

A Study of Mindful Leader and Educator on Conflict Management: The Effect of Mindfulness, Ten Principles of Buddhist Governance, and Transformational Leadership Toward Conflict Management

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Abstract

This study explores the dual role of educational practitioners as leaders and educators in the education sector, focusing on conflict management through mindfulness, ten principles of Buddhist governance, and transformational leadership. The research, involving 116 Buddhist monks and nuns with leadership experience in Indonesian Buddhist education institutions, employed statistical analysis techniques such as descriptive statistics, parametric inferential statistics, and SPSS 27. The findings indicate that transformational leadership directly impacts conflict management, while mindfulness and the ten principles of Buddhist governance have indirect effects mediated by transformational leadership. Additionally, mindfulness has a direct influence on conflict management, as do the ten principles of Buddhist governance. The study underscores the importance of developing mindfulness, incorporating Buddhist principles, and fostering transformational leadership among educational leaders and practitioners to enhance conflict management skills.

Keywords: conflict management; transformational leadership; mindfulness; ten principles of buddhist governance; dasa rājadhamma.

In educational institutions, we can find many conflicts during work in any situation. Conflicts can occur between people or in groups in a variety of conditions. Due to the many differences between people, a lack of conflict

may signal ineffective interaction (Overton & Lowry, 2013). Conflict should not be considered good or bad but instead viewed as necessary to help build meaningful relationships between individuals and groups. How conflict is handled

will determine whether the conflict is productive or destructive (Vaiz & Altinay, 2017; Dewi et al., 2022). Conflict has the potential to create positive opportunities and progress toward common goals, but it can also destroy relationships and bring adverse outcomes. Conflict is possible personally and collectively at the top or bottom levels (Valente et al., 2020). How conflict is managed will affect the institution's development and leave a commitment for individuals to stay there for a long time (Darling-Hammond et al., 2020; Saebah & Merthayasa, 2023). Conflict can be perceived as an expression of hostility, negative attitude, aggression, and misunderstanding. This is due to differences in individual or group interests (Kassim & Ibrahim, 2014).

The term conflict is used in four ways to denote a) conditions that precede conflict behavior, such as scarcity of resources; b) affective states of the individuals involved, such as stress, tension, hostility, anxiety, and others; c) the individual's cognitive state, that is, his perception or consciousness or his conflictual situation, d) conflictual behavior, ranging from passive resistance to overt aggression (Caputo et al., 2019; Madalina, 2016; Rahim, 2021). Conflicts that support individual and group goals, thus leading to higher performance, are called functional conflicts, while conflicts that hinder individual or group performance are called dysfunctional conflicts (Munduate et al., 2022; Muna, 2022). Conflict can be broadly classified into three types, namely task-oriented conflict, behavioral conflict, and structural conflict or process conflict. Task conflict relates to the goals or objectives of the group that the group wants to achieve, while behavioral conflict relates to the value system, approach, attitude, ego state, skills, and norms of the individual to which it adheres. Previous research reveals that most dysfunctional conflicts fall into this category. Process conflict relates to how a task is solved in an organization. It is associated with the various processes, procedures, exercises, and

instructions for a particular job (Johnson, 1994; Madalina, 2016; Vaiz & Altinay, 2017).

To deal with these phenomena and understand the conflict in education, the individual, group, and institutions should have ways and methods to manage conflict, known as conflict management. Conflict management is an indispensable part of an educational and training institution to address how to react and respond to the situation to resolve and find the solution correctly and skillfully (Schell-faucon, 2021). Conflict management is a way to use processes, tools, and skills to find creative and respectful ways of managing disputes and includes resolving conflicts collaboratively through practical communication skills, such as active listening and assertive speaking (Caputo et al., 2019; Munduate et al., 2022). Conflict management refers to how individuals, groups, and institutions handle disputes. Conflict management requires good communication skills, active listening, empathy, and a willingness to understand the other party's point of view (Madalina, 2016). It also requires a commitment to find fair and equitable solutions for all parties involved. While managing conflict is challenging, it is essential for building and maintaining healthy relationships in personal and professional settings (Thakore, 2013). An excellent educational institution does not mean that it has never experienced conflict but can manage conflicts that arise and make the conflict one of the benchmarks for increasing its effectiveness, in other words, it has good conflict management (Özyildirim & Kayik, 2017). Conflict management can help individuals, groups, and institutions manage conflicts well so that they can be a potential for progress and effectiveness of the institution (Larasati & Raharja, 2020; Rahim, 2021).

Furthermore, previous research showed that conflict management is a crucial method to develop in educational organizations to prevent potential conflicts between individuals, groups, or leaders (Nurhalim, 2022; Thakore, 2013; Vaiz & Altinay, 2017). For implementing conflict

management, one should know how to manage the conflict properly by identifying common reasons in educational organizations, such as the degree of specialization, the fit of each individual, and leader goals with organizational goals, leadership style, and compensation system (Ajudeonu & Ossai, 2022). The leader's management and leadership style can significantly affect the outcome of the conflict, which is influenced by the leadership action and attitude of the leader involved in conflict management (Johnson, 1994). Other research findings suggest that the leading causes of conflict are related to institutional, occupational, and leadership. Key conflict management strategies include building leadership skills, following rules and regulations, embracing change, wisely allocating resources, involvement in decision-making, providing opportunities for training, and understanding individual differences and roles (Shanka & Thuo, 2017). Leaders may have different leadership styles and different conflict management styles. Leaders with a transformational leadership approach are more integrated into conflict management in educational institutions (Chandolia & Anastasiou, 2020). Transformational leadership is a leadership approach that causes valuable and positive changes in individuals and social systems toward followers to develop them into leaders (Khan et al., 2020).

Transformational leadership in education is a leadership style that would help the leader to integrate with the effectiveness, satisfaction, and work condition of organization members (Tabassi et al., 2019), which is followed by empowering and inspiring followers by addressing the needs of employees to achieve success for the organization, fostering trust and building self-confidence and pride, and produces followers who have comparable skills (Jabeen et al., 2019). Transformational leadership influences team coordination and performance through conflict management approaches adopted by team members from their leaders

(Zhang et al., 2011). Emphasizes the role of transformational leadership in conflict management to enhance team creativity and play an essential role in building employee trust, fundamentally eliminating the negative impact of work conflict, followed by leaders who serve as role models and actual examples in conflict management and the achievement of organizational goals through conflict resolution (Haryanto et al., 2022).

