

LAMPIRAN - LAMPIRAN

LAMPIRAN 1
PEDOMAN OBSERVASI
PENELITIAN LAPANGAN

PEDOMAN OBSERVASI PENELITIAN LAPANGAN

Di dalam proses observasi penelitian ini, peneliti melakukan observasi penelitian lapangan. Dalam observasi ini, peneliti langsung terjun ke lapangan, terlibat dengan kegiatan sehari-hari informan kunci dan para informan yang sedang diamati atau yang digunakan sebagai sumber data penelitian. Sehingga didapat data yang lengkap, tajam dan sampai mengetahui pada tingkat makna dari setiap perilaku yang nampak. Observasi yang dilakukan oleh peneliti dengan melakukan observasi langsung dan observasi tidak langsung. Observasi secara langsung, peneliti terjun ke lapangan terlibat seluruh panca indera. Secara tidak langsung adalah pengamatan melalui alat bantu media visual atau audio visual. Observasi dalam penelitian ini lebih bersifat pengamatan langsung dengan *natural setting*. Dalam hal ini, peneliti melakukan observasi partisipan yakni bentuk observasi khusus dimana peneliti tidak hanya menjadi pengamat pasif, melainkan mengambil peran dalam situasi tertentu dan berpartisipasi dalam peristiwa-peristiwa yang diteliti. Observasi terdokumentasi melalui catatan harian observasi yang terstruktur.

Tahap selanjutnya, setelah melakukan observasi studi pendahuluan, peneliti mendapatkan data yang diperlukan dan menemukan fenomena pengelolaan dan pengembangan IABS – Upper Hamlet Perancis melalui kepemimpinan berkesadaran penuh pimpinannya (*abbot*). Untuk itu dalam penelitian ini fokus yang dipilih adalah kepemimpinan berkesadaran penuh pimpinan (*abbot*) IABS – Upper Hamlet Perancis. Untuk melakukan pengayaan data lanjutan maka peneliti melakukan observasi penelitian lapangan lanjutan yakni:

1. Observasi Langsung

Observasi langsung dalam penelitian lapangan ini, peneliti menggunakan pendekatan observasi partisipan. Peneliti menjadi pengamat aktif dan ikut dalam berbagai kegiatan dan program sehari-hari yang ada dan berhubungan dengan fenomena kepemimpinan berkesadaran penuh pimpinan (*abbot*) di IABS – Upper Hamlet Perancis, yang meliputi:

a. Tujuan:

Data yang ingin peneliti kumpulkan adalah mengenai (a) pimpinan dalam mengembangkan fokus, kejernihan, dan kreativitas; (b) pimpinan dalam mengembangkan hubungan dengan pihak lain dan komunitas serta mampu

mengarahkan perubahan yang terampil; dan (c) pimpinan dalam mengembangkan belas kasih dan perhatian tanpa penghakiman dalam kepemimpinan berkesadaran penuh pimpinan IABS - Upper Hamlet dalam menyelenggarakan institusi pendidikan tinggi Buddha.

b. Aspek yang diamati:

- 1.) Mendalami praktik berkesadaran penuh yang dijalani pimpinan (*abbot*) IABS – Upper Hamlet Perancis.
- 2.) Kegiatan keseharian pimpinan (*abbot*) IABS – Upper Hamlet Perancis.
- 3.) Mengikuti aktivitas kepemimpinan pimpinan (*abbot*) IABS – Upper Hamlet Perancis.
- 4.) Mengikuti jadwal rutin di IABS – Upper Hamlet Perancis.
- 5.) Kegiatan, program, even, dan lainnya yang berhubungan dengan kepemimpinan pimpinan (*abbot*) IABS – Upper Hamlet Perancis.

2. Observasi Tidak Langsung

Observasi tidak langsung yang dijalani oleh peneliti di dalam penelitian lapangan ini adalah dengan mempelajari berbagai sumber informasi dari artefak dan lainnya yang berhubungan dengan kepemimpinan berkesadaran penuh pimpinan IABS – Upper Hamlet Perancis.

a. Tujuan:

Untuk mendapatkan informasi melalui berbagai jenis sumber data dari artefak yang berhubungan dengan (a) pimpinan dalam mengembangkan fokus, kejernihan, dan kreativitas; (b) pimpinan dalam mengembangkan hubungan dengan pihak lain dan komunitas serta mampu mengarahkan perubahan yang terampil; dan (c) pimpinan dalam mengembangkan belas kasih dan perhatian tanpa penghakiman dalam kepemimpinan berkesadaran penuh pimpinan IABS - Upper Hamlet dalam menyelenggarakan institusi pendidikan tinggi Buddha.

b. Aspek yang dipelajari dan diamati:

- 1.) Berbagai data, informasi, dan artefak yang terdokumentasi yang berhubungan dengan kepemimpinan berkesadaran penuh pimpinan (*abbot*) IABS – Upper Hamlet Perancis terhadap pimpinan dalam mengembangkan fokus, kejernihan, dan kreativitas.
- 2.) Berbagai data, informasi, dan artefak yang terdokumentasi yang berhubungan dengan kepemimpinan berkesadaran penuh pimpinan (*abbot*) IABS – Upper

Hamlet Perancis terhadap pimpinan dalam mengembangkan hubungan dengan pihak lain dan komunitas serta mampu mengarahkan perubahan yang terampil.

- 3.) Berbagai data, informasi, dan artefak yang terdokumentasi yang berhubungan dengan kepemimpinan berkesadaran penuh pimpinan (*abbot*) IABS – Upper Hamlet Perancis terhadap kemampuan pimpinan dalam mengembangkan belas kasih dan perhatian tanpa penghakiman.

3. Format Catatan Observasi Penelitian Lapangan

CODE: 1-FROFN-IABS-XXXX

**FIELD RESEARCH
OBSERVATION FIELDNOTES**

Number of observation : **1-FROFN**
 Observer :
 Time :
 Today's date :
 Place :
 Actors :
 Activities :

Observation Summary:

(Text)

Observer Comment:

(Text)

**LAMPIRAN 2 PEDOMAN
WAWANCARA**

**PEDOMAN WAWANCARA
PENELITIAN LAPANGAN**

Dalam penelitian ini baik studi pendahuluan dan penelitian lapangan, peneliti melakukan wawancara dengan perpaduan antara semi-struktur dan mendalam (*in-depth*) yang bersifat *open-ended* terhadap informan kunci dan para informan lainnya. Wawancara dilakukan dengan pendekatan *snow-ball* dan *purposive sampling*.

B. Pedoman Wawancara Penelitian Lapangan

**PEDOMAN WAWANCARA
PENELITIAN LAPANGAN**

Pimpinan (*Abbot*) IABS - Upper Hamlet Perancis

1. Tujuan:

Untuk mendapatkan informasi yang berhubungan dengan fenomena kepemimpinan berkesadaran penuh pimpinan (*abbot*) IABS – Upper Hamlet Perancis secara mendalam.

2. Pertanyaan Panduan:

Pimpinan (*Abbot*) IABS - Upper Hamlet Perancis

a. Identitas Diri:

- 1) Nama :
- 2) Jabatan :
- 3) Status :
- 4) Asal Negara :
- 5) Bahasa :

b. Daftar Pertanyaan Penelitian - *List of Research Questions*

- 1) **Pimpinan mengembangkan fokus, kreativitas, dan kejernihan melalui praktik berkesadaran penuh – *The ability to develop focus, creativity, and clarity through the practice of mindfulness.***
 - a) Bagaimana dan apa saja praktik berkesadaran penuh yang dijalani oleh pimpinan dalam kesehariannya? - *How and what are practices that the leader does on daily basis in term of the art of mindful living?*

- b) Bagaimana pemimpin mengintegrasikan praktik berkesadaran penuh ke dalam praktik kerja sehari-hari seperti mengelola dirinya sendiri, pertemuan, pengambilan keputusan, dan manajemen operasional? - *How does the leader integrate the practice of mindfulness into the everyday jobs such as how to mindfully manage oneself, meeting, decision making, and operational management?*
 - c) Bagaimana kreativitas pemimpin dalam menyelesaikan masalah dan menghadapi berbagai situasi yang tidak diharapkan (ide-ide kreatif dalam penyelesaian masalah dan pengambilan keputusan)? - *How does leader apply mindfulness when it comes to creativity in problem solving and facing different unexpected situation (creative ideas in problem solving and decision making)?*
 - d) Bagaimana praktik berkesadaran penuh mempengaruhi respons pemimpin terhadap perubahan situasi? - *How does the mindfulness practice influence leader's response and reaction to the situation changes?*
 - e) Bagaimana pemimpin mempraktikkan kesadaran penuh dalam hubungan pribadi, ketepatan waktu, dan kesiapan dalam berbagai hal? - *How does the leader apply the mindfulness practice to personal relationship, punctuality, and readiness in many different things?*
- 2) Pimpinan terhubung dengan pihak lain dan menghadapi perubahan dengan terampil melalui praktik berkesadaran - *The ability to connect with others and to manage changes skilfully through mindfulness practice.***
- a) Bagaimana pemimpin berinteraksi dengan anda dan pihak lain (komunitas/organisasi)? - *How does the leader interact with you and the others (community/organization)?*
 - b) Bagaimana pemimpin memberi pengaruh pada pencapaian or tujuan komunitas (organisasi)? - *How does the leader influence the achievement or objective of the community (organization)?*
 - c) Bagaimana pemimpin mendukung dan memfasilitasi anda dan pihak lain (komunitas/organisasi) dalam melatih praktik berkesadaran penuh? - *How does the leader support and facilitate you and others (community/organization) in practicing the mindfulness practice?*

- d) Bagaimana pemimpin memfasilitasi terbentuknya komunitas/organisasi yang berkesadaran penuh? - *How does the leader facilitate to create a mindful community/organization?*
- e) Bagaimana sikap kepemimpinan pemimpin terhadap dunia luar komunitas (organisasi)? - *What is the leadership attitude of the leader towards the world outside of the community (organization)?*
- f) Bagaimana pemimpin menghadapi perubahan melalui pendekatan yang berbasis berkesadaran penuh dalam berbagai hal? - *How does the leader direct the changes made through approaches based on mindfulness in many different things?*
- g) Bagaimana kerjasama pemimpin dengan anggota komunitas dalam menghadapi perubahan di dalam komunitas (organisasi)? - *How does the leader face the changes in the community (organization) together with the others (members of community)?*
- h) Bagaimana pemimpin membangun hubungan dan kepercayaan dalam komunitas dalam rangka menghadapi perubahan? - *How does the leader skillfully face changes through establishing connection and trust within the community?*

3) Pimpinan mengembangkan belas kasih dan perhatian tanpa penghakiman melalui praktik berkesadaran – *The ability to develop compassion and love without judgment through mindfulness*

- a) Bagaimana praktik kesadaran penuh mempengaruhi pemimpin dalam menghadapi kesulitan dan tantangan? - *How does the leader able to face difficulties and challenges?*
- b) Bagaimana pemimpin mengembangkan tindakan empati dan belas kasih melalui latihan praktik berkesadaran? - *How does the leader develop empathetical, compassionate, and nonjudgmental actions through the mindfulness practice?*
- c) Bagaimana pemimpin menerapkan tindakan empati dan belas kasih terhadap orang-orang di komunitas (organisasi)? - *How does the leader apply the quality of compassion, empathy and nonjudgmental in interacting with different people in the community (organization)?*

- d) Bagaimana pemimpin menerapkan belas kasih, empati, dan tidak menghakimi dalam interaksinya dengan berbagai pihak? - *How does the leader pay attention to and deal with each situation?*
- e) Bagaimana pimpinan menunjukkan kepedulian terhadap semua pihak? - *How does the leader show leadership with compassion and care for all the people?*
- f) Bagaimana anda melihat adanya keterbukaan, pengertian, dan kemampuan mendengar secara mendalam pada diri pemimpin dalam pekerjaan dan pelayanannya? – *What and how is the attitude and ability of the leader in serving and working with understanding, openness, and capacity to listen deeply?*
- g) Bagaimana kapasitas pemimpin untuk melepas tanpa menghakimi dalam pekerjaan dan pelayanannya? - *What and how is the attitude and ability of the leader in serving and working with understanding, openness, and capacity to listen deeply?*

**PEDOMAN WAWANCARA
PENELITIAN LAPANGAN**

Guru Dharma Teacher IABS - Upper Hamlet Perancis

1. Tujuan:

Untuk mendapatkan informasi yang berhubungan dengan fenomena kepemimpinan berkesadaran penuh pimpinan (*abbot*) IABS – Upper Hamlet Perancis secara mendalam.

2. Pertanyaan Panduan:

Guru Dharma Teacher IABS - Upper Hamlet Perancis

1) Identitas Diri:

- 1) Nama :
- 2) Jabatan :
- 3) Status :
- 4) Asal Negara :
- 5) Bahasa :

2) Daftar Pertanyaan Penelitian - *List of Research Questions*

1) Pimpinan mengembangkan fokus, kreativitas, dan kejernihan melalui praktik berkesadaran penuh – *The ability to develop focus, creativity, and clarity through the practice of mindfulness.*

- a) Bagaimana dan apa saja praktik berkesadaran penuh yang dijalani oleh pimpinan dalam kesehariannya? - *How and what are practices that the leader does on daily basis in term of the art of mindful living?*
- b) Bagaimana pemimpin mengintegrasikan praktik berkesadaran penuh ke dalam praktik kerja sehari-hari seperti mengelola dirinya sendiri, pertemuan, pengambilan keputusan, dan manajemen operasional? - *How does the leader integrate the practice of mindfulness into the everyday jobs such as how to mindfully manage oneself, meeting, decision making, and operational management?*
- c) Bagaimana kreativitas pemimpin dalam menyelesaikan masalah dan menghadapi berbagai situasi yang tidak diharapkan (ide-ide kreatif dalam penyelesaian masalah dan pengambilan keputusan)? - *How does leader apply mindfulness when it comes to creativity in problem solving*

and facing different unexpected situation (creative ideas in problem solving and decision making)?

- d) Bagaimana praktik berkesadaran penuh mempengaruhi respons pemimpin terhadap perubahan situasi? - *How does the mindfulness practice influence leader's response and reaction to the situation changes?*
 - e) Bagaimana pemimpin mempraktikkan kesadaran penuh dalam hubungan pribadi, ketepatan waktu, dan kesiapan dalam berbagai hal? - *How does the leader apply the mindfulness practice to personal relationship, punctuality, and readiness in many different things?*
- 2) Pimpinan terhubung dengan pihak lain dan menghadapi perubahan dengan terampil melalui praktik berkesadaran - *The ability to connect with others and to manage changes skilfully through mindfulness practice.***
- a) Bagaimana pemimpin berinteraksi dengan anda dan pihak lain (komunitas/organisasi)? - *How does the leader interact with you and the others (community/organization)?*
 - b) Bagaimana pemimpin memberi pengaruh pada pencapaian or tujuan komunitas (organisasi)? - *How does the leader influence the achievement or objective of the community (organization)?*
 - c) Bagaimana pemimpin mendukung dan memfasilitasi anda dan pihak lain (komunitas/organisasi) dalam melatih praktik berkesadaran penuh? - *How does the leader support and facilitate you and others (community/organization) in practicing the mindfulness practice?*
 - d) Bagaimana pemimpin memfasilitasi terbentuknya komunitas/organisasi yang berkesadaran penuh? - *How does the leader facilitate to create a mindful community/organization?*
 - e) Bagaimana sikap kepemimpinan pemimpin terhadap dunia luar komunitas (organisasi)? - *What is the leadership attitude of the leader towards the world outside of the community (organization)?*
 - f) Bagaimana pemimpin menghadapi perubahan melalui pendekatan yang berbasis berkesadaran penuh dalam berbagai hal? - *How does the leader direct the changes made through approaches based on mindfulness in many different things?*

- g) Bagaimana kerjasama pemimpin dengan anggota komunitas dalam menghadapi perubahan di dalam komunitas (organisasi)? - *How does the leader face the changes in the community (organization) together with the others (members of community)?*
- h) Bagaimana pemimpin membangun hubungan dan kepercayaan dalam komunitas dalam rangka menghadapi perubahan? - *How does the leader skillfully face changes through establishing connection and trust within the community?*

3) Pimpinan mengembangkan belas kasih dan perhatian tanpa penghakiman melalui praktik berkesadaran – *The ability to develop compassion and love without judgment through mindfulness*

- a) Bagaimana praktik kesadaran penuh mempengaruhi pemimpin dalam menghadapi kesulitan dan tantangan? - *How does the leader able to face difficulties and challenges?*
- b) Bagaimana pemimpin mengembangkan tindakan empati dan belas kasih melalui latihan praktik berkesadaran? - *How does the leader develop empathetical, compassionate, and nonjudgmental actions through the mindfulness practice?*
- c) Bagaimana pemimpin menerapkan tindakan empati dan belas kasih terhadap orang-orang di komunitas (organisasi)? - *How does the leader apply the quality of compassion, empathy and nonjudgmental in interacting with different people in the community (organization)?*
- d) Bagaimana pemimpin menerapkan belas kasih, empati, dan tidak menghakimi dalam interaksinya dengan berbagai pihak? - *How does the leader pay attention to and deal with each situation?*
- e) Bagaimana pimpinan menunjukkan kepedulian terhadap semua pihak? - *How does the leader show leadership with compassion and care for all the people?*
- f) Bagaimana anda melihat adanya keterbukaan, pengertian, dan kemampuan mendengar secara mendalam pada diri pemimpin dalam pekerjaan dan pelayanannya? – *What and how is the attitude and ability of the leader in serving and working with understanding, openness, and capacity to listen deeply?*

- g) Bagaimana kapasitas pemimpin untuk melepas tanpa menghakimi dalam pekerjaan dan pelayanannya? - *What and how is the attitude and ability of the leader in serving and working with understanding, openness, and capacity to listen deeply?*

**PEDOMAN WAWANCARA
PENELITIAN LAPANGAN**

Dewan Pengurus Harian IABS - Upper Hamlet Perancis

1. Tujuan:

Untuk mendapatkan informasi yang berhubungan dengan fenomena kepemimpinan berkesadaran penuh pimpinan (*abbot*) IABS – Upper Hamlet Perancis secara mendalam.

2. Pertanyaan Panduan:

Dewan Pengurus Harian IABS - Upper Hamlet Perancis

a. Identitas Diri:

- 1) Nama :
- 2) Jabatan :
- 3) Status :
- 4) Asal Negara :
- 5) Bahasa :

b. Daftar Pertanyaan Penelitian - *List of Research Questions*

- 1) **Pimpinan mengembangkan fokus, kreativitas, dan kejernihan melalui praktik berkesadaran penuh – *The ability to develop focus, creativity, and clarity through the practice of mindfulness.***
 - a) Bagaimana dan apa saja praktik berkesadaran penuh yang dijalani oleh pimpinan dalam kesehariannya? - *How and what are practices that the leader does on daily basis in term of the art of mindful living?*
 - b) Bagaimana pemimpin mengintegrasikan praktik berkesadaran penuh ke dalam praktik kerja sehari-hari seperti mengelola dirinya sendiri, pertemuan, pengambilan keputusan, dan manajemen operasional? - *How does the leader integrate the practice of mindfulness into the everyday jobs such as how to mindfully manage oneself, meeting, decision making, and operational management?*
 - c) Bagaimana kreativitas pemimpin dalam menyelesaikan masalah dan menghadapi berbagai situasi yang tidak diharapkan (ide-ide kreatif dalam penyelesaian masalah dan pengambilan keputusan)? - *How does leader apply mindfulness when it comes to creativity in problem solving and*

facing different unexpected situation (creative ideas in problem solving and decision making)?

- d) Bagaimana praktik berkesadaran penuh mempengaruhi respons pemimpin terhadap perubahan situasi? - *How does the mindfulness practice influence leader's response and reaction to the situation changes?*
 - e) Bagaimana pemimpin mempraktikkan kesadaran penuh dalam hubungan pribadi, ketepatan waktu, dan kesiapan dalam berbagai hal? - *How does the leader apply the mindfulness practice to personal relationship, punctuality, and readiness in many different things?*
- 2) Pimpinan terhubung dengan pihak lain dan menghadapi perubahan dengan terampil melalui praktik berkesadaran - *The ability to connect with others and to manage changes skilfully through mindfulness practice.***
- a) Bagaimana pemimpin berinteraksi dengan anda dan pihak lain (komunitas/organisasi)? - *How does the leader interact with you and the others (community/organization)?*
 - b) Bagaimana pemimpin memberi pengaruh pada pencapaian or tujuan komunitas (organisasi)? - *How does the leader influence the achievement or objective of the community (organization)?*
 - c) Bagaimana pemimpin mendukung dan memfasilitasi anda dan pihak lain (komunitas/organisasi) dalam melatih praktik berkesadaran penuh? - *How does the leader support and facilitate you and others (community/organization) in practicing the mindfulness practice?*
 - d) Bagaimana pemimpin memfasilitasi terbentuknya komunitas/organisasi yang berkesadaran penuh? - *How does the leader facilitate to create a mindful community/organization?*
 - e) Bagaimana sikap kepemimpinan pemimpin terhadap dunia luar komunitas (organisasi)? - *What is the leadership attitude of the leader towards the world outside of the community (organization)?*
 - f) Bagaimana pemimpin menghadapi perubahan melalui pendekatan yang berbasis berkesadaran penuh dalam berbagai hal? - *How does the leader direct the changes made through approaches based on mindfulness in many different things?*
 - g) Bagaimana kerjasama pemimpin dengan anggota komunitas dalam menghadapi perubahan di dalam komunitas (organisasi)? - *How does the*

leader face the changes in the community (organization) together with the others (members of community)?

- h) Bagaimana pemimpin membangun hubungan dan kepercayaan dalam komunitas dalam rangka menghadapi perubahan? - *How does the leader skillfully face changes through establishing connection and trust within the community?*

3) Pimpinan mengembangkan belas kasih dan perhatian tanpa penghakiman melalui praktik berkesadaran – *The ability to develop compassion and love without judgment through mindfulness*

- a) Bagaimana praktik kesadaran penuh mempengaruhi pemimpin dalam menghadapi kesulitan dan tantangan? - *How does the leader able to face difficulties and challenges?*
- b) Bagaimana pemimpin mengembangkan tindakan empati dan belas kasih melalui latihan praktik berkesadaran? - *How does the leader develop empathetical, compassionate, and nonjudgmental actions through the mindfulness practice?*
- c) Bagaimana pemimpin menerapkan tindakan empati dan belas kasih terhadap orang-orang di komunitas (organisasi)? - *How does the leader apply the quality of compassion, empathy and nonjudgmental in interacting with different people in the community (organization)?*
- d) Bagaimana pemimpin menerapkan belas kasih, empati, dan tidak menghakimi dalam interaksinya dengan berbagai pihak? - *How does the leader pay attention to and deal with each situation?*
- e) Bagaimana pimpinan menunjukkan kepedulian terhadap semua pihak? - *How does the leader show leadership with compassion and care for all the people?*
- f) Bagaimana anda melihat adanya keterbukaan, pengertian, dan kemampuan mendengar secara mendalam pada diri pemimpin dalam pekerjaan dan pelayanannya? – *What and how is the attitude and ability of the leader in serving and working with understanding, openness, and capacity to listen deeply?*
- g) Bagaimana kapasitas pemimpin untuk melepas tanpa menghakimi dalam pekerjaan dan pelayanannya? - *What and how is the attitude and ability of*

the leader in serving and working with understanding, openness, and capacity to listen deeply?

**PEDOMAN WAWANCARA
PENELITIAN LAPANGAN**

Peserta Didik (Biksu & Sramanera) Monastik IABS - Upper Hamlet Perancis

1. Tujuan:

Untuk mendapatkan informasi yang berhubungan dengan fenomena kepemimpinan berkesadaran penuh pimpinan (*abbot*) IABS – Upper Hamlet Perancis secara mendalam.

2. Pertanyaan Panduan:

Peserta Didik (Biksu & Sramanera) Monastik IABS - Upper Hamlet Perancis

a. Identitas Diri:

- 1) Nama :
- 2) Jabatan :
- 3) Status :
- 4) Asal Negara :
- 5) Bahasa :

b. Daftar Pertanyaan Penelitian - *List of Research Questions*

1) Pimpinan mengembangkan fokus, kreativitas, dan kejernihan melalui praktik berkesadaran penuh – *The ability to develop focus, creativity, and clarity through the practice of mindfulness.*

- a) Bagaimana dan apa saja praktik berkesadaran penuh yang dijalani oleh pimpinan dalam kesehariannya? - *How and what are practices that the leader does on daily basis in term of the art of mindful living?*
- b) Bagaimana pemimpin mengintegrasikan praktik berkesadaran penuh ke dalam praktik kerja sehari-hari seperti mengelola dirinya sendiri, pertemuan, pengambilan keputusan, dan manajemen operasional? - *How does the leader integrate the practice of mindfulness into the everyday jobs such as how to mindfully manage oneself, meeting, decision making, and operational management?*
- c) Bagaimana kreativitas pemimpin dalam menyelesaikan masalah dan menghadapi berbagai situasi yang tidak diharapkan (ide-ide kreatif dalam penyelesaian masalah dan pengambilan keputusan)? - *How does leader apply mindfulness when it comes to creativity in problem solving and*

facing different unexpected situation (creative ideas in problem solving and decision making)?

- d) Bagaimana praktik berkesadaran penuh mempengaruhi respons pemimpin terhadap perubahan situasi? - *How does the mindfulness practice influence leader's response and reaction to the situation changes?*
 - e) Bagaimana pemimpin mempraktikkan kesadaran penuh dalam hubungan pribadi, ketepatan waktu, dan kesiapan dalam berbagai hal? - *How does the leader apply the mindfulness practice to personal relationship, punctuality, and readiness in many different things?*
- 2) Pimpinan terhubung dengan pihak lain dan menghadapi perubahan dengan terampil melalui praktik berkesadaran - *The ability to connect with others and to manage changes skilfully through mindfulness practice.***
- a) Bagaimana pemimpin berinteraksi dengan anda dan pihak lain (komunitas/organisasi)? - *How does the leader interact with you and the others (community/organization)?*
 - b) Bagaimana pemimpin memberi pengaruh pada pencapaian or tujuan komunitas (organisasi)? - *How does the leader influence the achievement or objective of the community (organization)?*
 - c) Bagaimana pemimpin mendukung dan memfasilitasi anda dan pihak lain (komunitas/organisasi) dalam melatih praktik berkesadaran penuh? - *How does the leader support and facilitate you and others (community/organization) in practicing the mindfulness practice?*
 - d) Bagaimana pemimpin memfasilitasi terbentuknya komunitas/organisasi yang berkesadaran penuh? - *How does the leader facilitate to create a mindful community/organization?*
 - e) Bagaimana sikap kepemimpinan pemimpin terhadap dunia luar komunitas (organisasi)? - *What is the leadership attitude of the leader towards the world outside of the community (organization)?*
 - f) Bagaimana pemimpin menghadapi perubahan melalui pendekatan yang berbasis berkesadaran penuh dalam berbagai hal? - *How does the leader direct the changes made through approaches based on mindfulness in many different things?*
 - g) Bagaimana kerjasama pemimpin dengan anggota komunitas dalam menghadapi perubahan di dalam komunitas (organisasi)? - *How does the*

leader face the changes in the community (organization) together with the others (members of community)?

- h) Bagaimana pemimpin membangun hubungan dan kepercayaan dalam komunitas dalam rangka menghadapi perubahan? - *How does the leader skillfully face changes through establishing connection and trust within the community?*

3) Pimpinan mengembangkan belas kasih dan perhatian tanpa penghakiman melalui praktik berkesadaran – *The ability to develop compassion and love without judgment through mindfulness*

- a) Bagaimana praktik kesadaran penuh mempengaruhi pemimpin dalam menghadapi kesulitan dan tantangan? - *How does the leader able to face difficulties and challenges?*
- b) Bagaimana pemimpin mengembangkan tindakan empati dan belas kasih melalui latihan praktik berkesadaran? - *How does the leader develop empathetical, compassionate, and nonjudgmental actions through the mindfulness practice?*
- c) Bagaimana pemimpin menerapkan tindakan empati dan belas kasih terhadap orang-orang di komunitas (organisasi)? - *How does the leader apply the quality of compassion, empathy and nonjudgmental in interacting with different people in the community (organization)?*
- d) Bagaimana pemimpin menerapkan belas kasih, empati, dan tidak menghakimi dalam interaksinya dengan berbagai pihak? - *How does the leader pay attention to and deal with each situation?*
- e) Bagaimana pimpinan menunjukkan kepedulian terhadap semua pihak? - *How does the leader show leadership with compassion and care for all the people?*
- f) Bagaimana anda melihat adanya keterbukaan, pengertian, dan kemampuan mendengar secara mendalam pada diri pemimpin dalam pekerjaan dan pelayanannya? – *What and how is the attitude and ability of the leader in serving and working with understanding, openness, and capacity to listen deeply?*
- g) Bagaimana kapasitas pemimpin untuk melepas tanpa menghakimi dalam pekerjaan dan pelayanannya? - *What and how is the attitude and ability of*

the leader in serving and working with understanding, openness, and capacity to listen deeply?

**PEDOMAN WAWANCARA
PENELITIAN LAPANGAN**

Peserta Didik Umum (Praktisi) IABS - Upper Hamlet Perancis

1. Tujuan:

Untuk mendapatkan informasi yang berhubungan dengan fenomena kepemimpinan berkesadaran penuh pimpinan (*abbot*) IABS – Upper Hamlet Perancis secara mendalam.

2. Pertanyaan Panduan:

Peserta Didik Umum (Praktisi) IABS - Upper Hamlet Perancis

a. Identitas Diri:

- 1) Nama:
- 2) Jabatan:
- 3) Status:
- 4) Asal Negara:
- 5) Bahasa:

b. Daftar Pertanyaan Penelitian - *List of Research Questions*

- 1) **Pimpinan mengembangkan fokus, kreativitas, dan kejernihan melalui praktik berkesadaran penuh – *The ability to develop focus, creativity, and clarity through the practice of mindfulness.***
 - a) Bagaimana dan apa saja praktik berkesadaran penuh yang dijalani oleh pimpinan dalam kesehariannya? - *How and what are practices that the leader does on daily basis in term of the art of mindful living?*
 - b) Bagaimana pemimpin mengintegrasikan praktik berkesadaran penuh ke dalam praktik kerja sehari-hari seperti mengelola dirinya sendiri, pertemuan, pengambilan keputusan, dan manajemen operasional? - *How does the leader integrate the practice of mindfulness into the everyday jobs such as how to mindfully manage oneself, meeting, decision making, and operational management?*
 - c) Bagaimana kreativitas pemimpin dalam menyelesaikan masalah dan menghadapi berbagai situasi yang tidak diharapkan (ide-ide kreatif dalam penyelesaian masalah dan pengambilan keputusan)? - *How does leader apply mindfulness when it comes to creativity in problem solving*

and facing different unexpected situation (creative ideas in problem solving and decision making)?

