and effective leadership practices for dealing with the 21st century. In this 21st century, the position of leaders is very important in management to make rapid movements especially in the education sector (Luqman, Farhan, Shahzad, & Shaheen, 2012). In educational institutions, management is related to functions, while leadership is based on the process of consciously influencing and relating to members. The leadership dimension in educational institutions consists of vision, values, and transformational aspects that focus on human resources (Muraru & Patrascu, 2017). Mindfulness practice is a powerful and effective facility to help leaders face adaptive challenges these days. Becoming mindful ensures leaders to able to continuously focus on the vision and goals that are being carried out. Most leaders do not have clear visions and goals for themselves or for their organizations (Çakır & Özkan, 2019). The experts say that one of the essential aspects of leadership is that leaders can provide welfare for their followers to become mindful leaders (Adams, 2016; Antonio & Jonathan, 2007). The real potential in education through mindfulness is addressing the ability to transfer skills and knowledge into new contexts, the development of understanding, motivation, and involvement of students, the ability to think creatively, and the development of independent learners (Sherretz, 2011).

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The recent rediscovery of mindfulness practices has emerged as an additional potential that is beneficial to the psychological defense mechanisms of leaders and contributes positively and proactively to their mental well-being (Roche, Haar, & Luthans, 2014). Mindfulness can predict leadership in self-mastery, leadership in transformational organizations, and provide greater understanding of the potential processes of mindfulness that influence the behavior of leaders at the highest level (King & Haar, 2017). This practice will bring forth qualities in leadership that is fully conscious, such as listening, responding, equanimity, compassion, and compassion when serving in personal and professional relationships. The principles of mindful leadership are interrelated (Wells, 2015). Mindfulness has the potential to be important in helping leaders maintain a higher level of transformational leadership and a lower level of abusive supervision despite feeling emotionally exhausted in their demanding roles (Pinck & Sonnentag, 2018). The application of mindfulness practices can have a significant impact on leadership. Being mindful in a routine job can make a significant difference both followers and organization. Mindfulness practices can increase the level of awareness and emotional intelligence of leaders. Mindful leaders have higher empathy and awareness, and they can motivate followers and colleagues more effectively in achieving their goals and vision as an institution. This mindful practice can develop clarity and enable leaders to process change more effectively (Beverage, DeLong, Herold, & Neufeld, 2014).

1.1 Literature Review

1.1.1 Leadership

Leadership is defined as a process of influencing leaders and followers to achieve organizational goals through change (Hughes, Ginnet, & Curphy, 2012). More concretely, leadership is a process in which intentional influence is given to other parties to guide, arrange, by facilitating activities and relationships within groups or organizations (Yukl, 2010). Leadership in educational institutions is the most important factor in achieving performance improvement. Leaders make a significant difference in any organization (Atkinson, 2014). Leadership in education can also be understood as a process of influence based on clear values and beliefs and directing a vision for educational institutions (Bush, 2007). Leadership in the world of education occurs when leaders dare to take the initiative to bridge existing circumstances to direct changes in teaching and learning (Ibrahim & Abdalla, 2017). Leadership becomes unique because each leader has a different character and art of leadership from the others in initiating and directing his followers. Leadership as a process presents different changes by focusing on self-awareness, reflection, and life priorities so that it becomes a self-mastery (Antonio & Jonathan, 2007). Leadership is a subtle process of mutual influence that combines thoughts, feelings, and actions. This results in collaborative efforts in serving the goals shared by both parties-leaders and followers (Bolman & Deal, 2008).

1.1.2 Mindfulness

Mindfulness is basically defined as a certain way to give attention and awareness that arises through attention in that way. This is a way to look deeply into ourselves in the spirit of self-knowledge and understanding (Kabat-Zinn, 2005). Mindfulness also means paying attention to things as they are and realizing non-judgmental, kindness, and compassion so they can change lives, organizations, and even communities. The first step is to change yourself (Gonzalez, 2012). Mindfulness only for leaders with mindful behavior leads to a reduction in bad behavior and more to transformational behavior. This finding underlines that the ability to be fully aware is very important in a leadership process (Lange, Bormann, & Rowold, 2018). Mindfulness correlates with emotional intelligence, which has been linked to good social skills, the ability to work together and the ability to see the perspective of others (Chaskalson, 2011). Practicing mindfulness at work reduces absenteeism and employee turnover; improve cognitive functions namely concentration, memory, and learning

ability; increase employee productivity; improve supervisor/employee relations and clients; and increasing job satisfaction (Schaufenbuel, 2014). Full awareness strengthens the resilience of leaders and strengthens the capacity for the presence of an unknown mind without being influenced by fear. Being fully aware also reinforces unconditional responsibility. Realizing leadership with openness, broadening perceptions, and directing clarity. Mindfulness strengthens the capacity of leaders for experimental, innovative actions, and connects them by directing the attention of the organization or the broader system in which they operate according to what is before them (Koole, 2014).