Conflict management is what leaders do when they identify and handle conflict reasonably and mindfully. Transformational leadership actions will lead conflict management to effective communication and require negotiation skills (Karim, 2015). Transformational leadership makes leaders become role models and mindful leaders by strengthening their leadership ability through mindfulness practice. Mindfulness strengthens transformational leadership ability in educational leaders (Burmansah Burmansah et al., 2022). Mindfulness is another form of psychological capital that can compensate for transformational leadership in achieving intrinsic motivation and extra-role performance (Kroon et al., 2017). Mindfulness is an energy that makes us more awake in the present moment and allows us not to judge and blame whole situations in our daily lives (Nhat Hanh, 2012).

Mindfulness is also defined as inner presence, a quality of consciousness as being attentive to what it is (Nhat Hanh, 2009). Mindfulness is simply a particular way of providing attention and awareness that comes through attention. It is a way to look deeply into ourselves in the spirit of insight and understanding (Chaskalson & Hadley, 2015; Nhat Hanh, 1998). Mindfulness deals with many aspects of workplace functioning and improves attention, cognition, emotions, behavior, and physiology (Arnold & Walsh, 2017). The right mindfulness has been shown to improve attention, stability, control, and efficiency. In leadership, mindfulness is a cornerstone that diverts attention to obscure areas without losing

attention in the here and now (Sharp Rodriguez, 2015). Mindfulness practice is an effective strategy to improve leadership and to have a good quality in decision making in order to manage the conflict. Practicing mindfulness means being mindful (Dickmann & Stanford-Blair, 2008). The most important part of mindfulness practice is getting used to what you're feeling to be more aware and focused on maintaining your attention—which means that almost any activity can be part of a mindfulness practice (Ritchie-Dunham, 2014).

Leaders must be able to carry out their roles with mindfulness, be more aware of what they are doing, strengthen physical and mental resilience (Burmansah Burmansah et al., 2020a), and focus not only attention but also the attention of their team or organization on the right things for that, leaders need Mindfulness (Koole, 2014). Mindfulness is the basis of leadership that turns attention towards the unknown and lies in the solutions by which the organization can create value for its members and social environment (Lyn et al., 2013). Mindfulness has become an essential and fundamental practice for the success of most leaders (Theresa, M. Glomb; Muchelle, K. Duffy; Joyce, E. Bono; Tao & Spence, 2015), making leaders and teams more effective (Adams, 2017), and is also recognized as an essential skill for effective leadership in general management and education (Chaskalson & Hadley, 2015; Dickmann & Stanford-Blair, 2008).

The implementation of transformational leadership and mindfulness brings the capacity of the leaders and educators to become more mindful, known as mindful leaders or educators (Burmansah Burmansah et al., 2019). In educational institutions, a mindful leader or mindful educator is an individual who applies leadership action in his workplace mindfully (Burmansah Burmansah et al., 2022). In Buddhist educational institutions, leaders and educators use the ten principles of Buddhist governance (*dasa rājadhamma*) as the basis of leadership's action (Piyasilo, 1992). *Dasa*

rājadhamma is a moral practice considered good governance for leaders, educators, and administrators on all levels to practice for leading organizations, companies, religions, societies, and nations to achieve the objectives for the benefit of the majority. Aims of *dasa rājadhamma* are royal virtues that significantly create happy and prosperous families, communities, society, and state governing (Candier, 2007). Following these virtues, people can lead honestly, gently, and with integrity (Bartles-Smith et al., 2020; Premasiri, 2021).

Dasa rājadhamma has specific aims and goals, which are given the following: a) avoid selfishness and motivate to donate (*dāna*); b) allure to possess strong moral (mental, physical, and speech) character (*sīla*); c) sacrifice the pleasure for the wellbeing of others (*pariccāga*); d) be honest and encourage others to be honest (*ājjava*); e) restrain the unrest mind from being benevolent and gentle (*maddava*); f) assist in controlling five senses (*tapa*); g) encourage to control anger, greediness, and delusion (*akkodha*); h) fascinate to be nonviolent (*avihimsa*); i) exercise endurance (*khanti*); and j) honor the opinion of the others and ensure and peace (*avirodhana*) (Buddhaghosajahn, 2017). *Dasa rājadhamma* has a significant effect on leaders to lead their state as a foundation of ethics on good governance in public service for society in all aspects. *Dasa rājadhamma* enhances the leadership's actions of the leaders. Giving the example actions in daily routine will bring a transformational change, and the followers will be led according to organizational goals (Manilangca, 2019). *Dasa rājadhamma* and mindfulness in Buddhism practices are a foundation for increasing leaders' ability to improve leadership's ability to gain decision-making skills to manage conflict well (Barua & Barua, 2019). *Dasa rājadhamma* plays a role model for leaders; being a leader with good morality and ethics to develop society and state in harmony to manage the conflict (Tan, 2008), and mindfulness leads to a mindful leader. Mindfulness enhances leadership to develop the

ability of the leader to cultivate the mind of love while making a conflict management decision (Burmansah Burmansah et al., 2022).

According to theoretical and previous research, conflict management is influenced by transformational leadership, ten principles of Buddhist governance, and mindfulness. Transformational leadership becomes an intervening medium for mindfulness and ten principles of Buddhist governance toward conflict management with direct and indirect effects. To develop this research issue and phenomenon on conflict management of leaders in educational institutions, the researchers have measured and deepened how the leaders in educational institutions created their capability on conflict management by enhancing transformational leadership within themselves so that leadership capacity will affect the ability to manage the conflict in institutions. To develop and improve transformational leadership, leaders should cultivate mindfulness in such a way and how the ten principles of Buddhist governance were brought into their leadership action foundation. In this case, the researchers hypothesize that mindfulness, the ten principles of Buddhist governance, directly and indirectly affect conflict management through transformational leadership or direct influence. In this research, the quantitative approach and survey method are chosen because of reconsidering that the unit analysis is Buddhist monks and nuns who have a responsibility both as educational leaders and educators at the same time in Indonesia—separating the research location in different islands and with limited time so that would easily do. This research is supposed to give more systematic and profound knowledge of how leaders and educators could cultivate mindfulness and the ten principles of Buddhist Governance within themselves and enhance their transformational leadership ability to affect their conflict management skills.

This research aims to investigate the impact of mindfulness, the ten principles of Buddhist governance, and transformational leadership on

conflict management. The research questions are structured to address the direct and indirect influences of transformational leadership, mindfulness, and the principles of Buddhist governance on conflict management. The study explores whether transformational leadership directly affects conflict management, if mindfulness indirectly influences conflict management through transformational leadership, and whether the ten principles of Buddhist governance have an indirect impact on conflict management through the same leadership style. Additionally, the research investigates the direct influence of mindfulness and the ten principles of Buddhist governance on conflict management. This comprehensive approach aims to provide a thorough understanding of the intricate relationships between these variables in the context of conflict management.

