



INSTITUTIONAL MINDFULNESS BELL PRACTICE FOR MANAGERIAL AWARENESS: EVIDENCE FROM STABN RADEN WIJAYA

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Abstract

Background and Objectives: This study was conducted to clarify how mindfulness practices can serve as structured managerial tools in higher education institutions. At STABN Raden Wijaya, the mindfulness bell has been implemented three times daily for more than one year as a routine practice to pause activities, regulate attention, and foster collective awareness among academic staff. Despite its consistent application, the specific role and impact of this practice in shaping managerial awareness and the institutional work climate have not been systematically examined. This study aimed: To analyse the systematic implementation and level of institutional engagement in the mindfulness bell practice within the pluralistic environment of STABN Raden Wijaya; To evaluate the impact of regular mindfulness practice on the development of individual managerial awareness, focusing particularly on emotional regulation and reflective behaviour; To investigate how collective mindfulness influences the institutional work climate by promoting social connectedness and harmony across various religious backgrounds; and To develop an integrative conceptual model called Mindful Managerial Awareness (MMA) that connects Buddhist awareness principles with contemporary organisational governance.

Methodology: This study used a mixed-methods sequential explanatory design, in which quantitative data were collected first and followed by qualitative data to explain and enrich the statistical findings. Quantitative data were collected via a closed-ended questionnaire distributed via Google Forms to 44 respondents from a total population of 89 employees. Qualitative data were obtained from open-ended questionnaire responses, participatory observation of daily mindfulness bell sessions, and institutional documentation. Quantitative data were analysed using descriptive statistics, and qualitative data were analysed using thematic analysis. Data integration was conducted through triangulation to ensure interpretive depth and validity.

Main Results: The results indicated a high level of institutional acceptance and engagement with the mindfulness bell practice. All respondents reported awareness of and participation in the programme, with 84.1% engaging consistently in all daily sessions. A majority of respondents (63.6%) perceived the practice as having a strongly positive effect on concentration and work



atmosphere, while others reported moderate benefits. Thematic analysis revealed six core themes: Self-awareness, social interconnectedness across religious boundaries, collective calmness, empathetic work relations, reflective managerial awareness, and spiritual-institutional balance. A significant proportion of non-Buddhist respondents described the practice as universal rather than sectarian, highlighting its role in fostering inclusivity and mutual respect.

Involvement to Buddhadhamma: From a Buddhadhamma perspective, the mindfulness bell reflects the practice of *sati* (Mindfulness) as a foundation of awareness while cultivating *mettā* (Loving-kindness) and *karuṇā* (Compassion) in workplace relationships. These values support calm and ethical leadership grounded in *paññā* (Wisdom), demonstrating how Buddhist teachings may be applied within contemporary organisational life. This study is therefore classified under Applied Buddhism, particularly in the domain of Buddhist management and educational practice.

Conclusions: This study indicates that the mindfulness bell practice plays an important role in strengthening collective awareness in the institutional environment. Employees demonstrated improved emotional regulation and stronger social interaction, while the practice also supported the development of reflective leadership behaviour. These findings suggest that mindfulness functions not only as an individual psychological intervention but also as an organisational culture mechanism. In this context, the mindfulness bell serves as a practical tool for fostering attention, empathy, and collaborative decision-making in a multireligious academic setting.

Keywords: Mindfulness Bell, Managerial Awareness, Work Climate, Buddhist Education

Introduction

The implementation of mindfulness practices in religious higher education institutions, such as the Raden Wijaya State Buddhist College (STABN), reflects an institutional response to the urgent need to improve managerial quality and create a spiritually conducive campus atmosphere. Over the past year and a half, the mindfulness bell practice has been carried out routinely three times a day as an effort to build collective awareness and inner discipline among the entire academic community. This practice combines the sound of a bell with conscious breathing instructions to focus attention on the present moment, functioning not only as a religious ritual but also as a self-regulation strategy in an institutional context. This phenomenon is relevant to the direction of national policy, as stated in Government Regulation of the Republic of Indonesia Number 57 of 2021 concerning National Education Standards, which emphasises the importance of holistic human development, encompassing spiritual, moral, and intellectual dimensions. In line with this is the Circular Letter of the Chair (Rector) of STABN Raden Wijaya No.: B-1936/Stb. 02/PP.00.9/08/2024 concerning Starting Lectures with Prayer; And Circular Letter of the Chair (Rector) of STABN Raden Wijaya No.: B-384/Stb. 01/HM.03/02/2025 on Playing the Indonesian National Anthem and Mindful Bell in the Work Environment of the Raden Wijaya State Buddhist College, Wonogiri, Central Java Province, Indonesia. Thus, this study stems from the need to understand the effectiveness, meaning, and strategic role of mindfulness practices in supporting the managerial functions of modern Buddhist higher education institutions.