1.1.3. Mindful Leadership

Mindful leadership is defined as attention which is directed at this moment and now in a non-judgmental way. By paying attention to the nature and development of intelligence in the process of influencing others towards achieving goals (Dickmann & Stanford-Blair, 2009). In mindful leadership, mindfulness is the foundation of leadership that diverts attention into the obscure territory, without losing attention to this moment and now. Mindful leadership ensures that teams and organizations have a broad awareness of what they do. Moreover, for that they must learn to switch between action and reflection (Koole, 2014). Mindfulness practices for leaders and managers can improve aspects of their welfare, resilience, broaden leadership perceptions, assist leaders in adapting and working with cultural diversity (Smuts, 2015), are considered more self-aware, empathetic, and can more effectively motivate their subordinates and colleagues to achieve the goals and vision of an institution (Beverage et al., 2014). When leaders become more mindfulness of the operational activities of educational institutions, they may become more fully aware of the complexities that exist and begin to be able to determine the choices that need to be made rather than relying on repetition of choices and giving the same results (Peterson, 2015). Mindfulness practice will help improve leadership, and it is beneficial to develop the three capacities that are within. These capacities are *first*, the ability of leaders to connect with themselves, to other parties, and the community. *Second*, the ability of leaders to initiate or direct change (Marturano, 2014).

1.1.4. The Ability of Leaders to Connect with Parties and Communities and Directly Change Skillfully

Leaders who are mindfulness pay attention to nature and nurturing of intelligence in the process of influencing others towards the achievement of goals. Such attention requires adherence to goals and principles of mindfulness behavior in a supportive framework that attracts attention, articulation, application, and adjustment (Dickmann & Stanford-Blair, 2009). Mindfulness practice gives rise to a leader's greater ability to initiate or guide change skillfully, respectfully, self-deprecating and reflective of self (Sinclair, 2015). Mindfulness of the leader as a gradual increase in awareness of essential aspects of life and very helpful in interacting by working together, managing teams, problem-solving, decision making, and contributing to understanding and supporting at the individual and social level (Chapman-clarke & Hall, 2017). The potential importance of mindfulness helps leaders maintain a higher level of transformational leadership and lower levels of supervision despite feeling emotionally exhausted in the demands of the leader's role. Mindfulness is paradoxical because it increases sensitivity while at the same time increasing balance and mental strength. As objective observers together fully present and feel what is happening (Bunting, 2016).

A mindful leader utilizes and awakens his own deepest desire for meaning and purpose. They create a mindful vision for their team and organization. A vision that focuses on making a positive difference and reducing suffering in the world. Do something good for everyone. Not only for shareholders at the expense of other parties or the planet, far from the scope of business, it becomes a key driver of social and organization through sustainable principles and is embedded in every aspect of life (Bunting, 2016; Marialuisa Saviano & Prete, 2018). The final aspect of being mindfulness

leader is perfect in the words and deeds of a leader. Self-ability which includes integrity, honesty, and courage. This becomes a high mandate, implying that one should behave in the same way with others. Leaders whom mindfulness are seen as more charismatic, authentic, and trustworthy (Gonzalez, 2012). The basic nature of leadership remains constant over time and context. Leadership is always a process of influencing others toward achieving goals. However, all human behavior, including leadership, involves in an environmental context. Specifically, adjustments are made to how leaders and followers interact and how leaders influence group achievement. These adjustments reflect changes in environmental conditions and human needs that inform leaders and shift perceptions (Dickmann & Stanford-Blair, 2009). Leadership based on mindfulness makes yourself felt in various fields in learning to know and care for oneself. In developing personal vision and courage to show leadership in training employees individually. In building an organizational culture by recognizing mindfulness. As a fundamental attitude in leadership attitudes that lead to the outside world. That is the power of attention and presence without fear and as an innate capacity of individuals, who become wise and compassionate human beings by fostering quality and attention in a relationship to other parties (Koole, 2014; Kramer, Meleo-Meyer, & Turner, 2008).

Mindfulness helps the leader, as a manager, to direct the balance in the right direction. If, as managers, leaders learn to switch between action and reflection. The leader can also help the leadership team direct its attention correctly. That's because, as a manager, the leader has the role of transmitting in the team, the leader's mood, and the leader's actions affect the whole group. People look towards the leader to set goals, direction, and also the mood to communicate in non-verbal. The attitude of a leader can have much effect on mood. With the attitude and behavior of the leader, the leader can help team members stay connected with aspirations and not drive to appear. Leaders can also help in developing higher-performance capacity by strengthening emotional intelligence and better communication. Even mindfulness brings leaders with their efforts to improve the relationships that have been given to team performance, loyalty, and the level of peer appreciation among members (Koole, 2014; Lippincott, 2018).

The leaders need to have a conscious understanding when they do their work. Full attention is at the core of leadership, allowing a leader to be fully involved at all times. Being mindfulness creates attraction towards other parties and creates a compact relationship between leaders. Enabling leadership to develop steadily. The leader must always be aware, not only remain vigilant but stay in the game. To enable them to connect in every way to those in need (Houston, Blankstein, & Cole, 2008). Mindfulness is found to increase the quality of leadership and an increase in the emotions and attitudes of leaders. Most striking is less anger, greater calm, and more love for others. Those who lead and train others to be mindfulness can create a work environment and organization that is more innovative, developed, respected and supported. Thus, mindful leadership is expected to be able to boost productivity, flexibility, innovation, focus and job satisfaction. However, someone can show the innumerable negative consequences of the practice of single-minded leadership in modern times (Braibant, 2013).