Methodology

Research Design

This study used a quantitative approach with a survey method. This approach focuses on measuring the conflict management practiced by the Buddhist monks and nuns who performed services in education and training as leaders and educators with path analysis techniques. The causality approach aims to explain the relationship or causal relationship between variables. The exogenous variables are Mindfulness (X1), Ten Principles of Buddhist Governance (X2) and Transformational Leadership (X3). In contrast, the endogenous variable is conflict management (Y). The influence between these variables, presented in the constellation of problem models, is as follows.

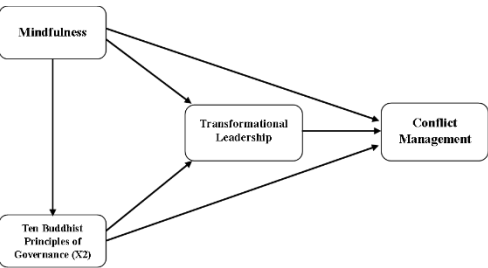


Figure 1. Structure Model of Inter-Variables

Data Analysis Techniques

This study's data analysis techniques used descriptive statistical techniques, parametric inferential statistics, and SPSS 27. Data analysis for hypothesis testing will be carried out using path analysis techniques, which are techniques established to explain the influence between research variables.

Validity & Reliability

Table 1. Result of the Validity Test

Instrument	N	Valid Item	Invalid Item
Conflict Management	40	34	6
Transformational Leadership	40	33	7
Ten Principles of Buddhist Governance	40	35	5
Mindfulness	40	33	7

Table 2. Result of the Reliability Test

Instrument	Valid Item	Alpha Value	Note
Conflict Management	34	0,916	Reliable
Transformational Leadership	33	0,918	Reliable
Ten Principles of Buddhist Governance	35	0,921	Reliable
Mindfulness	33	0,918	Reliable

Participants & Data Collection

The analysis unit in this research is Buddhist Monks who are an educational leader and also becoming an educator at the same time. The total number of respondents who participated in this research was 116 persons from 28 Provinces in Indonesia. Data was collected using questionnaires formulated by an electronic document using a Google Forms application. All questionnaires were filled out by Buddhist monks & nuns from Indonesia, who are responsible for being educational leaders and educators. All research instruments have been tested and analyzed for validity and have high reliability. Thus, all instruments can be used in research to collect data.

Results

The result of this study for normality tests can be done using non-parametric statistical tests—namely Kolmogorov Smirnov. The results of the testing are as follows.

Table 3. Normality Test

	Tests of Normality					
	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Unstandardized Residual	.066	116	.200*	.988	116	.365

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Source: Research Data Management from SPSS Software

Based on the Kolmogorov Smirnov test above, the value of Asymp Sig was obtained. (0.200) is greater > α (0.05), so it can be

concluded that the data used is usually distributed. The results of the zero P-P Plot test can be seen below.

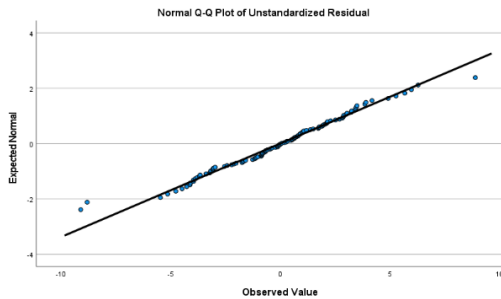


Figure 2. Graphic of Normal P-P plot

In this study, the presence or absence of multicollinearity between independent variables can be seen as follows.

Table 4. Coefficients

Coefficients ^a			
Model		Collinearity Statistics	
		Tolerance	VIF
1	(Constant)		
	X1	.490	2.042
	X2	.349	2.861
	X3	.377	2.653

a. Dependent Variable: Y

Table 5. Model Summary

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.840 ^a	.705	.697	2.99846	2.067

a. Predictors: (Constant), X3, X1, X2

b. Dependent Variable: Y

Source: Research Data Management from SPSS Software

Based on Table 5 above, the resulting Durbin-Watson value is 2.067, and the number lies between -2 and +2. This means that the first regression model above does not have autocorrelation problems, so the regression model is feasible to use. The criteria for heteroscedasticity testing in this study are as follows.

Source: Research Data Management from SPSS Software

The model is considered free from multicollinearity if the VIF value is <10 or the tolerance value is closer to 1, from Table 4. It can be seen that the calculation of the value of the Variance Inflation Factor (VIF) shows that there is no independent variable that has a VIF value of more than 10. besides that, there is also no Tolerance value that < 0.10, so it can be concluded that there is no multicollinearity between independent variables in the first model. The existence of autocorrelation can be detected using Durbin Watson by looking at the Model Summary table, the output of SPSS V.20 for Windows.

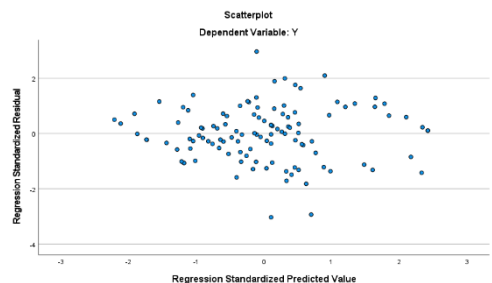


Figure 3. Scatterplot Graphic of Heteroscedasticity Test

From the scatterplot graph above, it can be seen that the points are spread randomly and scattered both above and below the number 0 on the Y-axis. It can be concluded that heteroscedasticity does not occur in the first regression model. In this study, path analysis used to determine the influence between variables can be described as follows.

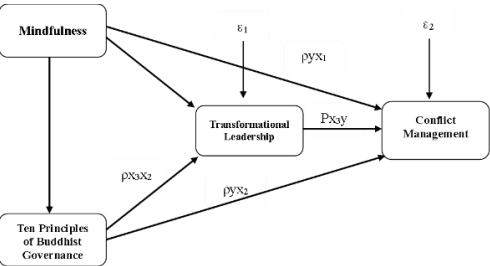


Figure 4. Path Analysis Structure

Furthermore, to complete the calculation of the path analysis, the path between variables will

be divided into two. First, Sub-structure 1 will discuss the influence of X1 and X2 on X3 as well as external influences on sub-structure 1 with the following structure model.

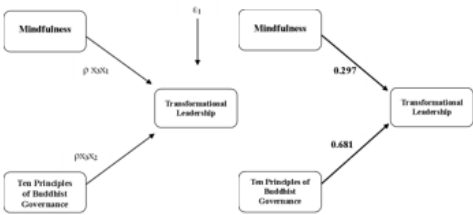


Figure 5. Sub-structure Illustration & Result 1

The coefficients test determines the magnitude of the influence and significance of the variable's impact on and formulates the regression equation. Using the help of the SPSS program, the results of X_1 dan X_2 X_3 coefficients testing were found as follows.