- d) Bagaimana praktik berkesadaran penuh mempengaruhi respons pemimpin terhadap perubahan situasi? - *How does the mindfulness practice influence leader's response and reaction to the situation changes?*
- e) Bagaimana pemimpin mempraktikkan kesadaran penuh dalam hubungan pribadi, ketepatan waktu, dan kesiapan dalam berbagai hal? - *How does the leader apply the mindfulness practice to personal relationship, punctuality, and readiness in many different things?*

2) Pimpinan terhubung dengan pihak lain dan menghadapi perubahan dengan terampil melalui praktik berkesadaran - *The ability to connect with others and to manage changes skilfully through mindfulness practice.*

- a) Bagaimana pemimpin berinteraksi dengan anda dan pihak lain (komunitas/organisasi)? - *How does the leader interact with you and the others (community/organization)?*
- b) Bagaimana pemimpin memberi pengaruh pada pencapaian or tujuan komunitas (organisasi)? - *How does the leader influence the achievement or objective of the community (organization)?*
- c) Bagaimana pemimpin mendukung dan memfasilitasi anda dan pihak lain (komunitas/organisasi) dalam melatih praktik berkesadaran penuh? - *How does the leader support and facilitate you and others (community/ organization) in practicing the mindfulness practice?*
- d) Bagaimana pemimpin memfasilitasi terbentuknya komunitas/organisasi yang berkesadaran penuh? - *How does the leader facilitate to create a mindful community/organization?*
- e) Bagaimana sikap kepemimpinan pemimpin terhadap dunia luar komunitas (organisasi)? - *What is the leadership attitude of the leader towards the world outside of the community (organization)?*
- f) Bagaimana pemimpin menghadapi perubahan melalui pendekatan yang berbasis berkesadaran penuh dalam berbagai hal? - *How does the leader direct the changes made through approaches based on mindfulness in many different things?*

- g) Bagaimana kerjasama pemimpin dengan anggota komunitas dalam menghadapi perubahan di dalam komunitas (organisasi)? - *How does the leader face the changes in the community (organization) together with the others (members of community)?*
 - h) Bagaimana pemimpin membangun hubungan dan kepercayaan dalam komunitas dalam rangka menghadapi perubahan? - *How does the leader skillfully face changes through establishing connection and trust within the community?*
- 3) Pimpinan mengembangkan belas kasih dan perhatian tanpa penghakiman melalui praktik berkesadaran – *The ability to develop compassion and love without judgment through mindfulness***
- a) Bagaimana praktik kesadaran penuh mempengaruhi pemimpin dalam menghadapi kesulitan dan tantangan? - *How does the leader able to face difficulties and challenges?*
 - b) Bagaimana pemimpin mengembangkan tindakan empati dan belas kasih melalui latihan praktik berkesadaran? - *How does the leader develop empathetical, compassionate, and nonjudgmental actions through the mindfulness practice?*
 - c) Bagaimana pemimpin menerapkan tindakan empati dan belas kasih terhadap orang-orang di komunitas (organisasi)? - *How does the leader apply the quality of compassion, empathy and nonjudgmental in interacting with different people in the community (organization)?*
 - d) Bagaimana pemimpin menerapkan belas kasih, empati, dan tidak menghakimi dalam interaksinya dengan berbagai pihak? - *How does the leader pay attention to and deal with each situation?*
 - e) Bagaimana pimpinan menunjukkan kepedulian terhadap semua pihak? - *How does the leader show leadership with compassion and care for all the people?*
 - f) Bagaimana anda melihat adanya keterbukaan, pengertian, dan kemampuan mendengar secara mendalam pada diri pemimpin dalam pekerjaan dan pelayanannya? – *What and how is the attitude and ability of the leader in serving and working with understanding, openness, and capacity to listen deeply?*

- g) Bagaimana kapasitas pemimpin untuk melepas tanpa menghakimi dalam pekerjaan dan pelayanannya? - *What and how is the attitude and ability of the leader in serving and working with understanding, openness, and capacity to listen deeply?*

2. Format Transkrip Wawancara Penelitian Lapangan

FIELD RESEARCH TRANSKRIP OF INTERVIEWS	
Number of Interview	: 1-FRTI
Interviewer	:
Time	:
Today's date	:
Place	:
Informant (Interviewee)	:
Code of Informant	: 1-FRTI-XXXX-IABS-UH-XXX
<i>Interviewer</i>	:
<i>Interviewee</i>	:

LAMPIRAN 3
PENJELASAN
TRIANGULASI SUMBER

TRIANGULASI SUMBER

Pengujian validitas data yang dipakai oleh peneliti selanjutnya adalah triangulasi sumber dilakukan dengan cara cross check data dengan fakta dari informan yang berbeda-beda dan hasil penelitian lainnya. Proses triangulasi bisa dilakukan hingga akhirnya mendapatkan hasil daripada pengujian triangulasinya. Adapun teknik triangulasi yang digunakan dalam pengambilan data dengan wawancara menggunakan triangulasi teknik dan triangulasi sumber. Proses ini dilakukan guna menghasilkan informasi yang memiliki tingkat kredibilitas yang tinggi dan dapat menggambarkan informasi yang sesungguhnya terjadi di dalam ruang interaksi. Triangulasi teknik terdiri dari observasi, wawancara dan dokumentasi. Proses yang dilakukan peneliti adalah dengan mendatangi tempat penelitian, mengamati aktor (informan kunci) dalam penelitian, mengikuti observasi partisipan kegiatan aktor di tempat penelitian, dan observasi langsung dengan tinggal dan mengikuti aktivitas bersama komunitas IABS. Berikut penjelasan dari triangulasi teknik:

1. Observasi

Tahap awal peneliti memutuskan untuk mewawancarai seseorang atau informan, dan selanjutnya adalah melakukan observasi langsung dan partisipan. Dengan adanya observasi membuat peneliti lebih mengetahui objek, kondisi dan bagaimana terjadinya aktivitas kepemimpinan IABS dan praktik berkesadaran penuh secara nyata. Observasi ini dilakukan dengan berkoordinasi kepada pimpinan IABS dan dewan pengurus harian IABS-Plum Village Upper Hamlet Perancis, diawali dengan perkenalan melalui surat elektronik yaitu *e-mail*. Setelah mendapatkan *contact person* pimpinan IABS dan salah satu anggota dewan pengurus harian yaitu Biksu Chan Phap HUU, peneliti melakukan koordinasi dengan memohon izin untuk berkunjung ke IABS dan meminta surat rekomendasi pengajuan visa kunjungan ke kedutaan besar Perancis di Jakarta. Peneliti pun setelah administrasi untuk kedatangan ke Perancis sudah siap dan merancang jadwal keberangkatan ke Perancis, kemudian mengabarkan informasi detail kedatangan peneliti kepada pimpinan IABS dan dewan pengurus harian disana. Setiba di IABS Perancis, peneliti membuat janji untuk melakukan wawancara. Kemudian melakukan observasi langsung ke IABS dan mengikuti kegiatan secara penuh.

2. Wawancara

Wawancara merupakan bagian dari teknik yang peneliti gunakan di dalam penelitian, hal ini peneliti anggap sebagai keadaan dimana informasi diperoleh dengan melanjutkan teknik pengamatan yaitu wawancara atau dengan menanyai para informan guna menghasilkan informasi yang mampu menjawab permasalahan di dalam penelitian ini. Pada tahapan ini peneliti dalam menghimpun data ialah melakukan wawancara dan diskusi mengenai pengelolaan dan penyelenggaraan IABS – Upper Hamlet Perancis, fenomena kepemimpinan dari pimpinan IABS dan praktik berkesadaran penuh, serta mengerucut kepada fenomena kepemimpinan berkesadaran penuh kepada beberapa pihak yang terlibat di dalam penyelenggaraan dan pengelolaan IABS – Upper Hamlet Perancis bersama dengan pimpinannya.

3. Dokumentasi

Dokumentasi merupakan bagian yang tidak terlepas dari teknik yang dijalankan di dalam penelitian ini seperti observasi dan wawancara. Dokumentasi sendiri berperan sebagai penguat informasi dari hasil wawancara ataupun dari pengamatan yang dilakukan oleh peneliti selama penelitian berlangsung dari awal hingga diakhir penelitian. Informasi yang peneliti peroleh dari dokumentasi merupakan penggambaran dari apa yang peneliti amati, telusuri, dan didapatkan secara sengaja guna mendokumentasikan perjalanan penelitian seperti diantaranya foto dari lokasi penelitian, foto dari informan yang teridentifikasi, foto kegiatan-kegiatan kepemimpinan berkesadaran penuh pimpinan (*abbot*) IABS – Upper Hamlet Perancis serta yang terdapat pada media.

(Tabel Ringkasan Triangulasi Berada di Bagian Analisis Penelitian)

**THE VALIDATION OF OBSERVATION FIELD NOTES AND
RECONFIRMATION OF INFORMANTS
INTERVIEWS AND TRANSCRIPT (EXCERPT) NOTES**

By signing this validation and reconfirmation of informant form, I am as one of the informants declare that I have been interviewed and transcript (excerpt) notes have been shown and given to me, so that I am aware of this, recognize it, and give it my approval.

1	Dharmacharya Bhikshu Chan Phap Huu	April, 4 th 2019	Phap Huu
2	Bhikshu Troi Dao Khin	Feb, 15 th 2019	Troi Dao Khin
3	Bhikshu Troi Duc Fo	25 th / 02 - 19	Duc Fo
4	Bhikshu Troi Bao Tang	March, 6 th 2009	Bao Tang
5	Dharmacharya Bhikshu Chan Phap Bieu	Feb 07 th 2019	Phap Bieu
6	Bhikshu Troi Dao Bi	03/03-19	Warman
7	Bhikshu Troi Dao Tue	March, 5 th - 19	Dao Tue
8	Sramanera Aggapano	07-03-19	Aggapano
9	Sr. Yulis	05-03-2019	Yulis

10	Sr. Suryati	03/5 th 2019	<u>Comptroller</u>
11	Bhikshu Nyanayasha	July, 26 th 2019	<u>Marine cont.</u>

LAMPIRAN 4
TRANSKRIP WAWANCARA
PENELITIAN

FIELD RESEARCH TRANSCRIPT OF INTERVIEWS

Number of Interview : 1-FRTI
Interviewer : Researcher
Time : 18.00 – 18.45 (France Time)
Today's date : February 12th, 2019
Place : Institute of Advanced Buddhist Studies France, Big Hall of UH
Informant (Interviewee) : Member of Care Taking Council IABS-UH
Code of Informant : 1-FRTI-MCTC-IABS-UH-TDK

Interviewer : Yeah. (Laughs) Thank you for your time. So, this I will ask you some questions related with my research that I share about before. So this has a three parts of questions. The first is related to the ability of the Abbot to develop focus, creativity, and clarity through the practice of mindfulness. So, the first question is how and what are the practices that the Abbot do on daily basis in terms of the art of mindful living?

Interviewee : Yes, I think the Abbot, I suppose, very... well, fortunately is an extremely talented person, gaging the temperature of the community (*SSF3-1KapTi*). So he sees when the community needs to be more consolidated, more focusing on the basic practice, more focusing on (SF1-KPMFKVitas)... And then he also sees when we need to be more maybe going in the direction of community building (SF2-KPMHKom). And in terms of, like, for example, there is the thing we have, Sangha life gatherings (SSF2-2MMPLain).

Interviewee : I think that came very much from him by seeing that actually happiness meetings and all the meetings we were having were not working, and he was able to very truly gage the temperature of the Sangha (SSF3-1KapTi), what the Sangha needed in that moment, and guide the Sangha in that way (SSF2-2MMPLain), you know. So it's very much up to us, the brothers, to take care of our practice, take care of our house (*SSF2-2MMPLain*). But he, with the help of elder brothers, I feel is able to have a sort of high level overview, actual overview of what the Sangha needs at different times. Another example of that was when we had the lazy period, and I heard maybe the sisters had to be back to normal schedule on the first of whatever, but we didn't come back until the 9th or something because he could see that the Sangha needed more time lazy before actually coming back to the formal schedule. And he planned just the exact amount of days he needed before we started again, you know (SSF3-1KapTi).

Interviewer : So you just mentioned about the formal schedule. Can you share a little bit about this?

Interviewee : Formal schedule?

- Interviewer* : *Yes.*
- Interviewee* : *Yeah, so... We have different days on village, very different days. And we have home hamlet days, mindfulness days, lazy days, different types. But, in general, the formal schedule is basically a schedule that helps one to live a mindful existence or a mindful life in every single moment of the day that the possibility is there for us to infuse mindfulness in every single thing from the moment we wake up to drinking tea (SSF1-2LBNuh).*
- Interviewer* : *Yes.*
- Interviewee* : *And mindfulness to sitting, meditation with the Sangha, walking meditation, eating meditation. Yeah, so the formal schedule is something that sort of facilitates us to live a mindful life or have a mindful existence (SSF1-2LBNuh). It's not always possible to achieve exactly what you want within the schedule, but it's almost each day the formal schedule is like a gift that is given to you. And it says here you are, here is 24 hours, and here is exactly what you need to do. And if you keep doing this, and you go as a river, as a community, you will come to where you want to be by practicing the formal practice which leads to healing and transformation, and through that, understanding and love (SF3-KPMBKim).*
- Interviewer* : *Yes, okay. So the next question is how does the Abbot integrate the practice of mindfulness into every day jobs such as how to mindfully manage one's self, meeting, decision-making, and do the operational management? I mean, operational management is like manage the things that daily activities here.*
- Interviewee* : *How does he do that?*
- Interviewer* : *Yes, related to the practice mindfulness.*
- Interviewee* : *Related to the practice of mindfulness?*
- Interviewer* : *Yes.*
- Interviewee* : *Yeah, so personally what I find is with the Abbot here is that he at times has a sort of standoff approach, and at times he sees that he needs an infused approach (SSF3-1KapTi). So he's... like I said before, he has an overview of the whole Sangha (SF2-KPMHKom). He can sort of go in and out and sort of gage with the Sangha needs, but he also has that for each individual brother. So sometimes I see that he comes more towards me and says, "Oh, let's sit and drink tea." And he offers advice on something that needs to happen and whatever. And then other times he might just step away and let you take care of everything for a few weeks, you know, or a few months even. And then, suddenly he might come again. So he is able to... I find the Abbot is able to very clearly see when he needs to step in (SSF1-4ISKre). What he tries to do mostly is offer brothers total trust in their practice (SSF2-1MHKper). And also their practice, like, for example, if there is a problem with one brother, he might say*

something like, "Okay, it might take him a little bit longer to transform his difficulties." What he offers is huge amount of space, patience, and he sees that... I feel that he sees that we're all going in the right direction but if we just take time, you know (SSF1-3StkBnuh).

Interviewer : Yeah.

Interviewee : So he has the patience (SSF3-1KapTi) of... I feel that's what he offers, and with that space, one can really go through their difficulties and develop their practice under a sort of spirit of trust, you know (SSF2-1MHKper).

Interviewer : *Yeah. So how about... Do you have any experience with him related with, like meeting or when he decides as decision-making?*

Interviewee : Decision-making?

Interviewer : *Yeah.*

Interviewee : Yeah. So what I've learned from the Abbot is that from practice is that personally he doesn't like when you come in his room and you just talk about lots of things for a long time (SSF1-3StkBnuh). So what I've learned is that I usually wait maybe one month, and I write down maybe 5 or 6 things during that month that I need to talk to him about, and then I will say, "Hi, can I talk to you whenever you are ready?" And then he will say okay, and he'll come maybe 3 days later and he'll say, "Okay Dao, come for a cup of tea in my room." And then I'll come, and I'll come with my list of 5 things that I need to talk to him about, and I will just put it out there, each point, explain my side, and then just take total refuge in him in terms of his decision-making (SSF2-1MHKper). And I have that intuition for that total trust that whatever he shares (SSF2-1MHKper), even if it's in conflict with me or my view - for example, we had organized an Irish retreat here in Plum village, and then he came, and he cancelled it for a reason. And then I felt very hurt because I so wanted that Irish week. So I had to come back to my basic practice. But after 2 or 3 days when I came down, I could see actually his decision-making was coming totally from a place of maintaining long-term trust with the Irish Sangha and a long-term relationship (SSF2-1MHKper). So I feel his decision-making always comes from a place of love and understanding and a long-term view of, you know, in the next 20, 30, 40 years, you know (SSF3-1KapTi). He doesn't try making a snap decision on anything, you know. And I think he also knows when he needs to seek advice from the elder brothers (SSF3-4KapMMPas).

Interviewer : *Yes.*

Interviewee : You know, he's not such a 'maverick' in that he just makes every decision himself. Like, for example, if I go, I might have 5 points. He'll say, "Okay, leave that first point with me." And the other four,

- he'll answer. And then he'll come back to me a few days later about the first point after talking with some elder brothers (SSF1-4ISKre).
- Interviewer : Okay, we go to the next question. How does the Abbot apply mindfulness when it comes to creativity in problem-solving and facing different unexpected situations or creative ideas in problem-solving and decision-making?
- Interviewee : Yeah. So I think what I have seen from the Abbot is his ability to take time and space with everything to ensure that at the end there is harmony with everybody (SSF2-3MOKom). Even if that takes 6 months, even if it takes 3 months, he doesn't mind how long it takes. So I find he has total trust (SSF2-1MHKper), I believe, in the practice of mindfulness and in the store consciousness that if we can just maintain our practice (SSF1-3StkBnuh) and we can leave the question there and not seek the answer straight away, that in time the practice of mindfulness will serve up the right answers through collective decision-making, you know (SSF1-1MPSSek). So I feel that he has total trust in the practice of mindfulness (SSF1-2LBNuh), and actually the answers that come aren't coming from him or any other individual. They're coming from the collective practice and the collective still consciousness of each brother (SSF1-3StkBnuh).
- Interviewer : Yes.
- Interviewee : So I feel that's where he is very... in terms of his use of mindfulness and how he uses that for making a decision (SSF1-3StkBnuh).
- Interviewer : So it means that the mindfulness practice is very helpful to develop focus and clarity?
- Interviewee : Yeah, exactly. So, I think initially if there is a point that we need to talk about or there's some decision that needs to be made, everybody initially knows the answer, you know. I know the answer. The next brother knows the answer, like, straight away. And it's very clear that mine is the right answer. But I think what the Abbot has the ability to do is to say, "Okay, let's sit down. Let's just..." Maybe you go to his room, you drink tea, and... You drink tea, and, you know, he takes his time with everything, you know, in each decision (SSF1-4ISKre).
- Interviewer : Okay. So how does the mindfulness practice influence the Abbot response and reaction to the situation changes?
- Interviewee : How does mindfulness.... sorry?
- Interviewer : How does the mindfulness practice influence the Abbot response and reaction to the situation changes?
- Interviewee : Yes. Yeah, I think again it comes from a very... Like he has total trust in the collective practice of the Sangha (SSF2-1MHKper), and he takes time and space with every decision, and he really takes refuge in and trust in the collective mindfulness practice of the whole Sangha that each decision that is made will be from years of experience from

- the elder brothers, but also from the whole Sangha of a collective view (SSF1-3StkBnuh).
- Interviewer* : *So the last question for the first part, how does the Abbot apply the mindfulness practice to personal relationship, punctuality, and readiness in many different things?*
- Interviewee* : I think a huge part of mindfulness is to be aware of how your actions affect other people (SSF1-3StkBnuh). So you know we have actions of body speech and mind, and I see some brothers they can practice very, very well. But then they can cause a lot of difficulties, a lot of suffering for other brothers because they are not aware of how their actions impact on other people and the suffering that causes. What I've seen with the Abbot is that he's very punctual (SSF1-2LBNUh). He's very skilled in making everybody feel like they have a view, they have a right to their opinion, and but the same time has a strength which is really important (SSF2-2MMPLain). A strength that comes from seniority as well within the Sangha. So no brother feels like they can't approach him. No brother feels like they won't be listened to. But at the same time he knows when it's time to say, "Okay, this is where we are going." Even though there's a lot of younger brothers who don't feel that way, but he will, you know. Yeah, so I think the Abbot is very much aware of his actions of body, speech, and mind and how they impact on the well-being of every brother in this Sangha (SSF1-3StkBnuh). And that means even just the simple thing of even being on time for a meeting and having prepared for the meeting properly so that each time we have a meeting he knows exactly what has to be discussed and when (SSF1-3StkBnuh), you know.
- Interviewer* : *Yeah. So we go to the second part, the ability of the Abbot connect with others and to manage changes skillfully through mindfulness practice. So the first question is how does the Abbot interact with you and others?*
- Interviewee* : How does he interact with me and others?
- Interviewer* : *Yes. Others means like the community.*
- Interviewee* : The Abbot's name means Dharma friend. So I think that is his main practice, is to make everybody feel like he is their friend. And he has this unwavering friendliness to every single person in the Sangha (SSF2-1MHKper). And I see that when he gets difficulties he has a conflict with somebody, he very, very quickly comes back to beginning anew (SSF1-2LBNUh). And when I do something that angers him, I notice that especially then he will come to my room, drink tea, just have fun, you know (SSF1-4ISKre). Because he doesn't want anything to build between me and him if there's a difficulty. So, generally he sorts of stays away and just offers a lot of friendliness. But if there's a difficulty, then I see that he very skillfully

manages that in a way that it can be resolved without actually talking about it just by his way, his actions and body, speech, and mind again. He can be very playful, he can be very joyful when he wants to be, yeah (SSF1-3StkBnuh).

Interviewer : *So how does the Abbot influence the achievement or objective of the community?*

Interviewee : Yes, we have a very clear view in terms of where we're going, in terms of where this community wants to be in 20-30 years' time. And I think the Abbot in the daily life, in the Sangha, is always thinking in terms of that, you know. How, for example, he can make this the nicest environment possible that people want to stay 30 years (SSF2-3MOKom). They don't want to leave in 5 years, 6 years. I think in the past a lot of brothers disrobed after 3-4 years, especially western brothers. And I think that the Abbot has put in a huge effort to really see like what is the stuff that people are not liking, and he makes it almost makes it difficult to leave because the life here is such a... conducive to the mindfulness practice that you will not be able to find anywhere else, you know (SSF2-3MOKom).

Interviewer : *So, next, how does the Abbot support and facilitate you and others in practicing the mindfulness practice?*

Interviewee : I think it's once again through the formal practice, the formal practice of the schedule (SSF1-2LBnuh), you know. So I think that he can only do so much. He cannot hold your hand. All he can do is create the right conditions. And he sees over 30 years what are the right conditions, you know? Like the schedule in Plum Village looked very different 30 years ago, and slowly through the years, they've changed it step by step, step by step. So now we have a schedule that is sort of... He is very clear that this is something that brings collective happiness, but he's also not stock in this one change (SSF1-1MPSSek). Like, for example, he introduced, as I said, the Sangha life meetings. So he is willing to change if he sees something isn't working, you know. But I think very much he facilitates our mindfulness practice by offering us the perfect environment for practice (SSF2-2MMPLain), and then letting go (SSF3-4KapMMPas) and trusting (SSF2-1MHKper). And one brother was disrobing recently, and I went to him and I asked him what can I do to help this brother. And he said, "All you can do is be his friend, Dao. That's all you can do. And then ultimately it'll be up to him whether he disrobes or not. There's nothing you can do on that side." As he's seen so many brothers leave that he sees that when somebody is going down, you can only be their friend and hope that they can find a way out themselves without trying to interact. So I think that even in that case he trusts that if a brother leaves, then that's the right decision for him, and he doesn't have any bad feeling (SSF2-2MMPLain). He

trusts always like a parent trusts, you know. He offers that trust (SSF2-1MHKper).

Interviewer : Okay. So how does the Abbot facilitate to create a mindful community here?

Interviewee : Facilitate a mindful community. It's very similar to what I said. (Laughs)

Interviewer : Yes, exactly.

Interviewee : So, how does he facilitate a mindful community? Well first he takes four care of the... four requisites in order to ensure that everybody has food, clothing, medicine, and heat. So he makes sure first and foremost that the four requisites that people need to feel safe are taken care of (SSF2-3MOKom), you know. So when we suddenly realize we don't have enough food or we don't have enough clothes, we don't have enough medicine, that can create a lot of fear within somebody. So what he does, I think, first and foremost is to ensure that everybody feels that their basic needs are met (SSF2-2MMPLain). And after that then he starts to look at how can I create the best possible conditions to facilitate the community growing in mindfulness every single month, every single year (SSF2-3MOKom) And then I think, you know... As I said before, he sorts of lets go (SSF3-4KapMMPas) and trusts them completely in the process (SSF2-1MHKper), you know. So he creates the perfect conditions and the steps away (SSF1-4ISKre). And then but always stepping in a way that the door is always open, that if you have any difficulty, if you have anything you need to talk him, he will always be there for you, he will support you at that time (SSF2-2MMPLain). So I think that when the brothers feel that trust, when they feel that friendliness and their basic needs are met, then they naturally go in the direction of, they are able to face their suffering with a strong foundation. And when the big storms come like they do for everybody, it's not so easy to say it's because we do not have enough food or it's because we don't have... Because actually when we look around, wow, the conditions are perfect, they have the four prerequisites. It must be just my suffering. So by taking away objects, I feel that sometimes when I suffer, my suffering looks for an object to blame. And I think what he does is he minimizes the objects that can be blamed so that eventually in the practice of mindfulness (SSF1-3StkBnuh) you have to turn a mirror towards yourself and see that actually it is my things, it is my suffering. It's nothing to do with the community, nothing to do with the Abbot. So I think that's what he does is he creates that space (SSF3-2KapKa).

Interviewer : So what is the leadership attitude towards the world outside of the community?

Interviewee : The world outside of the community?

- Interviewer* : *Yes.*
- Interviewee* : What is the leader's attitude towards the world outside of the community? Okay. I believe his attitude is very open (SSF3-2KapKa), and he understands that not everybody has to be a monk (SSF3-1KapTi). Not everybody is suited to be a monk. And everybody has their way in life. Everybody has their way. So I feel there is... It's very much trying in with the mindfulness trainings of being very open to other views, open to other people's ways of living (SSF3-2KapKa). But I think he has a lot of love and compassion for the suffering of the world (SF3-KPMBKim) and seeing that a lot of the suffering is caused by people who are caught in the prison of themselves, and they are making themselves suffer and other people around them. So it's an openness, a total openness of acceptance (SSF3-2KapKa), of people have their own lives to live, have their own direction, but also a love and compassion to want to support in any way possible (SSF3-3KapMBSih). And I feel when people come here, I always meet them at the end of the week, say, during the summer. And I say, "Oh, Hi! How was this week for you?" And he always says, "Oh wow, just so amazing! It was such a transformation this week." And then he'll tell me a story about one person he met who shared the week in Plum Village, completely transformed their marriage, their life in a positive way. And I see that's where he gets his food from. It's just these simple transformations that happen on a weekly basis here. He sort of feeds off them in a way (SSF1-3StkBnuh).
- Interviewer* : *Yeah. So how does the Abbot direct or leading the changes met through approaches based on mindfulness in many different things?*
- Interviewee* : How do you lead or direct the changes?
- Interviewer* : *Yes.*
- Interviewee* : Direct the changes made through approaches based on mindfulness in many different things?
- Interviewer* : *Yes. How the Abbot can lead if there is a situation change.*
- Interviewee* : Uhuh. Okay. I think it's not difficult for him because I think he lives his life in a way of he is expecting change. You know I think it is not difficult for him to adjust to change because he lives each day... I feel that, for example, he works in the office, and the office brings every single day in total unexpected things, you know. So I feel like there's a fluidity that he has that the mindfulness practice brings to him (SSF2-3MPerTer). You know, 15-20 years of mindfulness practice, it brings a sort of internal fluidity, just like water is able to adapt to different containers, I feel that when something comes, he very much takes refuge in his mindfulness practice and is able to adjust to changes (SSF1-3StkBnuh). And sometimes some things hit him. I see that sometimes something happens and affects him internally. But

he very rarely shows that to the community. He takes care of his difficulty with the practice of mindfulness (SSF1-2LBNuh), and he seeks refuge in the elder brothers at those times. So the brothers have a very respectful relationship to him, but he also has a very respectful relationship to the elder brothers (SSF2-1MHKper). And so I think he is very clear that when something comes and it rocks the community he has to appear to be strong. He has to at least appear to the younger brothers that he knows what he is doing, and the elder brothers know what they're doing.

Interviewer : *Yeah. So how does the Abbot face the changes in the community together with the others, the members of community?*

Interviewee : Well, I think that he is extremely communicative. There is a risk, I think, with traditional temples that the Abbot just makes all the decisions, and he keeps a lot to himself, and he decides what he will share with the brothers. But I think in every single situation, when I go to him, for example, he will say, "Okay, we don't need to discuss this in the Bhikshu meeting. This is fine." So he knows what stuff to just make a decision on just there and then because you can't bring everything to the community. But he also knows when something needs to be brought to the community for a bigger decision, and he is very clear on that (SSF1-4ISKre). So, I think when he has to face changes together with the community, he really seeks refuge in the Bhikshu council. You know, he really seeks refuge. He brings whatever that is to the Bhikshu council and sort of in a way... Yeah, he has his view, but he sorts of lets go (SSF3-4KapMMPas) and says whatever it is, however long it takes, let's see as a community how we can face this change.

Interviewer : *Yeah. So, the last question for the second part, how does the Abbot skillfully face changes through establishing connection and trust within the community?*

Interviewee : Er... So I think the Abbot has a very clear view on what brothers (SSF3-1KapTi) will be here in 13 years, you know. I think when he looks at me, he thinks, okay, this guy is just a 5 year.

Interviewer : *(Laughs)*

Interviewee : But it does not mean that he is not very friendly to me. He is still very friendly to me. But I see that he sees the brothers that will be here long term, and he really strengthens those connections. So he has a core group, you know, of brothers that he has very strong connections to because he knows in 30 years' time they'll still be here with him (SSF2-1MHKper), yeah. So I think what happens then is that when a change comes or a difficulty comes or whatever, he has those very strong connections in place already, and he really takes refuge in those connections that he has worked on over a long period of time

through many retreats (*SSF2-IMHKper*), through many different things. And he really takes refuge in them, you know.

Interviewer : Okay. So we go to the third part. The ability of the Abbot to develop compassion and love without judgement through the mindfulness practice. So the first question is, how is the Abbot able to face difficulties and challenges?

Interviewee : I think first and foremost through his own practice of mindfulness (*SSF1-2LBNuh*), his own 15 years of practice. So I see that he very quickly comes back to the basic practice, I see him walking meditation, the sitting meditation (*SSF1-2LBNuh*). He really takes trust first and foremost in that and making sure that's well established. But I think he also takes refuge in all the years of experience that he has already in the community, and he trusts in that (*SSF2-IMHKper*). He trusts in the... the experience that he has. He spent many years as high attendant, and he learnt many, many things during that time. So I think that's the second thing. And the third thing is he seeks refuge in the strong connections that he has with very core members of the community (*SSF2-IMHKper*), but then also has a way of wanting to communicate that to lots of other brothers (*SSF2-2MMPLain*).

Interviewer : So the next question. How does the Abbot develop empathetical, compassionate, and non-judgmental action through the mindfulness practice?

Interviewee : Yeah... So speaking from a person on level, I had a difficulty last year with a relationship in the Sangha, and... Yeah, he basically... When I went to his room, we would sit, at first take time to really ground ourselves by drinking tea and mindfulness (*SSF1-IMPSSek*). So we would sit there for maybe one cup of tea, two cups of tea, and just breathe together (*SSF1-IMPSSek*). And for him I think it was also helping to create a space within him to open up. Create a space in him to open up and... So I think then, from that space, he was able to offer me a space to feel that whatever I talked to him about, that he was able to receive it and the community was able to receive that (*SSF3-2KapKa*). Not just him, but also the community. And what he shared very clearly with me is that when you are taking care of yourself, you are taking care of all the community, you know. So I think that's very clear that he is very much community-based mindfulness, community-based where we take care of our practice, where we take care of ourselves (*SSF2-3MOKom*). And by that, we are taking care of the community and the happiness of the whole community.

Interviewer : So the next question, how does the Abbot apply the quality of compassion, empathy, and non-judgmental in interacting with different people in the community? We know that in Plum Village, it's very diverse. So how the Abbot can apply it, this quality?

Interviewee : Yes. So I think many years of mindfulness practice (SSF1-2LBNUh) naturally leads to an opening of the heart (SSF3-1KapTi).

Interviewer : Yes

Interviewee : It also naturally leads to one understanding their own difficulties (SSF3-1KapTi), and then through that it leads to compassion for other people's difficulties and space for other people's difficulties (SSF3-3KapMBSih). So I think when you have the seed of anger, and it's quite strong within you, when you're quite young in the community, you can judge very quickly other brothers. But I think as the years go on, maybe 10-15 years later of practice, that seed of anger has been transformed in a way, and in its place is more stronger seeds of things like compassion, empathy, non-judgmental (SF3-KPMBKim). So that when somebody shares a difficulty, you can actually relate to that person from the heart. Really feel their pain and sort of understand what is being said and also what is being not said (SSF3-1KapTi). Like between their words. And I think the leader is able to... I think the leader has just by his own practice (SSF1-2LBNUh) and all the stuff that he has gone through within the community (SSF2-1MHKper) is able to... It's not really any effort for him to be compassionate, empathetic, and non-judgmental in interacting with different people in the community (SF3-KPMBKim) because it is infused in who he is. He couldn't be any other way now. He has transformed so much through the mindfulness practice (SSF1-3StkBnuh) that even if he tried to be non... judgmental (SSF3-5KapTMMmi), he tried to be non-empathetic, he tried to be non-compassionate, it would go against his very nature now because it is who he is (SSF3-3KapMBSih). He has been infused with the practice of mindfulness and everything has been transformed (SSF1-3StkBnuh).

Interviewer : *So how does the Abbot pay attention to and deal with each situation?*

Interviewee : He judges first the seriousness of each situation, you know, very quickly. I think he very quickly understands. If I tell him something, he very quickly understand (SSF3-1KapTi), for example, there is a conflict between two brothers last year, and, you know, he saw that, okay, we're not gonna continue until these brothers sit down and do beginning anew. So he saw that actually that conflict is causing a difficulty within the wider Sangha (SSF2-2MMPLain).

Interviewer : Yes.

Interviewee : You know, that people didn't feel safe so much anymore because of that difficulty. So I think first he is very able to judge the seriousness of the situation and understand clearly what he needs to be getting involved with and what he doesn't need to be getting involved with (SSF3-1KapTi). And I think that only comes through mindfulness

practice and lots of experience (*SSF1-3StkBnuh*). And how does the leader pay attention to deal with these situations is he first of all judges the seriousness of the situation. Then I feel like he takes refuge in the practice of the whole community and the elder brothers especially. And then... You know, if it is a situation he feels that he needs to get involved with, he will... he will really take refuge in the community all the time in finding the solution to each situation (*SSF1-4ISKre*).

Interviewer : *Yeah. So how does the Abbot show leadership with compassion and care for all the people here?*

Interviewee : Okay. So I think... Okay, for all people. I think... I think when I see the Abbot, he understands the different stages of development (*SSF3-1KapTi*) that one goes through with mindfulness practice (*SSF1-3StkBnuh*). So he will understand what a novice is facing. He will understand what a young Biksu is facing. He will understand what an older Biksu is facing. He'll understand what a young Dharma teacher is facing (*SSF3-1KapTi*). So I think first and foremost he sorts of communicates with different groups in different ways. He sees that for a young novice, there are certain ways to offer compassion and care. And then for a young Biksu, there's a different way to offer compassion and care. And at other times he'll be quite strong. You know, he will not say that compassion is just empty compassion (*SSF3-3KapMBSih*). Sometimes he'll say that actually, "No, sometimes I need to be strong if I want to be compassionate." You know?

Interviewer : *Yeah.*

Interviewee : So how does the leader show compassionate care for all the people? Yeah, I feel like he understands first where people are on their practice (*SSF3-1KapTi*) and on their journey by observing them, listening to them (*SSF3-4KapMMPas*). And then, from that space, he knows how he should tone his leadership. You know? So he creates the space for everybody to have the right conditions to practice (*SSF2-2MMPLain*). He understands what each brother is going through and what stage of development they're at (*SSF3-1KapTi*). And he knows... Like I remember him sharing with me at that time, one time he said that he waited 20 years to share something with a brother as he saw that brother wasn't open for 20 years. And I think he also has that view. Like, okay, I could share this with him now, but he would just get angry and shut down too me.

Interviewer : *Yeah.*

Interviewee : So I think it's very much also based in patience, waiting until he sees the right time, and is it the most skillful way (*SSF3-1KapTi*). Is he the best person to share it or should it be the mentor of that brother?