Mindfulness leaders see leadership as a responsibility and privilege; they feel comfortable doing what they are interested in. Mindfulness is contagious. A mindful leader will encourage the mindfulness of others. In fact, when teams are trained together, it accelerates the development of a culture of mindfulness. Mindfulness leader knows that the combination of presence, awareness, calm, focus, clear, balanced, positive, compassionate, and flawless makes them better leaders, and they continue to work to develop these skills further (Gonzalez, 2012). A leader who is mindful is mindful of himself and personally responsible. They know that even though they cannot control volatility (work challenges that are easily changed unexpectedly, with uncertain duration), uncertainty (uncertainty at work can occur because of knowing that something bad is going to happen, but do not know the exact shape what will happen, how bad it will be or how long it will last), complexity

(complexity can be caused by situations with interconnected or interdependent parts and variables), and ambiguity (ambiguity involves unknown things that are difficult to predict and don't has a precedent (Adams, 2016).

Mindfulness in the workplace is key to leadership competency. Leaders need to live and lead with mindfulness, train others to be mindfulness and create an organization that is mindfulness as well. Mindfulness and practice of meditation there are three important skills that can be learned namely: focus, awareness, and life in the present and now. A mindful leader releases autopilot and combats the mechanisms that make us immune to change by changing the way we see, experience, and give meaning. It helps us to be awake and allows us to acknowledge experiences and investigate them before interpreting them. Mindful leadership, based on a strong foundation of resilience, strengthens our ability to deal with various things, including the fear of change, take responsibility for it, to investigate it and, when innovating, find new ways from a shared perspective. In this way, leaders can manage themselves and their teams and organizations more effectively. Mindful leadership is felt in various fields: in learning to recognize and for oneself, in developing personal vision, courage to show leadership attitude, in training individual employees, in building organizational culture by recognizing attitudes of mindfulness, and in leadership towards the outside world (Koole, 2014).

2. METHOD

2.1. 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). Interviews with the informants is an essential source of case study evidence because most case studies are related to individual events or behavior (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).

2.2. Sampling

Researchers used *purposive sampling* (determination of *sampling* based on objectives) 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, & 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)	<i>Dharma Teacher</i>	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	<i>Dharma Teacher</i>	<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 <i>Caretaking Council</i> for Lay Practitioner
11-NYS (Informants)	Bhikshu	The Mentor of the Long-Term Program

2.3. Research Procedure

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. 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.

2.4. Data Collection Technique

Data collection techniques were done by participant observation, in-depth interview, 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.

2.5. Data Analysis Technique

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, and to draw conclusions based. Analysis of 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).

3. FINDINGS

A-CPH's ability to stay connected to themselves, others and the broader community help them find the right choice. Leading not only by governing and controlling but through cooperation and listening with open curiosity and willingness to be able to deal with changes skillfully. The information provided by the informants is as follows:

3.1. Establishing Connection to Others and Community

The ability to connect with other parties and communities developed by A-CPH based on the principle of building community or community building. Furthermore, 1-TDK informant said that A-CPH interacts each giving an impression to every party that interacts with them to feel closeness and friendship. When having a conflict with another party in the community, A-CPH will apply the practice of starting a new page or beginning anew. The 1-TDK informant gave a concrete example that when he acted unskilled and related to his relationship with A-CPH sometimes he became tense, then A-CPH would meet him and invite him to drink tea. A-CPH does not want a prolonged conflict. A-CPH will manage and resolve the conflict without talking about it but through means, actions and body, speech, and mind.

I think that is his main practice, is to make everybody feel like he is their friend. And he has this unwavering friendliness to every single person in the Sangha with sangha building). And I see that when he gets difficulties he has a conflict with somebody, he very, very quickly comes back to beginning anew.

The 11-NYS informant added about this community-building approach that as a leader is an A-CPH not placing itself as the person who has the highest authority but rather a leader who is in the community-building approach. A-CPH is part of the community itself, “in the Plum Village tradition, the role of the abbot is not as a leader in a sense of highest authority, but rather a leader in a sense of community building from the grassroots. The abbot sees himself as a part of the community.” Furthermore, the 11-NYS

informant also added about the practice of starting a new page that “*similar to the happiness meeting, the beginning anew session is also very important to build the solidity and harmony of the community, especially in resolving conflicts and misunderstanding within the community.*” Based on the information from the informants above, it can be said that in the context of connecting with other parties and communities, A-CPH is connected to the community using a community-building approach (*community building*). Congenital behavior and attitude of A-CPH gives a friendly impression to many parties. The management and resolution of personal and collective conflicts at IABS are carried out in practice starting a new leaf (*beginning anew*) who was there. Furthermore, 2-TBH informants said that A-CPH became a function for everything in the community. A-CPH bridges all types of groups of people in the community. In its relations with various parties whether it is in work or service, as a teacher, even as a friend, A-CPH always underlies it with the practice of mindfulness. Mindfulness practice makes A-CPH able to position itself when dealing with various parties.

Yeah, because the Abbot is function as almost everything in the community. We can see him to be the bridge for all kind of group in the committee. Then, the relationship with us depends on what level. So, it maybe relation to service or work or it may be a teacher, relation as a teacher, or it is just practitioner friend. So, it depends on what relation but what all relations is based on the practice of mindfulness. So, how to be co-worker, how to be a teacher and a student, and how to be friends.