Table 6. Output Coefficients Sub-structure 1

Coefficients ^a					
Model		Unstandardized Coefficients		Standardized Coefficients	
		B	Std. Error	Beta	
1	(Constant)	-.082	3.037		-.027 .978
	X1	.297	.098	.240	3.020 .003
	X2	.681	.089	.605	7.626 .000

a. Dependent Variable: X3

Source: Research Data Management from SPSS Software

From the output above, the regression equation can be made as follows

$$X_3 = \rho_{X_3X_1}X_1 + \rho_{X_3X_2}X_2 + \varepsilon_1$$
$$X_3 = 0.297(X_1) + 0.681(X_2)$$

The beta value of the equation is the coefficient of the connecting path to X_3 X_1 and X_2 X_3

Table 7. Test Results on Sub-structure 1

Influence Between Variables	Path Coefficient	Sig Value	Test Results
X ₁ towards X ₃	0.297	0.003	Ho rejected
X ₂ towards X ₃	0.681	0.000	Ho rejected

Source: Research Data Management from SPSS Software

Second, Sub-structure 2 will discuss the influence of X1, X2, and X3 on Y and external

influences on sub-structure 2 with the following structure model.

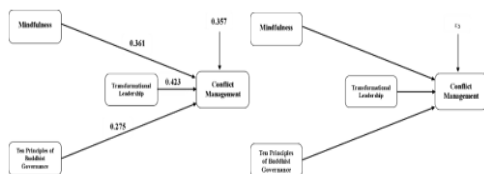


Figure 6. Sub-structure Illustration & Result 2

The coefficients test determines the magnitude of the influence and significance of the variable's impact on and to formulate the regression equation. Using the help of the SPSS program, the results of X_1 , X_2 dan X_3 Y coefficients testing was found as follows.

Table 8. Output Coefficients Sub-structure 2

		Coefficients ^a				
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	-3.283	2.770		-1.186	.238
	X1	.361	.093	.284	3.869	.000
	X2	.275	.100	.239	2.748	.007
	X3	.423	.086	.412	4.929	.000

a. Dependent Variable: Y

Source: Research Data Management from SPSS Software

From the above output, the regression equation can be created as follows.

$$Y = \rho_{yX_1}X_1 + \rho_{yX_2}X_2 + \rho_{yX_3}X_3 + \varepsilon_2$$

$$Y = 0.361(X_1) + 0.275(X_2) + 0.423(X_3)$$

The beta value that makes up the equation Y is the coefficient of the path that connects to $Y.X_1$, X_2 dan X_3 . This study's test results for sub-structure two can be described as follows.

Table 9. Test Results on Sub-structure 2

Influence Between Variables	Path Coefficient	Sig Value	Test Results
X_1 towards Y	0.361	0.000	Ho rejected
X_2 towards Y	0.275	0.007	Ho rejected
X_3 towards Y	0.423	0.000	Ho rejected

Source: Research Data Management from SPSS Software

The coefficients test determines the magnitude of the influence and significance of the variable's impact on and to formulate the

regression equation. Using the help of the SPSS program, the results of X_1 , X_2 coefficients testing were found as follows.

Table 10. Output Coefficients Sub-structure 2

		Coefficients ^a				
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	7.989	3.096		2.580	.011
	X1	.756	.075	.686	10.068	.000

a. Dependent Variable: X2

Source: Research Data Management from SPSS Software

From the output above, the regression equation can be made as follows.

$$X_2 = \rho_{x_2x_1}X_1 + \varepsilon_3$$

$$X_2 = 0.756(X_1)$$

The beta value that makes up the equation is the coefficient of the path that connects to X_2, X_1, X_2 .

Results of Path Analysis: Overall, the results of path analysis testing in this study can be described as follows.

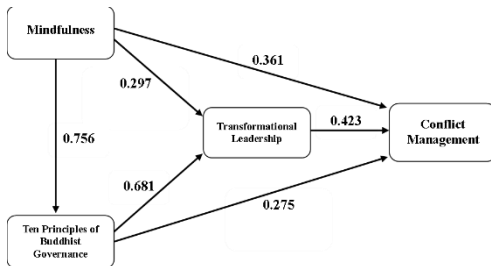


Figure 7. Conclusion of Path Analysis

****Significant**

Sobel Test:

Hypothesis testing for seven studies can be elaborated as follows:

Hypothesis

Ho: does not significantly mediate the influence on $X_3 X_1 Y$

Ha: mediates significantly the influence on $X_3 X_1 Y$

Decision-Making Policy

Z sobel < 1.96, Ho accepted, Ha rejected

Z sobel > 1.96, Ho rejected, Ha accepted

Result

a=path coefficient X_1 towards $X_3, (\rho_{x_3 x_1})$

b=path coefficient X_3 towards Y $(\rho_{x_3 y})$

Z sobel = $ab / \sqrt{(b^2 SE_a^2) + (a^2 SE_b^2)}$

Z sobel = 2.2580 > 1.96, Ho rejected, Ha accepted

Input:	Test statistic:	Std. Error:	p-value:
a 0.297	Sobel test: 2.58016098	0.04869115	0.00987543
b 0.423	Aroian test: 2.54235691	0.04941517	0.01101077
s _a 0.098	Goodman test: 2.61970322	0.0479562	0.00880063
s _b 0.086	Reset all	Calculate	

Figure 8. Hypothesis testing for seven studies

Conclusion

Through the above significance testing, it can be concluded that mediating significantly affects the $X_3 X_1 Y$.

Sobel Test:

Hypothesis testing for eight studies can be elaborated as follows:

Hypothesis

Ho: X_3 does not significantly mediate the influence on $X_2 Y$

Ha: X_3 mediate the influence on significantly $X_2 Y$

Decision-Making Policy

Z sobel < 1.96, Ho accepted, Ha rejected

Z sobel > 1.96, Ho rejected, Ha accepted

Result

a=Path Coefficient X_2 towards $X_3, (\rho_{x_3 x_1})$

b=Path Coefficient X_2 towards Y $(\rho_{x_3 y})$

Z sobel = $ab / \sqrt{(b^2 SE_a^2) + (a^2 SE_b^2)}$

Z sobel = 4.137 > 1.96, Ho rejected, Ha accepted

Input:	Test statistic:	Std. Error:	p-value:
a 0.681	Sobel test: 4.13750699	0.06962236	0.00003511
b 0.423	Aroian test: 4.1127286	0.07004182	0.0000391
s _a 0.089	Goodman test: 4.16273871	0.06920036	0.00003145
s _b 0.086	Reset all	Calculate	

Figure 9. Hypothesis testing for eight studies

Through the above significance testing, it can be concluded that mediating significantly affects the $X_3 X_2 Y$. The following is a discussion of the research results carried out in the path analysis summary.