- So he is always judging the situation, you know, where he can offer the most compassion and care for that person (*SSF3-3KapMBsih*).
- Interviewer* : *Yeah. So what and how is the attitude and ability of the Abbot in serving and working with understanding, openness, and capacity to listen deeply?*
- Interviewee* : *What and how is the attitude and ability of the leader in serving and working with understanding, openness, and compassion to listen deeply? Er... It's a long question. (Laughs)*
- Interviewer* : *(Laughs) Yeah, you can go one by one so you can make it very simple.*
- Interviewee* : *What and how is the attitude and ability of the leader in serving and working with understanding...*
- Interviewer* : *Openness, yeah.*
- Interviewee* : *Yeah, okay. So understanding... Yeah, so I think (pause) I think it's very much infused in his way of being now.*
- Interviewer* : *Yeah.*
- Interviewee* : *We have this thing of a fermented tofu that over years of time and space of mindfulness practice becomes naturally (*SSF1-3StkBnuh*) more understanding (*SSF3-1KapTi*), more open (*SSF3-2KapKa*), and has the capacity to listen deeply (*SSF3-4KapMMPas*). And so I feel like it's very much built into his way of being in terms of his attitude and ability. Yeah. So I think that's the first and foremost think that he couldn't be any other way even if he tried to be another way because it's his way of life now, and that has come from mindfulness practice over many years (*SSF1-3StkBnuh*). So I feel that his ability to understand... For example, I shared a difficulty with him recently and he didn't reply at all (*SSF1-3StkBnuh*).*
- Interviewer* : *Yeah.*
- Interviewee* : *And he said "thank you for sharing" and then I left. And I went to him later and said why didn't he share something with me back? And he said, "I felt that you didn't have the capacity to listen." (*SSF3-1KapTi*)*
- Interviewer* : *Yeah*
- Interviewee* : *So he was able to see in that moment, and he was right, you know. He was able to see in that moment that I was just putting stuff out there and venting my anger. And actually I was completely closed to actually receiving something. So in that moment he just practiced listening deeply to me (*SSF3-4KapMMPas*) and giving me a space of openness (*SSF3-1KapTi*) and understanding (*SSF3-2KapKa*).*
- Interviewer* : *Yeah.*
- Interviewee* : *But then other times I would go and share something and he would very quickly comment and say, "This is what you need to do right now." You know? So he's always changing. Always changing and he is judging. With mindfulness practice he is judging what is being said,*

what is not being said (SSF1-3StkBnuh). He is seeing when, what and when he needs to do in each situation. So no situation is the same throughout the day. He is with mindfulness practice that he has established, able to adjust to each individual situation (SSF1-3StkBnuh). But with that core of understanding (SSF3-1KapTi) and compassion (SSF3-3KapMBSih) and openness (SSF3-2KapKa) that's there.

Interviewer : *So the last question for the third part. How is the ability of the Abbot in letting go without judging others in his serving and working?*

Interviewee : Yeah. I think this is probably one of his greatest abilities is that there have been times where I have done things or other brothers have done things. Like I did something quite bad, you know, last year and I noticed that his ability to offer me non-judgmental space and to let go of what I did was incredible (SSF3-5KapTMMmi). And I noticed that his friendliness and his love for me increased at that time because he sensed that I needed it. I needed to have an arm around my shoulder at that time. And then when he sensed that actually I can stand on my own two feet again, he sorts of stepped away from me again. You know, he sort of stepped away from me and said, "Now you're able to..." without saying anything, without communicating anything, he was able, I think, with mindfulness practice too to step away again (SSF1-3StkBnuh).

Interviewer : *Okay. So thank you so much. I think that's all for the questions and thank you so much for your kind attention. (Laughs)*

Interviewee : (Laughs)

FIELD RESEARCH TRANSCRIPT OF INTERVIEWS

Number of Interview : 2-FRTI
Interviewer : Researcher
Time : 09.00 – 09.45 (France Time)
Today's date : February 14th, 2019
Place : Institute of Advanced Buddhist Studies France,
 Sonha Residence
Informant (Interviewee) : Coord. of Long-term and Short-term Ed. and
 Training Program IABS-UH
Code of Informant : 2-FRTI-CLSETP-IABS-UH-TBH

Interviewer : Okay. Hello. So, thank you for your time. So, now I try to ask you some questions about these information that I try to collect. So, the first is about the ability of the Abbot to develop focus, creativity, and clarity through the practice of mindfulness. So, according your insight and experiences, how and what are practices that the leaders do in daily basis in term of the art of mind and soul living?

Interviewee : So, the leader of the mindfulness, Abbot, is also practitioner of mindfulness. So basically, he's also part of the community and he practices what is practiced by the community (SF1-KPMFKVitas). So, he also follows the schedule. From the morning until the evening we also have all schedule to have us to cultivate mindfulness (SSF1-2LBNuh), but also as a person we also have personal practice outside of the regular schedule. For example we also practice in our room, when we drink tea, when we clean up our room, and other things.

Interviewer : Okay. So, can you share a little bit concrete about the daily practice? I mean you mention about the mindful sitting in the morning and continue by like mindful eating, and mindful walking. So, a little bit concrete about what you can describe this practice?

Interviewee : So basically, we practice daily activity that we do in the daily basis because normally we do the daily activities automatically without being conscious about what we are doing (SSF1-IMPSSek). So, in this practice we want to put our attention to what we are doing, for example when we brush our teeth, like the Abbot for example, he will not brush his teeth without mindfulness because this is part of the practice. He needs to be mindful when he brushes his teeth (SSF1-2LBNuh). So every time we brush our teeth, we pay attention over that. Is there a rushing feeling? Is there a hurry feeling? Is there stress feeling? So, we need to be able to recognize that and calm down. So, this is our continuous practice (SSF1-IMPSSek).

Interviewer : So, this is the practice that can be developed through clarity and...

Interviewee : Yes, because mindfulness. When we have mindfulness, we can recognize what is happening.

Interviewer : Yes.

Interviewee : And we can calm ourselves down. And with the calmness, then we have clarity.

Interviewer : *And make the Abbot more focus?*

Interviewee : Yes.

Interviewer : *Okay. So, another question. How does the Abbot integrate the practice of mindfulness into every day's job, such as how to mindfully manage oneself, meeting, decision making, and personal management in this institution?*

Interviewee : So, we start from the personal practice. So, we have a practice to help us to cultivate mindfulness, but we also have the practice of mindfulness collectively. So, this is also everyone actually integrate himself in mindfulness and all activities. So, the Abbot is also the same. It means he's also the practitioner of mindfulness. Then, he also practice mindfulness by himself or as a collective. So, when he has service or work in the community, as a group, then automatically, he also applies mindfulness inside the service. Because that also can apply mindfulness in the working area (SSF1-3StkBnuh).

Interviewer : *Okay. So, another question continues. How does the Abbot apply mindfulness when it comes to creativity in problem solving and fitting difference unexpected situation or we can say that the creative ideas in problem solving and this decision-making?*

Interviewee : Yeah. So, as a practitioner of mindfulness, we are trying to help us to come back to ourselves to have the ability to stopping, to have the ability to calm ourselves. So in any cases, the Abbot as the practitioner, he must be able to come back to himself and stop whatever needs to be stopped (SSF1-IMPSSek). For example when we have a certain case that creates stress or anxiety, with the practice of mindfulness, he's able to stop that emotion to develop; so that, he can calm himself down. So, the mindfulness can help us to recognize what is happening and to help us to decide what to do. But, that decision that help us what to do is to help us to calm ourselves down. By calming down, then we have clarity (SSF1-IMPSSek) and creativity (SSF1-4ISKre). Because the creativity is based on the relaxation and the calmness (SSF1-4ISKre).

Interviewer : *So, how does the mindfulness practice influence the Abbot respond and reaction to this situation change?*

Interviewee : By the art of stopping and the art of recognizing what is happening (SSF1-IMPSSek). Then, it helps the practitioner to speak more lovingly and to listen more deeply to the situation that is happening (SSF3-4KapMMPas); so that, we are not too reactive (SSF1-3StkBnuh). So, the Abbot also practices the same thing.

- Interviewer* : So, the last question for this part. How does the Abbot apply the mindfulness practice to the personal relationship, punctuality, and readiness in many different scale?
- Interviewee* : So personally, as a monastic we have already the training, the practice as the monastic and as a personal practice. But as a community, when it relates to the people, then we have collective practice. So, we have the Sangha community schedule and also the community activity. So, the community schedule can be meditation but also responsibility service, working, meeting, etc. And all of these activities we practice with the spirit of mindfulness. And as the Abbot, he involves in all of these activities, so it means he also engages all his relationship with mindfulness (SSF1-2LBNUH).
- Interviewer* : Okay, thank you. So, we are going to the second part; the ability of the Abbot to connect with others and to manage changes skillfully through mindfulness practice. First question is how does the leader or the Abbot interact you or others in this open session?
- Interviewee* : Yeah, because the Abbot is function as almost everything in the community. We can see him to be the bridge for all kind of group in the committee. Then, the relationship with us depends on what level. So, it maybe relation to service or work or it may be a teacher, relation as a teacher, or it is just practitioner friend. So, it depends on what relation but what all relations is based on the practice of mindfulness. So, how to be co-worker, how to be a teacher and a student, and how to be friends (SF2-KPMHKOM).
- Interviewer* : It's related with the Sangha building or...?
- Interviewee* : Community building. Yes.
- Interviewer* : Can you describe shortly about the community building related with the mindfulness practice?
- Interviewee* : Yeah. Our community building is based on brotherhood and as collective people who has the same aspiration to cultivate mindfulness (SSF2-3MOKOM), to deepen our understanding (SSF3-2KapKa), and so the practice of mindfulness is very helpful for everyone to understand change (SSF1-2LBNUH).
- Interviewer* : It means that the interaction between people?
- Interviewee* : Between people, yeah.
- Interviewer* : In the community?
- Interviewee* : In the community.
- Interviewer* : Based on Sangha building.
- Interviewee* : On the community, yeah.
- Interviewer* : Okay. Thank you. So, how does the Abbot influence the achievement or objective of the community?
- Interviewee* : So the objective of the community, it depends on the community.
- Interviewer* : Yes. Can you share a little bit about the objective of the community?

- Interviewee : The objective of the community basically is harmony.
- Interviewer : *Harmony?*
- Interviewee : So, whatever dynamic is happening in the community, whatever decision that we make, it depends on the harmony of the community. So basically, the Abbot facilitating the meeting which is with the spirit of the brotherhood and mindfulness (SSF2-2MMPLain). And he will propose the proposal to the community to discuss and we'll agree that decision based on consensus. And this is what he will take as decision.
- Interviewer : *Okay. So, how does the Abbot support and facilitate you and others in the community in practicing the mindfulness practice?*
- Interviewee : So, our Abbot is helped by...is assisted by the Dharma teacher council. So, this group of people are working together which is the Abbot is also part of it (SSF2-1MHKper). This council is to organize the training and the teaching to the member of the community. So, we facilitate that. To collect the information of the teaching method and deliver it to the community (SSF2-2MMPLain).
- Interviewer : *So, it means that the Abbot works together with the Dharma teacher council? So, the main thing is how the Abbot support... I mean the point that how does he can support and facilitate especially in you and others?*
- Interviewee : Yeah, he helps the Dharma teacher council, the program of the Dharma teacher council to be discussed and supported by the community (SSF2-1MHKper). So, he'll present a proposal and when the community agrees, then the other group -the operational group- will put all the method to the schedule and deliver to everybody (SSF2-2MMPLain).
- Interviewer : *Okay. So, in daily life when the Abbot can support and facilitate you... I mean like beside the program and so in daily life... I mean like in his actions and what he's doing can support you and others?*
- Interviewee : Yeah, basically his job is to support the community, to facilitate the community. So, depends on what group is that. So, it can be a group of Dharma teacher. Then, they'll relate to him and he'll facilitate them to the community or the operational group needs people for responsibilities. Then, they work with him and he'll facilitate it to the community. And basically, he also bridge all the community to the Dharma teacher council and also to the operational group to facilitate all of them; so that, the Abbot can work (SSF2-2MMPLain).
- Interviewer : *Okay. So, so how does the Abbot facilitate to create mindful community or organization in this place?*
- Interviewee : So actually, he does not create but he participate. So, as a community we are based on mindfulness and every single person in the community is mindfulness practitioner and including the Abbot (SSF1-3StkBnuh). So basically, our environment either practice

- element or operational element or human relation element, these all are based on mindfulness (SSF2-1MHKper).
- Interviewer* : *Okay. What is the leadership attitude of the Abbot toward the world outside of the community?*
- Interviewee* : So, the attitude from him related to the outside world is also depend on the community because in this case, his function is a bridge between the world outside the community and inside the community. So, whatever happens from outside of the community that relates to the internal of the community, he's the one who bridges it, gives information to the community, and the community will decide what to and then he'll communicate it outside (SSF2-2MMPLain).
- Interviewer* : *Okay. How does the leader or the Abbot direct the change made through approach of mindfulness in many different things?*
- Interviewee* : Because we all work in group and so basically the Abbot just receive the proposal of change from each group. So for example, we have the group of Dharma teacher, we have a group of operational, we have group for other things like financial or infrastructure. And these groups are always changing. And all the changes that is happening will be given as proposal to the community through the Abbot and the Abbot will present it to the community. And whatever the community decide in harmony, and then it will be the decision (SSF1-4ISKre).
- Interviewer* : *So, how does the leader face changes in the community or organization together with others or members of the community?*
- Interviewee* : Yeah. Because this is based on consensus and harmony, so whatever change has been agreed as a collective for he does not need to... He does not have any personal decision. So, all changes have been decided together. So, there is no one will object the decision (SSF1-4ISKre).
- Interviewer* : *And the last for this part. How does the leader or Abbot skillfully face changes through establishing connection and trust within community?*
- Interviewee* : In our community, it is very important. The most important element is the brotherhood. So, we are not only working based on the system. We are not only related by system. Because in our community, we have hierarchy and we have democracy, but we also have brotherhood. So, our relationship in these three is in between which is three of them will be included in one relation; so that, we have mutual respect and also mindful relationship (SSF2-3MPerTer).
- Interviewer* : *So, the next part. The ability of the Abbot to develop compassion and love with that judgement through mindfulness. So, how does the leader... How is the leader able to face difficulties and challenges? I mean the Abbot.*

- Interviewee : In practicing mindfulness, we practice to not use ego in relates to the things or to our environment (SSF3-4KapMMPas). So, instead of ego, we practice compassion and love (SSF3-3KapMBsih) in relation to the other people or the environment (SSF2-1MHKper). So when we practice mindfulness, we have a good mind state which is more calm and peace (SSF1-IMPSSek). This allow the response to the environment with the compassion and understanding.
- Interviewer : *So, how does the Abbot develop emphatitical compassionate and non-judgmental action through the mindfulness practice?*
- Interviewee : As he's practicing mindfulness (SSF1-2LBNuh), then of course he has the art of stopping and the art of clarity (SSF1-IMPSSek). With this kind of clarity, then we can have compassion (SSF3-3KapMBsih). Because the empathy, it needs the mindfulness in order to change into compassion. Because otherwise, the empathy will go into distress. So, with the practice of mindfulness, the empathy can grow into compassionate (SSF3-3KapMBsih) and understanding (SSF3-1KapTi).
- Interviewer : *So, how about... I mean non-judgmental action through this practice?*
- Interviewee : When we have compassion, it means we don't discriminate (SSF3-3KapMBsih). It means we don't judge because we have been able to accept the weakness of other people or the suffering of other people without being suffered at the same time (SSF3-5KapTMMmi).
- Interviewer : *Okay. How does the leader apply the quality of compassion, empathy, and non-judgmental in interacting with different people in this community?*
- Interviewee : Yeah, because we practice peace and compassion with mindfulness (SSF3-3KapMBsih), then our relationship with other people has this element also (SSF2-1MHKper). So, this can happen through our thinking. It can happen through speech and also can happen through the action (SSF1-3StkBnuh).
- Interviewer : *Okay. So, the next. How does the Abbot pay attention or deal with each situation?*
- Interviewee : So, each situation of course he's not alone. He works with many groups. And each group will take care a certain situation. So basically, he only facilitates the communication between groups (SSF2-2MMPLain). And so, he basically is never alone. So, he always has people to discuss with and to think together and to propose to the community (SSF2-1MHKper).
- Interviewer : *Yeah. If you see about this case, how it relates with the mindfulness practice?*
- Interviewee : Which case?
- Interviewer : *The leader pays attention to and deals with the situation.*
- Interviewee : Yeah, because each discussion is done with mindfulness (SSF1-3StkBnuh), with the spirit of brotherhood, with the spirit of peace, it

- allows the connection of each group to respect to each other; so that, the decision can be made effectively (SSF2-1MHKper).
- Interviewer* : *Okay. So, how does the Abbot show leadership with compassion and care for all the people?*
- Interviewee* : By caring to himself and he knows how to rest and participate in the Sangha activity. He can be present to the member of the community and because he's facilitator to the community, he's also the teacher of the community; and he's also operational people in the community. But he's also member of the committee. He's also friend. So, with these layers of function, he's able to connect with everybody (SF2-KPMHKom).
- Interviewer* : *And what about the compassion of the other people?*
- Interviewee* : The compassion is automatic. When it practices mindfulness, you have the seed manifested into your mind (SSF3-3KapMBsih). And so that, in the mindfulness environment and everyone basically has certain level of compassion to each other when we relate; either we think about other people (SSF3-2KapKa), either we speak to the other people or we listen to the other people (SSF3-4KapMMPas).
- Interviewer* : *So, what and how is the attitude and the ability of the leader in serving and working with understanding openness and capacity to listen deeply?*
- Interviewee* : Yeah. In related to many people, it's not easy, and as human we have emotion and we have... We can be tired also sometimes. So, the practice of mindfulness in the leadership is very useful because this helps us to recognize what is going on in the mind (SSF1-2LBNUH); so that, we have a chance to commit in relation to the other people. And especially the Abbot, he has to meet with a lot of people (SSF2-2MMPLain).
- Interviewer* : *Okay. And can you describe a little bit about the aspect of understanding, the aspect of openness, and the aspect of capacity to listen deeply about this case?*
- Interviewee* : Yeah, I think he has to be able to listen (SSF3-4KapMMPas) without judging (SSF3-5KapTMMmi). He has to be just listen; so that he does not involve in that thinking of other people. So after listening, then he allows his mind to respond based on mindfulness (SSF3-4KapMMPas) and compassion and non-discriminative mind (SSF3-3KapMBsih). In that way of listening (SSF3-4KapMMPas), then the opening is there, the openness is there (SSF3-2KapKa), the compassion is there (SSF3-3KapMBsih), the understanding is there (SSF3-1KapTi).
- Interviewer* : *Okay. So, the last question. How's the ability of the Abbot in letting grow without judging others in his serving and working?*

- Interviewee : Yeah, because he just facilitates the community (SSF2-2MMPLain). So, in presenting the proposal to the community, he should not have any preference. So in this case, he always practice his non-discrimination to all proposal (SSF3-4KapNonDis). He does not take side. His job is just to present its case to the community and let the community harmonize themselves (SSF2-1MHKper). He, of course, can contribute in a form of idea or suggestion to the community. But at the end, the community, we'll consolidate all the ideas and come out with harmony decision. And this is the decision that he'll apply in the community (SSF1-4ISKre).
- Interviewer : *So, when you see all of this... What we are talking about, the mindfulness practice influences the Abbot's leadership. So, how important the mindfulness to the leadership?*
- Interviewee : Yeah, he needs to have a quite strong mindfulness energy in his mind in order to be able to facilitate all groups (SSF2-2MMPLain) in the community harmoniously with love and compassion (SSF3-3KapMBsih). He needs to be stable; he needs to be happy. He needs to be fresh (SSF1-IMPSSek). And with the practice of mindfulness, allow all of these to manifest in our mind (SSF1-2LBNUh).
- Interviewer : *Okay. Thank you so much for your time and everything. Thank you.*

FIELD RESEARCH TRANSCRIPT OF INTERVIEWS

Number of Interview : 3-FRTI
Interviewer : Researcher
Time : 11.00 – 11.45 (France Time)
Today's date : February 22nd, 2019
Place : Institute of Advanced Buddhist Studies France, Sonha
Office
Informant (Interviewee) : Coordinator of Website and IT Development IABS-UH
Code of Informant : 3-FRTI-CLSETP-IABS-UH-TDF

Interviewer : Hello, Brother. Thank you for your time. We will do some discussion about related with my research. So in This research question we will have a three part of question. The first will be talk about the ability of the Abbot to develop focus, creativity, and clarity are the practice of mindfulness. so the first question is how and what are practices that the leader, I mean, the Abbot do on a daily basis in terms of the art of mindful living?

Interviewee : I think it's mainly practices like sitting meditation, walking meditation, eating meditation (SSF1-2LBNuh), and... I don't live in the same residence as him so I don't know so much his daily routine but I know he also writes calligraphy about mindfulness practice (SSF1-2LBNuh).

Interviewer : So could you please describe a little bit the explanation about the best practice in what you shared just now? Like what is mindful sitting, what is mindful eating, mindful walking, yeah related with the basic practice?

Interviewee : So I think for all the basic practices in Plum Village is kind of the key to the present moment by being aware of the breath and being aware of what you are doing and what is happening in the present moment (SSF1-IMPSSek). So in walking meditation there is a Plum Village schedule of walking meditation with the community but we practice when we walk somewhere we try to be aware of our footsteps, of our breathing, be present for our self and others with the mindfulness Same when we eat our meals, we try to be aware of the food. The meals in Plum Village are... A big part of them is in silence so we can be more present. Aware of our food and the people around us, we eat and how long we are chewing. And sitting meditation is an important basic practice that we do every morning, every evening. So we sit and try to be aware of our body, breathing, and so on (SSF1-2LBNuh). To generate mindfulness and concentration, we might

- have a certain topic or exercise that we meditate in (*SSF1-IMPSSek*).
- Interviewer : So that practice can help to develop focus and clarity between yourself or others or especially for the Abbot?
- Interviewee : Yeah. I think by being mindful, sustaining our mindfulness for a longer period, we develop concentration, more focus. And also because we try to be aware of our thoughts but not get carried away with them. So more focus and to have more clarity with...(*SSF1-IMPSSek*) - this is my own experience - more clearly what is going on in our lives, some decisions we have to make (*SSF1-4ISKre*).
- Interviewer : Oh, the next question, how does the Abbot integrate the practice of mindfulness into the everyday jobs, that is, how to mindfully manage one's self in doing the meeting and how he make the decision-making and do the operational management to help the community or this institution?
- Interviewee : So, um... I'm sure that in general the quality of mindfulness is a big support but also in a way this facilitates meeting (*SSF2-2MMPLain*). We use the bell which is something that helps us all to be mindful, or inviting the bell at the beginning of a meeting (*SSF1-2LBNuh*). During the meeting, we are all silent, follow our breathing. So it's a moment everybody in the meeting kind of strengthen their mindfulness too (*SSF1-3StkBnuh*). And you read contemplation before meetings so that we enter the meeting with the right attitude and with the intention to listen to each other and solve things together and make decisions that work out for everybody (*SSF1-4ISKre*).
- Interviewer : Yeah.
- Interviewee : Um... And in Plum Village we have the practice of deep listening and loving speech (*SSF3-4KapMMPas*). I think that is both for the Abbot and also for the people in the meetings, it's important. Way of listening and speaking to help keep the harmony (*SSF3-4KapMMPas*) and to be able to make decisions together, bring people together even if there are maybe conflicting interests (*SSF1-4ISKre*).
- Interviewer : Yeah, okay. So we continue with the next question. How does the Abbot apply mindfulness when it comes to creativity in problem-solving and facing different unexpected situations or creative ideas in problem-solving and decision-making? Sorry. (Coughs)
- Interviewee : Um... I cannot speak for him, but what I think and as far as I can see I think that... Yeah, the Sangha is quite big, and there's always a lot of challenge, and many unexpected things happens, so often we need to adapt or make small decisions making. So I think that having a mindfulness practice helps to be not overwhelmed by the situation and to keep an open mind to look at all the different possibilities (*SSF1-3StkBnuh*), what are the different conditions that led to the situation, and how can we adjust just enough so that it goes in the

- right direction. So not... can only do this or that, but because we keep our calm I think we can have a broader view and look at many different options (SSF1-IMPSSek).
- Interviewer : *Yeah. So, how does the mindfulness practice influence leader response and reaction to the situation and changes?*
- Interviewee : *Yeah, so one important thing is to remain calm because when we are mindful (SSF1-IMPSSek), when we practice mindfulness (SSF1-2LBNuh), we tend to be more calm and less taken aback when something unexpected happens (SSF1-IMPSSek). And also sometimes to not react too quickly and we need to do something right away. Sometimes it's more better to look more deeply and to wait a little bit, how the situation evolves before to respond. So I think that there's already a big difference, big influence.*
- Interviewer : *Yeah. So, the last question for the first part of this research question. How does the Abbot apply the mindfulness practice, the personal relationships, and punctuality, and readiness in many different things?*
- Interviewee : *I think one time... One thing that I see him do about personal relationship if you come to him, then you really take your time. You go up to his room, and he will be really present for you (SSF2-1MHKper). Yeah, what it can mean to somebody to be fully present to somebody, to really listen (SSF3-4KapMMPas). And about punctuality, and because I also have class with him, I know it's important to him, and he also... Yeah, I think he is quite punctual himself (SSF1-3StkBnuh), and he tries to remind other people (SSF2-2MMPLain). I see it also as a form of respect to the community. And I think also just to be aware of how much time you are taking for your own things, how much time you take from other people. It also has to do with mindfulness, just being aware of how you are spending your time and all those people's needs (SSF2-1MHKper).*
- Interviewer : *Okay. So we go to the second part of these questions, the ability of the Abbot to connect with others and to manage changes skillfully through mindfulness practice. So the first question is, how does the Abbot interact with you and others or community?*
- Interviewee : *Um... Yeah, there's different ways. I mean, there are some times when he's really in his role as an Abbot, like... Depending on the occasion, it's more formal or more personal. Like sometimes he might be sitting at the bell during a formal lunch, or there are many... formal if you facilitate a meeting for the Sangha is not formal, but it clearly has a role to lead (SSF2-2MMPLain) and to inform the community or to guide the community in making a decision and organizing something (SSF2-3MOKom). And outside of that, it's more when he*

teaches or gives class, he is more instructing. But outside of that, he can also be very... Yeah, of course, we are also brothers. It can be quite personal. Yeah, he's very attentive, like asking people how they are and interested (SSF2-1MHKper).

Interviewer : *Yeah. Okay, so the next question. How does the Abbot influence the achievement or objective of the community?*

Interviewee : *So this is what the community wants to achieve?*

Interviewer : *Yes, exactly.*

Interviewee : *Um... Well, I think he has... Of course the community has been founded by Thai and he spent a lot of time together with Thay, and I think partly from his insight and partly from his own aspiration or dream, I think he has quite a really clear idea of what Plum Village can be and what we can do, what we can mean for the world and the people who come here. So I think when he feels necessary, he would remind the community of that (SSF2-2MMPLain). That is also the way that our community is organized. It's also quite democratic, so there's lots... He also has to listen to what especially the Bhikshu Council and the bhikshuni council, the three hamlets, has to say about that. So I think it's a... Yeah, maybe he's more trying to inspire people to have a... vision for Plum Village. (Bell rings in the distance.) Um... But I think he gives a lot of space for people in the community who want to organize certain retreats or want to do certain projects, so it's not like he sets out all the things and that needs to happen (SSF2-1MHKper).*

Interviewer : *Okay. So, next, how does the Abbot support and facilitate you and others, the community in practicing the mindfulness practice?*

Interviewee : *Yeah, I think the Abbot is part of the CTC. I think part of the main... The CTC is to look after our conditions for practice, happiness in general. So one thing is ensuring schedule that allows us to do different practices, that things keep running and organizing the cooking rotations and the different practice shifts, retreats, and classes.*

Interviewer : *Yeah.*

Interviewee : *Together with the Dharma Teacher Council teaching.*

Interviewer : *Yeah. So, next, how does the Abbot facilitate to create, to support to make this community to become a mindful community or organization or institution?*

Interviewee : *So one thing I mentioned earlier is, for example, the way of facilitating the meetings, the bells, and the contemplations at the beginning of the meetings to set the tone (SSF2-2MMPLain). Actually we do a similar thing with the meals to...*

Interviewer : *He means every activities...*

Interviewee : *Yeah. He has every activity organized in such a way that there's something that reminds us or allows us to be mindful just to what*

- we're doing, that we develop the moment to start activity (SSF1-3StkBnuh). With the moment of mindfulness, listening to the bell, or even sing songs together.
- Interviewer* : *Yeah. So what is the leadership attitude of the Abbot towards the world outside of the community?*
- Interviewee* : Um... And community is referring to the monastic community? The people... So this is of course with many different groups he interest with. I guess the main group outside, I mean, of course that part of the bigger community in Plum Village, outside of the village residential community is the people who come here for a retreat. They are the biggest group of people. So I think in general his attitude towards the rest of the village is like very welcoming, of course, because he is very happy that people want to come here. It's part of his practice with us, and community learn, and we also learn. And in terms of leadership, sometimes there are, I think, some decisions about the people who want to come. Yeah, for example, during summer retreat many people want to come, not everybody wants to come, and we have different languages and cultures so yeah some people have to come to certain hamlets so sometimes there's difficult decisions and he will have to make them because he is the Abbot. Or if people are here and they are causing disharmony, he also have to make a decision, ask them to leave or not to come for a while. But in general it's very... Yeah, very welcoming and we have a lot of gratitude (SSF1-4ISKre). And there is many other groups like we have supplier, we buy things from government and authorities, so I think this is one field he is quite engaged in because he is the Abbot, of course. And also because we're planning to expand quite a bit. I think there is attitude... Yeah, I think there is more a bit stepping for as a leader, like leading the community and setting direction to give them the right understanding, what we're about, what we're doing, and give good representation of the village (SSF2-2MMPLain).
- Interviewer* : *So how does the Abbot direct the changes made through approaches based on mindfulness in many different things?*
- Interviewee* : So how does he make... I don't understand the question.
- Interviewer* : *So, I mean, like, the Abbot, if there is the situation change, so how the Abbot can lead the community by approaching with the mindfulness practice?*
- Interviewee* : Yeah, I think it has a lot to do with communication, communicating skillfully. To inform people at the right time. I think it makes a lot of difference on whether people can accept change or not (SSF1-4ISKre). When and how they hear about it. So, um... I think many big decision he cannot make on his own. So maybe discuss first with the Bhikshu Council or Dharma teachers.

- Interviewer* : *That's what he tried to make the decision by... with the community by doing the consensus.*
- Interviewee* : *Yeah. So they have to have consensus and then communicate with the rest of the community, all people. Yeah, I think then also about how he communicating. I think if you are mindful of the needs and the emotions of other people, you can be more skillful in how you communicate about change (SSF1-4ISKre).*
- Interviewer* : *So how does the Abbot face changes in the community together with the other members of the community?*
- Interviewee* : *Yeah, I think by... Partly also maybe by involving other people and then asking for support. Sometimes he will just say, like, there is this happening, or we have this kind of challenge. People have ideas that they can share. But I think also by remaining calm himself (SSF1-4ISKre).*
- Interviewer* : *Yeah. So I attended some, like, Sangha live sharing and meeting. So this kind of activities related with this case.*
- Interviewee* : *Yeah, also... Yeah, giving people the opportunity to share, how they deal with their feelings, to give space for that (SSF2-2MMPLain).*
- Interviewer* : *Okay. So what the next is? How does the Abbot skillfully face changes to establishing connection and trust within the community?*
- Interviewee* : *Yeah, I think partly what we just mentioned. Um... That is by doing and deciding things together, and by sharing and listen to each other (SSF3-4KapMMPas), it builds more connection but also, yeah, like I said before, he builds many connections on a personal level outside of meetings or decisions or changing situations. And I think it's already created the trust, and also by living together the whole year as a community, we already... we build...(SSF2-1MHKper)*
- Interviewer* : *It's kind of the practice of community building?*
- Interviewee* : *Yeah.*
- Interviewer* : *Can you share a little bit what is the community building?*
- Interviewee* : *Yeah, I think community building just coming together and being in the same place is not guarantee that you really can live harmoniously together as a community. So... For one thing the support is a lot that we have the same practice and the same precepts and mindful manners too. Community building is to live together harmoniously, and we also have the certain special practices to help to stay connected and keep the communication open, like beginning anew (SSF2-3MOKom).*
- Interviewer* : *Happiness meeting.*
- Interviewee* : *Yeah, happiness meeting and Sangha lecturing.*
- Interviewer* : *Sangha lecturing.*
- Interviewee* : *So... And yeah, also it's often... Of course there's mentor-mentee where mentee can talk with the mentor, with each other, but often enough... organize once in a while room be-inn so the people who*

- live together in a room have the opportunity to spend time together and build the connection in the room (SSF2-1MHKper).
- Interviewer : *Okay. So now we go to the third part of this research question: the ability of the Abbot to develop compassion and love without judgement and through mindfulness practice. So the first question is, how is the Abbot able to face difficulties and challenges?*
- Interviewee : *Yeah, so... I don't know too detailed about his personal practice, but I think in general we... Yeah, often by returning to our breathing, our mindful breathing, our mindful walking. If we have a difficulty or challenge, we can help us to calm down and then to look more deeply what is it actually that is making the situation difficult for me, and help us to accept the fact that any situation is difficult or challenging (SSF1-IMPSSek). For us... Yeah, see where it comes from and how we can change the situation.*
- Interviewer : *Yeah. Okay, so the next question, how does the Abbot develop empathetical compassion and non-judgmental actions through the mindfulness practice?*
- Interviewee : *I think when we are mindful, we become aware of not only ourselves but also of others (SSF1-3StkBnuh). And we will... Yes, we understand ourselves better and we understand others better (SSF3-1KapTi). We see what other people need, what their challenges and problems are. And naturally we will give rise to want to help them. And I think being the Abbot in the monastery is very... Yeah, it's very much of position of service. It's really helping, of course, the community as a whole to maintain the community, but also to help individuals be happy with the good life in the community (SSF2-2MMPLain). So, yeah, I see that because he is mindful, you can use your way when people in the community are not doing way. You want to, you know, try to help him himself or maybe check in with him and help this person to find out what's going on...(SSF1-3StkBnuh)*
- Interviewer : *So how does the Abbot apply the quality of compassion, empathy, and non-judgmental in interacting with different people in this community? (Pause) Yeah, we know that in Plum Village, very diverse. You know, everyone come from different background, whether we know that 'till today they have sometimes it's until 42 nations come here together to join in with the mindfulness training. So, we come back with that question, so what do you think?*
- Interviewee : *I think mindfulness in itself is a kind of attitude of compassion (SSF3-3KapMBsih) and non-judgement (SSF3-5KapTMMmi). So at first it's about not judging (SSF3-5KapTMMmi) in the present moment what's going on by your experience of the present moment (SSF1-IMPSSek), but it also extends to how you receive and approach other people (SSF2-1MHKper) and to... Yeah, of course, other people*

maybe are different, have different opinions and behave differently, but in mindfulness we try to see what are the conditions deeply and they come from somewhere else (SSF1-3StkBnuh). Like you said, they grew up in different conditions, and the result is that they behave differently, so it helps us not to judge them (SSF3-5KapTMMmi). But feel compassion for them (SSF3-3KapMBsih). Yeah, I think it's also for him really the way to... Yeah. So that's how he develops.