With the increasing complexity of tasks and pressures in the academic world, the need for collective awareness has become increasingly urgent. Globally, the practice of mindfulness has evolved into a significant paradigm in various fields, including psychology, management, and education (Li & Ramirez, 2017); (Vu & Tran, 2021); (Wibowo & Paramita, 2022). Rooted in Buddhist teachings dating back more than 2,500 years, mindfulness is now adopted in secular contexts as a strategy for enhancing self-awareness, emotional well-being, and organisational effectiveness (Giraldi, 2019). In higher education, mindfulness plays an important role in balancing academic and administrative demands with the mental well-being of the academic community. Buddhist-based colleges, such as STABN Raden Wijaya, have the unique potential to integrate spiritual practices, such as mindfulness bells, to build managerial awareness and work harmony. However, academic studies on the application of mindfulness in the context of Buddhist religious higher education are still minimal, especially those that highlight how these values and practices are systematically institutionalised in institutional management (Neves-Pereira et al., 2018).

The main problem this research addresses is the gap between individual mindfulness practices and their institutional application. In many modern institutions, mindfulness is often adopted only partially, focusing on work efficiency or personal well-being while disregarding its moral and spiritual dimensions (Islam & Holm, 2019); (Marques, 2021). Therefore, in the context of STABN Raden Wijaya, a more comprehensive understanding is needed of how the mindfulness bell practice can function as a social and managerial instrument that strengthens the values of togetherness, empathy, and institutional stability. Thus, this research is important because it seeks to fill academic gaps and address the practical need for a management model for religious higher education institutions grounded in collective consciousness and Buddhist spirituality. Previous meta-analytic research has also demonstrated that mindfulness meditation significantly improves attentional control, emotional regulation, and psychological well-being, indicating its broader relevance beyond purely contemplative settings (Eberth & Sedlmeier, 2012).

This research has strategic significance because it proposes that the mindfulness bell is not just a religious routine, but an instrument of managerial transformation. By integrating mindfulness and work climate theories, this study examines how the practice of collective awareness can foster a reflective, collaborative, and empathetic leadership style in the STABN Raden Wijaya environment. This practice is believed to improve the quality of attention, social connectedness, and collective calmness, which directly impact work culture and policy-making. Therefore, this research is expected to make a conceptual and practical contribution to the development of an institutional model that balances cognitive and affective aspects, and to inspire other educational institutions to build governance grounded in awareness and compassion. This study is guided by two main analytical frameworks: Mindfulness theory and work climate theory. Mindfulness theory is used to examine how awareness-based practices influence attention, emotional regulation, empathy, and reflective behaviour at both individual and collective levels. Work climate theory is employed to analyse how these practices shape interpersonal relations, organisational atmosphere, and managerial processes within the institutional setting. By combining these two frameworks, this study interprets



the mindfulness bell not merely as a spiritual ritual, but as an institutional mechanism that links Buddhist awareness practices with organisational effectiveness and managerial culture.

Objectives

This study aimed: To analyse the systematic implementation and level of institutional engagement in the mindfulness bell practice within the pluralistic environment of STABN Raden Wijaya; To evaluate the impact of regular mindfulness practice on the development of individual managerial awareness, focusing particularly on emotional regulation and reflective behavior; To investigate how collective mindfulness influences the institutional work climate by promoting social connectedness and harmony across various religious backgrounds; and To develop an integrative conceptual model called Mindful Managerial Awareness (MMA) that connects Buddhist awareness principles with contemporary organizational governance.

Methodology

Research Design

This study employed a mixed-methods sequential explanatory design to examine the role of mindfulness bell practice in fostering managerial awareness at STABN Raden Wijaya. Quantitative data were collected first to identify general patterns of participation and perceived impacts. Qualitative data then complemented these findings, explaining participants' experiences and the institutional meanings of the practice. This design was selected because it enabled the integration of statistical trends with contextual interpretations, providing a comprehensive understanding of institutional mindfulness practice. The mixed-methods approach was considered adequate for researching mindfulness because it provided an in-depth understanding of participants' experiences while also yielding empirically measurable data (Huynh et al., 2019). This study utilised a sequential explanatory design, in which quantitative data collection and analysis were conducted first to describe general patterns of employees' perceptions, frequency, and attitudes towards the mindfulness bell practice.

The results of the quantitative analysis were then explained in greater depth through qualitative findings to gain a deeper understanding of the context, reasons, and meanings behind these patterns. This design aligned with the view that mixed methods enabled researchers to capture the complexity of social and spiritual phenomena, such as mindfulness, more comprehensively (Fiocco et al., 2019). Thus, this research design not only served to explain the extent to which the application of mindfulness bells was practical in the context of Buddhist religious educational institutions, but also to understand how this practice shaped collective consciousness, a reflective work climate, and empathetic leadership in a multireligious environment. The mixed-methods approach used in this study emphasised the importance of integrating empirical evidence and phenomenological reflection in examining spirituality-based managerial awareness in the education sector.



Population and sample

The population in this study included all permanent employees and teaching staff at the Raden Wijaya State Buddhist College (STABN), one of Indonesia's Buddhist religious colleges with an inclusive and multi-religious character. This institution provides an ideal context for studying the application of mindfulness bells, as the entire academic community participates in institutional mindfulness practices three times a day (At 08:00, 11:30, and 15:30 WIB), initiated over a year ago. At these times, officers ring the bell and instruct everyone to be silent, listen to the bell three times, and pay attention to their breathing, regardless of their location on the STABN Raden Wijaya campus. The population consisted of all permanent employees and lecturers at STABN Raden Wijaya. A total of 44 respondents were selected using purposive sampling based on their active participation in the institutional mindfulness bell practice. This purposive technique is commonly used in mixed-methods research to understand a particular phenomenon in depth rather than simply generalising to the population (Whitesman & Mash, 2024).