Table 11. Path Analysis Results Summary

Variable	Path coefficient	Influence		Hypothesis Test Results
		Direct Influence	Indirect Influence	
X_4 towards X_3	0.297	0.397	-	Significant
X_1 towards Y	0.486	0.361	Through X_3 $0.297 \times 0.423 = 0.125$	Significant
X_2 towards X_3	0.681	0.681	-	Significant
X_2 towards Y	0.563	0.275	Through Y $0.681 \times 0.423 = 0.288$	Significant
X_3 towards Y	0.423	0.423	-	Significant
X_1 towards X_2	0.756	0.756	-	Significant

Source: Research Data Management from SPSS Software

Discussion

Based on the research results, it can be discussed in accordance with the formulation of the problem in this study as follows.

Mindfulness Has a Direct Effect on Conflict Management

In this first research hypothesis, it was found that mindfulness has a direct influence on conflict management, with a correlation coefficient of 0.397 and a path coefficient value of 0.297. The results of this study answer the formulation of the problem that mindfulness directly influences conflict management. Most previous research has also explained that mindfulness can bring the ability to be in the present moment to develop capacity in conflict management with effective strategies (Mandal & Lip, 2022). Mindfulness can provide a pause to establish the mindfulness of the individual to become more focused and clear (B. Burmansah et al., 2019) to be able to generate the capacity not to judge and discriminate and enhance capacity to make decisions for a conflict with such an arrangement according to organizational goals (B. Burmansah et al., 2020). In conflict management, it takes the internal state of individuals who have stability and a state of calm, peace, and clarity so that they are impartial, and mindfulness can present the ability to see and listen deeply (Assi et al., 2022). Mindfulness can relieve tension and relax the body and mind to precipitate various dregs of

uncomfortable states and personal and collective habits energy that affect the way of looking at and responding to problems (Federman & Ergas, 2018; P. H. Huang, 2017; Nhat Hanh, 2003).

Furthermore, previous research in the education field stated that conflict management is managing problems with effective and efficient strategies through communication and interaction within individual and collective relationships in educational organizations (Burmansah Burmansah et al., 2020b). Problem management refers to the development of the capabilities of organizational members (Neupane, 2022). This is in line with mindfulness, which brings an approach to developing the body and mind to become relaxed, right understanding, and compassionate (Burmansah Burmansah et al., 2022). This approach will help us maintain the stability of our consciousness in communicating fully aware and present to understand the problem with the understanding without taking sides and discriminating to construct problems more skillfully and systematically (Kay & Skarlicki, 2020). Furthermore, mindfulness in Buddhism carries characteristics of developing mindful living daily for the individual. They bring the habits of mindfulness into their activities, that is, practicing to embody how to be a mindful person. These habits benefit from being mindful in personal and community situations that promote a harmonious and purposeful approach to life that leads to self- and social transformation

(Piyasilo, 1992). The development of mindfulness in the individual and the collective can develop mindful communication within the self and community, in this case, referring to the organization (Piyasilo, 2018). This is very helpful in providing a foundation for implementing conflict management within the organization; this phenomenon is not only for leaders and educators in education (Burmansah Burmansah et al., 2020a; Nelson, 2018; Shahzad et al., 2019). The leaders and educators in educational institutions would bring themselves into self and social transformation. To be transformed will get insight and concentration in daily activities and possibly bring joy and happiness within themselves (Burmansah Burmansah et al., 2022). Daily, at the personal and organizational level, the leader and educator will easily experience conflicts and, as a mindful person, will help and support how to deal with the conflicts by bringing mindfulness effectiveness to their selves. Mindfulness effectiveness leads to how the person responds and manages the conflict in such a way (Yaprak, 2022).

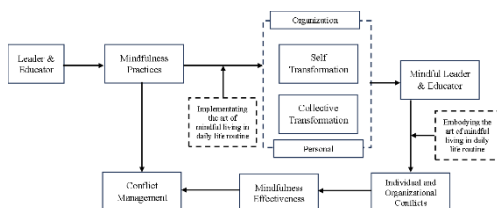


Figure 10. The Construction of the Effect of Mindfulness on Conflict Management

In this study, 116 people in the unit of analysis were Buddhist monks and nuns responsible as a leader and an educator in educational institutions. The result concludes that mindfulness significantly affects the ability to implement conflict management when carrying out their leadership and educator duties. Mindfulness can make leaders and educators fully aware so that it provides a foundation for the ability to become fully aware to be mindful

of problems that are present both internally and externally and direct and pause to see and listen deeply to how things are as they are. This situation dramatically determines the reaction of individuals and organizations in responding and making decisions to solve the problem. Mindfulness builds creativity in individuals and collectives in managing problems with strategies that lead more to self and social transformation through habit change and autopilot in self and organization.

The Ten Principles of Buddhist Governance Have a Direct Influence on Conflict Management

In this second research hypothesis, the results showed a direct influence of ten principles of Buddhist governance, or *dasa rājadhamma* on conflict management with a correlation coefficient of 0.486 and a path coefficient value of 0.361. This shows the direct influence of the ten principles of Buddhist governance (*dasa rājadhamma*) on conflict management. Based on the study of previous studies also show relevant research results that *dasa rājadhamma* is the foundation in carrying out leadership for a leader in the Buddhist approach, one of which is the ability to solve problems in community life at various strata levels (Premasiri, 2021). *Dasa rājadhamma* is the practice of ethics and morality on how a leader can carry out his responsibilities so that actions in decision-making and policy formulation can resolve conflicts both from internal and external organizations can be done in practical ways and strategies to lay down the Buddhist religious legacy through a nonviolent practice approach or *ahimsa* (Anālayo, 2006; Piyasilo, 1992). *Dasa rājadhamma* is governance principles in implementing management and problem-solving with methods jointly accepted at various levels of community life strata in a country. In Buddhist religious studies, the ten principles of Buddhist governance consist of 1) *dāna* (generosity), 2) *sīla* (high morality character), 3) *pariccāga* (self-sacrificing), 4) *ājjava* (honesty), 5) *maddava* (virtues and charming), 6) *tapa* (austerity, self-control, not

pampering), 7) akkodha (not to drown into anger), 8) avihimsa (nonviolence; no oppression), 9) khanti (patience; non-discrimination; tolerance), dan 10) avirodhana (not deviate from the truth; compliance with the law) (Manilangca, 2019).