Interviewer : *Yeah. How does the Abbot pay attention and to deal with each situation?*

Interviewee : *Um...*

Interviewer : *Yeah, related with this focus, and compassion, and love, and without judging through the mindfulness practice.*

Interviewee : *Yeah. Um... And each situation means like all the time or you mean many different situations?*

Interviewer : *Yeah, many different situations.*

Interviewee : *Um... Well, on the one hand it's, I mean, attention for and dealing with is I think always based on the practice of mindfulness (SSF1-3StkBnuh). And on the other hand, in each situation, I think is it's always looking at the situation with your eyes, and that every situation is different, and that we cannot respond to each situation in the same way. Yeah, of course, because we receive many people opinions, it's quite big, so for some things maybe you need to have certain rules and do it in a certain way, but in general I think um... Yeah, you need to look deeply here each situation and see what the situation... (SSF1-3StkBnuh)*

Interviewer : *Yeah. Okay. So how does the Abbot show leadership with compassion and care for all people?*

Interviewee : *Yeah, I think by um... In explaining his decisions like showing how he taken into account the needs of different groups in the community. Yeah, the decisions he or the community makes, that they make them for the well-being of the community and different people, different groups in the community. And then even though maybe sometimes difficult decisions, um... Yeah, that it is out of compassion (SSF3-5KapTMMmi), for the community as a whole, just to... make it possible for everybody to practice, you need to make that decision (SSF1-4ISKre).*

Interviewer : *Yeah. Okay. What and how is the attitude of the Abbot and the ability of the Abbot in serving, working with understanding, openness, and capacity to listen deeply?*

Interviewee : *Yeah, I think he has quite a big capacity to listen (SSF3-4KapMMPas). (Pause) Yeah, like you mentioned before, in this community you meet with so many different people and you interact with so many different situations that you need to have a lot of*

- openness (SSF3-2KapKa). Yeah, I think he has that. For sure, also a willingness to understand (SSF3-1KapTi). Yeah.
- Interviewer* : *Yeah. So the last question is how is the ability of the Abbot in letting go without judging others in his serving and working?*
- Interviewee* : *I don't have a very personal experience with him about that. Yeah, I do know that he is very much able to let go if he has a certain idea and the Sangha decides otherwise (SSF3-4KapMMPas)*. Yeah, I know that must happen for different situation. Whether or not he is able to let go without it (laughs) I would not be able to say, but yeah.
- Interviewer* : *So it means that he has the ability to... I mean, like, the mindfulness practice bring him able to let go. I mean, like, when you see, generally, mindfulness practice can bring this quality.*
- Interviewee* : *Yeah, for sure. Yeah, and I do recognize that in... Yeah.*
- Interviewer* : *Yeah. Thank you so much for your help and your time. Thank you brother.*
- Interviewee* : *You are welcome.*

FIELD RESEARCH TRANSCRIPT OF INTERVIEWS

Number of Interview : 4-FRTI
Interviewer : Researcher
Time : 08.00 – 08.45 (France Time)
Today's date : February 24nd, 2019
Place : Institute of Advanced Buddhist Studies France, Green Yourt
Class
Informant (Interviewee) : Dharma Teacher/ Lecturer of IABS-UH
Code of Informant : 4-FRTI-DT/L-IABS-UH-TPB

Interviewer : Okay hello, Brother. Thank you for this very special time. Thank you for your time to allow me to do this interview. So we go to the questions directly. The research question will have a three-part question related with the Abbot. So the first part talking about the ability, the ability to develop focus, creativity, and clarity through the practice of mindfulness. So the first question is how and what are practices that the Abbot do on a daily basis in terms of the art of mindful living?

Interviewee : From what I perceive, so my answer might be a little bit far from reality because I never live close to him. But from what I perceive his practice is really to create space for the Sangha, space for practice, and supporting the brothers also in the practice by supporting them (SF2-KPMHKom).

Interviewer : So what kind of practice he does? So you have the regular activities right? so you can share a little bit In the daily life I mean like in the morning too.

Interviewee : I see him often. So I live in Verdelout and now here for I don't know. But from my perception is the abbot unless he's teaching the class to younger brothers in the morning and I don't know about walking meditation also lunch time but I see he does meditation often and practice the sitting (SSF1-2LBNUh).

Interviewer : So the next question. How does the Abbot integrate practice of mindfulness into the everyday jobs how to mindful manage one's self, meeting, decision-making, and operational management? I mean do they manage everything daily?

Interviewee : How we manage?

Interviewer : Yes. Also how we do the decision making, etc.

Interviewee : I think what I really learn a lot from the abbot, I respect his way of doing because I feel for example taking the example of the meeting he always sits at the back, he always opens the meeting with the bell by inviting everybody to be present for that session and what he does is kind of offering deadline to collective energy and guides the

- collective energy in a certain direction and he skillful to keep the direction during the meeting but he's also at the same time creating the space for everybody to share to feel involved in the topic (SSF1-3StkBnuh). And he is really open to listen to everything supporting Brothers and having their own space for (SSF3-4KapMMPas).
- Interviewer* : *Okay so how does the Abbot play mindfulness when it comes to creativity and problem-solving and facing different unexpected situations such as the creative idea in problem solving and decision-making?*
- Interviewee* : I guess there are levels of problems and daily ordinary issues. I think he carries some inside, some understanding (SSF3-1KapTi). So of course he wants to... I feel he he's happy to share his feelings and the way of deal with situations. But I think on the other hand he's also open to listen (SSF3-4KapMMPas). So I think he is a bit organically, he is part of the process. But he is open to receive from others (SSF3-2KapKa). I think he is also a lot of respect from the elder brothers, and I think he comes out with some ideas, he's really happy to support (SSF2-2MMPLain) and also just...
- Interviewer* : *You mean like what he tried to listen deeply to others?*
- Interviewee* : Yeah I have this feeling, I have organized a retreat with him. During the retreat some issue was coming up, and he sees the capacity of me to take care he's happy to give me the space and even grow through this experience (SSF3-1KapTi). He's not the one that he want to decide everything that he wants to do. But if there is some issue that he feels more connect with him, with his capacity, I think he takes the leadership and he will do it. But one thing that I like him about this topic is sometimes we do right or wrong action, but I like the approach he does. He is brave and he try to be reactive in that way. He is not passive or he wouldn't take responsibility. So I have a nice feeling with him because if he is in the team in my team if something happens I can rely on him I can trust him because he has this braveness to take the step and face the difficulties (SSF2-1MHKper).
- Interviewer* : *So next question. How does the mindfulness practice influence the Abbot response and reaction to the situation changes?*
- Interviewee* : I remember he lives in the community to take care of Thay for two years and when he came back he saw some changes in the Sangha. Even a formal changing like mindful eating for lunch. I remember he's sharing that after a few months. When he came back he saw all these changes. He couldn't connect anymore to the Sangha. He felt this different house, living in the different... like in a different family. He didn't feel connect with the... so I think for sure like every human being also him have to be where is the changing. But I think what he has received from Thay is that the transmission of the meaning of the

practice, I think for him it is okay to change, but have to carry the meaning. So I trust him in this way that he's open to change, but why we change. Have to be a meaning there. Deep meaning.

Interviewer : *This it means that the mindfulness practice skinflints with his, I mean, the way he responds.*

Interviewee : *Yeah maybe in the beginning when he came back from after 2 years he saw something different he couldn't connect anymore.*

Interviewer : *Okay*

Interviewee : *With the community, but I think it was also the long distance that he spent outside. It's not just that. But something changed during the time. And when he came back he saw this change. It didn't help him to connect with the community. And actually he brought back the practice how he knew before.*

Interviewer : *You mean...*

Interviewee : *During lunch. So it was different when he came back. then slowly, slowly after the right condition was there, he bring back the old style a little bit.*

Interviewer : *Okay. So the last question for this part. how does the Abbot apply the mindfulness practice too personal relationship, punctuality, and Readiness in many different things?*

Interviewee : *For me it's really difficult to say how Abbot is now practicing. now he's not practicing because my perception for him is really natural. He is himself.*

Interviewer : *Okay.*

Interviewee : *But if I observe he never talked wrongly. I never see him to wrong actions, bad reaction, or even the touch I don't know. I cannot read his mind. But the body, speech, and action are always in line with the mindful manners and the practice. So I think for him it's natural this kind of practicing. He doesn't put any effort, and for sure his communication is really beautiful. I feel a lot of space when I talk with him (SSF1-3StkBnuh).*

Interviewer : *So we go to the second part, the ability of the Abbott to connect with others and to manage changes carefully through mindfulness practice. How does the Abbott interact with you and others?*

Interviewee : *This is a bit like what I said before.*

Interviewer : *Yeah.*

Interviewee : *I think the Abbot is really Skillful in giving an offer in the space to others, so if there's something to share he would be there listening and without expecting to give answer. Sometimes it's just listening. He doesn't have answers. Sometimes he offers just his space for listening. But there is another occasion, he also happy to receive the space from others (SSF3-4KapMMPas).* For example, if you are a novice, *he will give you the space you deserve. And then you have to understand also in other situation you have to offer the space, not for him but for*

- others, for other things. So I think he's playing really skillfully. So I never feel somebody react to him or... I never see it (SSF3-5KapTMMmi).
- Interviewer* : *Okay. So how does the Abbot influence the achievement our objective of the community?*
- Interviewee* : I think it's really, it's not... I think for him it's more focused on keeping the Sangha together, and you know, check that the schedule is good and keep the practice of the Sangha together for the achievement. I never see him Focus and share something, we have to do this, we have to do that. I see that he's more focused on the daily stuff organizing and make the structure of the Sangha solid (SSF2-3MOKom).
- Interviewer* : *Okay.*
- Interviewee* : *This is what I perceive.*
- Interviewer* : *Okay. So how does the Abbot support and facilitate you and others in practicing the mindfulness practice?*
- Interviewee* : So when I... I start from sharing that when I see him teach, even to the novices, he is really careful to basic practice. He's really make sure that everybody understands and is able to practice basic practice. And I feel that also his way of doing this, yeah, remember to the brothers to community (SSF2-2MMPLain)...
- Interviewer* : *The basic practice?*
- Interviewee* : *The basic practice, Yeah.*
- Interviewer* : *Okay. so next question, how does the Abbot facilitate create mindful community?*
- Interviewee* : There's one thing that I like of him that I think he's really skillful, he has a lot of experience with that, and he used to share a lot of a lot of stories about his insight what Thay has talked to him and also some experience that he have seen. And the oh, yeah, by sharing this old story with Thay. But in the story there is mindfulness oh, that we have to practice mindfulness (SSF1-3StkBnuh). So Thay said to him but he did 50% of renewing Buddhism and now we have to do all the rest. Sorry there is this kind of story that he shared, this kind of make us understand the importance of what we are doing through this kind of sharing. It's clear?
- Interviewer* : *Yeah. So what is the leadership attitude of the Abbott towards the world outside of the community?*
- Interviewee* : Honestly, since the last few years I see the abbot coming back in the Sangha after Thay, and that is focusing again on the Sangha here. I never see him going outside and involving. I think he's aware that one dream of Thai. He's really supporting the dream and create the condition to realize that to serve the community outside. But at the moment I see himself more focusing in the Sangha here to create the

best (*SSF2-3MOKom*). More than one time he shared, “I’m commit myself, don’t go outside here.”

- Interviewer* : *Okay.*
- Interviewee* : *For sure he create space for others...*
- Interviewer* : *For others to go, and he support to the...*
- Interviewee* : *Absolutely, yeah.*
- Interviewer* : *So how does the Abbot direct the changes made through approaches based on mindfulness in many different things? Show how the Abbot can lead and direct to the community the others, if there is something changed in any situation?*
- Interviewee* : *I think the one thing that he will do is give space, nourishing understanding in himself and in others, and slowly see the direction we are going is correct. If it's not he will slowly, slowly find a skillful way through Sangha lives, topics, meetings, to adjust (*SSF3-1KapTi*).*
- Interviewer* : *So how does the Abbot face changes in the community together with the others or the community?*
- Interviewee* : *Changes like...*
- Interviewer* : *Something change. So in something there is like a problem or something changed. So how the Abbot's can face this situation together with the community?*
- Interviewee* : *So I feel if the change is ordinary, daily stuff, something like not really relevant, if he sees a brother of capacity he just give to him everything and he will take care. I heard, in retreat, Bao Tang was taking care of many things. And I think Bao Tang he had the space to do it without receive influence for him (*SSF2-2MMPLain*). So I think if there is somebody of capacity he'll have him do it. If maybe for other things, I think he's really open. I think he’s also kind of leading something (*SSF3- SSF2-3MPerTer*).*
- Interviewer* : *Okay.*
- Interviewee* : *He's happy to talk with the brothers. You know, kind of small group, oldest, and deal with them with the situation. But I don't see him put himself alone. I mean, he can do it... (*SSF2-1MHKper*)*
- Interviewer* : *But he invites everyone to come together with him.*
- Interviewee* : *I think he's practice, his community practice, so he's not personal.*
- Interviewer* : *So the last question for the second part, how does the Abbott skillfully face changes through establishing connection and trust within the community?*
- Interviewee* : *So if something change how we can keep the connection with the community? I think there is few things happen in the Bhikshu Council that big change I don't remember even what. But I remember he after the bhikshu meeting, he invited all the novices and have a second meeting with them explain what had happened. So I think there is... (*SSF2-1MHKper*)*

- Interviewer* : *Establishing the connection?*
- Interviewee* : Yeah, through explaining and let everybody feel involved. Even if it's not your issue, it can affect you. So just like what happened yesterday, if the novice went all out to be there oh, he will have a second meeting with them to explain to them, let them feel involved. But because they cannot be there formally, he had to find out a different way to let them feel involved. So I'm sure if the novice were not there yesterday, today he have a meeting with the novice explain what had happened (SSF1-4ISKre).
- Interviewer* : *You mean that's the way he is that he establishing the connection and trust?*
- Interviewee* : *Yes.*
- Interviewer* : *So we go to the third part of these questions, ability of the Abbot to develop compassion and love without judgment through the mindfulness practice. the first question is how is the Abbot able to face difficulty and challenges? How the Abbot able to face difficulties, I mean like buy the practice, just very simple.*
- Interviewee* : *Difficulties like the Sangha going through...*
- Interviewer* : *Yes, exactly.*
- Interviewee* : *I don't know, remember everybody to come to the practice.*
- Interviewer* : *You mean, that Abbot invited the everyone to have to come back to the mindfulness practice?*
- Interviewee* : *Yeah.*
- Interviewer* : *Like what practice? Like a little...*
- Interviewee* : I think he will say to come back to yourself by mindful breathing or maybe take your time to walk (SSF1-IMPSSek).
- Interviewer* : *So in order to see deeply?*
- Interviewee* : *Actually I cannot really details because I wasn't... I never really have class or mentor-mentee with him. so the only thing I connect with him through the meetings, and in the meetings all the Sangha is there, and generally he will remind you to come back to your breathing to observe without putting pressure to you (SSF3-3KapMBsih). He doesn't want to put pressure. He doesn't want to see you put yourself in pressure, intention (SSF3-5KapTMMmi). Sorry I cannot give more details.*
- Interviewer* : *So how does the Abbot develop empathetical compassion a non-judgmental action through the mindfulness practice?*
- Interviewee* : I think he is a really good companion (SSF2-1MHKper). He's really... when he comes to your room, I never see him judge somebody even if it's wrong what somebody does. He has this strong sense of friendship. Really brotherhood friendship without hierarchy (SSF3-5KapTMMmi). You know, I see... but sometimes of course to

be also directly but in this case there is something friendly, you can really feel this connection when this person close to you.

Interviewer : *How does the Abbot apply the quality of compassion, empathy, and non-judgmental in interacting with different people in this community? We know that in Plum Village, many diverse, many culture, and many people come with the different directions.*

Interviewee : *So maybe he will emphasize in Monastery concern. He will try to find a path to bring everybody there and without one a little bit more there, here or there. he's kind of more founding a spot, open spot, and try to bring everybody there (SSF2-2MMPLain).*

Interviewer : *Okay. So, next question oh, how does the Abbot pay attention to deal with each situation related with the, you know, develop compassion and non-judgmental?*

Interviewee : *Listening?*

Interviewer : *Listening and?*

Interviewee : *He is very good. What I really liked of him that when he's listening, the answer is he is not sure that he will come. Maybe he is there to listen (SSF3-4KapMMPas) and I don't know he's very special, you can connect this way. And sometimes when the answer comes oh, he's welcome but do you know what I mean (SSF1-4ISKre).*

Interviewer : *So next how does the Abbot to show leadership with compassion and care?*

Interviewee : *I think he does practice. He's not discriminative. If you are tall, short, big, or small... (SSF3-4KapNonDis)*

Interviewer : *White or...*

Interviewee : *Black...*

Interviewer : *Yeah. (Laughs)*

Interviewee : *He is really good in that practice, non-discrimination. He will be there with you like with me or with another one. It's the same (SSF3-4KapNonDis).*

Interviewer : *Non-discrimination.*

Interviewee : *With the same spirit. Maybe he will adjust himself with the personality, but yeah non-discrimination. He is really good in that (SSF3-4KapNonDis).*

Interviewer : *So what and how is the attitude and the ability of the leader in serving and working with understanding, openness and listen deeply?*

Interviewee : *I think he is really open-minded. He's very young, but he's very mature (SSF3-2KapKa). And he is very solid and for him it's very clear the path. I feel, I don't know. He becomes the Abbot because he received the encouragement from Thay clearly. The way to do, he has been trained from Thay. So I think he is open but at the same time he is really capable to keep the direction, the right direction. So he's got good balance. He's not the kind of never mind it. He's open, but the direction is have to bring the insight (SSF3-2KapKa).*

- Interviewer* : *So the last question is how is the ability of the Abbot in letting go without judging others in is serving and working?*
- Interviewee* : I feel I think he knows what is important. When it is important of course he doesn't want to... He wants to make sure that everything ends up beautiful, efficient. When it is a bit less important, he will give you just the space to do it. it's also to give you a chance to grow and experience. So it depends how important is the topic (SSF3-1KapTi). If it's not really relevant, he will let go and let you do everything (SSF3-4KapMMPas). But if it can really affect the community and the Sangha, he'll take responsibility and will be present for... he will not let go. He will want to make sure it's...
- Interviewer* : *Okay, so it will make really focus on what he's doing?*
- Interviewee* : Yeah. He knows what he's doing, he knows what kind of meaning has to be there, he knows what kind of serving to be there, he knows what he is providing through his action to the people around, and he will make sure that everything is efficient and the people who come can enjoy what they are coming for (SSF1-3StkBnuh).
- Interviewer* : *Okay. Terima kasih.*
- Interviewee* : *Terima kasih.*
- Interviewer* : *You do know how to say terima kasih. Thank you so much for your time and helping.*

FIELD RESEARCH TRANSCRIPT OF INTERVIEWS

Number of Interview : 5-FRTI
Interviewer : Researcher
Time : 19.00 – 19.45 (France Time)
Today's date : March 1st, 2019
Place : Institute of Advanced Buddhist Studies France, Sonha
Office
Informant (Interviewee) : Coordinator Office of IABS-Upper Hamlet
Code of Informant : 5-FRTI-CO-IABS-UH-TDB

Interviewer : Okay. Yeah, good evening, Brother. So thank you for your kind attentions to give your time to do some interviews to asking and to depend my research questions. Okay here are three part of my research questions so I will ask you three kinds of questions related with my focus. So the first part is about the ability of the Abbot to focus creativity clarity through the practice of mindfulness. So, the first question is how and what the practices that Abbot do on daily basis in terms of the art of mindful living?

Interviewee : In Plum Village we have the basic practice which are walking meditation, sitting meditation, eating meditation, and I see that the Abbot here, he's also participating in all of the activities (SSF1-2LBNuh), and also sometimes he lists the activities necessary that Abbot has to do all of the activities. We have rotation and also we have many brothers who can do that. The Abbot is just organizing all of the activities.

Interviewer : Okay. Can you describe or explain a little bit about the basic practices that you share about, mindful sitting or mindful walking or mindful eating and other basic practice on daily basis that you share just now?

Interviewee : So we try to pay attention to our in breath and out breath in every activities. So when we do walking or eating or sitting meditation we combined our breathing with our steps for example in the walking meditation and in the sitting meditation we can pay our attention to the breath. While doing sitting, it is more easy to pay attention to our breath during sitting because we are... we don't do anything else and eating with also combine... we try to be aware of our food, and by simply being aware of our breath it help us to also be aware of the food and we can eat more mindfully and joyfully (SSF1-IMPSSek).

Interviewer : Okay. So the next questions. How does the Abbot integrate the practice of mindfulness into the everyday jobs such as how to mindful manage himself meeting, decision-making, and do the operational management in these institutions?

- Interviewee : I see that the Abbot is really embodying the practice. So I can see that he really integrates the practice of mindfulness for himself first so that he can help people and help the brothers around, especially, to really integrate the practice of mindfulness and I've been benefited a great deal from his presence (SSF1-3StkBnuh).
- Interviewer : *So it means that when... How do you say when like what I share before, like he manage himself of course, you say how he can bring the mindfulness practice to every daily life, what he does. So, can you share about how he can manage the operational or the daily life in these institutions during integrate the mindfulness practice? Like when he do the meeting and he do the organizing the retreat or manage everything during the daily life here.*
- Interviewee : Because I'm in the CTC and also the Abbot is in the CTC so we could observe how he is in the meeting so, yeah, I can really see the practice of the mindfulness like loving speech and deep listening. I think he kind of master it so he can really listen to other people (SSF3-4KapMMPas) when we have meeting and also speaking in lovingly way that we call loving speech. I think it's one way of integrating his practice of mindfulness (SSF1-3StkBnuh).
- Interviewer : *Okay. So, the next questions. How does the Abbot apply mindfulness when it comes to creativity in problem solving and facing different unexpected situations? Or we can say, how the Abbot can bring the creative ideas in problem solving and decision making?*
- Interviewee : I think we have a lot of creative ideas and the Abbot is certainly skillful in gathering all of the ideas. So with his skills of listening (SSF3-4KapMMPas), he can embrace all of the ideas. For example, in the meeting, we have so many ideas and then he can summarize all of the ideas and he propose one... How to say? Um...
- Interviewer : *To integrate all of the ideas...*
- Interviewee : To integrate all of the ideas (SSF1-4ISKre), yeah.
- Interviewer : *And to conclude one conclusion that can bring way out to problem solving. Like this?*
- Interviewee : Yeah.
- Interviewer : *Okay. So, the next question. How does the mindfulness practice influence The Abbot's response and reaction to the situation changes?*
- Interviewee : I think it's very important to really master the art of deep listening and loving speech, and I can sometimes see the Abbot's response is full of compassion, so with love (SSF3-3KapMBSih). For example, sometimes I heard strange idea in the meeting but he didn't react right away, and he just listen (SSF3-4KapMMPas). And then when the idea is too absurd sometimes he could stop people to sharing. And he can invite them to come back to our breathing (SSF1-IMPSSek) and

not to speak too much. Yeah, it's like many situations like that and he can handle many unexpected situation (SSF1-4ISKre).

Interviewer : *So, this is, I mean, like a related with how the Abbot develop his focus and clarity by practicing mindfulness? Like how he can bring himself to the present moment so he can bring the attention to be more focus and clarity to respond or reaction or how does he can deal with the situations.*

Interviewee : I think one of the concrete basic practice we do here in the meeting we have bells so he can invite the bells from time to time because he's also the bell master. So in that way he can invite everyone to stop and to come back to our breathing, and it can bring more clarity to our mind so that we... Yeah, we can react to the situation changes and not to react right away and to find more reaction that is more... that brings more about clarity (SSF1-IMPSSek).

Interviewer : *Okay. So how does the Abbot apply the mindfulness practice to personal relationship, punctuality, and readiness in many different things?*

Interviewee : I think because he has good personal relationship with many brothers and also maybe sisters and many lay friends here in Plum Village so that it really helps to build the communication in the larger way like in the community. And because he has some close relationship and even though I'm not so close with him because I'm quite new here but I can really feel that he always want to relate to me and want to ask me and really care about me (SSF2-1MHKper).

Interviewer : *And how about the punctuality?*

Interviewee : He is very punctual. I never seen that the meeting is starting late. He always comes to the meeting or activities before the activity starts (SSF1-3StkBnuh).

Interviewer : *So how does the Abbot apply the mindfulness practice to bring the readiness in many thing he has done? You can say that how does he prepare or how he does many things during you work in the CTC together with him. So how he can bring the responsibility to really get into the objective?*

Interviewee : *In Plum Village we have two residence, Upper Hamlet and Sonha, and I live in Sonha. The Abbot lives in upper hamlet. And I see that before the meeting he will always call somebody here to let all of the brothers know that there will be a meeting or the change of the activities and in that way we can be ready before meeting or before the activities, and we are not surprised when there is unexpected change*

Interviewer : *Okay. So the second part: how the ability of the Abbot to connect with others and to manage changes skillfully true mindfulness practice? So related to this focus, how does The Abbot interact with you and the others or the community in this institution?*

- Interviewee : The Abbot interacted with me in a non-verbal and verbal way, and, for example, he would greet or smile to me even though maybe we don't have time to speak with each other but sometimes that kind of greeting or smiling. Sometimes he just say "em" in Vietnamese that means younger brother. But it's really brings deep impact to my heart when he said that with smile full of happiness (SSF2-1MHKper).
- Interviewer : *(Sneeze) Sorry. So this for you. How do you see for the others?*
- Interviewee : I can see the same thing that with the brothers who are quite close with him he can interact more in terms of the so called communication. But for me and some of the younger brothers maybe we don't have much time to spend with him. But the way he expresses his non-verbal communication is very heart-warming (SSF2-1MHKper).
- Interviewer : *Okay. So how does The Abbot influence the achievement or objective of the community in these institutions?*
- Interviewee : Hm... I think when he, for example, facilitates the meetings, he always reminds everyone about the objectives of the community, and we don't make decisions just to reach to the one objective, but also to remind everyone that harmony is the most important in the community which has been emphasized by our teacher Thay that harmony is the important things. So sometimes the objective of the community is not really important, but the way we can build the harmony is more important (SSF2-3MOKom).
- Interviewer : *Okay. How does the Abbot support and facilitate you and others in this community in practicing the mindfulness practice?*
- Interviewee : I think the one special skill that he really master is leading the Sangha meeting and is something that many brothers and sisters can learn a lot from him. And in these few years he started to give them a course. In this way he can really support and facilitate me and also many other brothers and sisters to really deepen our practice by listening to his sharing (SSF2-2MMPLain).
- Interviewer : *Okay. So how does the Abbot facilitate to create the mindfulness community in this institution?*
- Interviewee : One thing that come up in my mind is just by being a mindful leader. And today it facilitates to create mindful community, but because we see one person is able to do that and it inspires many people to go in the same direction (SSF2-3MOKom).
- Interviewer : *Okay. So what is the leadership attitude of The Abbot to the world outside the community in this institution?*
- Interviewee : One thing that I see when he interacts with the people outside because we are living in France but he cannot speak French so he always need someone to translate to him. And also for the world outside, for example, on the internet he always upload something. And even

though he's not involving on the website thing, sometimes he can just take a picture from his phone and he just uploaded on the Instagram or Facebook. I think that is also the way that he becomes like a bridge between Plum Village and the world outside of the village (SSF2-1MHKper).

Interviewer : Okay so how does the Abbot direct the changes made through approaches based on mindfulness in many different things?

Interviewee : I think because his capacity to listen so that he can make everyone feel being listened (SSF3-4KapMMPas). Yeah, sometimes when we have change and it's not easy for us to accept, but the way he collect all of the ideas and then he made one proposal so that we can be ready. We can be more open to receive, to accept the change (SSF2-3MPerTer)

Interviewer : So, how does the Abbot face changes in the community together with the others or members of the community in this institutions?

Interviewee : So we also have CTC. Before we bring some things to discuss with the whole Sangha, sometimes we discuss with inner CTC first, and it is concerning the very small matter so that it doesn't involve the whole Sangha inside and, yeah, I think it's the way to face the changes in the community and how to deal with many changes. And the Abbot is very skillful to decide which matter we have to discuss with the CTC or with the whole Sangha (SSF1-4ISKre).

Interviewer : Okay. So, last question for the second part. How does the Abbot skillfully face changing through establishing connection and trust within the community?

Interviewee : I think the change that we are facing now because our teacher, Thay is sick so he cannot give the guidance or direct talks to the community and now we see that he step out to give them a talk. And we can see that his dharma talk is very inspiring for many people, and I think it helps to establish the trust between the community and him because we see that Thay's continuation is very him, that he can continue Thay's very beautifully (SSF2-1MHKper).

Interviewer : Yeah. Okay. So we go to the third part of this questions. Yeah, so the ability of the Abbot to develop compassion and love without judgement through the mindfulness practice. So the first question is, how does the... how is the Abbot able to face the difficulties and challenges?

Interviewee : One thing that we learn here is the power of the mind of love, and it literally helps many people to face our difficulties and challenges because as small Sangha we all have our own difficulties and challenges. And I see that his mind of love is very strong, and I believe it helps him to face many difficulties and challenges (SSF3-3KapMBsih).

- Interviewer* : Okay. So the next question is how does the Abbot develop empathetical, compassionate, and non-judgmental action through the mindfulness practice?
- Interviewee* : It's a basic practice that we learn here that the practice of the mindfulness brings the energy of concentration and inside within the energy of mindfulness (SSF1-IMPSSek), with those energies, it brings about compassion (SSF3-3KapMBsih) and understanding (SSF3-1KapTi). And I think he's very grounded in this basic practice (SSF1-2LBNuh) so that everyone just can feel his love and understanding (SSF3-1KapTi).
- Interviewer* : Okay. So, is it related with the five mindfulness training?
- Interviewee* : Yeah, it's related to the first training related to mindfulness and five mindfulness trainings are very concrete way to practice mindfulness.
- Interviewer* : So can you describe a little bit what is the five mindfulness training?
- Interviewee* : It's adopted from the traditional five precepts education. But They revised the precepts and he called it mindfulness trainings. So the first training is about the reference for life, and basically in the traditional precepts we cannot kill. And the second mindfulness training is about the happiness, that we can find happiness from simple things that we can do, and we don't depend our happiness from other people. And for example stealing, we don't depend our happiness come by stealing other people's belongings. And the third training is true love, we are aware not to engage in sexual misconduct
- Interviewer* : And the fourth?
- Interviewee* : The fourth is deep listening and loving speech. And the last one is nourishment and healing.
- Interviewer* : Okay, thank you. So we go to the next question. How does the Abbot apply the quality of compassion, empathy, and non-judgmental in interacting with different people in this community?
- Interviewee* : We have so many different backgrounds and countries in this community, and how I see he is interacting with the Indonesian sangha is very... Yeah, we don't spend time, much time with him, but we can see that every time he is join us, he is very supportive and he is very happy to join with us. Sometimes we can just laugh together and sometimes he doesn't understand our jokes and he would try to translate our jokes so that we can laugh together and just by being together (SSF2-1MHKper).
- Interviewer* : Yeah. So how does the Abbot pay attention to and deal with each situation?
- Interviewee* : Hm... I give one example before I said the full answer here. Because the Abbot was away for home visit, I send email to him and because I was asking to him about some things. And he said one sentence to me, "Enjoy becoming a Bhikshu for the yourself and I'm with you

my brother.” Just by simple sentence like that it’s really a big support for me. Even though he is not here in his physical presence, but I can really feel his presence just by sending that simple sentence (SSF2-2MMPLain).

Interviewer : *Okay. So how does the Abbot show leadership with compassion and care for all the people?*

Interviewee : I can see that he doesn’t order people to do something because he is not the boss. Yeah, he tried to find many talents in the Sangha and he channel all the talents needed to the responsibilities that we have. I think it’s the way that he cares, cares for all people (SSF2-2MMPLain).

Interviewer : *So what and how is the attitude and ability of the Abbot in serving and working with understanding, openness, and capacity to listen deeply? So what’s the attitude and ability of the Abbot during he served and work with many people? So how he can bring the attitude of understanding, openness, and capacity to listen deeply?*

Interviewee : Yeah, I think because he is very open in receiving many feedback and ideas from the community (SSF3-2KapKa) and... Yeah, also it depends on his capacity to listen deeply. He cannot listen, he cannot conclude the things that we ask to the community like. Decision in the meeting, if he cannot listen deeply, he wouldn’t be able to conclude all of the ideas and if he is not able to listen deeply, the people would not feel listened and people wouldn’t feel that he is open and he is understanding. And he can’t listen deeply.

Interviewer : *Okay. So, the last question. How is the ability of the Abbot in letting go without judging others in his serving and working?*

Interviewee : I think his ability of letting go is quite impressive (SSF3-4KapMMPas) because I remember one time in the meeting, a brother proposed a very strange idea but he didn’t react right away. And even though I felt it’s very nonsense, but he didn’t say anything that could hurt him. Yeah, in that way, the others wouldn’t feel judged. But, yeah, he is also able to let go and practice to stop and just to come back to the basic practice (SSF1-3StkBnuh) and he let go of his idea and continue the meeting.

Interviewer : *Okay. Thank you so much for your time. So we finish all the questions in this interview.*

FIELD RESEARCH TRANSCRIPT OF INTERVIEWS

Number of Interview : 6-FRTI
Interviewer : Researcher
Time : 11.00 – 11.45 (France Time)
Today's date : March 2nd, 2019
Place : Institute of Advanced Buddhist Studies France, Sonha Office
Informant (Interviewee) : Coordinator Building and Maintenance Team of IABS-Upper Hamlet
Code of Informant : 6-FRTI-CBMT-IABS-UH-TDT

Interviewer : Hello, Brother. Thank you for your time. So we start to do some short discussion, short interview to answer my several questions related with my research, yeah. So the first is we talk about ability to develop focus, creativity, and clarity through the practice of mindfulness within the Abbot way. You know, how to do in this institution. So the first question is, how and what are practices that the Abbot do on daily basis in terms of the art of mindful living?