Furthermore, informant 2-TBH also said that care from within him was also integrated with parties outside himself. A-CPH participated with all activities at this Buddhist higher education institution. By showing various layers of functions in their presence to community members by becoming members, friends, facilitators, teachers and leaders in the Institute of Advanced Buddhist Studies, A-CPH can connect with all parties, as follows:

By caring to himself and he knows how to rest and participate in the Sangha activity. He can be present to the member of the community and because he's facilitator to the community, he's also the teacher of the community; and he's also operational people in the community. But he's also member of the committee. He's also friend. So, with these layers of function, he's able to connect with everybody.

Informant 2-TBH also said that A-CPH is related to many parties, it is not easy, as humans certainly have emotions and can be tired in dealing with something. So, the practice of mindfulness in leadership is very useful because it is able to help to recognize what is happening in the mind, so that A-CPH has the opportunity to connect with various parties. As a leader, A-CPH often meets with various parties.

In related to many people, it's not easy, and as human we have emotion and we have... We can be tired also sometimes. So, the practice of mindfulness in the leadership is very useful because this helps us to recognize what is going on in the mind; so that, we have a chance to commit in relation to the other people. And especially the Abbot, he has to meet with a lot of people.

The 4-TPB informant shared his experience of working with A-CPH in organizing a training program activity. While working together, several problems have occurred. A-CPH can see the capacity of the informant in responding to these problems and provide space and grow through this experience. The informant also saw that A-CPH did not decide everything based on what he only wanted. If there is a problem that he must handle as a leader, he will take over the matter with his leadership actions, namely:

I have organized a retreat with him. During the retreat some issue was coming up, and he sees the capacity of me to take care he's happy to give me the space and even grow through this experience. He's not the one that he wants to decide everything that he wants to do. But if there is some issue that he feels more connect with him, with his capacity, I think he takes the leadership and he will do.

Not stopping there, the 4-TPB informant also said that A-CPH was very understanding of what he was doing, as a leader, he knew how to put substance into the work done. A-CPH understands how to serve. Even A-CPH is able to position itself with the people around it. Even further, in his leadership actions, he will make it more efficient and every member of the community feels joy while in a Buddhist higher education institution that is being developed.

He knows what he's doing, he knows what kind of meaning has to be there, he knows what kind of serving to be there, he knows what he is providing through his action to the people around, and he will make sure that everything is efficient and the people who come can enjoy what they are coming for.

Informant 8-SAP also provides information about the influence of A-CPH in achieving the goals of this community is strongly influenced by its stability and solidity. The stability and solidity that is within A-CPH is also the fruit of its training. So internally within the scope of this Buddhist higher education institution, making A-CPH a figure that can be modeled and set an example and role model for community members. On the other hand, externally in relation to outside parties, the stability and solidity of A-CPH is very influential on the response of outsiders to informants and community members. Because when A-CPH deals with outsiders, he no longer acts as himself, but rather as a representative of all members of the community. So the informants see the stability and solidity of A-CPH affect the achievement of community goals. The 9-TFN informant also provided information such as:

Most important of the Abbot is to build a relationship. A good relationship with everyone who staying in the community, like what we should call a brotherhood or sisterhood. And that is very crucial because the Abbot is like a mother, so he will take care of us, he will.... like see the everyone witness point and also the capacity and the talent from everyone. And then what he is.... he is doing is like, he is contemplating that flower in every one of us.

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The most important thing done by A-CPH is to build relationships. A good relationship with various parties who live in the community, like closeness like family. A-CPH is able to see both the advantages and disadvantages of each party in the community. The 10-TTY informant said that, *"I think we really benefit from his leadership which is make us not tired in the meeting you know like hm... and he really listen to, because I'm not an academic, normally we in our community because we are diverse we have many languages and in the meeting."* The 10-TTY informant stated that they greatly benefited from the leadership of the A-CPH which was able to lead in community meetings or routine gatherings. A-CPH really listens whether it's academic or not. The informant also said that A-CPH did not hesitate to support in understanding many things by translating language that was not understood by its members, including informants in certain meetings. Through the information from the interview excerpts above from the informants, it can be seen that A-CPH develops the ability to connect with various parties through a principle approach to community building. The practice of mindfulness becomes the foundation in developing relations with various parties as well as in the process of managing and resolving various conflicts and difficulties that exist within this Buddhist higher education institution.

3.2. Building the Trust

In their daily lives and in the A-CPH community, they always positively assume that other parties know various things. The leader will strive to create the best possible environment so that all parties feel at home and want to stay long in the community. A-CPH seeks to support other parties to have conducive practices at IABS. This was revealed by 1-TDK informant namely:

I think the Abbot in the daily life, in the Sangha, is always thinking in terms of that, you know. How, for example, he can make this the nicest environment possible that people want to stay 30 years. They don't want to leave in 5 years, 6 years. I think in the past a lot of brothers disrobed

after 3-4 years, especially western brothers. And I think that the Abbot has put in a huge effort to really see like what is the stuff that people are not liking, and he makes it almost makes it difficult to leave because the life here is such a... conducive to the mindfulness practice that you will not be able to find anywhere else, you know.