The ten principles in *dasa rājadhamma* are the excellent and pleasing formula of the Buddha. Although this is an old ethical concept, it has been universally accepted. The ten royal virtues have multidimensional pride and the need for good governance worldwide (Candier, 2007). In short, this is a moral code. These principles encourage the people of the country, state, or government to live peacefully (Barua & Barua, 2019). Due to conflict or war, today's universe is an upheaval between nations, regions, castes, creeds, and intra-religions. In this context, peace has an essential meaning of concern understood at the individual, collective, or social levels. Religion may provide the most pleasurable peace of mind for individuals. But in a society filled with uncertainty, danger, insecurity, unhappiness, conflict, crisis, exploitation, discrimination, and the need for safety and security, there is no certainty whether religion can provide all kinds of safety measures or some of them in total (Buddhaghosajahn, 2017). In the context of conflict management, *dasa rājadhamma* carries the foundation of how to provide a leader's way of resolving conflicts and problems with his ten principles so that a nonviolent approach with leaders who have qualified morality and discipline to avoid the possibility of deviation and injustice occurring (Barua & Barua, 2019). These ten principles and the foundation of Buddhism lead to the practice of morality, the five mindfulness training that leads to the mastery of spirituality and global ethics in Buddhists (Edelglass, 2008; Soucy, 2021).

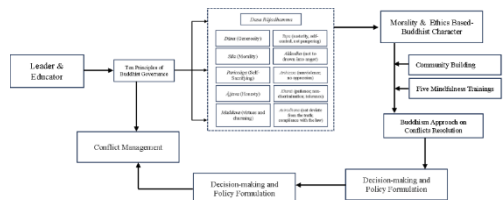


Figure 11. The Construction of the Effect of *Dasa Rājadhamma* on Conflict Management

The relationship between conflict management is very close to the ability of an individual to manage problems through actions and life principles and perspectives so that these factors can condition the individual and become a leader with the character of these ten principles in dealing with various problem conditions in society and organizations. In this study, the unit analysis of the research, 116 Buddhist monks and nuns as leaders and also as educators at the same time have experienced and applied the ten principles of Buddhist governance or *dasa rājadhamma* in their essential practice so it has been enhancing the ability to use the conflict management in the personal, collective, and institution of their life. According to the study, implementing these ten principles of Buddhist governance exerts a significant influence by increasing the number of leaders with Buddhist governance character in conflict management.

Transformational Leadership Has a Direct Effect on Conflict Management

This third research hypothesis showed a direct influence of transformational leadership on conflict management with a correlation coefficient of 0.681 and a path coefficient value of 0.681. This means that the research results show that transformational leadership directly influences conflict management (Chandolia & Anastasiou, 2020). The previous research states the same and relevant that there is a significant influence of transformational leadership on conflict management. In educational institutions, it is found that conflict management is carried out by leaders using their leadership abilities (Shanka & Thuo, 2017). Transformational

leadership is a leadership style that provides role models to the organization's members (Nurhalim, 2022). A leader will seek conflict resolution with communication and approaches to developing the quality of human resources in the organization according to the goals of the organization. The leader does not become someone who refuses to experience a conflict but makes it an experience in the decision-making process that affects the formulated organizational policies (Jabeen et al., 2019). Transformational leadership can inspire, motivate, and move its members to make changes to achieve organizational goals (Zhang et al., 2011).

The transformational dimension of leadership consists of ideal influence, inspirational motivation, intellectual stimulation, and individual consideration (Haryanto et al., 2022). The character of transformational leadership gives hope and confidence to its members to develop themselves and their members in the organization. Transformational leadership always arouses motivation and desire from its members to achieve personal and organizational success following the achievement of the organization's vision (Karim, 2015). Based on the concept of transformational leadership explained earlier, transformational leadership can generate various aspects related to one's behavior, such as job satisfaction, organizational commitment, and creativity (Ripki et al., 2020). With the trust and motivation of the organization's members, it will follow the direction of the leadership to allow conflict resolution and problems in the organization (Irby et al., 2022). Furthermore, a leader's leadership style will significantly influence conflict management. Conflict resolution is the process of a leader's ability to understand conflicts and how to respond to these conflicts to be able to make decisions and formulate policies at various levels in education management (Khan et al., 2020). Other previous research results also state that transformational leadership influences organizational commitment. Transformative

leadership treats conflict management with effective leadership strategies such as being more creative, innovative, able to manage conflict and defend themselves to face changes in the environment and organizational competition (Chandolia & Anastasiou, 2020; Raptou et al., 2017; Rupprecht et al., 2019). In this research, the monks and nuns, as leaders and educators, have transformational leadership ability, which brings the same characteristics as spiritual leadership that uniquely affects religious persons in leadership style in managing the conflict (W. Huang, 2018).

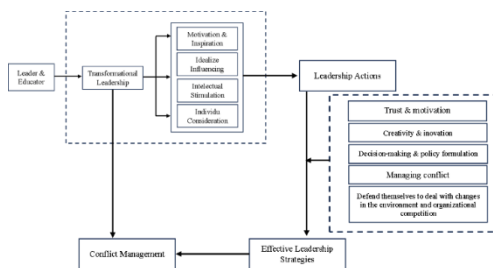


Figure 12. The Construction of the Effect of Transformational Leadership on Conflict Management

Based on the results of the research conducted and previous studies, it is concluded that transformational leadership has a direct influence on conflict management. The unit of analysis of this study is 116 Buddhist monks and nuns who have responsibilities as leaders and educators in educational institutions. Transformational leadership can develop the trust of organizational members to bridge existing conflict resolution by using the approach as a role model in the organization, which becomes an example and raises motivation to influence.

Mindfulness Has an Indirect Effect on Conflict Management through Transformational Leadership

This fourth research hypothesis showed mindfulness has an indirect influence on conflict management through transformational

leadership with path coefficient values between X_1 towards X_3 is 0.297 and X_3 towards Y is 0.423, it mediates significantly the effect X_3 X_1 on Y with a coefficient value of 0.125. It means that mindfulness indirectly influences conflict management through transformational leadership. The previous research stated that mindfulness could enhance transformational leadership by developing leader and educator' leadership abilities, such as developing focus, clarity, and creativity (B. Burmansah et al., 2019); developing the ability to cultivate the community building and maintenance of the relationship (Burmansah Burmansah et al., 2020a); developing of the ability to cultivate the nonjudgement and non-discrimination approach (B. Burmansah et al., 2020). Practicing mindfulness in their daily routine so that leaders and educators will cultivate mindfulness in their habits and then slowly transform into a mindful leader and educators (Burmansah Burmansah et al., 2022).