Interviewee : Yeah, for the daily practice of the abbot, yeah, practice of mindfulness, we have two different kind of practice. The first one is the formal practice, and the second one is the application in our daily life (*SSF1-2LBNuh*). In terms of the basic, yeah, the formal practice, actually there's no difference with between the Abbot and...

Interviewer : The community?

Interviewee : And the community. Yeah. We... Every day, we do the sitting meditation, walking meditation... So, yeah, we did the sitting meditation for 30-45 minutes every morning and every evening. We did the walking meditation every afternoon (*SSF1-2LBNuh*), and during the process we cultivate mindfulness. It means we try to be really aware. We try to be... to know what happen in our body and mind during the period of sitting, during the period of walking (*SSF1-IMPSSek*). So, yeah, that's about the formal practice. Then in terms of the second kind of practices, the application in our daily life, we do like a working meditation and also how to build the relationship and communication each other. Of course, generally, it's also the same between the Abbot and the community, but of course in the work, in what the Abbot should do, of course it's different because he needs to do some tasks that is related to his role as an Abbot (*SSF2-IMHKper*). But also in terms of practices also similar that we try to be really mindful during the period of working. We try to be really mindful when we talk to each other, communicate each other, yeah. So I can say that generally it's similar what the Abbot practice and

what the community practice in terms of mindfulness (SSF1-3StkBnuh).

Interviewer : Okay. The second question is how does the Abbot integrate the practice of mindfulness into the everyday jobs such as how to mindfully manage one's self, meeting, decision-making, and operational management in this institution?

Interviewee : Yeah, how the Abbot integrate the practice of mindfulness actually is related to my answer from the previous question about the practice in daily life. So basically we can recognize his practice from his thought, from his... from what he speaks, how he speak, and about another one is how... what he did, what he does (SSF1-3StkBnuh). For example, like the practice of deep listening. It means that when he talks to community member or to the retreat or anybody else, he tries to be really there to listen to him or her, to... Yeah. So the person in which he communicates to, yeah, we feel like "oh, he listen to me". Yeah, that's the practice of deep listening (SSF3-4KapMMPas). And then how he practicing the loving speech, so when even to criticize somebody or how to... How to say it? Reminding when we do something wrong. The way he reminds us is very... Yeah. It's not like an angry person. It's very different, full of loving speech but we really know that something wrong with what I did that I should do something to do it better in the future. So it's the practice of loving speech, and then during the meeting, for example, there is a different point of view, how he tries, he practices to look deeply into the problem and not to take the side, like pro to one side and in contrary to another (SSF2-2MMPLain). No, it's not like that. He tries to look from many different point of view, looking deeply and... Yeah. How to decide something is also by this way, to understand the problem from many different point of view (SSF3-2KapKa).

Interviewer : *It means that the practice of mindfulness bring him to more focus and dwelling in the present moment?*

Interviewee : Yeah, of course. Because when we dwell in the present moment, then our focus is becoming very... For example, when we are here, we sit here, and then my mind is not here, only my body is here but I... suddenly I remember something happen this morning, or maybe I imagine about something potentially happen tomorrow then I cannot focus to your question. But when I really be present in the here and now, my body is here. My mind is also here. I can easily... I can focusing my mind to your question, and I can answer it very easy because my mind is not going to another focus. I think it's also very important for an important responsibility like the Abbot to practice mindful living in his daily activity to be focus in what he did (SSF1-3StkBnuh), yeah.

- Interviewer* : *Okay. So, next question. How does leader apply - I mean leader here is the Abbot - apply mindfulness when it comes creativity, in problem-solving, and facing different unexpected situations, such creative ideas in problem-solving and decision-making?*
- Interviewee* : *Creativity?*
- Interviewer* : *Yeah.*
- Interviewee* : *I think the practice of mindful living is also... It's hard to say. We can say that the fruit of the practice of mindful living from the creativity of the practitioner... Yeah. When, for example like the Abbot, he already practice mindfulness for many years (SSF1-2LBNuh) and also... Yeah. he has a lot of influence by his elder brother, and even by Thay because he spent a lot of time with Thay in the past. And also I think that the support... the support from the community is very important to... for his practice. And of course we can see the (coughs) the fruit of his practice in his creativity (SSF1-2LBNuh). For example, yeah, in terms of the chronological aids, our Abbot is still young. And also, in his young age, he can be a very good Abbot. It's a very big responsibility in very big organization like Plum Village. I think it's not easy, but we can see that he can do it very well, yeah. Um... In terms of the creative idea, it's not only about himself, I think. It means that...*
- Interviewer* : *Yeah, I mean creative idea in problem solving and decision making.*
- Interviewee* : *Yeah, that's what I mean. The creativity to solve the problem is not only from himself because in this community we practice the... how to take refuge in the Sangha. So, it means that during the problem-solving, for example, that there is a difficulty the community face together, then the Abbot will lead us to the meeting. And during the meeting he will listen to the Sangha. He will ask the opinion of the member of the Sangha about this problem. And then he can integrate the idea, the point of views of all community members. And he try to apply... to integrate that idea, to apply in the problem-solving, and how to decide. Yeah, it's... I think it's, yeah... That's how the... how he apply the creativity in problem solving (SSF1-4ISKre).*
- Interviewer* : *So can you explain about this case related to the mindfulness practice, how the Abbot apply the mindfulness practice when it comes to the creativity in problem-solving and facing the different situation concretely, I mean.*
- Interviewee* : *How he applies the mindfulness practice when he... For example, when we face the problem. I think the process is like this: when the difficult situation coming, then we try to practice stopping. It means that we don't let the problem overwhelm us. So we try to stop not to think too much about the problem. We just come back to our self, to our breathing. And then by come back to our self, we will have space*

between our self and the problem itself, and the space give us opportunity to look deeply into that problem (SSF1-IMPSSek). So from this moment sometimes the creative idea will come out. And, yeah, it's not only, as I said before, it's not only from the leader, from the Abbot, but also from the entire community. When such kind of creative idea come out, then the next process is that... So after we simply leave out the problem and the creative way to solve that problem, the Abbot will integrate that creative idea and come to the decision-making (SSF1-4ISKre). All of this process are together with the Sangha.

Interviewer : Okay. So, next question. How does the mindfulness practice influence leaders, Abbot response, reaction to the situation changes?

Interviewee : Yeah, about the changing, when the situation changes, we always should remember the teaching that... Everything is changing, so it's like the nature of all phenomena is that everything is changing. So, of course, in the organization when the Abbot manage the monastery as an organization, changing is also happen in the organization management. And how the mindfulness practice help the Abbot to response the changing (SSF1-3StkBnuh), the process maybe I can explain like when we really aware what happen in that moment, what happen in that moment is not only about the situation, the external situation, but also what happen in our self, in our body, in our mind. How our body, how our mind at that moment responds that situation. So when we can understand the situation, we have an opportunity to see deeply, not only about the situation, but also about our self. So we can... Our knowledge, our understanding is not only about the changing happen around us, but also the changing in our self. When we understand our self, then it is easier for us to understand the environment, our environment. So, yeah, it is related to the practice of stopping that I mentioned before. We can see clearly like that if we stop. So normally when we have to face something changing in our environment and then we becoming confused and we let our self be overwhelmed by that situation, it's not helpful at all. But when we practice mindfulness, we try to stop, we try to understand deeply about what happen in me and surrounding me so it would be very helpful to face the changing. And I think that, yeah, because we practice the same way, so I think the Abbot also practicing this in his daily activity (SSF1-2LBNuh). Yeah, we know when he share something in the Sangha meetings. Sometimes he shares so situations like that so we know how we, how he practice in...

Interviewer : Okay. So the last question for the first part, how does the Abbot apply the mindfulness practice to personal relationship, punctuality, and readiness in many different states?

- Interviewee : Yeah, practicing mindfulness of course is not only in the formal tasks like as the role, as his role as the Abbot of this monastery, but also related to the personal relationship with another, with the entire community. And I think how mindfulness practice, how can we recognize the fruit of mindfulness practice in him in terms of the personal relationship is for me, personally, I feel very touched any time I have to communicate with the Abbot because he always practicing (SSF2-1MHKper) the... Just as I mentioned before, loving speech, deep listening, and it's touching me. Why he did like that? I think it's because in Buddhism we... In Buddhism we learn about the cause and effect. It means that everything we do to others, yeah, even if it's only in our thought, in what we speak and what we do to others, everything has the consequence. The consequence is maybe people will be happy or people will suffer by our action. And we understand this process of cause and effect like this so we will always try our best to do something that make people happy and suffer less. So when, yeah, I feel that any time I meet the Abbot and have a short or long conversation with him, I can feel this energy like this, how he try to make us, to nourish our happiness, and to make us suffer less (SSF2-2MMPLain). And on the other hand he also, his practice also encouraging me to practice the same when I talk to other community member. Yeah, I think that's the relationship between the practice of mindfulness and the daily relationship obligation.
- Interviewer : *So punctuality and readiness and many different things, can you share about this?*
- Interviewee : Hm... I think the principle is the same about the punctuality and the readiness of the Abbot to in many different situations. All he did this based on the awareness that any time, in any situation, we always try our best to nourish others, to watering the seed of joy and happiness in others. So, yeah, I think that's how it works (SSF1-3StkBnuh). Yeah.
- Interviewer : *Okay. So we go to the second part of this research question: the ability to connect with others and to manage changes skillfully through mindfulness practice. So how does the Abbot interact with you and the others? I mean, community.*
- Interviewee : I think it's unique. Why I said unique? Because normally when we, for example before I become employee I have a job before, I work outside. When we communicate with the leader, sometimes the leader... As a good leader he will communicate us like "I am the leader and you are..." What do you say? The worker. Yeah, I don't want to say that he is not a good leader. He is a good leader, but sometimes I feel like there is a power distance between me and him. And on the other hand sometimes I met another leader that is so

friendly, so close to us, but sometimes it's like... Yeah, some of the workers have no respect to him. That's my past experience. But when I have experience here, in the monastery, when I see the Abbot, I have the opportunity to communicate with him, to observe how he communicate with us. Yeah, it's like... On one side, he is very... We can say that he is a good leader. He has... How do you say it? When somebody have a good potential to be a good leader, we respect him as a leader, but at the same time he can be our friend, he can be our brother. Yeah, it's like very close without any power distance. This closeness is not an obstacle for us to respect him. That is why I said that it's unique. The way he interact with us is very unique (SSF2-1MHKper).

Interviewer : So, the next question. How does the Abbot influence the achievement or objective of the community or organizations here?

Interviewee : Hm... I think how, how he can influence the objective of this community is because of his stability. He is very stable and solid. I think, yeah, this is also the fruit of his practice (SSF1-3StkBnuh). So what... I mean like the stability and the solidity of him is we can see from the... How to say? Internal, yeah. Internally, when he interact with us, yeah. Because of his stability and solidity, we can make him as the figure that we can... How to say? Becoming a very good example for us, yeah.

Interviewer : Role model?

Interviewee : Yeah. And externally, his solidity and stability is very important. And in terms of how the people outside responds us because when he goes outside, talking, communicating with other people outside, it means that he is becoming the representative of the community, the representative of the Sangha. It's not about himself, yeah, and he's in this time, in this moment when he needs to communicate to others outside, then solidity and stability is very important in how the external, how the others respond to us as a monastery, as a community (SSF1-3StkBnuh).

Interviewer : So, another question. How does the Abbot support and facilitate you and others, I mean, in the community in practicing the mindfulness practice?

Interviewee : Hm... How he give the support to us, yeah, to the community in mindfulness practice is the first is by his role as the Abbot (SSF1-3StkBnuh), yeah. So he will create the situation, the circumstance, yeah, that is supporting us, supporting our practice (SSF2-2MMPLain), yeah. The second way to help us, to support us, is by himself, like by to be himself by his presence because as a practitioner, the Abbot is also becoming our figure model (SSF2-1MHKper), becoming our... the one who can give us like internal motivation like, "Oh, he is a very good practitioner! He is so solid; he

- is so stable (SSF1-3StkBnuh). I want to be like him. Sometimes there is something in myself like, yeah, it happens like that. I feel like I want to be like him. So, giving us the motivation, internal motivation.
- Interviewer* : *Yeah. How does the Abbot facilitate to create a mindful community or organization here? What do you think?*
- Interviewee* : *Hm... Yeah, I think it's a... How he facilitate the communities to be the continuation of Thay, our teacher. So it means that this, our teacher Thay, begin everything to establish this community, and then the Abbot's practicing together with the community to make sure that this community... this community develop in the same way that Thay wants from the beginning (SSF2-3MOKom). It means that when he practicing together with us using the methods that Thay taught us. And then we apply our practice in our daily life, it means that in our daily communication, daily interaction, and also when we have to do our role, in this case his role as the Abbot, yeah, so by this way we become the continuation of Thay.*
- Interviewer* : *Okay. So, next question. What is the leadership attitude of the Abbot towards the world outside the community or organization in this institution?*
- Interviewee* : *Sorry? How the...*
- Interviewer* : *What is the leadership attitude of the leader towards the world outside of the community or organizations?*
- Interviewee* : *Hm... Okay. So, I think this question is related to the interaction between the Abbot and the... another... like the external...*
- Interviewer* : *Oh.*
- Interviewee* : *Yeah. Okay. As I said before that when the Abbot going outside to talk, to communicate with others, he is becoming the representative of the community - not as himself, yeah. Whatever he said, whatever he did is in the name of the Sangha, the name of the community. It's as... What he did is based on the consensus there, based on what the community decide together. And yeah, of course this decision is based on the collective insight of the community. And this collective insight is also the fruit of our practice collectively. But on the other hand, he is not only like the symbol of the Sangha, no, because he also have a lot of quality, yeah, personally, because he always practice personally, not only collectively. But his personal practice is also bring him a lot of quality, yeah, as the fruit of his practice, and this quality make him possible to be the representative of the Sangha in front of the external of the other people outside the Sangha, outside the community. And talking about this quality, I think it's not so far from the quality that he... from his quality we recognize from him in our daily interaction like the joy, stability, solidity (SSF1-3StkBnuh),*

the capacity - his capacity to listen deeply (*SSF3-4KapMMPas*), to understand others (*SSF3-1KapTi*). Yeah, that's some of his qualities.

Interviewer : *Hm... Okay.*

Interviewee : Yeah, I can recognize for him.

Interviewer : *So, how does the Abbot direct the changes made through a produce based on the mindfulness in many different things?*

Interviewee : Yeah, I think... We already talked about changing before, that the changing is according to the Buddhist teaching is like something very natural. Changing is something very natural. We don't need to be afraid of the change. We don't need to run away from the changing situation. And in terms of the management of the organization, in this case is the monastery, I think it's how the practice of mindful living is very helpful for the Abbot to face, to respond the changing because when... when somebody really aware what happen in himself, of what happen in his body, in his mind (*SSF1-IMPSSek*), and when somebody really aware what happen in his environment, and then he practices to stop, to look deeply, to give himself space between himself and the changing happen, then as a practitioner, he will be able to respond this changing in the right way and, yeah, I think that's the practice of the Abbot also (*SSF2-3MPerTer*).

Interviewer : *Okay. So how does the Abbot face changes in the community together with the other members of the community?*

Interviewee : Yeah, er... I think before response, er... answering this question, we have to understand that in this monastery, when we decide something, when in the process of decision-making, the Abbot is always try to make everybody in the community involved in that process (*SSF2-1MHKper*). So that's the way we decide something. And this process is started from the practice of deep listening. It means that in the meeting, the Abbot and together with the community will listen to the opinion of the member of the community (*SSF3-4KapMMPas*). And then the Bhikshu community will have another meeting to talk together about, yeah, after they listen to the entire community, then they will talk together. And then if it's related to the teaching, the Dharma Teacher Council will have another meeting, and then the decision is as the consensus of the Sangha, yeah, of the community. And then the result will be communicate to the entire community. And, yeah, and then we... after something already decide, then we do it together under the coordination of the care-taking council. So when we understand the process like this, we can see very clearly how the leader, in this case is the Abbot, make a very good relation (*SSF2-1MHKper*)... what -

Interviewer : *Relationship?*

Interviewee : Yeah. Relationship with the entire community in the process like this, yeah.

- Interviewer* : Okay.
- Interviewee* : Working...
- Interviewer* : So...
- Interviewee* : We work together as one body.
- Interviewer* : Okay. So the last question for the second part of this research question is how does the Abbot skillfully face changing changes through establishing connection and trust within the community?
- Interviewee* : Hm... Yeah. When we understand that changing is very natural, yeah, and at the same time we also practicing how to take refuge in the Sangha, it means that when we have a difficulties, then we'll support each other. We give support and we receive support each other. That's what I mean as take refuge in the Sangha. So, of course when practicing like this, the... the Abbot as the leader is also practicing in the same way as the entire community did (SSF2-3MOKom). So, I think, yeah, that's the way we practice together, and the Abbot also as the part of the Dharma Teacher Council will provide us with the condition, with the situation that our Sangha is a community. I don't know the English word. In German it's like *Gemeinschaft*. It's a family, yeah. It's a family. So it's very different like, for example, we come to the market, the relationship between the customer and the one who sell the product there, it's just because I need your money as a seller and the customer because I need your support. But in the Sangha we practice not like that. We practice to be together as one family, and we support each other when we have a difficulty. So I think that's how the Abbot try to create the relationship between us as a family (SSF2-1MHKper).
- Interviewer* : Okay. So the last part in this research question related to the ability to develop compassion and love without judgement through mindfulness. So the first question is how does the Abbot. How is the Abbot able to face difficulties and challenges?
- Interviewee* : Hm... difficulties and challenges. Er... I think difficulties and challenges in daily life, even if it's in the organizational management or in our daily life, well I think it's similar that difficulty and challenges will manifest when we have to face, we have to communicate with somebody who have a difficulties also. So when somebody have a difficulty, then he or she cannot deal with it. So the way he or she speaks to us, the way he or she did, it will make us in the difficult situation. By the practice of mindful living, as a practitioner we will try to, try our best to see, to look deeply the difficulties of other. And after we are able to look deeply to their difficulties, then we will try our best to help them. This kind of practice I think is also is practiced by the Abbot in on the way he manage this organization (SSF2-3MPerTer). When the community

should face the situation when somebody is in the difficulties, maybe he is a part of our Sangha, maybe he is not as a part of our Sangha, but we have to face him. Then the difficulty for us is manifest. Then, yeah, at that time the Abbot together with the community will practice looking deeply, compassion (SSF3-3KapMBsih), empathy, non-judgmental (SSF3-5KapTMMmi). Yeah, we practice like that. And then we... The Abbot will ask the entire community to either collective energy of the practice of the Sangha to try to support him to, to try to help the person who is in the difficulties. So when he can... He can deal with his difficulty, so we can reduce our own difficulties (SSF2-2MMPLain).

Interviewer : Okay. So the next question, how does the Abbot develop empathetical, compassionate, and non-detrimental action through the mindfulness?

Interviewee : Hm... empathetical, compassion... Yeah, all of them are... I think they are the fruits of his practice, yeah. He is already become a practitioner when he was very young, and he got the direct transmission from our teacher, from Thay. He was, yeah. I think I have already mentioned before that he spent a lot of time with Thay in the past. And then... Yeah, this *opport...* this experience give him opportunity to learn many things directly from Thay. How Thay speaks to others, to himself, and to other people. How Thay's compassion, Thay's empathy, and then... Yeah, he can observe everything from Thay, yeah. And then how Thay helps other people to overcome their suffering, yeah. And the same way he also learned by observing his elder brother, his elder brother in the community. So that's what I said as the transmission. So, yeah, that's the... I think that's the process how he learn from Thay and from the community.

Interviewer : Okay this just by looking all observation or transmission, but the real developed by the practice, can you describe this one?

Interviewee : How he practicing the...

Interviewer : No. How does the leader develop empathetical, compassionate, and non-judgmental action through the mindfulness practice? I mean here, how the mindfulness practice and the Abbot can develop this. How he develop.

Interviewee : How the mindfulness practice can develop that kind of quality?

Interviewer : Yeah.

Interviewee : Yeah. When we practice mindfulness, then we understand. Because mindfulness is not only to be mindful about what happen in our self and our environment, but also we try to be mindful about the effect of our action, the effect of what we do to others. And when we understand that, "Oh, this action can make people happy. Oh, another action can make people suffer." Then of course it's one of us. Nobody in this world. Not only human being, but also animal and other living being, all of us want happiness and we don't want to be suffer. And

when we realize these things, then we put our self to the position of the other, we are really mindful about what they feel, what... Yeah. So this kind of mindfulness will generate the motivation in our self to do something, to nourish other people, to do something to make people happy, to do something to make people to overcome their suffering. And as a leader of the community, the Abbot also practicing the same way to generate mindfulness in himself (SSF1-2LBNUh), to understand the need of other people, to understand the need of the community member, to understand the need of the people who came here for the retreats and many different people he should communicate to (SSF3-2KapKa), then he will... Yeah, then by generating this mindfulness, by practicing this, then the empathy and compassion and other wholesome quality also will be manifest (SSF3-3KapMBSih).

Interviewer : Okay. How does the Abbot apply the quality of compassion, empathy, and non-judgmental in interacting with different people in the community or organization?

Interviewee : Sorry, can you repeat the question?

Interviewer : How does the Abbot apply the quality of compassion, empathy, and non-judgmental in interacting with different people in the community?

(There was an unexpected disturbance and the interview was stopped and the interview was continued a view hours later in the same place)

Interviewer : Okay. Hello, Brother. Thank you for your kind attention to continue our last interview that was interrupted by the unexpected situation. Now, we goes to the third part of my question. So, we continue with the last question. How does the Abbot apply the quality of compassion, empathy, and non-judgmental in interacting with different people in the community.

Interviewee : Yeah, by his thought, his speech, his actions, on the way he communicates with us, on the way he treats us in everyday life. How he's practicing in our daily life in terms of loving speech and deep listening (SSF3-4KapMMPas). Yeah, from that situation we can see how he applies the quality of compassion (SSF3-3KapMBSih), empathy, and non-judgmental (SSF3-5KapTMMmi).

Interviewer : This is really related to the very diverse people in the community. I mean like when we see the students here. There's many people from different countries, backgrounds, and culture. So, is it related with this case?

Interviewee : Yeah, of course. It means that when he communicates with somebody, with the cultural background, and then he communicates

with another person with different background; so, he will apply the different approach also to communicate. Because some people will... It will... The communication will be effective in such a way and different people with different background need another way, and he really understands our need, he really understands our background, and he always tries to communicate in such a way that it meets with our background (SSF3-1KapTi).

Interviewer : *Okay. So, we grow deeply with this question. So, how does the Abbot pay attention to and deal with each situation?*

Interviewee : Yeah, I think when the Abbot should deal with particular situation, then he'll practice deep listening (SSF3-4KapMMPas). He'll practice looking deeply into that situation. Then, he'll practice to understand that situation from many different perspective. He'll... So, it's related to the deep listening. He'll listen deeply from many different people related to that situation, and try to understand as I said before. To understand situation from many different perspective (SSF3-1KapTi).

Interviewer : *So, how does the Abbot show leadership with compassion and care for all the people?*

Interviewee : By the way he communicates with us. So, we can see how he shows his leadership but without any power distance. It means that sometimes people show his leadership. And with power distance; so, we feel like, "Oh, he's so far from us". But he doesn't practice like that. He communicates with us, practicing his loving speech. He listens deeply to our need. When we shares something, he listen deeply. But at the same time, he can show his leadership. So, that is how he communicates with us (SSF3-4KapMMPas).

Interviewer : *Okay. So, another question. What and how is the attitude and ability of the Abbot in serving and working with understanding openness and capacity to listen deeply?*

Interviewee : Yeah, the Abbot is... He always plays the role as the representation of the Sangha, of the community. So, his capacity to listen deeply (SSF3-4KapMMPas), to understand (SSF3-1KapTi), to express or to show his openness (SSF3-2KapKa), they are very important. Because when he expresses them, so we can see his support as the support from the Sangha, from the community. And based on his own experience, he has this capacity. Yeah, we can feel it during the meeting for example. We can feel it when we work together. We can feel it on our daily conversation.

Interviewer : *Okay. So, the last question. How is the ability of the Abbot in letting go without judging others in his serving and working?*

Interviewee : Letting go without judging. Letting go means that we can accept something when it happens. And at that time, we don't have enough capacity to do something anymore. So, we need to let go. And to let

go, we need to understand the difficulties experience by others. In term of trying to understand other difficulties, we need to do it without judgement. Then by this way, we can let go. Of course in the community, we have a lot of situation when we have to face something or somebody with the difficulties. I mean that somebody who were in difficulties and then, on their way to make them free from the difficulties, they put us in the difficult situation. And in this situation, the Abbot as the representative of the community will... First, he will talk to us. He will listen (SSF3-4KapMMPas) from our perspective. Then, the Sangha, the community will talk about this. And when we should let go (SSF3-5KapTMMmi), that we practices. We tries to understand (SSF3-2KapKa) the difficulties of others. So, we can easily practice non-judgmental, and we can let go something that has happened.

Interviewer : *Okay. Thank you so much for your explanation and answer all the question that we made another day and today. So, thank you so much, Brother.*

Interviewee : *You are welcome.*

FIELD RESEARCH TRANSCRIPT OF INTERVIEWS

Number of Interview : 7-FRTI
Interviewer : Researcher
Time : 17.30 – 18.15 (France Time)
Today's date : March 3rd, 2019
Place : Institute of Advanced Buddhist Studies France, Green Yourt
Class
Informant (Interviewee) : Bhiksu/ Student Class Coordinator of IABS-Upper Hamlet
Code of Informant : 7-FRTI-B/SCC-IABS-UH-TBT

Interviewer : Ya, oke. Bagaimana dan apa saja praktik berkesadaran penuh yang dijalani oleh Kepala Wihara di dalam kesahariannya?

Interviewee : Tentunya di dalam komunitas ada jadwal teratur dari pagi sampai malam. Nah, itu semua jadwal itu dikhususkan untuk menumbuh kembangkan sadar penuh, seperti, duduk dengan sadar penuh, bekerja dengan sadar penuh, makan dengan sadar penuh, berjalan dengan sadar penuh, dan lain sebagainya (SSF1-2LBNuh). Dan tentunya karena sebagai monastik, kita dituntut ataupun beraspirasi, berlatih sebanyak mungkin. Jadi, walaupun di kamar kita juga berlatih, minum teh, dan lain sebagainya.

Interviewer : Kalau bisa dijelaskan secara sedikit, penjelasan tentang latihan keseharian tadi, misalnya, tadi kan disebutkan tentang duduk berkesadaran, nah, apa yang dilakukan di saat itu? Lalu tadi ada jalan berkesadaran, dan lain sebagainya.

Interviewee : Iya, jadi latihan berkesadaran ini kan untuk mengaktifkan... mengaktifkan kesadaran kita supaya kita sadar terhadap apa yang kita lakukan. Karena sebagian besar aktifitas tubuh kita itu sudah berfungsi secara otomatis. Jadi, contohnya kesadaran duduk, duduk secara berkesadaran artinya kita duduk di sana selama... mungkin 30 menit, nah di sana kita duduk dengan sadar, apa yang terjadi di tubuh, apa yang terjadi di nafas, dan apa yang terjadi di perasaan, ataupun pikiran (SSF1-IMPSSek).

Interviewer : Lalu...

Interviewee : Nah, itu disadari... selama 30 menit.

Interviewer : Jalan berkesadaran?

Interviewee : Jalan berkesadaran juga sama. Karena selama ini kita berjalan tapi tampak tidak sadar, itu kita hanya punya tujuan. Tetapi proses berjalannya itu... ketinggalan. Jadi, dalam latihan sadar penuh ini kita dapat mendeteksi. Jadi ketika kita contohnya mau ke ruang makan dari kamar, kan kita butuh berjalan. Nah, kita membuat proses berjalan itu menjadi penting, lebih penting daripada ketibaan ke ruang makan, nah di sana itu bisa mendeteksi apa yang terjadi.

- Interviewer* : *Oke. Lalu setelah melakukan praktik keseharian di dalam keseharian Kepala Wihara ini, ya kalau kita lihat lebih mendalam, bagaimana Kepala Wihara mampu mengintegrasikan praktik berkesadaran penuh ini ke dalam praktik kerja sehari-hari beliau, seperti... tentu mengolah dirinya, lalu misalnya meeting atau pertemuan, pengambilan keputusan, dan seperti manajemen operasional di sini, seperti mengurus atau mengolah keseharian pekerjaan yang ada di sini?*
- Interviewee* : Dengan adanya kesempatan melatih diri secara kolektif di dalam komunitas, tentunya energi sadar penuh di dalam kesadaran kita menjadi teraktivasi. Nah, ini bisa diaplikasikan di segala kondisi. Jadi, baik secara kehidupan sehari-hari atau kegiatan pribadi, ataupun kita bisa aplikasikan di dalam pekerjaan (SSF1-3StkBnuh). Nah, di dalam bekerja... contohnya, yang disebut bekerja tanpa sadar pastinya kita tidak punya kesempatan untuk mengikuti prosesnya, tapi pikiran kita hanya ke selesai. Nah, sehingga apa yang terjadi adalah kita terburu-buru pun kita tidak tahu, walaupun kita jadi gelisah kita tidak tahu, walaupun kita jadi *stress* juga kita tidak tahu. Nah dengan adanya latihan sadar penuh, kita tidak membuat tujuan akhir menjadi penting, tapi prosesnya menjadi lebih penting. Jadi ketika kita bekerja, begitu kita sadar kita *stress*, kita tahu apa yang harus kita lakukan, begitu kita merasa gelisah kita tahu apa yang harus kita lakukan. Jadi, itu cara kita mengaplikasikannya.
- Interviewer* : *Lalu, lebih spesifik tentang... misalnya ada contoh ini, bagaimana ketika meeting, ya ketika pengambilan keputusan, atau pengolahan... boleh tidak diulas secara sedikit?*
- Interviewee* : Meeting itu juga menjadi sebagai objek latihan. Jadi seperti saya katakan tadi, semua kegiatan adalah... tujuannya untuk menumbuhkan kembangkan sadar penuh (SSF1-2LBnuh). Jadi *meeting* juga salah satu cara atau kegiatan yang kita bisa gunakan untuk menumbuhkan kembangkan sadar penuh. Nah makanya di Plum Village, ketika kita *meeting* kita mulai dari kontemplasi, ada teks yang kita baca di mana...
- Interviewer* : *Secara singkat.*
- Interviewee* : Ya, di mana *meeting* ini semangatnya berlandaskan persaudaraan dan semua orang sadar apa yang sedang terjadi di setiap individu, contohnya kalau terjadi perbedaan pendapat semua orang harus sadar. Ada ketegangan di sana, dan *meeting* harus dihentikan dan harus di... *restore*... apa sih...
- Interviewer* : *Kembalikan.*
- Interviewee* : Ya, dikembalikan ke tahapan awal di mana dikembalikan ke relaksasi dan persaudaraan kembali, supaya *meeting*-nya bisa berjalan dengan baik.

- Interviewer* : Kalau dalam pengambilan keputusan bagaimana?
- Interviewee* : Dalam pengambilan keputusan kita menggunakan sistem... konsensus --- mufakat, di mana jika kita menyetujui proposal yang diajukan, semua orang akan berdiam diri.
- Interviewer* : Maksudnya di sini, di mana aplikasi dari seorang Kepala Wihara dengan praktek berkesadaran penuh ini terhadap pengambilan keputusan.
- Interviewee* : Iya. Beliau tidak terlibat dalam... *preference*. Terlibat dalam... apa sih... suka atau tidak suka proposal satu, atau tidak suka proposal dua, dan sebaliknya. Jadi beliau yang bersifat netral, karena tugas beliau adalah mempresentasikan proposal untuk komunitas, dan komunitas lah yang akan memberikan respon terhadap *support* atau tidak *support*, dan tugas beliau adalah mendengarkan secara sadar penuh (SSF3-4KapMMPas), mengamati semua proses, dan melihat apa yang diinginkan oleh komunitas, dan dikembalikan proposalnya ke dalam komunitas (SSF2-2MMPLain).
- Interviewer* : Oke.
- Interviewee* : Jadi beliau tugasnya lebih mengkonsolidasi semua ide-ide yang muncul dari sebuah proposal.
- Interviewer* : Lalu di sini kita bisa melihat bahwa salah satu dari praktik berkesadaran penuh ini akan memberikan fokus dan kejernihan di dalam diri kita, dan tentunya kreatifitas juga. Nah, kreatifitas di sini adalah tentang bagaimana kejernihan di dalam menyelesaikan suatu masalah dan menghadapi berbagai situasi yang tidak diharapkan muncul. Di sini, apakah ada terlihat dari ide-ide kreatif dalam penyelesaian masalah dan pengambilan keputusan yang dilakukan oleh Kepala Wihara, maksudnya ada suatu masalah atau situasi yang muncul, yang tidak diharapkan kesehariannya ini, lalu praktik dari kesadaran penuh itu membantu dia dalam penyelesaian masalah ini?
- Interviewee* : Jadi latihan sadar penuh ini sangat berhubungan erat dengan relaksasi. Dan seperti yang kita ketahui, kalau kita lihat juga di *neuro science* contohnya, kreatifitas itu juga landasannya relaksasi. Karena di dalam sistem otak, ketika kita berelaksasi... beberapa bagian otak lebih terbuka dan bisa berpikir lebih jernih. Karena relaksasi ini sangat mempengaruhi keadaan mental. Ketika kita rileks, pikiran kita lebih terbuka dan kreatifitas itu lebih gampang untuk muncul (SF1-KPMFKVitas). Tentunya ini tidak bisa disebutkan secara detail seperti apa, karena tergantung isu dan tergantung juga kondisi.
- Interviewer* : Iya. Kalau kita lihat lebih mendalam, apakah hal ini ada di dalam diri Kepala Wihara? Maksudnya... latihan sadar penuh ini memberikan pengaruh terhadap kreatifitasnya di dalam pengambilan keputusan.
- Interviewee* : Ya, setiap praktisi yang berlatih sadar penuh dan berlatih relaksasi, akan mendapatkan efek kreatifitas (SF1-KPMFKVitas).