Participants represented various institutional roles, including lecturers, administrative staff, and structural leaders, with diverse religious backgrounds. This diversity provided a representative picture of mindfulness implementation in a multicultural institutional environment. Respondents included employees from diverse religious backgrounds, both Buddhist and non-Buddhist, aged 25 to 57, and holding various positions ranging from administrative staff and lecturers to structural officials. This diversity was a crucial aspect of the study, as it revealed the dynamics of mindfulness implementation in a multicultural institutional context. The questionnaire instrument consisted of two parts: 1) Closed questions with nominal and ordinal scales to explore perceptions of the frequency, impact, and obstacles in mindfulness practice; and 2) Open questions to explore personal experiences, reflective meanings, and perceptions of the socio-emotional benefits of these activities. This combined model allows researchers to obtain quantitative data that describe general trends and qualitative data that capture the depth of participants' experiences (Guillaumie et al., 2017).

The selection of 44 respondents was deemed adequate to fulfil the principle of data saturation, the point at which the addition of data no longer yields significant new information, as well as to maintain a balance between the breadth of quantitative data and the depth of qualitative analysis (Guillaumie et al., 2017). Thus, the population of this study comprises the entire institutional community of STABN Raden Wijaya, while the research sample consists of active members directly involved in the mindfulness bell practice. The inclusive, representative, and reflective characteristics of this group enable a comprehensive analysis of how mindfulness practices are applied, perceived, and interpreted in the context of pluralistic religious higher education.

Data Collection Procedure

The primary instruments in this study included closed-ended questionnaires, participatory observation, and institutional documentation, all designed to gather empirical and contextual data on the application of mindfulness bells in the STABN Raden Wijaya environment. These three instruments were used in an integrated manner within a mixed-methods framework, where



quantitative data explained general patterns of behaviour and perception. In contrast, qualitative data delved into personal experiences, meanings, and reflections arising from mindfulness practices.

1. Closed-Ended Questionnaire

A closed questionnaire was used to collect quantitative data on employees' perceptions and levels of involvement in mindfulness bell activities. This instrument consists of six main items covering: 1) Level of knowledge about institutional mindfulness programmes; 2) Frequency of participation in mindfulness bell activities; 3) The most frequently practised form of mindfulness; 4) Perceptions of the impact of activities on concentration and work atmosphere; 5) Main obstacles in implementing activities; and 6) Assessment of programme sustainability. Each item uses a nominal and ordinal categorical scale (e.g., "Yes/No," "Always/Often/Sometimes/Never"), which allowed for frequency and percentage analysis to identify general trends among respondents. This instrument was developed based on the basic concepts of workplace mindfulness measurement by Dhiman (2020) and has been adapted to the cultural and religious context of Buddhist educational institutions. The questionnaire's content validity was examined through expert judgment by two lecturers with expertise in spiritual management and educational psychology (Guillaumie et al., 2017).

2. Participatory Observation

The participatory observation method was used to understand the direct dynamics of applying mindfulness bells in the campus work environment. Researchers acted as participant observers during the activities, noting expressions, social interactions, and the work atmosphere before and after the bell was rung. The focus of observation was directed at three main aspects, namely: 1) Employees' spontaneous responses to the sound of the bell, 2) Changes in behaviour and work atmosphere after the mindfulness session, and 3) The involvement of leaders in exemplifying reflective awareness practices. This observation followed the naturalistic observation guidelines, which emphasise observing phenomena in their original context without external intervention (Jowsey et al., 2021). Observational notes were collected over two consecutive weeks to ensure consistent behaviour, and a member-checking process was conducted with two key participants to validate the observations.

3. Document Analysis

The sources of documentation include minutes of leadership meetings, rectorate circulars regarding the implementation of mindfulness bells, and the campus routine activity schedule. These documents serve to trace the basis of institutional policy and ensure programme continuity within the framework of institutional management. Documentation data were also used to reinforce observations and questionnaire findings, as well as to provide historical context for the development of mindfulness practices at STABN Raden Wijaya. Document analysis was conducted using content analysis techniques to extract themes and meanings related to the values of awareness, reflection, and spiritual work ethics (Lam et al., 2024). The documentation results were then integrated with the questionnaire and observation results at the data integration stage to strengthen the validity of triangulation within the mixed-methods framework.



4. Research Procedures

The research was conducted over three months, beginning with the preparation stage, followed by data collection, thematic analysis, and result interpretation. The procedural steps included:

4.1 Development of instruments (Questionnaires, Observation Guidelines, and Document Lists).

4.2 Validation of instruments through expert review.

4.3 Administration of questionnaires to 44 respondents across all work units at STABN Raden Wijaya.

4.4 Collection of participatory observation data from February 2025 to August 2025, in accordance with the Rector's Circular Letter regarding the implementation of routine mindfulness bell activities, in which the researcher also served as an observer who was part of the group.