Transforming a mindful leader and educator will lead to a stage where the leaders can develop their communication skills (Frizzell et al., 2016). Mindful leaders will apply how to listen and look deeply into their situation and others (Glomb et al., 2015). According to most previous research, they stated that mindfulness has a direct effect on transformational leadership, and the characteristics of mindfulness fit transformational leadership (Dolman & Bond, 2011), which is how mindfulness has the basic principles of how to transform self and social with habits training through the art of mindful living that is similar to transformational leadership that bring the principles of leaders can change themselves (Apple, 2015) and influence others to be motivated and created the trust to follow the transformation according to the organization goals (Reb et al., 2014). The effect of mindfulness on transformational leadership made the leaders more mindful of their activities. The leader will cultivate the leadership capacity to strengthen their abilities to manage conflict in institutions. Leaders become more alert and

aware of body and mind to be present (Ritchie-Dunham, 2014). The leadership capacity will help build trust in organization members who have been motivated by the leader (Theresa, M. Glomb; Muchelle, K. Duffy; Joyce, E. Bono; Tao & Spence, 2015); when the member of organization has been trusted and inspired, they will be easily led to conflict resolution (Auten, 2017).

Furthermore, other research stated that transformational leadership directly influences conflict management. Conflict management is resolving conflict by developing harmonious communication, non-discrimination, and a non-judgmental way of thinking while dealing with the conflict (Hülshager et al., 2016; Kassim & Ibrahim, 2014). Mindfulness enhances the leader's capacity to communicate and maintain relationships with others in their leadership capacities. The leader has mindful communication during the whole time to solve the conflict and strengthen the connection with organization members (Fong, 2018; Hayakawa, 2018). Mindful communication in conflict management teaches leaders to understand how to be fully present and to be able to listen and look deeply into the root of conflict, then let the members of the organization be as they are to be more open in the conflict resolution stage (Getahun, 2017). Mindfulness leads transformational leadership to conflict management through the leadership capacities to motivate and be inspired by the members and build trust in the community-building approach (Assi et al., 2022). The mindful way of strategies resolution in conflict management will bring the actual and harmonious resolution of the problems (Kay & Skarlicki, 2020) and also give the members insights on how to experience the conflict to gain the lesson in conflict management (Nurhalim, 2022).

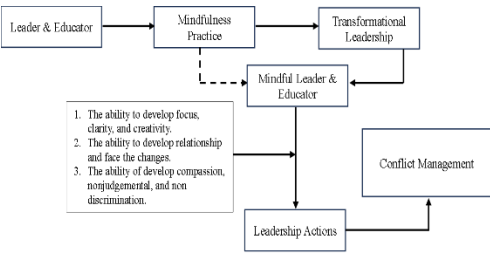


Figure 13. The Construction of the Indirect Effect of Mindfulness on Conflict Management through Transformational Leadership

Based on the results of the research conducted and previous studies, the hypothesis concluded that 116 Buddhist monks and nuns, as the unit of analysis in the study, brought them to become a mindful leader and educator to be more present for their leadership abilities. Mindfulness has a direct effect on transformational leadership. Enhancing transformational leadership so that the leaders can become role models to their members to be motivated and inspired and to be able to build trust within the organization. Transformational leaders can be transformed into a mindful leader to develop their capacities to elaborate into managing the conflict to be harmoniously resolved and give insights to the members because they have experienced the conflict to grow more mature in organization management.

The Ten Principles of Buddhist Governance Has an Indirect Influence on Conflict Management through Transformational Leadership

This fifth research hypothesis showed the ten principles of Buddhist governance have an indirect influence on conflict management through transformational leadership with path coefficient values between X_2 towards X_3 is 0.563 and X_3 towards Y is 0.275, it mediates significantly the effect X_3 X_1 on Y with a coefficient value of 0.288. It means that the ten principles of Buddhist governance indirectly influence conflict management through transformational leadership. The previous research stated that the ten principles of Buddhist

governance, also known as the Buddhist leadership foundation, were created for the leader to lead the society's life into peace and harmony (Premasiri, 2021). Ten principles of Buddhist governance known in Buddhism as *dasa rājadhamma* is a morality and ethics practice that brings the leader to cultivate a way to manage society life with quality of life balance in Buddha teaching (Piyasilo, 1992). The ten principles of Buddhist governance bring leadership quality to the foundation of morality and ethics (Candier, 2007). Spiritual leadership has a moral and ethical foundation within their leadership action (Tobroni, 2015).

Ten principles of Buddhist governance enhance the Buddhist leadership that is part of spiritual leadership (Buddhaghosajahn, 2017) and similar to transformational leadership (Weerasinghe et al., 2015). Ten principles of Buddhist governance consist of 1) *dāna* (generosity), 2) *sīla* (high morality character), 3) *pariccāga* (self-sacrificing), 4) *ājjava* (honesty), 5) *maddava* (virtues and charming), 6) *tapa* (austerity, self-control, not pampering), 7) *akkodha* (not to drown into anger), 8) *avihiṃsa* (nonviolence; no oppression), 9) *khanti* (patience; non-discrimination; tolerance), dan 10) *avirodhana* (not deviate from the truth; compliance with the law) (Manilangca, 2019). One characteristic of Buddhist leadership is how to be a good role model, as transformational leadership works in leadership action (Tan, 2008) to inspire and motivate the organization's members to drag them into self and social transformation (Barua & Barua, 2019). Ten principles of Buddhist governance is a piece of training of Buddhist leadership into a mindful leader. It will strengthen them by transforming them into mindful leaders (Buddhaghosajahn, 2017). Applying the characteristics of the ten principles of Buddhist governance brings morality and ethics to proper communication and maintaining connection in the organization, which helps to manage the conflict (Manilangca, 2019). Conflict management in the organization will be well-organized by the leader and

organization members by developing the leadership capabilities to develop ways of not taking the benefit on behalf of personal interest and discriminating or blaming each other (Johnson, 1994). Furthermore, most previous research shows that the ten principles of Buddhist governance indirectly affect conflict management through transformational leadership (Bandara, 2015).

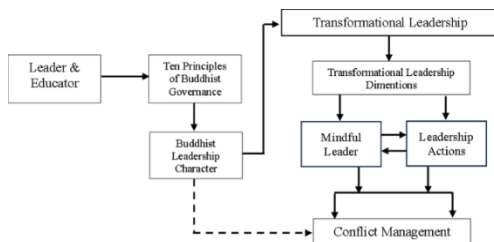


Figure 14. The Construction of the Indirect Effect of Ten Principles of Buddhist Governance on Conflict Management through Transformational Leadership

Based on the results of the research conducted and previous studies, the hypothesis concluded that 116 Buddhist monks and nuns, as the unit of analysis in the study, brought them into a high level of morality and ethics practice in Buddhist leadership by developing the ten principles of Buddhist governance on leadership abilities. The ten principles of Buddhist governance enhance transformational leadership and affect organizational conflict management by creating leadership actions. Ten principles of Buddhist governance indirectly affect conflict management through transformational leadership.