- Interviewer* : *Oke.*
- Interviewee* : *Jadi termasuk... Kepala Wihara.*
- Interviewer* : *Kepala Wihara. Oke. Lalu, bagaimana praktik berkesadaran penuh ini mempengaruhi respon pemimpin terhadap perubahan situasi yang ada?*
- Interviewee* : *Jadi perubahan situasi juga kreatifitas, jadi dengan adanya relaksasi dan persaudaraan yang seperti saya katakan tadi di dalam *meeting*, itu memberikan ruang untuk perubahan. Karena perubahan ini diperlukan ketika ada kondisi-kondisi tertentu. Dan di dalam komunitas selalu berubah, karena komunitasnya...*
- Interviewer* : *Berubah di sini dinamis maksudnya?*
- Interviewee* : *Dinamis, ya. Karena anggota komunitas berubah, tentunya kondisi... komunitas akan berubah.*
- Interviewer* : *Komunitas juga berubah.*
- Interviewee* : *Nah, karena yang di sini kita tekankan adalah kolektif dan konsensus, jadi apapun yang disetujui bersama itulah yang diaplikasikan.*
- Interviewer* : *Lalu bagaimana pemimpin atau Kepala Wihara mengaplikasikan kesadaran penuh dalam hubungan pribadi dia dengan pihak lain, lalu dengan tentang ketepatan waktu dia di dalam pengelolaan institusi ini dan kesiapan dia di dalam berbagai hal?*
- Interviewee* : *Sebagai Monastik kita semua juga... kita ada latihan khusus untuk berhubungan dengan orang lain.*
- Interviewer* : *Contohnya?*
- Interviewee* : *Jadi contohnya, bagaimana kita berhubungan dengan orang yang lebih senior, bagaimana kita berhubungan dengan orang awam, yang non-monastik, bagaimana berhubungan secara monastik, itu ada semua sistemnya. Dan kita cuma perlu melakukan itu... mempraktekkannya, dengan berlatih (SSF2-IMHKper). Dan...*
- Interviewer* : *Ketepatan waktu.*
- Interviewee* : *Ketepatan waktu... itu beliau tidak bekerja sendiri, jadi beliau bekerja secara tim. Jadi ada berbagai tim yang sedang bekerja...*
- Interviewer* : *Membantu.*
- Interviewee* : *Membantu... beliau juga cuma perlu hadir.*
- Interviewer* : *Ya, oke. Dan itu terlihat di dalam...*
- Interviewee* : *Beliau perlu hadir dan menginformasikan ke dalam komunitasnya. Itu saja.*
- Interviewer* : *Oke. Lalu kesiapannya di dalam berbagai hal?*
- Interviewee* : *Contohnya?*
- Interviewer* : *Contohnya misalnya, ada berbagai event atau kegiatan apapun dan terlihat bahwa Kepala Wihara ini dapat menyiapkan berbagai hal dan dia dapat bekerjasama dengan yang lain, dengan kesiapan diri yang konkrit, begitu.*

- Interviewee : Iya, karena kita kan punya struktur. Jadi beliau hanya mengaplikasikan struktur itu, jadi *event-event* yang masuk ke dalam komunitas itu bisa didelegasikan ke tim-tim yang sudah dipersiapkan, jadi beliau tidak mengambil semuanya.
- Interviewer : *Berarti dengan kesimpulan...*
- Interviewee : Tugas mereka... tugas beliau adalah mendelegasikan ke dalam komunitas.
- Interviewer : *Oke, dengan kesimpulan bahwa tiga hal ini dimungkinkan di dalam diri Kepala Wihara?*
- Interviewee : Iya, karena beliau mengumpulkan informasi, membawa informasi ke dalam komunitas, disetujui, dan kemudian didelegasikan (SSF2-2MMPLain).
- Interviewer : *Oke. Selanjutnya, bagaimana Kepala Wihara berinteraksi dengan anda dan pihak lain? Nah, di sini lebih ke arah bagaimana kemampuan beliau terhubung dengan pihak lain dan menghadapi perubahan dengan terampil melalui praktik berkesadaran penuh. Di sini, pertanyaan yang pertama, bagaimana Kepala Wihara berinteraksi dengan anda dan pihak lain atau komunitas?*
- Interviewee : Ya, secara hubungan... ya tergantung ya, karena setiap... kesempatan itu bisa saja berubah. Karena beliau sebagai anggota komunitas juga walaupun dia kepala komunitas. Jadi kadang dia bisa berfungsi sebagai Kepala Wihara --- terutama di dalam *meeting* dan memberikan tugas, tapi beliau juga bisa berfungsi sebagai guru, karena beliau juga bagian dari *Council Guru* dalam mengajarkan sadar penuh, beliau juga bisa sebagai orang yang dituakan di dalam komunitas, tapi beliau juga bisa sebagai seorang teman. Jadi itu variasinya (SF2-KPMHKom).
- Interviewer : *Iya, bagaimana interaksi dia ya, melalui praktik berkesadaran penuh ini. Lalu bagaimana Kepala Wihara memberi pengaruh dalam pencapaian atau tujuan komunitas?*
- Interviewee : Jadi tujuan komunitas itu diputuskan bersama, setelah diputuskan akan dieksekusi oleh CTC atau *council*... yang mengoperasional...
- Interviewer : *Dewan Pengurus Harian ya...*
- Interviewee : Pengoperasional, ya.
- Interviewer : *Lalu bagaimana Kepala Wihara mendukung dan memfasilitasi anda atau pihak lain atau komunitas dalam melatih praktik berkesadaran penuh?*
- Interviewee : Di dalam komunitas ada beberapa grup untuk membantu Kepala Wihara dalam mengoperasikan Wihara. Jadi ada grup yang disebut dengan Dewan Guru, ada satu grup Dewan Operasional, dan satu lagi Dewan Bhikshu, atau Bhiksu. Nah, semua program yang direncanakan oleh para Dewan Guru, dan disetujui oleh Dewan Bhiksu, setelah disetujui akan dieksekusi oleh CTC dalam bentuk

- jadwal, dan *responsibility*... dan tanggung jawab. Nah, inilah yang dikoordinasi oleh Kepala Wihara.
- Interviewer* : *Bagaimana Kepala Wihara memfasilitasi terbentuknya komunitas atau organisasi yang berkesadaran penuh di institusi ini?*
- Interviewee* : *Bagaimana?*
- Interviewer* : *Pemimpin... Kepala Wihara memfasilitasi sebuah komunitas yang berkesadaran penuh di institusi ini? Menjadi mindful organization... something like that...*
- Interviewee* : *.....*
- Interviewer* : *Kita tahu di sini kan mengaplikasikan praktik mindfulness istilah...*
- Interviewee* : *Nah dia dibantu oleh Dewan Guru.*
- Interviewer* : *Oke.*
- Interviewee* : *Dewan Guru... karena Dewan Guru adalah... semua... kita bisa bilang bahwa mereka semua itu adalah trainer. Jadi, semua program pelatihan itu diserahkan kepada Dewan Guru. Jadi dalam bentuk mentor, dalam bentuk pengajaran, dalam bentuk bimbingan, kelas-kelas itu semuanya dilakukan oleh Dewan Guru. Nah, Dewan Guru ini akan memberikan programnya kepada Kepala Wihara, Kepala Wihara menyampaikan kepada komunitas, disetujui, kemudian dieksekusi oleh CTC.*
- Interviewer* : *Oke. Lalu bagaimana sikap kepemimpinan Kepala Wihara terhadap dunia luar komunitas? Maksudnya luar dari Plum Village.*
- Interviewee* : *Apapun dinamik yang terjadi di luar komunitas dan berhubungan dengan komunitas, Kepala Wihara adalah sebagai jembatan antara dunia luar komunitas dan dunia di dalam komunitas. Jadi apapun itu, dari luar ingin berkomunikasi ke dalam, adalah melalui beliau.*
- Interviewer* : *Melalui beliau... dan titik di mana praktik berkesadaran penuhnya itu di mana terlihatnya?*
- Interviewee* : *Di latihan pribadi beliau. Karena kan setiap monastik punya latihan sadar penuh dalam relasi terhadap orang lain; dalam berkomunikasi, dalam bersifat, dalam bertindak (SSF2-1MHKper).*
- Interviewer* : *Lalu bagaimana Kepala Wihara menghadapi perubahan melalui pendekatan yang berbasis berkesadaran penuh ini?*
- Interviewee* : *Bagaimana?*
- Interviewer* : *Kepala Wihara menghadapi perubahan dengan hidup berkesadaran penuh ini?*
- Interviewee* : *Beliau sangat tergantung kepada anggota komunitas. Kalau memang anggota komunitas, termasuk beliau, bisa menyepakati keputusan bersama, itu yang dilakukan (SSF2-3MPerTer).*
- Interviewer* : *Salah satunya misalnya untuk menyepakati ini kan butuh kualitas tersendiri ya di dalam praktiknya itu, nah, ada tidak satu contoh yang sedikit konkrit tentang bagaimana dia mengaplikasikan praktik ini di dalam menghadapi perubahan itu?*

- Interviewee : Ya contohnya... adanya perubahan tanggung jawab. Jadi, karena ada orang yang harus pergi, beliau mempresentasikan kepada grup operasional bahwasannya orang-orang ini akan pergi, dan grup operasional harus kembali dengan proposal baru. Nah, beliau akan membawa proposal ini kedalam komunitas, dan kalau disetujui oleh komunitas, nah itu akan dilakukan. Jadi beliau tidak intervensi...(SSF2-2MMPLain)
- Interviewer : *Intervensi langsung ya...*
- Interviewee : Intervensi langsung. Jadi beliau cuma sebagai jembatan, sebagai pusat informasi kepada komunitas terhadap perubahan dan meminta dukungan kembali dari komunitas.
- Interviewer : *Berarti tidak seperti otoriter, tapi dia bagaimana menjembatani ya dengan kualitas berkesadaran penuh tadi. Lalu bagaimana kerjasama Kepala Wihara dengan anggota komunitas dalam menghadapi perubahan tadi?*
- Interviewee : Ya tergantung perubahannya ada di mana. Karena setiap grup punya tanggung jawab masing-masing. Jadi contohnya Dewan Guru berhubungan dengan latihan dan *schedule* dan cara penyampaian ajaran. Nah, itu perubahan dari Dewan Guru.
- Interviewer : *Berarti Kepala Wihara bekerjasama dengan Dewan Guru?*
- Interviewee : Dengan Dewan Guru. Contohnya ada lagi Dewan Bangunan, infrastruktur. Nah, Kepala Wihara bekerjasama dengan grup ini untuk mendiskusikan bagaimana pengembangan infrastruktur dalam Wihara, Operasional dan Tanggung Jawab, orang-orang yang berhubungan dengan *responsibility*. Nah, Kepala Wihara bekerjasama dengan grup ini sebelum dibawa ke dalam komunitas.
- Interviewer : *Lalu bagaimana Kepala Wihara membangun hubungan dan kepercayaan di dalam komunitas dalam rangka menghadapi perubahan tadi?*
- Interviewee : Iya, seperti yang saya katakan tadi. Ketika beliau mendapatkan *support* dari komunitas melalui *meeting* komunitas, beliau sudah bebas untuk mengeksekusi.
- Interviewer : *Iya. Lalu titik tentang membangun hubungan dan kepercayaannya itu di mana?*
- Interviewee : Ya karena kan kita percaya terhadap komunitas dan beliau juga percaya dengan komunitas. Dan ketika dia mengeksekusi apa yang diputuskan oleh komunitas, semua orang akan percaya dengan beliau.
- Interviewer : *Lalu yang ke... bagian berikutnya tentang kemampuan mengembangkan belas kasih dan perhatian tanpa penghakiman melalui praktik berkesadaran penuh. Bagaimana praktik berkesadaran penuh mempengaruhi Kepala Wihara dalam menghadapi kesulitan dan tantangan?*
- Interviewee : Di dalam latihan sadar penuh, dalam respon keadaan, kita... ketika kita berlatih sadar penuh, respon kita terhadap kondisi itu mulai

- berbeda. Respon yang kita... lakukan ketika berlatih sadar penuh biasanya responnya itu adalah belas kasihan, cinta kasih, kegembiraan, dan... non diskriminasi (SSF3-3KapMBsih). Ketika kita berlatih...
- Interviewer* : *Apakah non diskriminasi ini sama dengan tanpa penghakiman tadi?*
- Interviewee* : *Iya, iya. Jadi, ketika kita berlatih sadar penuh, batin kita atau mental kita akan berfungsi dengan empat elemen ini. Jadi seperti itu, jadi semua praktisi. Jadi bukan hanya Kepala Wihara.*
- Interviewer* : *Maksudnya di sini, di mana aplikasi dari seorang Kepala Wihara dengan praktek berkesadaran penuh ini terhadap pengambilan keputusan.*
- Interviewee* : *Ya jadi ketika kita menghadapi suatu keadaan yang membuat kita empati, kita berarti sadar penuh terhadap empati. Karena empati ini bisa menjadi dua kondisi kalau kita tidak berlatih sadar penuh ataupun kita berlatih sadar penuh. Jadi ada dua, jadi empati ini bisa menjadi dua hal. yang satu adalah menjadi empati distress, dimana Kepala Wihara akan menderita. Tapi, dengan adanya latihan sadar penuh, ketika kita mengamati atau me-recognize ada penderitaan di dalam komunitas, maka Kepala Wihara...*
- Interviewer* : *Maksudnya kesulitannya?*
- Interviewee* : *Iya, iya. Kepala Wihara tidak akan mengalami kesulitan, tetapi beliau akan memiliki belas kasih (SSF3-3KapMBsih).*
- Interviewer* : *Ada contoh konkrit tidak tentang permasalahan akan tindakan ini?*
- Interviewee* : *Iya contohnya, orang yang menderita dan tidak bisa melakukan tugas komunitas, dalam komunitas sangat mudah sekali untuk memberikan ruang untuk beristirahat terhadap orang tersebut. Tapi komunitas tidak menderita karena orang tersebut juga.*
- Interviewer* : *Maksudnya tidak terganggu dengan apa yang terjadi ya?*
- Interviewee* : *Tidak terganggu, iya.*
- Interviewer* : *Oke. Lalu bagaimana Kepala Wihara menerapkan tindakan empati dan belas kasih terhadap orang-orang di komunitas?*
- Interviewee* : *Landasan hubungan kami di dalam komunitas adalah persaudaraan. Nah di dalam persaudaraan itu, empat jenis mental yang saya terangkan tadi selalu harus hadir (SSF2-1MHKper).*
- Interviewer* : *Selalu harus hadir...*
- Interviewee* : *Iya. Dan itu empat ini hanya bisa hadir kalau kita berlatih sadar penuh.*
- Interviewer* : *Sadar penuh. Dan ini sudah dimungkinkan oleh Kepala Wihara dan komunitas ya, untuk ini.*
- Interviewee* : *Iya.*
- Interviewer* : *Lalu bagaimana Kepala Wihara menerapkan belas kasih, empati, dan tidak menghakimi dalam interaksinya dengan berbagai pihak?*

- Interviewee : Ya, sama. Jadi dari segi hubungan personal ataupun hubungan kerja dengan berlatih sadar penuh, batin kita atau mental kita akan berfungsi dengan empat jenis bentukan mental.
- Interviewer : *Bisa dijelaskan lebih sedikit tentang contoh tindakan yang dilakukan tentang tidak menghakimi ini? Dalam interaksinya.*
- Interviewee : Ya, jadi dari empat jenis bentukan mental ini, yang pertama adalah pertemanan.
- Interviewer : *Pertemanan, ya.*
- Interviewee : Jadi hubungan orang yang berlatih sadar penuh, ketika berhubungan dengan orang lain, kita ada hubungan. Yang pertama adalah hubungan pertemanan atau persaudaraan. Yang kedua adalah menerima, menerima kelemahan orang lain. Yang ketiga adalah membangun keharmonisan ataupun kegembiraan. yang keempat adalah, karena kita bisa menerima kelemahan dan kita bisa membangun persaudaraan, jadi non diskriminasi ini juga ada di sana (SF2-KPMHKom).
- Interviewer : *Iya.*
- Interviewee : Nah, non diskriminasi inilah yang membantu kita untuk tidak menghakimi (SSF3-5KapTMMmi).
- Interviewer : *Oke. Lalu bagaimana Kepala Wihara menunjukkan kepedulian terhadap semua pihak di dalam komunitas ini atau organisasi ini?*
- Interviewee : Ya, karena beliau adalah jembatan, tentunya beliau juga harus berhubungan dengan semua anggota komunitas. Nah, dengan adanya kesempatan untuk berhubungan dengan semua pihak dan semua pihak bisa merasakan hasil latihan beliau (SSF2-2MMPLain).
- Interviewer : *Oke. Maksudnya tentang kepedulian tadi, ya. Nah, kalau dilihat bahwa di institusi ini sangat beragam ya latar belakang para... kita bisa katakan... para... yang ikut belajar di sini. Nah, ada dari berbagai macam negara, nah bagaimana tentang hal ini dilakukan oleh Kepala Wihara?*
- Interviewee : Ya, dengan adanya perbedaan budaya ini kita dijembatani oleh satu budaya, yaitu budaya latihan. Jadi budaya latihan ini disebut dengan latihan sadar penuh dalam bersikap. Jadi, atau bahasa inggrisnya *fine manner*. Nah, ini yang menjembatani multikultural di dalam komunitas. sehingga kita bisa berkomunikasi dengan satu dengan lainnya.
- Interviewer : *Oke. Saya sering mendengar tentang... latihan lima berkesadaran penuh atau empat belas berkesadaran penuh. Nah, ini apakah ada hubungannya tentang praktik belas kasih dan perhatian tanpa penghakiman ini di dalam praktik berkesadaran?*
- Interviewee : Jadi yang kita bilang berlatih sadar penuh ataupun *mindfulness training* itu adalah *ethics*. Nah, ataupun suatu latihan untuk menjembatani semua perbedaan. Fungsi pertama adalah sudah menghubungkan semua orang, yang kedua adalah kita diminta untuk

- menyadari pikiran kita, ucapan kita, dan perbuatan kita... terhadap pihak lain. dan dengan adanya latihan ini, maka yang saya katakan tadi, empat jenis bentukan mental itu akan muncul (SF3-KPMBKim).
- Interviewer* : *Oke. Lalu bagaimana anda melihat adanya keterbukaan, pengertian, dan kemampuan mendengar secara mendalam pada diri Kepala Wihara dalam pekerjaan dan pelayanannya?*
- Interviewee* : Mendengar secara mendalam adalah salah satu training-nya kita, salah satu latihan sadar penuh yang kita baru jelaskan tadi. Ini adalah sebuah latihan di mana kita dilatih untuk mendengarkan secara mendalam (SSF3-4KapMMPas). Artinya kita mendengar tanpa menghakimi (SSF3-5KapTMMmi), tanpa menginterpretasi hingga penjelasannya diselesaikan. Dan ini bisa dilakukan dalam level secara pribadi ataupun secara kolektif.
- Interviewer* : *Oke. Keterbukaan dan pengertian... maksudnya pengertian di dalam diri Kepala Wihara juga terlihat di dalam diri beliau?*
- Interviewee* : Ya, karena beliau adalah praktisi sadar penuh (SSF1-3StkBnuh). Jadi secara otomatis dia juga berlatih seperti itu.
- Interviewer* : *Kualitas-kualitas ini ya.*
- Interviewee* : Iya.
- Interviewer* : *Lalu yang terakhir adalah bagaimana kapasitas pemimpin atau Kepala Wihara ketika mempraktikkan praktik melepas dan tanpa menghakimi di dalam pelayanan dan pekerjaannya?*
- Interviewee* : Karena beliau tidak fokus kepada keputusan pribadi, beliau su... beliau wajib berlindung kepada keputusan kolektif. Dengan demikian mempermudah beliau dalam melepaskan ide -i de ataupun pandangan beliau. Jadi begitu ada sesuatu proposal disampaikan kepada komunitas, beliau tidak terikat terhadap preferensi apapun dan tergantung komunitas untuk memutuskan. Ketika komunitas mengambil suatu keputusan, beliau akan terima (SSF3-4KapMMPas).
- Interviewer* : *Apakah ini dapat membuat tidak maksimalnya di dalam pengelolaan institusi ini karena dia harus menerima perubahan atau dengan harus melepas atau tanpa menghakimi ini?*
- Interviewee* : Ya, karena institusi ini tidak... institusi ini tidak memeluk sistem efisiensi tapi memeluk sistem persaudaraan, musyawarah, dan mufakat, jadi itu yang diutamakan.
- Interviewer* : *Oke. Ya, terima kasih atas waktunya.*

**FIELD RESEARCH
TRANSCRIPT OF INTERVIEWS**

Number of Interview : 8-FRTI
Interviewer : Researcher
Time : 14.30 – 15.15 (France Time)
Today's date : March 4th, 2019
Place : Institute of Advanced Buddhist Studies France, Library of UH
Informant (Interviewee) : Library Coordinator of IABS-Upper Hamlet
Code of Informant : 8-FRTI-LC-IABS-UH-SAP

Interviewer : Okay. Iya. Baik lah, mari... Terimakasih ya untuk sebelumnya. Kita mulai dengan pertanyaan yang pertama tentang kemampuan mengembangkan fokus, kreatifitas dan kejernihan oleh praktik berkesadaran penuh. Disini, ketika kita melihat. Hal ini di dalam kepemimpinan yang dipraktikkan oleh Kepala Wihara, kepemimpinan di institusi ini, apa saja praktik yang berkesadaran penuh yang dijalani oleh kepemimpinan atau Kepala Wihara dalam kesehariannya.

Interviewee : Jadi praktik berkesadaran penuh yang dijalani oleh Kepala Wihara dalam keseharian kita itu sebetulnya sama dengan yang kita jalani, yaitu mencakup latihan-latihan formal seperti meditasi duduk, meditasi jalan, kemudian relaksasi total, dan selain latihan formal juga ada latihan yang aplikatif atau aplikasi dalam kehidupan sehari-hari. Seperti dalam meditasi kerja kemudian dalam relasi dan komunikasi sehari-hari dengan antar anggota komunitas (SSF1-2LBNUH).

Interviewer : Bisa dijelaskan tidak latihan-latihan formal atau latihan berkesadaran penuh yang tadi, yang disebutkan seperti meditasi duduk, meditasi jalan secara singkat tentang hal ini.

Interviewee : Operasionalnya kita...?

Interviewer : Tidak.

Interviewee : Prosesnya?

Interviewer : Bagaimana tentang praktek itu sendiri?

Interviewee : Iya. Jadi, untuk meditasi duduk ya biasanya itu terlepas dari praktek individu ya kalau dijalankan secara komunitas itu biasanya kita setiap pagi dan sore itu ada meditasi duduk 30 menit, 45 menit. Begitu itu kita lakukan di *hall* yang khusus untuk melakukan meditasi duduk itu. Kemudian meditasi jalan itu biasanya sekitar tengah hari sebelum makan siang itu kita ada meditasi jalan yang di luar... di luar ruangan ya. Kemudian meditasi jalan juga dilakukan di dalam ruangan itu setelah meditasi duduk sore hari dan ketika menjalankan atau melakukan meditasi duduk dan meditasi jalan ini sebetulnya kita

- dilatih untuk hadir pada saat itu (SSF1-2LBNuh). Untuk menyadari apa yang terjadi di dalam dan di luar diri kita pada saat kita duduk, pada saat kita berjalan itu kita sungguh hadir pada saat itu. Apa yang... kita menyadari... apa yang kita... jadi di dalam pikiran kita, batin kita, fisik kita, perasaan-perasaan, semuanya itu kita sadari (SSF1-IMPSSek). Jadi itu... sangat berbeda dengan ketika kita tidak sadar mungkin kita duduk, melamun. Ketika kita meditasi duduk, kita diarahkan untuk hadir, sungguh hadir pada saat itu (SSF1-IMPSSek). Berjalan juga demikian, kita menyadari setiap langkah. Pikiran kita tidak kemana-mana. Kita benar-benar merasakan sentuhan antara kaki kita dan tanah tempat kita berpijak. Apa yang kita lihat di sekeliling kita itu, semua pikiran kita terarah pada saat ini dan di sini (SSF1-IMPSSek). Kurang lebih seperti itu praktik formal kita di sini.
- Interviewer* : *Dan itu salah satu cara ya untuk mengembangkan fokus dan kejernihan di dalam diri? Baik Kepala Wihara mauapun orang-orang yang ada di sini, di dalam praktik berkesadaran penuh itu.*
- Interviewee* : Ya, saya kira demikian. Karena ketika kita... ini kan semacam... kalau bagi saya sih, saya merasa ini semacam pengkondisian, begitu. Jadi, kalau kita sudah terlatih atau dibiasakan untuk selalu hadir pada saat ini dan di sini di dalam praktik-praktik formal itu, ketika kita meditasi duduk, ketika kita meditasi jalan, itu kemudian... tadi saya sebutkan mengenai aplikasi dalam kehidupan sehari-hari itu akan... terbawa ya ketika kita berkerja, kita tidak semata-mata memikirkan hasil dari pekerjaan kita. Tentunya itu penting, tetapi juga adalah penting untuk menyadari sepenuhnya, hadir seutuhnya dalam proses mengerjakan itu. Kemudian juga di dalam relasi dan komunikasi dalam kehidupan sehari-hari kita sungguh-sungguh menyadari... apa yang kita ucapkan, kemudian juga kira-kira bagaimana, apa yang dirasakan oleh orang lain ketika... atau lawan bicara kita ketika kita mengungkapkan sesuatu, itu semua kita sadar penuh, dan saya kira ini juga akan sangat bermanfaat bagi Kepala Wihara dalam menjalankan tugas beliau sehari-hari sebagai Kepala Wihara (SSF1-3StkBnuh).
- Interviewer* : *Iya. Oke tadi berhubungan dengan menjalankan tugas sehari-hari, bagaimana Kepala Wihara mengintegrasikan praktik berkesadaran penuh ke dalam praktik kerja sehari-hari, ya seperti mengolah dirinya atau melatih dirinya di dalam pertemuan atau meeting, rapat, pengambilan keputusan dan melaksanakan manajemen operasional di institusi ini.*
- Interviewee* : Ya, jadi bagaimana Kepala Wihara mengintegrasikan latihannya ke dalam praktik pekerjaan beliau sehari-hari ini nampak dalam ucapan, pikiran dan perbuatan beliau. Seperti misalnya, beliau mempraktikkan untuk mendengarkan secara mendalam. Ketika... Ya

misalnya di dalam... relasi sehari-hari... informal maupun ketika pertemuan itu salah satu yang beliau lakukan, misalnya mendengarkan secara mendalam apa yang orang lain katakan (SSF3-4KapMMPas). Kemudian mempraktikkan tuturan penuh kasih terhadap anggota komunitas yang lain. Lalu ketika ada permasalahan bagaimana beliau mempraktikkan, melihat secara mendalam permasalahan itu ketika terjadi perbedaan opini atau sudut pandang di dalam satu... memandang suatu permasalahan. Kemudian bagaimana beliau menghindari keberpihakan. Mencoba untuk memahami suatu permasalahan dari berbagai sudut pandang sebelum mengambil keputusan. Itu adalah bentuk-bentuk integrasi latihan dalam pekerjaan beliau yang dapat kita amati (SSF1-3StkBnuh).

Interviewer : Oke, lalu selanjutnya bagaimana kreatifitas pemimpin dalam menyelesaikan masalah dan menghadapi berbagai situasi yang tidak diharapkan, atau lebih konkritnya adalah memunculkan ide-ide kreatif dalam penyelesaian masalah dan pengambilan keputusan yang tentunya berhubungan dengan Praktek berkesadaran penuh ini di dalam diri Kepala Wihara.

Interviewee : Ya saya kira berbicara mengenai ide-ide kreatif di sini kita perlu melihat bahwa ini bukan semata-mata dari diri beliau sendiri, melainkan dari Sangha, dari seluruh anggota komunitas. Karena peran beliau sebagai Kepala Wihara di sini sebetulnya sangat terkait dengan peran anggota komunitas yang lain. Jadi menurut saya yang menonjol dari diri beliau sendiri adalah beliau mampu mendengarkan secara mendalam masukan-masukan dari kami, dari para anggota komunitas. Kemudian secara bersama-sama pula beliau mengintegrasikan ide-ide tersebut, menerapkannya di dalam penyelesaian masalah dan pengambilan keputusan dan pada saat-saat tertentu ada saatnya beliau perlu mengkomunikasikan ini terhadap pihak lain, dan itu menurut saya yang tampak di dalam diri beliau. Dan ini apa ya... kreatifitas itu menurut saya beliau sudah teruji, dalam arti, terbukti ya, bahwa dalam usia beliau yang masih muda dan juga pendidikan formal yang beliau tempuh juga bukan pendidikan tinggi tapi beliau mampu mengemban tanggung jawab di dalam memimpin wihara ini... yang... yang besar ini, ya. Dan ini tentunya sangat dipengaruhi oleh kualitas dan kuantitas dari latihan hidup sadar penuh yang beliau jalani selama beliau menjadi monastik (SSF1-4ISKre), juga didukung oleh adanya figur-figur yang bisa menjadi model atau teladan beliau. Dalam hal ini, Thay guru kami, ya. Itu kan... apa... beliau menghabiskan cukup banyak waktu bersama dengan Thay di waktu yang lalu. Kemudian para elder brother yang apa.... para elder brother beliau ya. Lalu juga dukungan dari seluruh anggota komunitas.

- Interviewer* : *Lalu selanjutnya bagaimana praktik berkesadaran penuh mempengaruhi respon Kepala Wihara terhadap perubahan situasi yang ada di institusi ini?*
- Interviewee* : *Perubahan situasi, ya? Kalau di dalam latihan kami itu kami senantiasa diajak untuk menyadari bahwa yang namanya perubahan itu adalah salah satu sifat dasar kehidupan. Tidak ada sesuatu yang kekal. Segala sesuatunya selalu berubah.*
- Interviewer* : *Dinamis, ya?*
- Interviewee* : *Iya, dinamis. Jadi dalam pengelolaan organisasi pun, dalam hal ini wihara, dapat dilihat bahwa praktik hidup sadar penuh yang kami jalani ini sangat membantu kepala wihara dalam menghadapi dan merespon perubahan yang terjadi. Karena apa? Karena ketika seseorang sungguh menyadari apa yang terjadi di dalam dirinya, artinya apa yang terjadi pada tubuhnya, apa yang terjadi di dalam batinnya, pikirannya, perasaannya dan sebagainya, maupun juga menyadari segala sesuatu di luar dirinya, apa yang sedang terjadi di sekelilingnya. Kemudian kita bisa mengendapkan semua yang kita sadari itu melalui praktik, kita punya namanya praktik *stopping*, ya. Jadi kita tidak bereaksi ketika sesuatu terjadi kita berusaha untuk hening sejenak untuk berhenti, melihat secara mendalam apa yang sedang terjadi dan pada saat itu kita mampu memberikan respon yang sesuai, dan sebagai seorang kepala wihara tentunya sangat banyak situasi-situasi menyangkut perubahan di dalam mengelola organisasi yang terjadi dan praktik semacam ini tentunya sangat membantu bagi beliau, saya kira (SF1-KPMFKVitas).*
- Interviewer* : *Pertanyaan untuk bagian terakhir... bagian pertama, maksudnya pertanyaan terakhir untuk bagian pertama, bagaimana pemimpin atau Kepala Wihara mempraktikkan kesadaran penuh dalam hubungan pribadi, lalu dengan ketepatan waktu yang beliau jalankan di dalam pelayanan atau pekerjaannya dan kesiapan beliau dalam berbagai hal?*
- Interviewee* : *Ya, jadi jalan latihan hidup sadar penuh, kita juga senantiasa untuk menyadari bahwa setiap aksi, setiap perbuatan yang kita lakukan, baik itu berupa masih di dalam pikiran atau mungkin sesuatu yang kita ucapkan, kita katakan, maupun sudah ‘manifes’ dalam bentuk perbuatan yang nyata, yaitu dapat mendatangkan akibat bagi pihak lain. Akibat itu bisa menyenangkan, bisa tidak menyenangkan. Orang lain bisa senang, bisa tidak senang dengan apa yang kita pikirkan, kita ucapkan, kita perbuat. Tampak bahwa dalam berhubungan dengan para anggota komunitas, Kepala Wihara sangat menyadari hal ini. Jadi kalau kita amati beliau itu senantiasa mengupayakan agar pikiran, tutur kata, dan perilaku beliau itu bisa menutrisi pihak lain (SF2-KPMHKom). Jadi dalam berkomunikasi, kami dapat*

merasakan bagaimana beliau bisa mengkondisikan suasana yang membuat kita itu merasa nyaman, membuat kita mampu menumbuhkembangkan sukacita, kebahagiaan di dalam diri kita, serta pada saat yang sama juga beliau bisa memotifasi kita untuk berbuat hal yang serupa (SSF2-2MMPLain). Demikian pula kalau kita berbicara mengenai ketepatan waktu dan kesiapan beliau dalam berbagai hal, ya semua itu kami rasakan sebagai buah-buah latihan beliau. Berangkat dari kesadaran beliau untuk menyirami benih-benih sukacita dan kebahagiaan bagi semua pihak, dalam hal ini, baik anggota komunitas maupun pihak-pihak lain di luar yang berhubungan dengan Wihara (SSF2-1MHKper).