4.5 Collection of relevant institutional documents.

4.6 Quantitative (Descriptive) and qualitative (Thematic) data analysis.

4.7 Integration of results to produce holistic and reflective findings.

By combining these three instruments, this study successfully collected rich data, both empirically and phenomenologically, providing an in-depth picture of the impact of mindfulness bells on managerial awareness and the work climate in inclusive Buddhist educational institutions.

Data Analysis

Data analysis in this study was conducted using a qualitative thematic approach and quantitative descriptive analysis, in accordance with the mixed-methods sequential explanatory design. All data were obtained through closed- and open-ended questionnaires distributed via Google Forms and were supplemented by observation and institutional documentation. This dual approach enabled a comprehensive analysis, both in terms of quantitative patterns and the depth of meaning of participants' experiences in the mindfulness bell practice at STABN Raden Wijaya.

1. Quantitative Analysis (Closed Data)

Quantitative data were obtained from six closed questions covering the dimensions of knowledge, frequency, practice form, impact on concentration, barriers to implementation, and perceptions of the sustainability of the mindfulness bell programme. Data from Google Forms were exported to Microsoft Excel for descriptive statistical analysis, including frequency calculations, percentages, and average values. This analysis mapped general trends in employee perceptions, thereby illustrating the programme's level of engagement and acceptance. A descriptive approach was chosen because it is appropriate for social research that aims to identify general patterns without making statistical inferences (Lim et al., 2025); (Mammen et al., 2025); (Moskovich & Rozani, 2025). These quantitative data also served as the basis for initial codes in qualitative thematic analysis, for example, by examining frequency trends in practices or in positive perceptions of the impact of mindfulness bells (Reynolds et al., 2024). This process helps ensure that qualitative findings are grounded in measurable empirical patterns (Huynh et al., 2019).



2. Qualitative Analysis (Open Data)

Qualitative data were obtained from open-ended responses in Google Forms questionnaires, observation notes, and documentation. The Analysis was conducted using a thematic analysis approach, which focused on identifying patterns of meaning (Themes) that emerged from respondents' narratives. The thematic analysis stages followed the six-step framework developed by Braun & Clarke (2006), which includes:

- 2.1 Rereading all data to understand the overall context;
- 2.2 Performing initial coding on important units of meaning;
- 2.3 Grouping codes into potential themes;
- 2.4 Reviewing and verifying consistency between themes;
- 2.5 Giving each theme a name and a conceptual description;
- 2.6 Compiling a narrative report describing the relationships between themes and their relevance to mindfulness theory and work climate.

The coding process was carried out manually using Google Forms' response grouping and text filtering features, which were then exported to a spreadsheet. The main categories and themes were then transferred to a display matrix to facilitate comparison between variables and integration with quantitative results. This approach ensures transparency and traceability of the analysis because all data were sourced directly from the digital platform without modification. The Google Forms-based digital thematic analysis technique has proven effective for contemporary qualitative research because it facilitates the collection and organisation of data in a structured format and minimises the loss of narrative context (Jowsey et al., 2021).

3. Data Integration

The integration of quantitative and qualitative results was carried out at the interpretation stage through a thematic convergence approach, which involved comparing and connecting numerical results with narrative meanings to produce a comprehensive understanding. For example, the high percentage of employee participation in mindfulness bell activities was compared with the qualitative themes of "Reflective Discipline" and "Social Connectedness." In this way, the results from the two types of data not only complemented each other but also reinforced each other (Lam et al., 2024). The data triangulation process was carried out systematically by examining the consistency between sources (Questionnaires, Observations, and Documentation). In addition, member checking techniques were employed to ensure the validity of interpretations by confirming thematic findings with two key participants who were actively involved in mindfulness activities. This approach aligns with the principles of validation in qualitative research, which emphasise the authenticity, consistency, and credibility of data (Verweij et al., 2018). Thus, this Google Forms-based data analysis not only enhances technical efficiency but also ensures the accuracy and transparency of the results, allowing the research findings to be scientifically and thoroughly accounted for, both quantitatively and qualitatively.



Results and Discussion

Based on the analysis of 44 respondents at STABN Raden Wijaya, the implementation of the mindfulness bell (At 08:00, 11:30, and 15:30 WIB) demonstrates a high level of institutional acceptance (100%). To address the research objectives, the findings are categorised into six dimensions, mapped directly onto the ethical and mental training frameworks of the Pali Canon:

1. Participation Regularity: Cultivating Sati (Mindfulness).

The finding that 84.1% of respondents participate three times daily indicates that the mindfulness bell has shifted from a mere ritual to a persistent Sati (Continuous Awareness) habit. In daily work life, this regularity prevents "Autopilot" behaviour. Unlike the general findings of Kabat-Zinn (1990) regarding clinical mindfulness, this institutionalised Sati functions as an anchor that repeatedly brings the staff's wandering minds back to their immediate administrative and academic tasks, ensuring presence of mind throughout the workday.

2. Dominant Practice Forms: The Exercise of Sampajañña (Clear Comprehension).

With 56.9% of respondents choosing silent sitting and 25% focusing on breathing, the community displays a strong application of Sampajañña. This concept refers to the clarity of purpose and suitability of action. By choosing silence, employees are not just "Sitting"; They are practising the discernment of their mental states. This aligns with the "Reflective Managerial" theory, in which the ability to pause and observe (Sampajañña) enables leaders to respond to workplace conflicts with clarity rather than impulsive reactions.