Mindfulness Has a Direct Effect on the Ten Principles of Buddhist Governance

This sixth research hypothesis found that mindfulness directly influences ten principles of Buddhist governance, with a correlation coefficient of 0.756 and a path coefficient value of 0.756. The results of this study answer the formulation of the problem that mindfulness directly influences ten principles of Buddhist

governance—based on the previous research that stated that mindfulness is the energy to cultivate awareness of every daily activity (Nhat Hanh, 2009). Mindfulness helps to develop the power of being awake to transform the habits of autopilot during our way of working and prevent burnout (Glomb et al., 2015). In the context of leadership, mindfulness plays a role as a foundation for a mindful leader, which develops the capacity of a leader to build their focus, clarity, and creativity; develops the capacity of a leader to connect with others and to be able to face the connection; and to build the capacity to cultivate the compassion, non-discrimination, and non-judgemental in leadership actions (Burmansah Burmansah et al., 2022). Mindfulness is the basis of Buddhist leadership, and the characteristics of Buddhist leadership are ten principles of Buddhist governance known as *dasa rājadhamma* (Buddhaghosajahn, 2017).

The ten principles of Buddhist Governance are morality and ethics, leading to mindful leaders becoming more compassionate to develop their leadership quality. Buddhism introduced the concept of an ethical ruler (*dhamma-rājā*), a universal 'turning of the wheel' (*cakka-vatti*) ruler who should appear in the world from time to time to uphold an ethical system of government in which the ruler does not use weapons of war for the establishment of his state power and performs governmental functions (Premasiri, 2021). A leader who practices the ten principles of Buddhist governance must have a reasonable goal of selfless kindness. Good virtues are love, compassion, and helping others be free from suffering. This leadership quality arises from developing mindfulness that accumulates virtues in every thought, speech, and action based on ten principles practiced (Barua & Barua, 2019). Mindfulness will lead Buddhist leadership or the ten principles of Buddhist governance into a mindful leadership that fosters the applied Buddhism in social life at any level and situation. Mindfulness brings the ten principles of Buddhist governance into self and social

transformation on societal changes by adapting to the real problem and condition (Beekum, 2016).

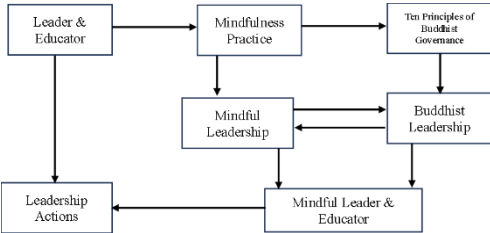


Figure 15. The Construction of Direct Effect of Mindfulness on Ten Principles of Buddhist Governance

Based on the research results and previous studies, the hypothesis concluded that 116 Buddhist monks and nuns, as the unit of analysis in the study, were mindful leaders and educators practicing mindfulness daily. It will influence our way of thinking, way of speaking, and way of acting. Mindfulness will enhance Buddhist leadership, also known as the ten principles of Buddhist governance. The ten principles of Buddhist governance are ethics and morality based on mindfulness and nourishing the seeds of virtues on those ten principles. Mindfulness is the foundation of leaders' ethical and moral practice that leads them to become mindful leaders and educators.

Conclusion, Limitations, and Recommendation

Based on the result and discussion, this study concludes that the 116 people in the unit of analysis were Buddhist monks and nuns responsible as a leader and an educator in educational institutions. The result concludes that mindfulness significantly affects the ability to implement conflict management when carrying out leadership and educator duties. Mindfulness can make leaders and educators fully aware, providing a foundation for the ability to become mindful of problems that are present, both internally and externally, and direct and pause to see and listen deeply to how things

are as they are. This situation dramatically determines the reaction of individuals and organizations in responding and making decisions to solve the problem. Mindfulness builds creativity in individuals and collectives in managing problems with strategies that lead more to self and social transformation through habit change and autopilot in self and organization. The relationship between conflict management is very close to the ability of an individual to manage problems through actions and life principles and perspectives so that these factors can condition the individual and become a leader with the character of these ten principles in dealing with various problem conditions in society and organizations. In this study, the unit analysis of the research, 116 Buddhist monks and nuns as leaders and also as educators at the same time have experienced and applied the ten principles of Buddhist governance or *dasa rājadhamma* in their essential practice so it has been enhancing the ability to use the conflict management in the personal, collective, and institution of their life.

According to the study, implementing these ten principles of Buddhist governance exerts a significant influence by increasing the number of leaders with Buddhist governance character in conflict management. Transformational leadership can develop the trust of organizational members to bridge existing conflict resolution by using the approach as a role model in the organization, which becomes an example and raises motivation to influence. To become a mindful leader and educator, be more present for their leadership abilities. Mindfulness has a direct effect on transformational leadership. They are enhancing transformational leadership so that the leaders can become role models to their members, motivate and inspire them, and build trust within the organization. Transformational leaders can be transformed into mindful leaders to develop their capacities to elaborate into managing the conflict to be harmoniously resolved and give insights to the members because they have experienced the

conflict to grow more mature in organization management. A high level of morality and ethics practice in Buddhist leadership is achieved by developing the ten principles of Buddhist governance on leadership abilities. The ten principles of Buddhist governance enhance transformational leadership and affect organizational conflict management by creating leadership actions. Ten principles of Buddhist governance indirectly affect conflict management through transformational leadership. Mindful leaders and educators practicing mindfulness daily will influence our thinking, speaking, and acting. Mindfulness will enhance Buddhist leadership, also known as the ten principles of Buddhist governance. The ten principles of Buddhist governance are ethics and morality based on mindfulness and nourishing the seeds of virtues on those ten principles. Mindfulness is the foundation of leaders' ethical

and moral practice, leading them to become mindful leaders and educators.

This research has limitations on time limits and the research method. For the following research to develop, the time will be expended to go deeper with more information and data. The research will grow into a mixed method for profound measurement and for getting the truth of the phenomena of the study by developing a qualitative approach with a case study or phenomenology method. The result of this study can be a direction of the leader who work as educator as well and how to enhance the skill of conflict management with the influencing factors such as mindfulness, ten principles of Buddhist governance (*dasa rājadhamma*), and transformational leadership in order to have capacities on managing conflict in any situation with effective strategies as a mindful leader and educator.

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