Interviewer : *Oke, lalu kita ke bagian yang ke dua, tentang kemampuan terhubung dengan pihak lain dalam menghadapi perubahan dengan terampil melalui praktik berkesadaran penuh ini. Jadi yang ingin saya tanyakan adalah bagaimana Kepala Wihara berinteraksi dengan anda, selaku Koordinator Perpustakaan dan pihak lainnya di komunitas ini.*

Interviewee : Iya, dalam berinteraksi dengan kami, saya melihat satu sisi ada kewibawaan beliau, ya sebagai kepala wihara. Tapi, kewibawaan ini tidak disertai dengan berjarak apa... seperti berjarak begitu. Jadi biasanya orang... ada orang berwibawa, tapi kemudian menjadi berjarak dengan orang lain. Tapi beliau tidak. Satu sisi berwibawa, di sisi lain beliau sangat dekat dengan kami. Beliau memperlakukan kami sebagai saudara dalam kesetaraan dan dengan pada saat yang sama juga beliau mampu menampilkan diri dengan segala wibawa beliau sebagai senior, sekaligus sebagai perwakilan dari komunitas. Saya kira ini merupakan satu bentuk pencapaian dalam latihan beliau, hasil dari apa yang beliau latih selama ini, di mana dalam latihan kami, kami senantiasa diajak untuk menyadari posisi kita dalam relasi dengan pihak lain, serta menyadari apa yang sekiranya dirasakan oleh pihak lain ketika kita berkomunikasi dengan mereka. Sehingga kita akan mampu mengembangkan pikiran, ucapan dan perilaku yang sesuai dalam relasi dan komunikasi, dan hal ini yang saya lihat di dalam diri Kepala Wihara ketika berkomunikasi dengan saya maupun dengan pihak-pihak yang lain di dalam komunitas kamu maupun pihak luar (SSF2-3MPerTer).

Interviewer : *Iya. Lalu selanjutnya bagaimana Kepala Wihara memberi pengaruh kepada pencapaian atau tujuan komunitas?*

Interviewee : *Pencapaian tujuan?*

Interviewer : *Iya.*

Interviewee : Jadi mengenai pengaruh dari kepala wihara terhadap pencapaian tujuan komunitas ini saya kira sangat dipengaruhi oleh kestabilan dan soliditas beliau, dan kestabilan serta soliditas yang ada di dalam diri beliau ini juga merupakan buah-buah latihan beliau (SSF1-

3StkBnuh). Jadi secara internal di lingkup wihara di antara kami ini saya melihat kestabilan dan soliditas itu menjadikan beliau seorang figur yang bisa dijadikan model, dijadikan teladan dan panutan kami (SSF2-1MHKper). Di sisi lain secara eksternal dalam hubungannya dengan pihak luar, kestabilan dan soliditas beliau itu sangat berpengaruh terhadap respon pihak luar terhadap kami. Karena ketika kepala wihara berhadapan dengan pihak luar, beliau sudah tidak lagi bertindak sebagai dirinya sendiri, melainkan sebagai perwakilan dari seluruh anggota komunitas. Jadi ya saya kira itu, kestabilan dan soliditas beliau itu yang... yang berpengaruh terhadap pencapaian tujuan komunitas ini (SSF2-3MOKom).

Interviewer : *Lalu, bagaimana Kepala Wihara dalam hal mendukung dan memfasilitasi... ya mungkin diri anda dan pihak lain atau komunitas di institusi ini dalam melatih praktik berkesadaran penuh?*

Interviewee : Saya kira kita bisa melihat hal ini dalam dua hal. Yang pertama beliau sebagai kepala wihara ya, dalam menjalankan fungsinya sebagai kepala wihara ini, beliau mengkondisikan atau me-manage situasi yang ada di wihara ini, sehingga memungkinkan bagi kami untuk melatih diri (SSF2-2MMPLain). Itu yang pertama. Yang ke dua, beliau sendiri sebagai seorang praktisi senior itu menyediakan dirinya sebagai figur yang bisa dijadikan model. Yang... dengan adanya kehadiran beliau itu saja sudah memotivasi kami untuk... apa... melatih... melatih diri. Jadi bagaimana kita melihat latihan beliau di dalam kehidupan beliau sehari-hari itu menjadi motivasi bagi kami (SSF2-1MHKper). Jadi, ya dua hal itu saya kira.

Interviewer : *Oke. Lalu tentang... institusi di sini ya atau organisasi. Bagaimana Kepala Wihara memfasilitasi terbentuknya komunitas atau organisasi berkesadaran penuh?*

Interviewee : Ya, kalau berbicara mengenai komunitas di sini yang apa... kita... Apa? Tempat kita berlatih ini di mana kita berharap ini bisa menjadi komunitas yang berkesadaran penuh, yaitu tidak terlepas dari sejarah, bahwa komunitas ini pada mulanya itu dibentuk, diinisiasi oleh Thay sebagai guru kami, dan selanjutnya Kepala Wihara bersama dengan kami, seluruh anggota komunitas menjaga dan mempertahankan keberlangsungan komunitas ini. Bagaimana menjaga dan mempertahankannya ini terkait dengan cara hidup dan latihan kami. Jadi melalui hidup dan latihan kami, itu lah yang menjaga keberlangsungan komunitas ini. Artinya apa, artinya dengan beliau sebagai Kepala Wihara melatih diri bersama kami, anggota komunitas yang lain (SSF2-3MOKom), melalui pendekatan dan metode yang Thay ajarkan, dan selanjutnya kami menerapkan latihan itu di dalam kehidupan kami sehari-hari. Kalau dalam ini beliau sebagai Kepala Wihara ya tentunya termasuk dalam menjalankan

tugas-tugas harian beliau, maka dengan demikian, beliau bersama dengan komunitas turut memfasilitasi keberlangsungan komunitas ini (SSF2-2MMPLain). Sebab itu keberlanjutan dari apa yang telah Thay lakukan.

Interviewer : *Lalu bagaimana dengan sikap kepemimpinan dari Kepala Wihara terhadap dunia luar atau... di luar komunitas atau organisasi ini?*

Interviewee : Ya, jadi dalam berinteraksi dengan pihak lain, kepala wihara senantiasa menempatkan dirinya sebagai wakil dari komunitas, wakil dari sangha. Tadi sempat saya singgung. Jadi bukan atas nama dirinya sendiri. Apapun yang beliau katakan, beliau lakukan dalam berhubungan dengan pihak lain, itu adalah atas nama sangha. Atas dasar keputusan bersama. Ya tentu saja keputusan itu didasarkan kepada *inside collective* sangha, komunitas sebagai buah-buah latihan kami secara bersama. Di lain pihak beliau juga memiliki kualitas-kualitas pribadi sebagai buah-buah latihan sendiri yang memungkinkan beliau untuk tampil sebagai... mewakili atau sebagai wakil komunitas di hadapan pihak luar (SSF2-1MHKper). Kualitas-kualitas ini menurut saya tidak jauh berbeda dari keseharian beliau di hadapan para anggota komunitas yang tadi sudah saya sebutkan, yaitu berupa suka cita, kestabilan, soliditas dan ya kemampuan beliau untuk mendengarkan (SSF3-4KapMMPas) dan memahami (SSF3-1KapTi) pihak lain secara mendalam.

Interviewer : *Oke. Selanjutnya bagaimana Kepala Wihara menghadapi perubahan melalui pendekatan yang berbasis berkesadaran penuh ini di dalam berbagai hal?*

Interviewee : Ya, dalam melatih hidup sadar penuh ini seperti sempat saya singgung sebelumnya, kita senantiasa diajak untuk menyadari ya, bahwa perubahan itu sesuatu yang alami. Sesuatu yang merupakan sifat dasar kehidupan. Dalam pengelolaan organisasi pun ini kita bisa melihat dengan jelas bahwa, praktik hidup sadar penuh ini sangat membantu bagi Kepala Wihara dalam menghadapi dan merespon perubahan (SSF1-3StkBnuh). Jadi bagaimana ketika kita sungguh menyadari apa yang terjadi di dalam diri kita, bagaimana kita menyadari apa yang terjadi di luar diri kita. Kemudian kita endapkan, kita lihat secara mendalam lalu kita memberikan respon yang sesuai. Seperti itu.

Interviewer : *Oke, selanjutnya bagaimana kerja sama dari Kepala Wihara dengan anggota komunitas dalam menghadapi perubahan di dalam institusi ini?*

Interviewee : Ya, pertama kita melihat bahwa dalam merespon perubahan maupun dalam proses pengambilan keputusan apapun di dalam komunitas itu, kepala wihara selalu melibatkan semua pihak. Mulai dari mendengarkan secara mendalam (SSF3-4KapMMPas) terhadap apa yang disampaikan oleh anggota komunitas. Lalu dibicarakan bersama

(*SSF1-4ISKre*). Biasanya ini dibicarakan bersama Sangha BIKSU ya. Kemudian jika berkaitan dengan ajaran, biasanya akan dibicarakan bersama para guru dharma ya di dalam Dewan Guru Dharma. Dan keputusan yang diambil dalam menyikapi perubahan yang ada, ini merupakan suatu mufakat bulat dari sanggar, dari komunitas. Keputusan ini lah yang oleh beliau kemudian dikomunikasikan pada seluruh anggota komunitas untuk dilaksanakan bersama. Pelaksanaannya dikoordinasikan oleh CTC. Jadi itu Dewan Pengurus Harian. Jadi kalau bicara mengenai kerja sama ya saya kira tampak jelas adanya kerja sama di sini.

Interviewer : Oke, lalu bagaimana Kepala Wihara membangun hubungan dan kepercayaan dalam komunitas atau institusi ini dalam rangka menghadapi perubahan yang ada?

Interviewee : Ya, sekali lagi tentang perubahan, pertama-tama sebagai praktisi latihan sadar penuh ini kami senantiasa diingatkan, bahwa perubahan merupakan satu sifat alami yang senantiasa berlangsung setiap saat. Jadi perubahan bukan sesuatu yang perlu ditakuti, bukan sesuatu yang perlu dihindari. Ini hal pertama yang perlu kita pegang bersama. Lalu kami juga senantiasa dilatih untuk... kalau istilah kami di sini, berlindung kepada sangha. Artinya, dalam menghadapi segala sesuatu kita senantiasa saling memberikan dukungan satu sama lain dan menerima dukungan itu dari yang lain. Jadi bukan dihadapi sendiri. Kepala Wihara yang juga merupakan bagian dari Dewan Guru Dharma itu senantiasa mengkondisikan sangha ini sebagai suatu keluarga, suatu paguyuban. Bukan apa... bukan seperti... ya pokoknya kita di sini semata-mata karena kepentingan saja. Bukan itu, tetapi sebetulnya kita sebagai suatu keluarga (SSF2-3MOKom).

Interviewer : Apakah ini ada hubungannya dengan... di sini saya sering mendengarkan kata sangha building atau community building. Apakah ini ada hubungannya dengan community building di sini?

Interviewee : Ya, saya kira... ya itu merupakan bagian atau... ya lebih tepatnya bagaimana kita membangun Sangha atau membangun komunitas itu... ya sebagai... Ya kita bertumbuh bersama sebagai satu keluarga, saya kira...

Interviewer : Apakah ini bagian dari praktik berkesadaran penuh, community building ini?

Interviewee : Saya kira demikian, ya.

Interviewer : Lalu kita ke bagian... ke tiga, ya. Maksudnya ada bagian ke tiga mengenai pertanyaan selanjutnya, yaitu tentang kemampuan mengembangkan belas kasih, dan perhatian tanpa penghakiman melalui praktek berkesadaran penuh. Pertanyaan pertama, yaitu

bagaimana praktek berkesadaran penuh mempengaruhi Kepala Wihara dalam menghadapi kesulitan dan tantangan?

Interviewee : Ya, jadi kami memandang kesulitan dan tantangan yang muncul dalam kehidupan sehari-hari maupun dalam pengelolaan sebuah organisasi itu muncul setiap kali kita dihadapkan pihak-pihak yang sedang menderita...

Interviewer : *Maksudnya pihak yang menderita di sini... apa ya maksudnya? Tolong dijelaskan.*

Interviewee : Iya, jadi dalam kehidupan sehari-hari maupun mengelola organisasi kita senantiasa berhubungan dengan pihak lain, ya. Dan ketika pihak lain ini sedang dilanda oleh suatu ketidakpuasan, mengalami suatu gejolak emosional, perasaan-perasaan yang tidak menyenangkan, begitu. Dan berhubungan dengan orang-orang semacam ini, itu tentunya suatu kesulitan dan tantangan bagi kita, ya. Nah, praktek hidup sadar penuh ini membantu kita sebagai praktisi untuk mampu melihat secara mendalam penderitaan pihak lain yang sedang... sedang berhubungan dengan kita, itu. Lalu, ketika kita sudah bisa melihat secara mendalam, lalu kita bisa mengupayakan segala cara untuk... untuk yang... yang kita mampu, ya. Untuk menolong mereka (SSF2-2MMPLain). Demikian pula halnya kepala wihara dalam menjalankan organisasi ini, komunitas ini, ya ketika kita berhadapan dengan pihak yang menderita. Baik pihak yang menderita itu atau sedang dilanda ketidakpuasan atau... atau perasaan tidak menyenangkan ini. Berada di dalam tubuh Sangha ini sendiri artinya di kalangan internal kita sendiri, maupun mungkin itu merupakan pihak lain di luar anggota komunitas ini ya, kalau kita berhubungan dengan mereka, itu kesulitan dan tantangan muncul. Nah, pada saat itu Kepala Wihara bersama dengan komunitas akan mempraktikkan hal-hal yang sudah saya sebutkan tadi. Kita akan melihat secara mendalam pada kesulitan mereka itu, pada... apa... penderitaan mereka. Kemudian kita mengembangkan belas kasih dan empati (SSF3-3KapMBsih). Kita coba untuk melihat pihak yang menderita ini tanpa penghakiman (SSF3-5KapTMMmi). Lalu, kita, atau dalam hal ini Kepala Wihara ya, Kepala Wihara sebagai pemimpin di sini akan berperan aktif di dalam... mengajak seluruh anggota sangga untuk melakukan hal-hal yang sesuai latihan kita itu tadi ya, melihat mendalam, belas kasih, empati tanpa penghakiman. Nah, melalui energi kolektif Sangha, artinya energi kolektif di sini, kita melakukan latihan itu secara bersama-sama, ya. Ini kemudian secara bersama-sama pula, Kepala Wihara dengan didukung oleh seluruh anggota komunitas, akan mencoba melakukan yang terbaik yang dapat kita lakukan untuk membantu pihak yang menderita tersebut. Kira-kira seperti itu.

- Interviewer* : *Lalu selanjutnya bagaimana Kepala Wihara mengembangkan tindakan empati, belas kasih, seperti yang disebutkan barusan melalui praktek berkesadaran penuh ini?*
- Interviewee* : *Iya saya kira... hal-hal itu, ya... empati, belas kasih yang ada di dalam diri beliau ini merupakan buah-buah latihan beliau selama bertahun-tahun sebagai praktisi di sini (SSF3-3KapMBSih), ya. Hal ini... Ya menurut saya hal ini ditransmisikan langsung oleh Thay, mengingat beliau sudah menjadi praktisi, sudah menjadi Monastik sejak beliau di usia yang masih muda, beliau berkesempatan untuk menjadi seorang *attendent*-nya Thay. Sehingga banyak yang beliau pelajari sendiri secara langsung dari Thay, bagaimana Thay memperlakukan diri beliau... maksudnya Kepala Wihara ya, dan bagaimana Thay memperlakukan orang lain dengan empati dan belas kasih. Bagaimana empati dan belas kasih itu dimunculkan dari kesadaran untuk membantu berbagai pihak dan untuk mengatasi penderitaan mereka (SSF3-3KapMBSih). Hal-hal yang sama juga saya pelajari dari senior-senior beliau di komunitas ini. Para *elder brother*, ya. Nah, hal-hal ini lah yang sekiranya dialami oleh beliau, diobservasi dan dilatih oleh beliau, diobservasi dari Thay dan para senior-senior di komunitas.*
- Interviewer* : *Iya. Kalau bisa saya simpulkan adalah bagaimana dulunya beliau atau Kepala Wihara ini memiliki pengalaman terdahulu, bagaimana melihat sikap dan cara latihan tentang pengembangan tindakan empati dan belas kasih dari para seniornya atau para guru-guru sebelumnya, sehingga dia memiliki pengalaman... dan ini menjadi sebuah... seperti berantai di dalam dirinya. Sehingga dia mampu untuk mengembangkan lebih lanjut. Benar seperti itu?*
- Interviewee* : *Iya, jadi kalau dalam bahasa kami di sini, beliau merupakan keberlanjutan dari Thay dan para senior ya. Dan itu juga kemudian ditransmisikan ke kami.*
- Interviewer* : *Kalau secara konkritnya di dalam praktek berkesadaran penuh, mengembangkan empati dan belas kasih ini, seperti apa?*
- Interviewee* : *Iya seperti yang tadi saya sebutkan di awal, ya. Jadi bagaimana melihat secara mendalam, artinya empati dan belas kasih (SSF3-3KapMBSih) ini kan baru bisa muncul kalau kita mampu memahami seseorang (SSF3-1KapTi), tadi yang saya singgung ketika orang menimbulkan kesulitan bagi kita itu karena ada sebabnya. Ada... apa... situasi yang membuat dia menderita. Dalam mengatasi penderitaannya itu, kemudian yang bersangkutan tidak terampil, sehingga menyebabkan kita menderita juga, atau mengalami kesulitan. Dengan melihat mendalam semacam ini, empati dan belas kasih muncul. Dari mana kita bisa mengerti dan memahami ini, karena kita juga di sini dilatih untuk mendengarkan secara mendalam*

(*SSF3-4KapMMPas*). Jadi ketika orang marah, orang... apa... me... ya, orang yang berelasi dan berhubungan dengan kita ini sedang berbicara atau apapun yang dia lakukan itu kita dengarkan secara mendalam. Kita tidak menghakimi, ya. Nah, hal-hal semacam ini...

Interviewer : Apakah ini ada hubungannya dengan praktik yang sering dijalani seperti diskusi dharma, atau Happiness Meeting, atau pertemuan-pertemuan yang sering dilakukan, bagian-bagian latihan-latihan rutin yang selama ini... seperti beberapa hari yang lalu, saya berkesempatan untuk ikut. Seperti yang ada di ini, Happiness Meeting, jadi setiap orang diberikan kesempatan berbicara dan yang lainnya mendengarkan, dan... apakah itu juga bagian dari praktek berkesadaran penuh di dalam mengembangkan tindakan empati dan belas kasih ini?

Interviewee : Iya, saya kira demikian halnya praktik-praktik seperti diskusi dharma, kemudian happiness meeting ini kan kemudian menjadi sarana bagi kita untuk... tadi seperti yang disebutkan, yang satu berbicara, yang lain mendengarkan. Dan karena kita berada dalam konteks berlatih, yang berbicara dan yang mendengarkan sesama praktisi yang di mana saat kita berbicara juga kita dilatih menggunakan tuturan kasih, sehingga... ya kita dikondisikan di dalam satu situasi untuk bisa... kan lebih mudah ya untuk mendengarkan ketika orang yang berbicara ini menggunakan tuturan penuh kasih. Nah, dengan... dengan latihan-latihan semacam ini kita disiapkan ketika kita berhubungan dengan pihak luar yang mungkin tidak mengenal latihan. Bahkan ketika mereka berbicara dengan cara yang tidak memperhatikan etika atau apa itu, kita bisa... bisa menerapkan hal yang sama, kita mendengarkan secara mendalam (*SSF3-4KapMMPas*), tidak menghakimi (*SSF3-5KapTMMmi*), dan... Iya, karena sebagai Kepala Wihara, beliau sudah apa... punya pengalaman bertahun-tahun, menjalankan latihan-latihan semacam itu, ya... ya, saya kira... kita bisa melihat buah-buah latihan-latihan yang berupa empati dan belas kasih (*SSF3-3KapMBSih*) di dalam dirinya ini.

Interviewer : Oke, lalu selanjutnya mendalami pertanyaan sebelumnya, bagaimana Kepala Wihara menerapkan tindakan empati dan belas kasih terhadap orang-orang di komunitas atau institusi ini?

Interviewee : Iya, penerapan empati dan belas kasih ini tercermin dalam... pertama cara berpikir beliau, ya. Di mana cara berpikir beliau bagikan kepada kami, ya. Dari situ kita bisa melihat empati dan belas kasih beliau. Kemudian juga melalui cara beliau berkomunikasi dengan kami, ya kami bisa lihat tu adanya empati dan belas kasih itu, dan juga melalui perbuatan-perbuatan beliau, ya terhadap kami di dalam komunitas maupun terhadap orang lain, pihak luar, ya. Semua itu mencerminkan perwujudan empati dan belas kasih beliau terhadap orang-orang di sekitarnya (*SSF3-3KapMBSih*). Jadi, kalau berbicara mengenai

- konkritnya, ya... jadi pikiran dan ucapan dan perbuatan-perbuatan beliau yang mencerminkan empati dan belas kasih (SSF3-3KapMBSih) ini bisa kita lihat dari ketidakberpihakan beliau ketika suatu perbedaan muncul, ya. Kemudian bagaimana beliau memahami sesuatu dari berbagai sudut pandang (SSF3-1KapTi), bagaimana beliau mencoba melihat suatu permasalahan secara mendalam suatu permasalahan, bagaimana beliau mempraktekan tuturan penuh kasih, bagaimana beliau mendengarkan kami (SSF3-4KapMMPas). Kurang lebih seperti itu.
- Interviewer* : *Oke, lalu selanjutnya, berhubungan dengan dua pertanyaan yang tadi...*
- Interviewee* : *Iya.*
- Interviewer* : *Bagaimana Kepala Wihara menerapkan belas kasih, empati dan tidak menghakimi dalam interaksinya dengan berbagai pihak ya ini? Bisa di dalam maupun di luar komunitas atau institusi ini.*
- Interviewee* : *Iya, jadi hal ini terlihat juga dari bagaimana beliau memahami, ya, kebutuhan pihak lain. Artinya, setelah memahami itu kemudian beliau akan mencoba bersama-sama dengan Sangga, dengan komunitas untuk menyelaraskan kebutuhan pihak lain ini dengan kebutuhan komunitas (SSF2-2MMPLain). Kemudian bagaimana juga beliau memahami penderitaan pihak lain, kesulitan pihak lain. Kemudian secara bersama- sama dengan Sangga pula, beliau akan mencoba membantu mengatasi permasalahan itu, ya, yang dihadapi oleh pihak-pihak lain itu. Kita juga bisa melihat bagaimana beliau senantiasa mencoba untuk memahami sudut pandang pihak lain dalam melihat suatu permasalahan (SSF3-1KapTi). Baik itu di dalam meeting intern komunitas maupun ketika beliau berhubungan dengan pihak lain.*
- Interviewer* : *Oke. Lalu selanjutnya bagaimana Kepala Wihara menunjukkan kepedulian terhadap semua pihak?*
- Interviewee* : *Iya, kepedulian beliau ini ditunjukkan melalui... mulai dari hal-hal yang kecil, ya. Seperti menanyakan kabar, kemudian beliau mencoba untuk mendengarkan secara mendalam ketika kita sedang berbicara (SSF3-4KapMMPas). Baik itu ketika kita di dalam pertemuan, maupun... apa...*
- Interviewer* : *Keseharian.*
- Interviewee* : *Keseharian, maupun berbincang-bincang pribadi. Serta juga tampak dalam kesedian beliau menyempatkan diri bergaul bersama kami, bersama para anggota komunitas ini di tengah kesibukan beliau sebagai kepala wihara yang harus mengurus banyak hal (SSF2-1MHKper). Dan saya kira ini juga bukan... karena pertanyaannya tadi terhadap semua pihak ya, internal maupun eksternal. Iya, kalau eksternal kita bisa melihat ya, saya... saya sering melihat beliau*

dengan para peserta Retreat, ya. Kita tahu bagaimana sibuknya beliau, apa... banyak pekerjaan di kantor yang harus beliau selesaikan, tapi ketika... ya... apa ya... responnya atau bagaimana beliau menyapa peserta Retreat, karena beliau orang yang sudah familiar, sudah berkali-kali datang ke sini, maupun orang-orang baru ini, beliau senantiasa ramah dengan mereka. Jadi ini saya kira... ya, itu bentuk-bentuk kepedulian beliau (SSF2-IMHKper).

Interviewer : Oke. Lalu selanjutnya bagaimana anda melihat adanya keterbukaan, pengertian dan kemampuan mendengar secara mendalam tadi yang anda bagikan kepada Kepala Wihara dalam pekerjaannya di institusi ini?

Interviewee : Iya, jadi beliau senantiasa mempraktekan yang namanya mendengarkan secara mendalam (SSF3-4KapMMPas), ya. Kemudian tidak menghakimi terhadap siapapun (SSF3-5KapTMMmi). Hal ini menunjukkan perhatian dan keterbukaan (SSF3-2KapKa) beliau terhadap semua pihak. Ini kita ketahui melalui pengalaman pribadi kita dalam berinteraksi dengan beliau, maupun kita bisa tahu juga dari apa yang beliau bagikan kepada kami di dalam pertemuan-pertemuan (SSF2-IMHKper), ya. Sering kali di dalam pertemuan beliau menceritakan bagaimana pengalaman beliau berinteraksi dengan pihak luar, ya sebagai wakil dari komunitas, ya, dari hal-hal semacam itu kita bisa melihat bagaimana beliau mempraktekan itu semua.

Interviewer : Oke, lalu pertanyaan terakhir, bagaimana kapasitas Kepala Wihara dalam praktik untuk melepas tanpa menghakimi dalam pekerjaan dan pelayanannya selama ini di institusi yang... yang dia pimpin ini?

Interviewee : Iya, saya melihat beliau punya kapasitas yang besar dalam hal ini. Iya tentu dengan sistem yang ada di sini, ya, kapasitas yang beliau miliki ini tidak terlepas dari dukungan komunitas. Sebagai pribadi, kita masing-masing punya keterbatasan, tapi karena kita semua, termasuk kepala wihara di sini, yang tadi saya sebut berlindung pada Sangha, ya maka energi kolektif Sangha ini sangat membantu kita semua untuk meningkatkan kapasitas yang ada di dalam diri kita. Termasuk kepala wihara. Ya kurang lebih seperti itu kapasitas yang saya melihat kapasitas yang ada di dalam diri beliau.

Interviewer : Kapasitas untuk melepas tanpa menghakimi maksudnya?

Interviewee : Iya, melepas tanpa menghakimi itu kan sesuatu yang... apa... kalau kita secara berusaha, secara pribadi-pribadi itu kan bukan suatu hal yang... tidak mustahil, tetapi tidak mudah juga. Nah, dengan adanya dukungan dari Sangga secara kolektif di dalam komunitas ini, kita dimungkinkan untuk melatih hal-hal itu. Dan di sini sekali lagi, Kepala Wihara dengan pengalaman latihannya bertahun-tahun, saya kira itu salah satu faktor yang berperan di dalam... beliau menumbuh

kembangkan kapasitas beliau untuk melepas dan untuk tidak menghakimi (SSF3-5KapTMMmi). Semacam itu.

Interviewer : *Bisa dijelaskan tidak di sini sedikit tentang latihan untuk melepas itu, atau letting go atau non-judgemental di dalam pekerjaannya itu seperti apa?*

Interviewee : *Iya, ini yang saya amati, ya. Misalnya di dalam pertemuan-pertemuan kita, itu kan apa... tadi sempat kita singgung juga, bagaimana kita berlatih untuk... ketika satu orang berbicara, yang lain mendengarkan. Ini kan kalau kita tidak berlatih, itu kan sering kali ketika kita mendengarkan orang lain itu kan... ada... tanpa kita sadari ya, mungkin ada penghakiman. Ada satu... apa... mungkin kita sudah punya kecenderungan tertentu yang kita bawa dari pengalaman-pengalaman masa lalu kita. Kita punya pendapat sendiri. Kemudian kita cenderung menilai seseorang yang sedang mengungkapkan sesuatu ini melalui cara pandang kita itu. Dan sering kali penilaian ini berujung pada penyalahan ketika itu tidak sesuai dengan... dengan apa yang kita harapkan atau kita anggap sebagai suatu kebenaran. Nah, hal-hal ini sebetulnya termasuk menghakimi, ya.*

Interviewer : *Iya.*

Interviewee : *Nah itu. Itu kemudian kita coba untuk lepaskan. Jadi kita melepas kebiasaan-kebiasaan lama kita, cara-cara berpikir kita dan ketika orang berbicara, kita sungguh-sungguh hadir di tempat itu untuk mendengarkan, untuk melihat dari perspektif orang yang sedang berbicara itu tanpa menghakimi. Kurang lebih seperti itu bentuk latihannya.*

Interviewer : *Oke, terimakasih atas diskusi dan... apa... wawancara yang sangat luas ini...*

Interviewee : *Sama-sama.*

Interviewer : *Terimakasih juga sudah berbagi dan... ya, demikian. Terimakasih.*

Interviewee : *Sama-sama.*

**FIELD RESEARCH
TRANSCRIPT OF INTERVIEWS**

Number of Interview : 9-FRTI
Interviewer : Researcher
Time : 16.30 – 17.15 (France Time)
Today's date : March 5th, 2019
Place : Institute of Advanced Buddhist Studies France, Big Hall of UH
Informant (Interviewee) : Lay Retreatant (Student) Coordinator of IABS-Upper Hamlet
Code of Informant : 9-FRTI-LR/S-IABS-UH-TFN

Interviewer : Okay. Hello, Sister. Thank you for your time. So, this will do some interview about my research. So, here we'll go to the three parts of research questions. The first, the ability of the Abbot to develop focus, creativity, and clarity through the practice of mindfulness. So, the first question is how and what are practiced the Abbot do on daily basis in term of the art mindful living?

Interviewee : The same as everyone of us who stay in here, in Plum Village. We do the daily basic which is we have our schedule, we have a time to wake up, we have a time to do sitting meditation, we have a time to have a breakfast together and three meals together and also walking meditation and also another studies. So the Abbot also like everyone of us (SSF1-2LBNUh), the only thing the Abbot do different they have their own work in the working time.

Interviewer : Okay, so like what you say. The schedule about the basic practice. Can you describe a little bit about the best practice of kind of basic practice that the Abbot and the community do in daily life in this community?

Interviewee : Most important of the Abbot is to build a relationship. A good relationship with everyone who staying in the community, like what we should call a brotherhood or sisterhood. And that is very crucial because the Abbot is like a mother, so he will take care of us (SSF2-1MHKper), he will.... like see the everyone witness point and also the capacity and the talent from everyone. And then what he is.... he is doing is like, he is contemplating that flower in every one of us (SSF2-2MMPLain).

Interviewer : Okay, so next question. How does the Abbot into create the practice of mindfulness into the everyday jobs such as how to mindfully manage one cell, meeting, decision making and operational management in this community?

Interviewee : This is like to practice the mindfulness in the daily life. Because like a simple practice as we said that a breathing practice, like a walking

- meditation practice, because in this practices also we are handling something. Like we are handling our emotion, we are handling our joy and also suffering to helping us. That's why that the practice not something like when we meet a problem then we have to solve the problem, but something that we build every day (SSF1-IMPSSek).
- Interviewer* : *So, next question. How does the Abbot apply mindfulness when it comes to creativity in problem solving and facing different unexpected situation such a creative ideas in problem solving and decision making?*
- Interviewee* : I think the Abbot, first... will find accompany that a friend of some brothers or some sisters that he believes that can work together and solve the problem together. Yeah, because the problem is not a for the Abbot also but the problem is for the community. So, I think the Abbot also learn how to work together as an organism together hand in hand (SSF2-IMHKper).
- Interviewer* : *So it's mean that is..... It is related with the Sangha building practice?*
- Interviewee* : *Yes.*
- Interviewer* : *Can you describe a little bit what is the Sangha building means?*
- Interviewee* : The Sangha building is the trust in.... We want live together and we have an aspiration monastic life same aspiration and then we find how to live and then we can also going into that aspiration direction together. So the Sangha building is something that we agree and we trust each other in doing it and we have a harmony. Even though we have to face some difficulties like a different ideas, but a... that is one way because without the mud, we never can grow the lotus (SSF2-IMHKper).
- Interviewer* : *Okay, so you mention about a mud and lotus. So, is this kind of a mindfulness practice as well?*
- Interviewee* : *Hm... Yeah, this is something that we have in every one of us.*
- Interviewer* : *Can you give a little bit an example about... I mean, we can easy to understand with the.... You know, the term with the common people can understand about the mud and lotuses.*
- Interviewee* : *Hm... The mud and the lotus is a.... We say that the mud and the lotus is something like a... We just feel something that a.... When we see the mud, then we see that something that ugly or something that dirty. And then if we see the lotus, then we see something that is beautiful, is fragrant, and is easy to accept. And then the mud is something that difficult to accept. So, if we living in a community, most things that is different, is the idea. Everybody have their own idea; 300 people have 300 ideas. So when we are living together like.... you like to eat a tofu and I like to eat Tempe, and what we want to cook for this afternoon and because everybody trust on their idea, they will say that tofu that's not much nutrition but Tempe is much more nutrition.*

Because this idea we create disharmony. So this is what we call as mud, but a... that is how we say that is not totally that is not good. But because of this thing, we can build something beautiful, we can try to learn how to accept the idea and we can also learn how let go the idea.

Interviewer : Okay, so next question. How does the mindfulness practice influence Abbot's response and reaction to this situation changes?

Interviewee : The mindfulness can be a time for the Abbot to be a more... Like a... The mindfulness practices is something like a to bring a clarity like a to put some a refreshing in his rule (SSF1-IMPSSek), because we say that Abbot have to be perfect in everything, but actually Abbot also like all of us, same like all of us. We have the same capacity witnesses, just no more people. But because he has a... that Abbot's name, like a responsibility but I think Abbot also need like to do some mistakes. So everyone can have more compassion to each other.

Interviewer : Okay, so the last question for the first part. How does the abbot apply the mindfulness practice to personal relationship, punctuality, and readiness in many different things?

Interviewee : He apply in everything that a.... He does. A relationship him with his brother and him with his younger brother. I think if he can a... He apply mindfulness then he live happily and his successful Abbot (SSF2-IMHKper).

Interviewer : Okay, can you share a little bit about a punctuality and readiness in many different things from the Abbot? It's like a what he does in daily. One small thing as an example.

Interviewee : His readiness is a sometime like a things changing, and then we need something that... Oh we need a driver to go to shopping and if he is free, he is "Okay, I will help."

Interviewer : Okay, we go to the second part to this research question. The ability of the abbot connect with others and to many changes skillfully through mindfulness practice. First question, how does the abbot interact with you and others or in the community?