3. Psychological and Social Impact: Mettā-bhāvanā (Loving-Kindness) and Harmony.

The 66.8% positive impact reported is not merely a stress reduction, but an emergence of Mettā-bhāvanā. In the Pali Canon, Mettā is the antidote to resentment. The data shows that "Taking a Break Together" fosters empathy across different religious backgrounds. In daily work, this manifests as a more "Gentle" communication style and increased social connectedness. While previous studies by Sisk (2018) emphasise individual stress reduction, our findings suggest that collective mindfulness acts as a "Social Glue" that strengthens institutional harmony.

4. Implementation Barriers: Strengthening Appamāda (Heedfulness)

The reported barriers, busy schedules (29.5%) and unfavourable environments (29.6%), highlight the difficulty of cultivating Appamāda (Heedfulness or Diligence). Appamāda is the "Virtue of All Virtues" that guards against negligence. The results imply that overcoming these barriers requires more than just a bell; It requires a conscious commitment to avoid letting work-related "Busyness" lead to spiritual laziness. This finding challenges the purely organisational view of "Time Management" by framing it as a spiritual discipline of remaining heedful amidst chaos.

5. Programme Sustainability: Sīla (Ethics and Discipline) as Foundation

The high support for sustainability (63.6%) reflects the integration of mindfulness into the institution's Sīla (Ethical Conduct/Discipline). At STABN Raden Wijaya, the practice is no longer an optional "Extra" but a core part of the institutional character. By making mindfulness a "Standard Operating Procedure," the institution fosters an environment where ethical discipline is maintained



not through surveillance, but through internal collective awareness, agreeing with the "Mindful Governance" model proposed by Vu & Tran (2021).

6. Personal Meaning and Reflective Benefits: Hiri-ottappa (Moral Conscience)

The qualitative responses, "Calming the Mind" and "Restoring Focus," point toward the activation of Hiri-Ottappa (Moral Shame and Dread of Wrongdoing). In a managerial context, these "Guardians of the World" (Lokapala Dhamma) serve as an internal compass. Employees who are more self-aware through the mindfulness bell are less likely to engage in workplace toxicity or negligence because they possess a heightened sense of reflective conscience. This transforms the "Bell" from a timer into a "Moral Reminder" that elevates the quality of public service within the college.

Discussion

The results of the study indicate that the implementation of mindfulness bells at STABN Raden Wijaya has a tangible impact on the development of managerial awareness, the strengthening of interfaith social relations, and the improvement of an empathetic and harmonious work environment. Based on thematic analysis and questionnaire results, findings show that 100% of respondents (n = 44) engage in routine mindfulness practices three times a day, and 63.6% report that this practice has a significant positive impact on their concentration and work atmosphere. In addition, 63.6% of respondents consider the mindfulness bell programme essential for maintaining and developing on campus. With an overall average perception score of 89.55/100, this data indicates strong institutional acceptance and active participation in collective awareness practices. These results reinforce the research question regarding how Buddhist religious education management systems can practice mindfulness systematically and how these practices contribute to the formation of a reflective work climate and continuous collective awareness.

The findings of this study indicate that the implementation of mindfulness bells at STABN Raden Wijaya plays a significant role in shaping managerial awareness, strengthening interfaith social relations, and creating a more empathetic and calm working environment. These results directly address the research question, namely, how Buddhist religious educational institutions can practice mindfulness and how such practices increase attention, social connectedness, and collective calm. Based on the six main themes of the analysis, namely self-awareness, interfaith social connectedness, collective calmness, empathy-based work climate, managerial awareness, and spiritual-institutional balance, it is concluded that the mindfulness bell is not only a ritual symbol but also a transformative instrument that internalises reflective awareness in daily managerial practices. These findings expand understanding of how mindfulness practices in inclusive Buddhist educational institutions can serve as a bridge between spirituality and organisational effectiveness.

The findings of this study demonstrate that institutional implementation of the mindfulness bell significantly contributes to the development of collective awareness, social connectedness, and reflective managerial practices. These findings align with previous research indicating that mindfulness practices in educational settings can improve emotional regulation, collaborative behaviour, and institutional climate. Previous studies show that mindfulness-based interventions in educational organisations contribute not only to individual psychological well-being but also to organisational



effectiveness and leadership quality (Vu & Tran, 2021); (Wibowo & Paramita, 2022). Furthermore, research on mindfulness in organisational management suggests that collective mindfulness practices may strengthen team cohesion, reduce workplace stress, and improve decision-making processes by fostering reflective awareness among leaders and staff (Marques, 2021). This finding supports previous observations that implementing Buddhist-informed educational practices requires institutional adaptation and contextual sensitivity to function effectively within contemporary academic environments (Girivirya et al., 2023). In the context of Buddhist education, mindfulness is not only understood as a psychological technique but also as an ethical cultivation practice that integrates awareness, compassion, and wisdom into organisational culture.