Furthermore, the 1-TDK informant also gave a concrete example of the support and trust given by A-CPH to them when there was a case of a monk giving up his monkhood. The informant felt that he wanted to do something to help the monk who would release his monkhood and visit the A-CPH. A-CPH said that the informant did not have to do anything, what had to be done was to become a friend of the monk who would let go of his monkhood. The informant said that he fully saw A-CPH supporting and building trust in every party in the community. Whatever decision is taken is the best for the person. A-CPH trusts the community like parents who always give trust.

And then letting go and trusting. And one brother was disrobing recently, and I went to him and I asked him what can I do to help this brother. And he said, "All you can do is be his friend, Dao. That's all you can do. And then ultimately it'll be up to him whether he disrobes or not. There's nothing you can do on that side." As he's seen so many brothers leave that he sees that when somebody is going down, you can only be their friend and hope that they can find a way out themselves without trying to interact. So I think that even in that case he trusts that if a brother leaves, then that's the right decision for him, and he doesn't have any bad feeling. He trusts always like a parent trusts, you know. He offers that trust.

How A-CPH facilitates a mindfulness community, 1-TDK informant said that the first thing done by A-CPH was to prepare the basic needs of the community. In many cases, A-CPH sees that lack of basic needs makes community members have fear and anxiety. For this reason, A-CPH strives to ensure that the basic needs of the community are fulfilled. The next thing that A-CPH is doing is how to help the community grow with a mindfulness practice approach. A-CPH will condition a supportive environment for all parties to practice. Minimize conflict without judging and igniting. A-CPH provides space and time for all parties.

So he creates the perfect conditions and the steps away. And then but always stepping in a way that the door is always open, that if you have any difficulty, if you have anything you need to talk him, he will always be there for you, he will support you at that time. So I think that when the brothers feel that trust, when they feel that friendliness and their basic needs are met, then they naturally go in the direction of, they are able to face their suffering with a strong foundation [...]. So I think that's what he does is he creates that space.

The same thing expressed by informants 4-TPB said that one thing favored by informants towards A-CPH was how to approach A-CPH in responding to a problem regardless of whether it was true or false. Informants have great confidence and make A-CPH as a full place to depend when in certain situations. This makes informants free to carry out their responsibilities.

But one thing that I like him about this topic is sometimes we do right or wrong action, but I like the approach he does. He is brave and he try to be reactive in that way. He is not passive or he wouldn't take responsibility. So I have a nice feeling with him because if he is in the team in my team if something happens I can rely on him I can trust him because he has this braveness to take the step and face the difficulties.

The 4-TPB informant also added information that the leaders always provide support and trust to younger students. The informant saw that when A-CPH was teaching prospective monk students, he really instilled basic lessons as a foundation. A-CPH always strives to enable all parties to understand and practice it well. Seeing what A-CPH was doing, the informant saw how he supported by reminding all students of prospective monks to always be in the corridor of the community, "I start from sharing that when I see him teach, even to the novices, he is really careful to basic practice. He's really

make sure that everybody understands and is able to practice basic practice. And I feel that also his way of doing this, yeah, remember to the brothers to community.” Informant 4-TPB added information that related to several things that happened to the monk council, A-CPH would also involve prospective monks who were considered young learners to be involved in the development of changes and situations in the organization, “I think there is few things happen in the Bhikshu Council that big change I don't remember even what. But I remember he after the bhikshu meeting, he invited all the novices and have a second meeting with them explain what had happened.” The 9-TFN informant added this information that A-CPH always understood what was happening with the outside world and he was very skilled in conveying information to community members and directing all parties, “as an Abbot also, he is aware of what's happening in world outside and but also skillfully, like a giving information to us in the community and guiding us in wish to some direction.” Likewise, with the 8-SAP informant also said that:

I think we can see this in two ways. First of all, as the abbot, in carrying out his function as abbot, he conditioned or managed the situation in this temple, making it possible for us to train ourselves. That is the first. Secondly, he himself as a senior practitioner provided himself as a figure who could be a model. Which ... with his presence alone motivated us to ... what ... train ... train ourselves. So how we see his practice in his daily life becomes a motivation for us.

Based on information from the informants above, it is said that A-CPH always strives to develop its ability to support and develop trust in various parties as their leader. Community members see and feel the support that A-CPH has provided. Starting from the support of basic needs to the support of the development of mindfulness personal and collective practice. This builds the community at IABS into a mindful community. Leadership actions such as planning, directing, building, and giving trust to members of the IABS community.

3.3. Dealing with Changes Skillfully

In the leadership actions of A-CPH in managing these Buddhist higher education institutions, they are able to deal with changes that occur both internally and externally in their communities skillfully. The 6-TDT informant said that:

The Abbot manages the monastery as an organization, changing is also happen in the organization management. And how the mindfulness practice helps the Abbot to response the changing, the process maybe I can explain like when we really aware what happen in that moment, what happen in that moment is not only about the situation, the external situation, but also what happen in our self, in our body, in our mind. How our body, how our mind at that moment responds that situation. So when we can understand the situation, we have an opportunity to see deeply, not only about the situation, but also about our self. So we can... Our knowledge, our understanding is not only about the changing happen around us, but also the changing in our self. When we understand our self, then it is easier for us to understand the environment, our environment. So, yeah, it is related to the practice of stopping that I mentioned before. We can see clearly like that if we stop. So normally when we have to face something changing in our environment and then we becoming confused and we let our self be overwhelmed by that situation, it's not helpful at all. But when we practice mindfulness, we try to stop, we try to understand deeply about what happen in me and surrounding me so it would be very helpful to face the changing.