Within the framework of mindfulness theory and work climate, this study's results reinforce the notion that mindfulness serves as a psychosocial mechanism that fosters reflective awareness of oneself and the work environment. According to mindful leadership theory, cultivating mindfulness and empathy enables leaders to develop more humane and wise policies (Burmansah et al., 2020). This concept is rooted in the Buddhist principles of *sati* (Awareness), *karuṇā* (Compassion), and *mettā* (Loving-kindness), in which managerial actions are considered expressions of collective ethics rather than mere administrative functions. Thus, the mindfulness bell at STABN Raden Wijaya reflects the concrete implementation of Buddhist values in a modern context, where mindfulness is not only self-oriented but also oriented towards social harmony and shared moral responsibility. These findings align with the concept of mindful management, which emphasises empathy-based, situationally aware organisational management.

Compared with previous studies, this study's results are consistent with those on Buddhist leadership, which emphasise the importance of compassion and non-judgmental attention in building harmonious organisations. Other studies have found that leaders who practice mindfulness tend to have higher levels of patience and social sensitivity, which ultimately impact organisational stability and leadership (Degbey, 2025); (Roussel, 2019); (Rutigliano et al., 2017). The results of this study are consistent with the findings of Anālayo (2019), which emphasise mindfulness as a foundation for self-balance and social collaboration, and with those of Bayot et al. (2020), who identified a positive relationship between mindfulness practice and interpersonal empathy. However, unlike studies that focus on secular or clinical contexts, this study emphasises the spiritual-institutional context, where mindfulness bells become a tool for collective awareness management in a multicultural environment.

An in-depth interpretation of the research results reveals that the mindfulness bell serves as a non-verbal communication tool, strengthening the organisation's social structure and work ethic. In the context of work climate theory, this practice acts as an affective event, that is, an event that triggers positive emotional reactions and strengthens social bonds within the organisation (Dhiman, 2020). Psychologically, this practice activates metacognitive awareness, the awareness of one's own thoughts, which has been proven to reduce work stress and improve affective stability (Bayot et al., 2020). In a social context, the mindfulness bell reinforces the values of inclusivity and interfaith solidarity, expanding on the concept of interbeing proposed by Thich Nhat Hanh,



namely the interconnectedness of individuals in social reality (Sisk, 2018). These results indicate that collective consciousness can form the basis for ethical leadership that emphasises fairness, compassion, and togetherness.

This study also makes a significant scientific contribution to the development of mindful leadership theory in the context of inclusive religious education. First, these results broaden the understanding of mindfulness not only as an individual practice but also as a collective managerial system. Second, this study offers a new conceptual model that positions the mindfulness bell as an institutional practice for building a mindful work climate. Third, these findings enrich the literature on spiritual management by emphasising the interfaith and social inclusivity dimensions. In the context of STABN Raden Wijaya, this demonstrates how Buddhist values can be integrated into a pluralistic, professional organisational system.

However, this study has limitations. First, the focus on a single case study at STABN Raden Wijaya limits the generalisation of the results to other institutions with different cultural contexts. Second, the use of a qualitative approach with a limited number of respondents does not allow for a comprehensive description of the variation in experiences across job levels. Third, external factors such as government policies, organisational structural changes, and the influence of personal spirituality have not been thoroughly analysed. Nevertheless, the internal validity of this study is maintained through data source triangulation, member checking, and rigorous thematic analysis. Further studies are recommended to integrate a mixed-methods approach in order to quantitatively assess the impact of mindfulness bell practices on productivity, work well-being, and ethical leadership in other religious educational institutions.

The implications of this research are multidimensional. For educational practitioners, these results emphasise the importance of incorporating mindfulness into humanistic institutional management strategies that are oriented towards collective well-being. For policymakers, practices such as mindfulness bells can serve as models for building a public work culture that is empathetic, reflective, and ethical. Meanwhile, for academic research, these findings open new avenues for exploring collective mindfulness as a paradigm for interfaith spiritual management. Thus, the results of this study not only strengthen the theoretical foundations of mindful leadership but also offer concrete practices for managing diversity in educational institutions.

Originality and Body of Knowledge

The Mindful Managerial Awareness (MMA) Model

This research offers a significant contribution to Buddhist Religious Education Management by shifting the paradigm of mindfulness from an individual-psychological technique to a systemic-institutional mechanism. The core originality lies in the formulation of the Mindful Managerial Awareness (MMA) Model, which integrates ancient Pali Canon principles into modern organisational governance.



1. Scientific Originality.

This research contributes new scientific knowledge to the field of Buddhist Religious Education Management by positioning the mindfulness bell practice as an innovative institutional model for developing spirituality-based managerial awareness within an inclusive, multireligious higher education environment. Unlike approaches that conceptualise mindfulness primarily as an individual psychological technique, this study demonstrates that mindfulness can function as a structured collective managerial system embedded within institutional routines. The primary originality of this study lies in its contextual focus on an inclusive Buddhist higher education institution where mindfulness practice is institutionalised and practised collectively across diverse religious backgrounds.

The findings reveal that the mindfulness bell operated not merely as a ritual symbol but as a transformative organisational mechanism that integrates reflective awareness, empathy, and collective calmness into daily managerial processes.

2. Integration of Buddhist and Managerial Concepts

This research successfully connects two major conceptual domains:

- a. Buddhist teachings on mindfulness (Sati) and interconnectedness (Interbeing), which emphasise awareness of the present moment, compassion, and the inner connection between beings;
- b. Modern theories on mindful leadership and workplace climate emphasise self-reflection, empathy, and emotional balance in decision-making.

These two domains come together into a single conceptual system called: The "Mindful Managerial Awareness" (MMA) Model: Integration of Awareness, Connectedness, and Wisdom in Buddhist Educational Institutions. This research develops a conceptual framework, the Mindful Managerial Awareness (MMA) Model, that integrates four interrelated dimensions: Self-awareness, interconnectedness, collective calmness, and managerial wisdom. These dimensions form a dynamic reflective cycle in which individual awareness fosters empathetic social relations, generates a calm work climate, and culminates in more ethical and reflective decision-making. Through repeated institutional practice, awareness becomes internalised as a managerial competence rather than remaining a personal spiritual exercise.

3. Knowledge Structure and Achievement

The body of knowledge generated by this study positions institutional mindfulness as a bridge between Buddhist ethical principles and modern organisational governance. The MMA model illustrates how structured collective awareness practices can shape inclusive leadership, strengthen interfaith harmony, and cultivate a sustainable work culture grounded in compassion and wisdom. This contribution expands the understanding of spirituality-based management by demonstrating that simple, ritualised awareness practices can generate measurable organisational and managerial transformation. The Mindful Managerial Awareness (MMA) model resulting from this research consists of four main dimensions that are interrelated and form a loop of reflective awareness in the Buddhist work environment (As Shown in Table 1).



Table 1 The Mindful Managerial Awareness Dimension

Dimension	Description	Relevant Buddhist Roots
1. Intentional Presence	Unlike sporadic meditation, the institutionalized bell transforms mindfulness into a "Forced Pause" that builds a collective habit of heedfulness. This ensures that managerial decisions are made with presence of mind, reducing "Autopilot" errors in administration.	Sati-Appamāda
2. Discerning Clarity	This dimension shifts the focus from "Doing" to "Being." It allows managers and staff to evaluate their actions with clear comprehension, ensuring that every institutional policy aligns with the broader educational mission rather than emotional impulses.	Sampajañña
3. Relational Harmony	This is the "Social Glue" of the model. By practicing collectively, mindfulness transcends individual peace and becomes a shared experience that fosters empathy and social connectedness across different religious backgrounds, creating a psychologically safe work climate.	Mettā-bhāvanā
4. Reflective Governance	The model positions mindfulness as an internal "Moral Compass." It strengthens ethical discipline and moral conscience (Lokapala Dhamma), where self-regulation replaces external surveillance as the primary driver of institutional integrity.	Sīla-Hiri-Ottappa

These four dimensions interact dynamically in a reflective cycle that continuously updates personal and collective consciousness in the workplace. This study advances the understanding of mindfulness in management by demonstrating that spirituality-based awareness can be institutionalised as an inclusive organisational practice rather than remaining solely an individual exercise. It proposes that the mindfulness bell may function as a transformative institutional mechanism for fostering reflective leadership, ethical consistency, and collective harmony. In doing so, this research contributes a practical blueprint for integrating awareness-based governance into multireligious educational institutions. It highlights how structured moments of collective pause can produce meaningful organisational outcomes in productivity, social cohesion, and ethical professionalism.

4. Mindful Managerial Awareness (MMA) Conceptual Model

As illustrated in Figure 1, the mindfulness bell functions as a trigger for collective awareness, initiating a cycle of attention, emotional regulation, and reflective action within the organisational context. Here is an original conceptual diagram from the research findings that shows the relationship among mindfulness bell practice, Buddhism, and strengthening institutional managerial awareness.