A-CPH manages the higher education institutions of Buddha and Maha Wihara as an organization that always faces changes that occur in the organization's management. How mindful practices help A-CPH respond to these changes. The process is when A-CPH is truly aware of what is happening at the time, what is happening at that time is not only related to external situations, but also with the inside. This relates to how A-CPH understands the situation within himself so that he is able to understand the situation around him and the environment of the organization he leads. This will greatly help how A-CPH can deal with changes in its leadership. Furthermore, Informant 1-TDK said that:

I think it's not difficult for him because I think he lives his life in a way of he is expecting change. You know I think it is not difficult for him to adjust to change because he lives each day... I feel that, for example, he works in the office, and the office brings every single day in total unexpected things, you know. So I feel like there's a fluidity that he has that the mindfulness practice brings to him. You know, 15-20 years of mindfulness practice, it brings a sort of internal fluidity, just like water is able to adapt to different containers, I feel that when something comes, he very much takes refuge in his mindfulness practice and is able to adjust to changes. And sometimes some things hit him. I see that sometimes something happens and affects him internally. But he very rarely shows that to the community. He takes care of his difficulty with the practice of mindfulness, and he seeks refuge in the elder brothers at those times. So the brothers have a very respectful relationship to him, but he also has a very respectful relationship to the elder brothers. And so I think he is very clear that when something comes and it rocks the community he has to appear to be strong. He has to at least appear to the younger brothers that he knows what he is doing, and the elder brothers know what they're doing.

Informant 1-TDK said that the A-CPH way of life always expects change. For this change, A-CPH is able to adjust itself and not be a problem. In his daily responsibilities when working in an office, many unexpected things and situations arise. The ability of A-CPH is as conscious as water flowing in each of these situations and able to respond to these changes. The informant said that there had been a number of difficulties affecting his internal leadership at the IBAS but he had never shown to many parties, he was able to keep up with mindful practices. The community member respects A-CPH very much and he also respects the elders at IABS. A-CPH has good relations with younger and older members of the community. The 4-TPB informant said that informant saw that A-CPH was able to provide space, maintain understanding in himself and other parties, and steer in the right direction according to shared goals. If it leads to the opposite direction then A-CPH will try to return it, *"I think the one thing that he will do is give space, nourishing understanding in himself and in others, and slowly see the direction we are going is correct. If it's not he will slowly, slowly find a skillful way through Sangha lives, topics, meetings, to adjust."* Further information provided by informants 10-TTY that IABS Upper Hamlet of France is a very diverse and large institution and community.

I think because our community is very diverse and we are such a big community we in each hamlet we have about 60-70 members. So even from the very beginning we get used to changes, so I think and for sure changing sometimes create an unpleasant feeling or sometime you feel just neutral you feel happy sometime maybe. Some changing makes you happy because maybe before is not a pleasant thing but is changing make it pleasant thing. So I think when we get used to of this thing we the Abbot also have a lot of experience about this already. First of course you as a practitioner, because a leader of practitioner and first we recognize our emotion and remain calm in order to grow the ideas and how to make decision more beneficial to everyone.

Information from the informants above shows that A-CPH's ability to develop change skillfully can be seen from a variety of situations shown by A-CPH. The informants looked at how A-CPH responded to the various difficulties that existed with mindful practice. A-CPH understands the situation inside him so that he is able to understand the situation around him and the environment of the organization that he leads.

3.4. Community Building

When A-CPH starts to lead and work by building a community, the basic thing for him is that he and his community are going through responsibilities together. A-CPH united in the community, he also began to feel that selfishness was getting smaller both personally and collectively. A CPH can put trust in the wisdom and collective insight of the community. A-CPH can clearly see that the eyes and hands and hearts of the community are greater than individuals. A-CPH builds the community at any time by participating in community activities and contributing its energy and insights. A-CPH is active in establishing brotherly relations with those around him. A-CPH realizes the true nature of

community life that is interbeing, naturally A-CPH establishes friendly relations with others by sharing training and asking for support and guidance from others. 1-TDK informant said that:

Not just him, but also the community. And what he shared very clearly with me is that when you are taking care of yourself, you are taking care of all the community, you know. So I think that's very clear that he is very much community-based mindfulness, community-based where we take care of our practice, where we take care of ourselves. And by that, we are taking care of the community and the happiness of the whole Community.

The 4-TPB informant provided information that A-CPH always focused on keeping the community together. Ensuring that every routine activity at this Buddhist tertiary institution continues to work well for the organization's achievement. A-CPH always strives for daily operational management and makes the community more solid, *"I think for him it's more focused on keeping the Sangha together, and you know, check that the schedule is good and keep the practice of the Sangha together for the achievement. I never see him Focus and share something, we have to do this, we have to do that. I see that he's more focused on the daily stuff organizing and make the structure of the Sangha solid."* Furthermore, the 4-TPB informant said A-CPH always emphasized the interests of the organization to be the main and joint interest. He is always looking for ways to bring all parties in a common direction and without having to intersect with many parties, *"he will emphasize in Monastery concern. He will try to find a path to bring everybody there and without one a little bit more there, here or there. he's kind of more founding a spot, open spot, and try to bring everybody there."* Furthermore, the 4-TPB informant said that building community is trust. All parties want to live together and have the same aspirations of monastic life and aspirations. When discovering how to live and be able to lead to the direction of shared aspirations. Building community is something that all agree and trust one another in doing so in harmony. Furthermore, each person is able to face difficulties that come from different backgrounds, namely:

The Sangha building is the trust in..... We want live together and we have an aspiration monastic life same aspiration and then we find how to live and then we can also going into that aspiration direction together. So the Sangha building is something that we agree and we trust each other in doing it and we have a harmony. Even though we have to face some difficulties like a different ideas, but a... that is one way because without the mud, we never can grow the Lotus.