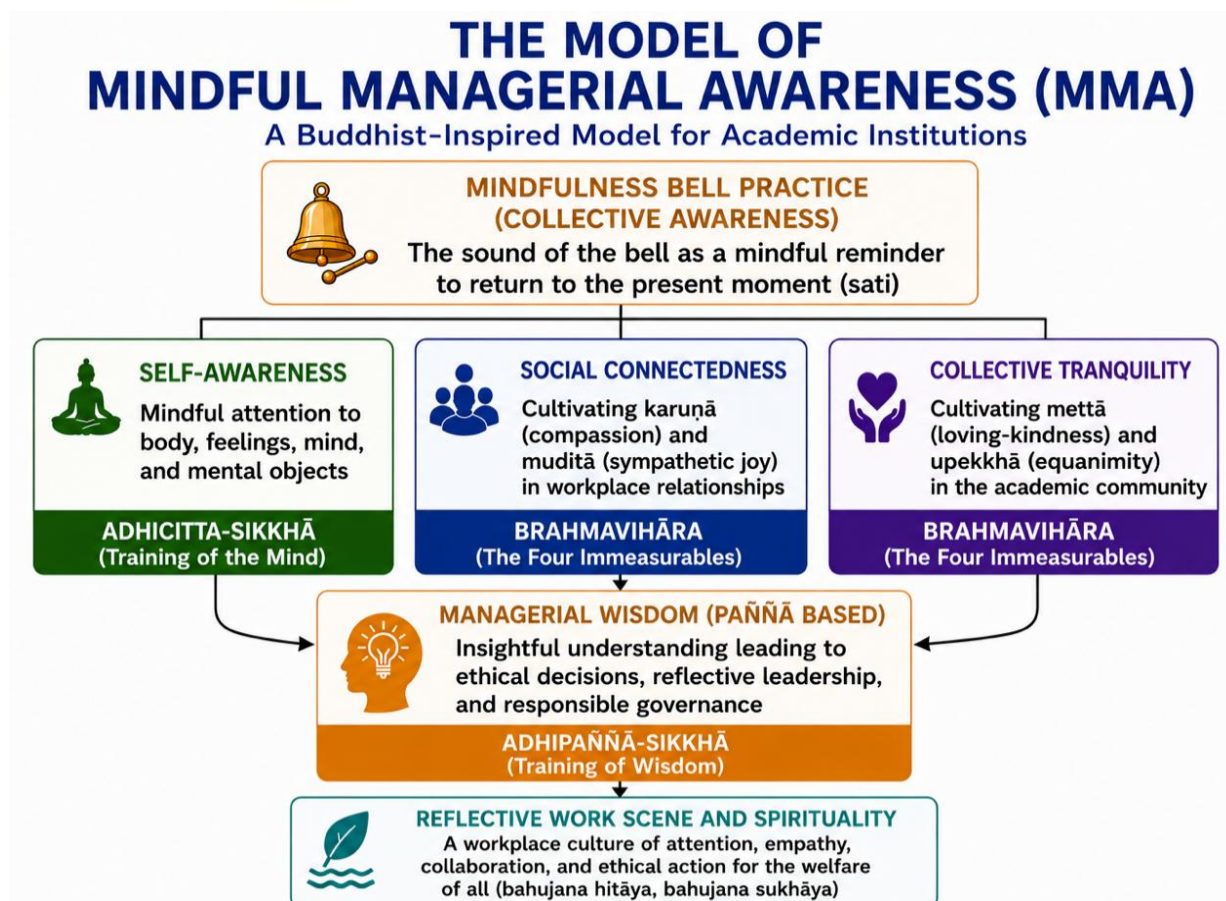


Figure 1 The Model of Mindful Managerial Awareness (MMA)

The diagram above illustrates how the mindfulness bell's ringing serves as a trigger for collective awareness, activating the four-dimensional cycle of Buddhist consciousness (Sati, Karuṇā, Mettā, Paññā) in the work environment. This cycle not only fosters the individual's emotional and spiritual balance but also creates a managerial ecosystem grounded in awareness and compassion within religious educational institutions. As shown in Table 1, the Mindful Managerial Awareness model comprises self-awareness, social connectedness, collective calmness, and reflective leadership, which together illustrate the integration of mindfulness practices into managerial processes.

5. Contribution to Scholars

a. Theoretical Contributions: Presents a new conceptual model in the study of organisational mindfulness, integrating classical Buddhist values (Sati, Interbeing, Paññā, and Brahmavihārā) into modern management practices.

b. Practical Contribution: Provide a framework that other religious educational institutions can adopt to foster a work climate characterised by empathy, calmness, and reflection through structured spiritual practices.

c. Methodological Contribution: Demonstrate the effectiveness of a mixed-methods approach using digital questionnaires (Google Forms) to research the phenomenon of institutional spirituality, while maintaining the rigour of thematic analysis and empirical validity.



The essence of the Body of Knowledge in this study is that institutional awareness can be cultivated collectively through simple practices, such as the ringing of mindfulness bells, which represent a fusion of the teachings of sati (Mindfulness) and modern reflective management principles. Thus, this research not only expands understanding of mindfulness in the realm of Buddhist education but also presents a conceptual model that can be universally applied to build mindfulness and compassion-based leadership across organisational contexts. This study makes a significant contribution to the existing literature by demonstrating that mindfulness can function not only as an individual psychological practice but also as an institutional managerial system embedded in daily organisational routines. Unlike previous studies that primarily focus on individual outcomes, this research shows how collective mindfulness practices, such as the mindfulness bell, can shape organisational culture, strengthen social cohesion, and support reflective leadership within a multireligious academic environment. Furthermore, this study introduces the concept of Mindful Managerial Awareness as an integrative framework that connects Buddhist awareness practices with contemporary organisational theory. This contribution provides a new perspective on how spiritual values can be operationalised in higher education governance, particularly in inclusive institutional contexts.

Conclusions and Recommendations

Based on both quantitative and qualitative findings, this study confirms that the institutional implementation of the mindfulness bell at STABN Raden Wijaya functions as an effective awareness-based managerial practice that integrates spiritual values with institutional professionalism. The analysis shows that regular collective mindfulness practices improve self-awareness, emotional regulation, social empathy, and the overall work climate in a multireligious academic environment. The evaluation further indicates that this practice operated not only as a spiritual routine but also as an organisational mechanism that strengthens reflective thinking, ethical decision-making, and interpersonal sensitivity. The findings also demonstrate that institutionalised mindfulness can influence organisational behaviour by promoting emotional balance, collaborative culture, and inclusive interaction across religious backgrounds. This study contributes theoretically by reinforcing the concepts of mindful leadership and collective mindfulness, and practically by suggesting that structured mindfulness routines may serve as effective tools for developing reflective leadership and a sustainable organisational culture in higher education. Future studies may further examine the long-term organisational impact of collective mindfulness practices across different institutional contexts.

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