Based on the information from the informants above, it can be concluded that in building relationships with other parties and communities, A-CPH uses a community-building approach. Community building is an approach where the highest authenticity is in the hands of the community and brings the interests of the organization as a common goal and achievement. Community interests are the main goal. The overall capability of A-CPH.

4. DISCUSSION

This research found that in the context of mindful leadership, leaders are connected with other parties and communities using mindfulness practices and community building approaches. Congenital behavior and attitude of the leadership gives the impression of friendly to many parties. Management and resolution of personal and collective conflicts are carried out by the practice of starting a new page there. Leaders become a function for everything and try to bridge all types of groups of people in the community. In its relationship with various parties whether it is in work or service, as a teacher, even as a friend. Leaders always base it with mindful practice. Mindfulness practice makes leaders able to position themselves when dealing with various parties. The same thing stated by Lippincott that mindfulness is felt by practitioners able to significantly influence the development of behavior and change in awareness, and is associated with increased leadership effectiveness. Mindfulness is also considered a practice that enhances cognitive function and can contribute to the development of

emotional intelligence competencies associated with improving leadership performance (Lippincott, 2018). Previous research by Bhandal also corroborates these findings, suggesting that mindful practice is a useful tool for regulating emotions. This mindful practice gives a feeling of being motivated to make their relationships with various parties more confident and role models as caregivers (Bhandal, 2015). More specifically, mindfulness strengthens the ability of leaders to deal with other parties, maintain a way of looking around, and be able to familiarize themselves with the emotional state of others (Chesley & Wylson, 2016).

This research raises the practice of being mindfulness of being able to exert influence in relations with oneself and various parties. Referring to the results of previous studies and the findings of this study that the leadership is related to many parties, it is not easy, as humans certainly have emotions and can be tired in dealing with something. So, the practice of awareness in leadership is very useful because it can help to recognize what is happening in mind, so that leaders have the opportunity to connect with various parties. As a leader, leaders in their daily lives meet with various parties. Concern from within the leader is also integrated with parties outside himself. The leaders participated in all activities at this Buddhist higher education institution. By showing various layers of functions in their presence to community members by becoming members, friends, facilitators, teachers, and a leader, the leader can connect with all parties.

Kramer revealed that the practice of mindfulness was stated to be able to help them become more aware, more accepting and reflective, able to direct in the present and now, and more able to choose responses skillfully. The benefits of interpersonal mindfulness are easily applied to everyday life. Connect and live with other parties (Kramer et al., 2008). The findings in this study and previous studies provide the same conclusion in the practice of mindfulness that can have an emotional development effect towards awareness. This develops the ability to connect with others and the community in which they are and can also strengthen leadership effectiveness. In relation to *mindful leadership*, it is found that there is an approach to building a community which is one of the ways of leadership action and becomes a strong character in the ability to connect with other parties and communities. It does not stop there; the process of resolving conflicts and problems also forms part of the mindful leadership practices undertaken by leaders. In this finding it is stated that the practice of starting a new page is practiced as a conscious approach to complete and reconciliation in the leadership of the mindfulness of the leader in harmony for all parties. Two specific aspects of the approach to community building and conflict reconciliation were not mentioned in previous research. The findings in the field in applying mindful leadership revealed that one of the characteristics of the ability to connect with other parties and communities and lead change skillfully is that there were sub characteristics that did not exist in previous research findings, namely the ability of leaders to build community and conflict reconciliation. It can become novelty research finding in this study.

Tingle in his research findings, also explained that mindful practices influence relationships and levels of trust. It has a significant relationship with and impacts on the mindfulness of the organization in all departments (in decision making). Leaders and subordinates who are concerned with trust look at themselves: kind, competent, honest, open, and reliable. Besides, the findings show that departments impregnated with trust are more likely to have personnel who are: pre-preoccupied with avoidance of failure, reluctant to underestimate everything, are sensitive to everyday circumstances, commit to resilience, and respect leaders regardless of position (Tingle, 2011). It is very relevant to the findings in this study that the leadership also supports and builds trust in every party in the community. Whatever decision is taken is the best effort for the person. Leaders trust their community like parents who always give trust. The leader prepares the basic needs of the community.

In many cases, leaders see that lack of basic needs makes community members have fear and anxiety. For this reason, leaders try to ensure that the basic needs of the community are fulfilled. The next thing the leaders do helps the community grow with a mindfulness practice approach. The leader

will condition a supportive environment for all parties to practice. Minimize conflict without judging and igniting. A-CPH provides space and time for all parties. Didonna also said the same thing based on the conclusions of his research that the ability to be present at every moment and respond appropriately to every event encountered is a definition of awareness itself. When people are responsible in this way, they can respect and trust themselves more (conscious self-validation). It is because in a conscious state (paying attention to the present without judgment and judgment), leaders are better able to clearly understand their involvement in a problematic situation (Didonna, 2009).

One thing that is liked by members of the community towards their leader is how the approach taken by the leader in responding to a problem regardless of whether it is right or wrong. Members of this community have great trust and make the leader fully a place to depend on when in certain situations. It allows community members to freely carry out their responsibilities. The leadership always gives support and trust to younger members of the community. When he was teaching the community, he instilled basic lessons as a foundation. Pressley stated that there is an opportunity to understand better learning through support to other parties by using a mindfulness approach so that it better understands learning as expected (Pressley et al., 2010). The leadership always strives to enable all parties to understand and practice well and involve prospective monks who are considered young learners to be involved in the development of changes and situations in the organization. Gröschner in his research also suggests that leaders are focused in a way that is mindfulness in building a community where subordinates can feel confident, also feel part of a sense of security and a professionally supportive environment (Gröschner, Seidel, Pehmer, & Kiemer, 2014). From the second mindful leadership characteristics, it can be seen that leaders always try to develop their ability to support and develop trust in various parties as their leaders. Community members see and feel the support that has been given by the leaders - starting from the support of basic needs to the support of the development of mindfulness personal and collective practice. It shows the leader builds his community into a community that is mindfulness. It is outlined by leadership actions such as planning, directing, building, and giving trust to the members of the community with mindfulness.

Furthermore, in the context of mindful leadership, the ability to direct change skillfully, the leader can adjust himself and not make it a problem. In his daily responsibilities when working in an office, many unexpected things and situations arise. The ability of leaders to be mindfulness is like water flowing in every situation and able to respond to existing changes. Beekum states that the practice of mindful leadership brings out the characteristics in leadership that leaders must be able and mindfulness to love others, generosity - an attitude that requires mindfulness, creating and maintaining relationships requires a high level of relational mindfulness, safeguarding others and yourself in the process of change, and become mindfulness to receive in the process of transformation (Beekum, 2015). The community member said that there were several difficulties that affected his internal leadership, but he never showed it to many parties, he was able to keep up with mindful practices. This ability is reflected in the effect of mindfulness practice. It is in line with the results of research conducted by Rupperecht on the capacity of leaders to adapt to change through mindfulness practices with a framework of research findings that impacts on the exercise of mindfulness of self-leadership and leadership capacity. The results of this study indicate that the practice of awareness in the workplace provides benefits to the three capacities of self-leadership namely work management with awareness, self-reflection, and self-care, the two leadership capacities are connected with other parties and adapt to change (Rupperecht et al., 2019). Leaders can provide space, maintain understanding in themselves and other parties, and direct the right direction according to shared goals. If it leads to the opposite direction, the leadership will try to restore it. The ability of leaders to guide change skillfully can be seen from a variety of situations how to respond to various difficulties that exist with mindful practice. The leader understands the situation within himself so that he can understand the situation around him and the environment of the organization he leads. Wylson and Chesley, through their

research findings, state that efforts to develop or improve change leaders through the level of mindful practice have an impact on their ability to direct change in a transformational manner (Chesley & Wylson, 2016). Other findings also say that mindful practices facilitate individual and organizational cognition to be more efficient in responding to challenges in change (Aviles & Dent, 2015).

Connecting with self is how leaders stay connected with values and ethics. How deep leadership capabilities are authentically connected to other parties. It is different from an organizational environment in which values and others are opposite. It is divided into an inseparable part; the tone-setting at work should be to have an attitude of respect and cooperation. Furthermore, connecting with the community comes from the ability of the leader when he sees the bigger picture and is not trapped by one individual's interests. A broader relationship is how great the organization through its leadership gives meaning to the existence of members of its community and inspires all parties around it. A mindful leader can pay attention and respond to various changes in situations and conditions according to the context, both from internal and external environments. How it is done without haste in bringing up perception, analyze, and assess directly. Ideally, leaders who are mindfulness can see and observe the uncertainty about the meaning and significance of a phenomenon (Marialuisa Saviano & Prete, 2018).

4. CONCLUSION

A-CPH through mindful leadership has the ability to deal with other parties, communities, and direct change skillfully. The leadership of A-CPH focuses on the connections formed between the leader and followers, this can be seen in various aspects showing that the relationship between A-CPH and members of the community is so close and directed. The mindful leadership of A-CPH is based on the community building approach or also commonly known as the community life approach in every act of leadership. A-CPH can understand and accept responsibility for the influence they have and promote safe arrangements for followers. A-CPH becomes more effective through increased awareness of the cognitive process of full awareness among students in the organization. A-CPH participated in all activities at this Buddhist higher education institution. By showing various layers of functions with his presence to community members so that they can connect with all parties. A-CPH always seeks to develop its ability to support and develop trust. Community members see and feel the support that has been given by the leadership. Starting from the support of basic needs to the support of the development of fully conscious personal and collective practice. The ability of A-CPH to direct change skillfully can be seen from a variety of situations how to respond to various difficulties that exist so that he is able to understand the situation around him and the environment of the organization he leads.

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