Interviewee : The Abbot interact just like a brother in the family. So, if he come to one of his mentee, so he will come and ask "how are you?", asking like a teacher asking disciple and when he is come to older brother, he will also very respectfully asking that older brother how is he doing. So, I think the Abbot have a kind of very intimate connection with everyone (SSF2-IMHKper).

Interviewer : How does the Abbot influence the achievement of objective of the community in this institution?

Interviewee : It's about achievement?

Interviewer : I mean achievement like a their goals because this such a institution. So they have a goal, what they have to do to achieve to pursue the

- collective goals from this community. So how does the Abbot can help to support the community to achieve the goal together?*
- Interviewee : What I see from this point of view is the Abbot will bring all kind of achievement that the community's want into the meeting. And through the meeting the Abbot will see like in each person, do they have the same achievement? And how to achieve that achievement also? And then I think this is the rule of the Abbot's to channel what achievement the goal that community wants through the meeting (SSF2-3MOKom).
- Interviewer : *Okay, next question. How does the Abbot support and facilitated you and the others in this community in practicing of mindfulness practice?*
- Interviewee : He just can a... He just do a simple thing, maybe he always there in the community, he come for the schedule, he just keep a simple breathing for us. Yeah... I think he is smiling and that's all (SSF2-2MMPLain).
- Interviewer : *Yeah... So, how does the Abbot facilitated to create a mindful community? I mean organization here. The institution.*
- Interviewee : I think happy Abbot will change the world.
- Interviewer : *So, it means that the Abbot should be happy in order to support to create the environment to be mindful community here?*
- Interviewee : Yeah.
- Interviewer : *Okay. So, next. What is the leadership attitude of the Abbot wore to the world outside of the community?*
- Interviewee : I think this need kind like awareness. As an Abbot also, he is aware of what's happening in world outside and but also skillfully, like a giving information to us in the community and guiding us in wish to some direction (SSF2-2MMPLain).
- Interviewer : *Okay. So, next. How does the Abbot direct the changes made through a protest based on the mindfulness in many different things? How the Abbot lead the situation in change in the community? How the Abbot can lead or direct?*
- Interviewee : I think he also... I see that the Abbot, he didn't walk alone, he will call for the Sangha, he will call his older brother, his younger brother to walk together (SSF2-3MOKom).
- Interviewer : *So, next. How does the Abbot face changes in the community together with the others?*
- Interviewee : It's mean like we living in the same house and something happen in the house, and how we can change that. So I feel that... Yeah, the people in the house they will work together, they will take refuge in others, and we will figure out what to do (SSF2-3MPerTer).
- Interviewer : *Can you describe little bit about the word 'refuge' in?*

- Interviewee : Take refuge... Taking refuge is something that I count on you and you count on me.
- Interviewer : *Okay, it's mean that how can be solid teamwork. Such like that?*
- Interviewee : Like a... We say like take refuge... But actually every family, small or big family, they are taking refuge is other like in the one family you have parents, you have a children. Then children take refuge to the parents but the parents at the same time also taking refuge to the children. Like no other things parents can do, but a children can do. And not other things children can do, but the parents can do.
- Interviewer : *So the last question for this part. How does the abbot skillfully face changes through establishing connection and trust within the community?*
- Interviewee : I think this need a learning, so perceive that to be a good leader, to be a good Abbot is need a learning. Like yeah... To be a good father... Like a... Like example today, a mother just give a birth and try and then you just feel 'Oh now I'm a mom, a mother' and then about you I still very new. So to be a good mother, you need a learning. So the mother learn from the children and the children also learn from the mother.
- Interviewer : *Okay. So the third part of this research question. The ability of the abbot to develop compassion and love without judgement through mindfulness practice. So, the first question is how is the abbot able to face difficulties and challenges?*
- Interviewee : The Abbot... Must feel like a he is not alone in his own responsibility, but he is together. And then he also think like a... Because for me like the best thing is like... If he is Abbot, that's mean that he is already like going beyond of a self. So, and he is in, the Sangha in, is the community in, so if his all feel like that, he is very strong in the....whatever situation of difficulties that he is facing (*SSF2-3MPerTer*).
- Interviewer : *Okay so next question. How does the abbot develop empathetical compassionate and non-judgmental action through the mindfulness practice?*
- Interviewee : I feel this also need a learning. Need all of a letting go, and learning and acceptance in every situation and condition that happen.
- Interviewer : *So, can you share a little bit about the learning. What kind of learning that the Abbot should develop?*
- Interviewee : The learning like... Learning of he has... His idea and he is also he can see and also the other people idea and then he knows how to let go his idea and he know also how to embrace others people idea (*SSF3-4KapMMPas*). But sometimes he also know how to... Like... Also persist in the his idea. So, I think this all thing need a good communication, a skillful communication and also approaching. So, I think the learning is really like whole life training.

- Interviewer* : Okay, so next question. So how does the abbot apply the quality of compassion, empathy, and non-judgmental in interacting with different people in the community?
- Interviewee* : When he feel like he is a... When he sees me and he feel that I'm his younger sister. When he sees people like already like so much like a family. So that compassion, that empathy is easily flow. Yeah, so I think this is problem like how much close, how much inclusiveness (SSF3-3KapMBsih).
- Interviewer* : Yeah. How about the non-judgmental?
- Interviewee* : The non-judgmental...
- Interviewer* : Action... Or interacting.
- Interviewee* : I think to reach the non-judgmental things, of course we have judgement. But after that we learn and how to understand (SSF3-1KapTi) actually is just a naturally turn into non-judgmental (SSF3-5KapTMMmi).
- Interviewer* : So, how does the Abbot pay attention to deal with each situation in this community?
- Interviewee* : So far that I see our Abbot, he is really a good observant. He know each person and then if something happen, he will find what is the best way for that people. For that person in that situation. So I feel that he has a lot of love (SSF3-3KapMBsih).
- Interviewer* : So, next question. How does the Abbot show leadership with compassion and care for all the people?
- Interviewee* : I think because a... He sees everybody as a his own family then I think that is very easy, like compassion and care. We just come naturally (SSF3-3KapMBsih).
- Interviewer* : Yeah. Okay, so next question. What and how is the attitude and ability of the Abbot in serving and working with understanding openness and capacity to listen deeply?
- Interviewee* : Hm... How is the attitude?
- Interviewer* : Yes. And ability of leader in serving and working. So your... About understanding openness and listen deeply.
- Interviewee* : Yeah. The Abbot always in serving, of course he has to more listen. And then he has to be a good listener. And then because in listening, and even he hasn't did anything yet, but he is already helping so much problem. So, to be a good leader, to be a good Abbot he has to be a good listener (SSF3-4KapMMPas).
- Interviewer* : Yeah. So, in plum village is so divers. I mean many people here, come from many and different background. So, how this related with this case? Openness... Understanding.
- Interviewee* : We also have the practice. Like we say that the... In buddhism we have 3 doors of liberation. We see that everything in permanent, that's a.... And we see like everything have a non-self, and if we really like

take a that those practice to our daily life, I think in dealing with situation will be really like... it's really live in dharma. Leaving a practice that we are doing is not something that we only learn.

Interviewer : *Okay, so it's happen with the Abbot as well.*

Interviewee : *Yeah. So he is to deal with this thing, of course he has to practice and then that practice, he must already like do it every day (SSF1-3StkBnuh).*

Interviewer : *Okay. The last question for this part. How is the ability of the abbot in letting go without judging others in his serving and working?*

Interviewee : *I think this is a... I think this is like a... It's the ability of the leader. I mean that he must already achieve then that's why we said that 'Oh he already let go, he has a capacity to let go' (SSF3-4KapMMPas).*

Interviewer : *Can you share little bit about this? Like an example people experience you see the Abbot related with this term*

Interviewee : *This term like a... The example like a one time that in the summer, and our teacher said 'Okay we going to surfer, lunch only sandwiches'. And then, because most of cooking team, we don't know really how to make a sandwich and then we not used to eat sandwich for lunch. And then that's like a really big deal that the Abbot have to bring it to the meeting and ask everyone what do they feel about it. And then still everyone still like to serve rice more than sandwich. But then our teacher said we serve sandwich so we have more time to do walking meditation. And then that is how like a the rule of the Abbot, how that he can be a bridge to... like a keep information from the brothers and sisters and how to also tell everybody about what's they want, what's our teacher want. So I think in doing that, he also have a lot of letting go of his own idea and to see how to harmonize the idea (SSF3-4KapMMPas).*

Interviewer : *Okay. Yeah. The question is finished. Already done. Thank you so much for your kindness, Sister.*

Interviewee : *Thank you.*

**FIELD RESEARCH
TRANSCRIPT OF INTERVIEWS**

Number of Interview : 10-FRTI
Interviewer : Researcher
Time : 18.30 – 19.15 (France Time)
Today's date : March 5th, 2019
Place : Institute of Advanced Buddhist Studies France, Big Hall of UH
Informant (Interviewee) : Finance Committee Member of IABS-Upper Hamlet
Code of Informant : 10-FRTI-FCM-IABS-UH-TTY

Interviewer : Hello, Sister. Thank you for your time and kind attention to receive this invitation to do the interview. So, we start from now to make a simple our time. So, here I have three part of questions. The first is related about the ability of the Abbot to develop focus creativity and clarity through the practice of mindfulness. So the first question is, how and what are practice is that the Abbot on do daily basis in term of the art of mindful living?

Interviewee : I think all of us like our teacher said, our teacher also a part of the community. So I think the Abbot also one part of the community that doing the same thing as all of us so as Plum Village logo, we the main practice of our community based on also the Buddha's teaching and if you see the logo of Plum Village, we can see the logo about three studies which is concentration, mindfulness, and insight. So this how you can practice this three practices in our community by practicing for example a mindful breathing recognizes your emotion be with your body through out of the day and every day we have a schedule that we already agree to gather, so we are actually very easy just flow with the schedule. Every morning we wake up and we have sitting meditation, exercise, and study, serving, working, and everything is a practice (SSF1-2LBNUH).

Interviewer : Okay, so next question. How does the Abbot integrate the practice of mindfulness into the every jobs such as, how to mindfully manage one cell, meeting, decision making, and do the operational management in this institution?

Interviewee : I think the first characteristic of our community is we do, we need to balance ourself into activities which is practice, studying, playing, and working. As our teacher we always encourage to see one in another. For example, when we practice, we also study and working at the same time and also learning. So in each of area, we are practicing in the same time, we are studying, and in our community we are quite, we develop already system to make the community more growing, we have a CTC which is caretaking council and we have

mindfulness of observer, we have bhikshu bhikshuni council, we have dharma teacher council, so everything we cook in the meeting for example in order to help the harmony and consciousness for example when we said we have a schedule this schedule already through many steps many process in order to follow by the whole community they are ready gone to CTC and in the CTC we also have the representative from all community from novices, bhikshu, and dharma teacher which is to listen what the community want and how to solve things.

Interviewer : *Okay, so the next question how does the Abbot apply mindfulness when it comes to creativity in problem solving and facing different unexpected situation a creative ideas in problem solving and decision making?*

Interviewee : I think because our community is very diverse and we are such a big community we in each hamlet we have about 60-70 members. So even from the very beginning we get used to changes, so I think and for sure changing sometimes create an unpleasant feeling or sometime you feel just neutral you feel happy sometime maybe. Some changing make you happy because maybe before is not a pleasant thing but is changing make it pleasant thing. So I think when we get used to of this thing we the Abbot also have a lot of experience about this already. First of course you as a practitioner, because a leader of practitioner and first we recognize our emotion and remain calm in order to grow the ideas and how to make decision more beneficial to everyone (SSF1-4ISKre).

Interviewer : *So, how does the mindfulness practice influence the Abbot response and reaction to the situation changes?*

Interviewee : You mean influence, like a...

Interviewer : *How the mindfulness practice can bring the Abbot response and reaction?*

Interviewee : Yes I think like before I shared that when you have the practice, when you cultivating concentration mindfulness in every moment like you can be your awareness become strong (SSF1-IMPSSek).

Interviewer : *You means like a it can be develop the focus and clarity within the cell.*

Interviewee : Yes, when you are develop more concentration and awareness you are very aware what is going on inside of you and around you and it makes you kind of like 'know what to response' you know, in order to go with the community (SSF1-3StkBnuh).

Interviewer : *Okay, so the last question. How does the Abbot apply the mindfulness practice to personal relationship, punctuality, and readiness in many different things?*

Interviewee : Of course you know Abbot he is very busy, but he is also not only Abbot but he is also a friend, he is also a teacher to all the younger sibling. So we have what we call a mentor mentee that normally if

you become a Dharma teacher you will receive a mentee which is that you can build relationship more close and guide your younger sibling sighting in mentor mentee time you can share more deeply about everyone happiness or suffering or difficulty in the community (SSF2-1MHKper). So that's why the Abbot can understand and also for example you have mindfulness of observer because the Abbot will get help from the mindfulness of observer if there is something going on in the community (SSF3-1KapTi). And about the punctuality, I think because we are very.... our schedule is quite tight and we are kind of quite busy community because we have many retreat and everyone try our best to offer and that's why I think the Abbot.... our Abbot he is very respect of others time. So that's why when he has a meeting he will start very on time. Whatever it is, meeting, dharma talk, giving class, he do it very punctual and he also for example he has already develop a very skillful facilitator to a facilitator meeting (SSF1-3StkBnuh) for example because he knows to guide the meeting into efficient way so we don't talk outside the topic. Because whenever he see somebody goes out of the topic, he will bring back the meeting to focus on the topic (SSF1-IMPSSek) and also I think he is very ready to many different thing because he also has the capacity to really listen and give space to others to speak out the ideas (SSF3-4KapMMPas).

Interviewer : *Okay, so we go to the second part of this reportation. The ability of the Abbot connect with others and to many changes skillfully through mindfulness practice. How does the Abbot interact with you and others or the community?*

Interviewee : *With me I think because I was also in the CTC, for last period I think we really benefit from his leadership which is make us not tired in the meeting you know like hm... and he really listen to, because I'm not academist, normally we in our community because we are diverse we have many languages and in the meeting for example he really takes time to translate, so if somebody speaks too fast and he makes sure everyone understands and he translates whatever people said in the meeting so both academist and non-academist we feel that we really in the group like we not left out. So we really appreciate that his capacity to hold the community (SSF2-2MMPLain).*

Interviewer : *Okay, so next. How does the Abbot influence the achievement or objective of the community?*

Interviewee : *Can you give us a specific?*

Interviewer : *Like this, the Abbot in here as the leader. So we know that in this community have the goals to achieve as a collective or as a institution. So as the leader, how can the Abbot can pursue the goals for the community? In term of mindfulness practice.*

- Interviewee : I think by always going back to our aspiration as a Buddhist community. What to offer for example, we are in the spirit of engaged Buddhism and by always returning because some time we get carried away to another direction and he can remain us to go back to what we want to achieve and of course always find a way to develop more tools in order to help the community and society also but still in the track, is not like going out from the what we want to achieve as a community.
- Interviewer : *You mention about the engaged Buddhism. Can you describes a little bit, what is the engaged Buddhism?*
- Interviewee : I think engaged Buddhism is like we practice not only in sitting meditation for example, so we bring the meditation into our daily life. When we are eating, when we are walking, when we are working, when we are studying, when we are driving, whatever we are doing actually we are doing meditation because we can see that sometimes many monasteries they are sometimes cut off from outside life. So we focus on only meditation and achieve a self-achievement like to become great being, become a holy person something like up in the sky, but we... I fell myself that we really go down to the earth to really be with people around us and to respond to the suffering of a around us, our family, our society.
- Interviewer : *Can I say like this, so engaged Buddhism is a kind of how the people bring their practice into daily life in order to engaged with the society life in many different aspects, like politics, education, and economic and others. So it can brings the ensure of the social needs such a problem of the crisis in the society.*
- Interviewee : Yes that's right.
- Interviewer : *Okay, thank you. So we go to the next question. How does the Abbot support and facilitated you and others of the community in practicing of the mindfulness practice?*
- Interviewee : In practicing mindful like this. Like what? Like hm... In term of practice?
- Interviewer : *Yes, practice whatever here, how the Abbot can facilitated and support?*
- Interviewee : I feel that as a member in the community of course our main task is to practice. And how he support is he himself really put everything into the practice, he practice heartedly for example walking mindfully or eating mindfully in order to have the fruits of his practice (SSF1-2LBNUh), so then he can share his fruits of practice to all the community and share his experience gone through of difficulties for example in the practice of the community life which is very important for the community (SSF2-3MOKom).
- Interviewer : *Okay, so next question. How does the Abbot facilitated to create a mindful community in this institution?*

- Interviewee : I feel that he live in the Sangha very heartedly. He live in the community very heartedly for example following the schedule from morning and also always pleasant to everyone and yes I think he share his time and energy into all of activity (SSF2-2MMPLain).
- Interviewer : *Okay, so next question. What is the leadership attitude of the Abbot wore to the world outside of the community?*
- Interviewee : *What you mean... About outside the community?*
- Interviewer : *I mean like outside of this institution. It's like the government or maybe the society.*
- Interviewee : *I think as our.... I think I don't think we can't separate our self with the outside world. For example when we are living here in France, we always engaged with the neighbour for example and also engaged with the rule of France. And how to deal with that, for example we also once a year we have what we called open house. We have open house for that's the time for us to interact with the neighbour, like the people who support us, the people who work for the construction, a farmer, and the mayor. Because when we live here, we really supported by our environment.*
- Interviewer : *So, how does the Abbot direct the changes made through protest on the mindfulness in many different things? How the Abbot can lead for the something changes?*
- Interviewee : I think first he... Because he didn't work as one self, he will go back to the council for example, first maybe to the dharma teacher council and have discussion and bring it to the big show council (SSF2-IMHKper). For the example this is how we operate in our ministry because the dharma teacher maybe to have more.... you know more experience and they practices more solid so they can act accordingly to the changes and then through many layers of discussion and problem solving for example and then they will bring it to the community, so it's not based on a personal view, he is not acting like personal but he is like a bridge to everyone.
- Interviewer : *Okay, how does the Abbot face changes in the community to gather with the others or members of the community?*
- Interviewee : *Face changes?*
- Interviewer : *Yes, in the community. To gather the others.*
- Interviewee : *I think for the beginning I also share that I think as a community we are get used to changes and some changes we feel we are happy like actually what our teacher said is thanks to impermanence everything is possible (SSF2-3MPerTer).*
- Interviewer : *What is the impermanence?*
- Interviewee : *The impermanence is something that is not stuck, that is always blowing, and we as a community we really need that, because otherwise if we are stagnant, things are not blowing and we cannot*

grow as a community, is like the Buddha's teaching because if the Buddha's teaching is stuck from 2600 years ago maybe it cannot flow until today.

Interviewer : *So the last question for this part. How does the Abbot skillfully face changes through establishing connection and trust within the community?*

Interviewee : If there's changes, I think... I see that our relationship is very... how to build a relationship is very important, because sometimes when we have enough, when we are close enough, when we understand enough, and we trust enough is more easy to accept things. Sometime is changes or something like that, because we have trust to each other and our how to build trust that's also an art. Many practice mindfulness, we have kind like a prevention for us at to do something, make people trust of us. So when we through our daily connection to everyone, and I think the most important we don't... like selfishness, when we are not selfish is easy to build a connection with other people (*SSF2-3MPerTer*).

Interviewer : *Okay, we go to the third part of the question. The ability of the Abbot to develop compassion and love without judgement through mindfulness practice. So, how is the Abbot able to face difficulties and challenges?*

Interviewee : In our practice we have... We are practitioner we always to have a capacity to deal with a difficulties because that's part of our growing. If we don't have difficulties, we cannot grow. But the thing is, how we can deal with our difficulty and its all go back to our daily practice, our... how we generate our mindfulness, generate a peace of mind, generate calm in our daily life (*SSF1-IMPSSek*). So then when we have difficulty we know how to handle, like when the storm coming then we are can just be inside of the house that is very strong then we are not carried away by the difficulties, we are not afraid of difficulties anymore. Yes I think really depend on how deep our practice on our daily life.

Interviewer : *Okay, so next question. How does the Abbot develop empathetical, compassionate, and non-judgmental action through the mindfulness practice?*

Interviewee : Our teacher and also the Buddha give us a very powerful tools to practice which is what we called the practice of inter being. So, we don't see the other suffering, is also suffering but we can see when they are suffer is also our suffering. For example, when we live together in the room one of our roommate is sick and then is also we feel we are little bit sad about their sickness or when they have difficult moment we also can feel that, so that's why we feel that okay. We didn't see it as like a separate human being because we are one family so we can grow that empathy, compassion, (*SSF3-*

- 3KapMBSih) and non judgement (SSF3-5KapTMMmi).** This is also type of practice in our community.
- Interviewer* : *So how does the Abbot apply the quality of compassion, empathy, and non-judgmental in interacting with different people in the community?*
- Interviewee* : There's also another tools to deal with that. Because our teacher also teach us about the mantra of 'Are you sure?'. So before you have judgement to a person or to our community and we can ask our self like “Are you sure you are what we are thinking? What we are having perception in our mind? What about that brother or about that sister? Are we sure that our perception is correct?”
- Interviewer* : *So, the next question. How does the Abbot pay attention to and deal with a situation?*
- Interviewee* : What kind of situation you mean?
- Interviewer* : *Situation. Any situation.*
- Interviewee* : I think we always go back to our practice of mindful breathing and be with our body and develop awareness and also taking care of our emotion... yes we always develop that kind of practice in order to deal with each situation (SSF1-IMPSSek).
- Interviewer* : *How does the Abbot show leadership with compassion and care for all the people?*
- Interviewee* : Our teacher always said that we are coming here and become one family so when we think about, you know like each member of the community, they leave their home in order to live with us in the community and they become one, and how we can support each other to walk together (SSF2-2MMPLain). So, we can have fruits of our practice and continue our teacher.
- Interviewer* : *What and how is the attitude and ability of the Abbot in serving and working with understanding openness and capacity to listen deeply?*
- Interviewee* : I think by being present. I see that by being present like no matter how he is very busy (SSF2-2MMPLain), for example he has a phone and another hamlet have something that they cannot reach to another brother or sister, urgent thing, and he always pick up the phone and answer and give the message to another brother and sister.
- Interviewer* : *It's mean that easy to help?*
- Interviewee* : Yes, easy to help and very open and really ready to help and listen also.
- Interviewer* : *Can you share a little bit about listen deeply of the Abbot capacity?*
- Interviewee* : Yes, I think we know that we always have the practice of listening deeply (SSF3-4KapMMPas), first I think when we have space inside, when we develop a mindfulness, calm, we can listen (SSF3-4KapMMPas) without any judgement (SSF3-5KapTMMmi). We just listen what the other people try to say or not say inside of them.

Because sometime what's can be something else, maybe you know, you need to also listen to unsaid things that person. I think when you are really present 100%, your mind really focus in the present moment (*SSF1-IMPSSek*) with the people in front of you or with situation or with the community and you develop that kind of energy that people can share very open (*SSF3-2KapKa*) and very honest and trust. Because when we have a judgement, the other people can feel the energy it create distance to other people maybe doesn't want to speak and it such a pity because in order to solve the problem, we really need to listen what is going on, otherwise we only solve the problem is the surface without serve solving the core of the problem.

Interviewer : Okay, the last question is how is the ability of the Abbot in letting go without judging others in his serving and working?

Interviewee : I think he is very... I can say the he doesn't have any personal...

Interviewer : A interest?

Interviewee : Yes, interest or grasping about for example like his own fame or pride or a power. I don't see that. That's why he can connect to everyone and be friend with everyone (*SSF2-IMHKper*) and be open with everyone (*SSF3-2KapKa*), so it's very important as an Abbot to have the quality because you can help the community a lot and when we have a good relationship with everyone, that's much easier to solve the problem. Even though it's very difficult problem. Because the human relation sometime is difficult than the problem itself (*SSF2-IMHKper*).

Interviewer : Okay, thank you so much sister for the answer very profound. Thank you so much.

(The informant felt that if there are number of points from the answers given during the previous interview were considered not optimal, then the informant asked for additional interview sessions to complete several points from the previous answer. The next interview was arranged the following day, Time: 07.30 – 08.00 (France Time), March 4th, 2019, Institute of Advanced Buddhist Studies France, Functions Hall of UH)

Interviewer : Okay, Hello sister. So, before you said that there's the answer that you will need to put more with the question of how does the Abbot pay attention and to deal with a situation? So now can you share about that question?

Interviewee : Yes, so I think I forgot because I think this is a very important point that I forgot before. As the Buddhist community, we have a very clear direction in our community which is handed down from our teacher Buddha 2600 years ago, I myself, I'm very proud of that system because how can... because the community already start in the Buddha community, how to make the community harmony and we

have what we called the practice of mindful manner and also the precepts and the vinaya (SSF1-2LBNuh). So mindful manner is kind like a... we can say that what you should do as a monastic or what you shouldn't do.

Interviewer : *Ethic* or *discipline?*

Interviewee : Yes, so maybe in the... We see language is a ethic, so for example you cannot mostly the mindful manner in the precepts I feel to help the community in the harmony (SSF1-2LBNuh). For example, everything that we already discuss and decide in the meeting that is already decide, then outside of the meeting we shouldn't criticize again about decision of the meeting. Because otherwise we create the challenge, we create the negative energy in our community. Because in vinaya, we practice to respect the decision of the meeting (SSF1-4ISKre). And how to live in harmony as a community, I think everything that is already mention in the fine manner and ethic and precepts and winaya. So, basically if we... for example, a leader, if their dealing with each situation they also go back to this rule. To go back to our fine manner and our precepts, whether we are against our precepts, whether our... for example, we have also fought in mindfulness training as the order of inter being (SSF1-2LBNuh) that we can follow as a monastic or a practitioner talking about... for example taking care of anger, one of the very powerful is taking care of anger. Because when we cannot control our anger, and we create a lot of harm to the community and so as a practitioner, as a member of a community especially if you are a monk or a nun you have to and you cannot say no that you need to take care of your anger, because if you cannot take care of your anger, it's mean that you are not practicing and this is very strong, I think like this is the different between our life and maybe the life outside. Because outside you don't have this kind of rule that you need to take care of your anger, it doesn't mean that you cannot be angry but you need to know how to take care of your anger. Because if you are angry in the meeting or in the room or something like that and you just like blow out your anger without controlling your anger and it's really destruction to many people and this is what I feel that really beneficial for us in order to transform our self in order to help other people because anger is all everybody have and anger become something that create a lot of problem in family, in society, in governmental, and this is one thing that I feel really important that we can offer this practice to deal with this situation.

Interviewer : *Okay, it's all. Thank you so much, Sister.*

**FIELD RESEARCH
TRANSCRIPT OF ADDITIONAL INTERVIEWS
(RECONFIRMATION)**

Number of Interview : 1-FRTAI-RC
Interviewer : Researcher
Today's date : July 24th, 2019 (16.41 Indonesia Time Zone)
Receiving's date : July 25th, 2019 (10.49 Indonesia Time Zone)
Place : Internet - By sending an email
Informant (Interviewee) : Mentor of Long-term Program in IABS-UH
Code of Informant : 11-FRTI-RC-MLTP-IABS-UH-NYS

Note: this informant is additional to reconfirm towards the interviews result from the interviewee 1-FRTI-MCTC-IABS-UH-TDK who gave some statements needed to be more elaborated and explored. So the interviewer contacted with this informant to ask those questions by using the e-mail..

Interviewer : That the abbot is to connect and to deal with others and community always bringing the "community building" approach. So could you share about this topic? Especially the term of "community building" related to the abbot?

Interviewee : In the Plum Village tradition, the role of the abbot is not as a leader in a sense of highest authority, but rather a leader in a sense of community building from the grassroots. The abbot sees himself as a part of the community. One of the many roles he has in the community is to consolidate different information pertaining to different issues and decision making in the community. Upon gathering all the information needed, the abbot usually would call for a community meeting also known as Sangha Meeting to gather more inputs and views from all the members of the community, including the novices who are not fully ordained yet.

The highest power in the community is the Bhikshu Council which consists of all the fully ordained monks. Every fully ordained monk (bhikshu) has the same power to agree upon or object to an issue which is being discussed. The decision is often made based on the consensus of all the fully ordained monks present in the meeting. The abbot is there to facilitate the meeting in the spirit of harmony of the community. When there are differences in opinion, the abbot will find different ways to help facilitate the meeting to flow and to make a proposal that consolidates all the opinions and inputs he has heard. That is why the abbot needs to have the capacity to listen deeply with mindfulness to what has been shared and what has been left not shared in the meeting in order to make such proposal in order to reach consensus in the meeting.

Another role of the abbot is to help reconcile and mediate whenever there is a conflict between different members of the community. The abbot will sit together with the elders in the community to find the best

way to resolve the conflict in the spirit of the harmony of the community. The harmony of the community is a very crucial element in community building. Every member of the community needs to be aware that every one is a cell in the Sangha (community) body, that we inter-are, the peace and harmony of the individual is the peace and harmony of the community as a collective, and vice versa. We all have the responsibility to create true harmony in the community by actively taking part in different communal activities such as *happiness meeting, beginning anew, day of mindfulness, lazy day*, etc.

Interviewer : *In IABS, there are some informal practices which are practiced by the abbot and the community there, such as Happiness Meeting, Day of Mindfulness, Beginning Anew, Lazy Day or (the Day without any planning or agenda). Could you please help me to share by explaining those topics concretely related to the abbot?*

Interviewee : **a. Happiness Meeting** is a chance for the whole community to sit together and reflect on all the good conditions that each member has in order to be happy. We are aware that true happiness depends on our mental attitude and not on external conditions, and that we can live happily in the present moment simply by remembering that we already have more than enough conditions to be happy. In the Happiness Meeting, the members of the community have the opportunity to share all the good conditions they have to feel the joy and happiness living in the community. This is very important so that in time of difficulties we do not lose sight of all the good conditions and qualities of the community and not blame each other for the mistakes we make as a community. In that way, we are able to go through those difficult moments together as a community. At the same time, by sharing out our happiness we also inspire each other to practice more joyfully and harmoniously together. The Happiness Meeting enables the community to give rise to a sense of gratitude, joy, and happiness for the individual and collective.

b. Similar to the Happiness Meeting, the Beginning Anew session is also very important to build the solidity and harmony of the community, especially in resolving conflicts and misunderstanding within the community. There are four steps to follow in the Beginning Anew session:

1. *To recognize and acknowledge the qualities in the other person or community as a whole also known as "Watering Flowers"*
2. *To express our regret of the unskillful speech, action or thought that we might have in contributing to the conflict.*
3. *To express any hurt we might have experienced due to the unskillful speech or action of the other person without blaming or judging*
4. *To make a request or proposal in order to resolve the conflict and to avoid similar misunderstanding to happen again. In a Beginning Anew session, the role of the abbot and the elders in the community as the mediators are very important. The abbot and the elders together with the whole community will sit in silence and in*

mindfulness to listen deeply to what needed to be shared. When people felt being listened to, usually their suffering or dissatisfaction would lessen greatly. Hence the Beginning Anew session needs to happen regularly to maintain the harmony of the community. (SSF2-2MMPLakom)

c. Day of Mindfulness is a day where the larger community practice together, including the community of nuns and lay friends. In Plum Village, every Thursday and Sunday the whole community has a chance to practice together from morning until late afternoon. The activities include listening to the teaching (lecture) in the morning, followed by mindful walking, mindful lunch together, deep relaxation and sharing groups in the afternoon. The Day of Mindfulness provides the larger community to come together and interact with each other in a mindful and intimate manner, to deepen the practice as a collective body. And everybody has a chance to contribute to the Day of Mindfulness, whether someone is giving the lecture, or leading the walk, recording video, offering chanting, preparing the meal in the kitchen, they are all of the same importance, because we are aware of the nature of interbeing, You are therefore I am. Without the contribution of one person or group, the other won't be able to be.

d. The community has a chance to rest and unwind after the activities in the Day of Mindfulness. Usually in the evening after the Day of Mindfulness, we have a non-activity evening (Lazy Evening) and the next day will be a non-activity day (Lazy Day). The concept of Lazy Day doesn't mean that we are lazy or not productive. In fact, on Lazy Day we are all encouraged to have our personal practice without a scheduled program. It is also a chance for the whole community to refresh, rejuvenate and rest. Resting is a very important element of the practice so that we don't burnt-out in our pursuit of serving the community (*SSF1-2LBNuh*).

LAMPIRAN 5
CATATAN OBSERVASI
PENELITIAN

CODE: 1-FROFN-IABS-090618

**FIELD RESEARCH
OBSERVATION FIELDNOTES**

Number of observation : **1-FROFN**
 Observer : Burmansah
 Time : 09.00 – 10.00 (France Time)
 Today's date : June 9th, 2018
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS
 Activities : Visiting the IT and Archive Block (Temple Office)
 Joining with the Five Years Program

Observation Summary:

At 09.00 am, today the abbot invites the observer to visit the IT and Archive Block (temple office) to see how the information and technology have been developing in the IABS so far. In this room, there are several computers; those are storing data, videos, and photographs. The room is quite big. There are two big table and some chairs and a sofa. In one corner, there is a set of the internet server. There are some three filing cabinets for cassettes and disks. The observer sees that there are three monastic students who are operating the computers. The abbot chooses a computer to let the observer experience how the IT system runs. To get access to the internet, we should sign up with a personal account. Everyone will have an hour to get online per-day. Every fifteen minutes, you will hear the bell rings from the computer.

Moreover, the word "*Breathe you are online*" is appearing on the screen every time the bell rings. It is set by the administrator in order to remind the one who operates the computer not to be carried away. The abbot also has a personal account. The abbot only has one hour for personal using. Moreover, if he needs another hour for services, the abbot will use the account which is created especially for the service activity. At, 19.30 pm, the observer joins with five years program workshop led by the abbot. During the session, there is an open discussion after the presentation. There is some incident such as interruption, misperception, and misunderstanding that's happened to the participants because of many differences between the monastic and layperson in daily living.

Observer Comment:

The data and information systems at the institute are very well organized; the use of the internet has been integrated with good and mindful security and surveillance system. The abbot builds the awareness of using the technology, and it has been developing mindfully. To support and help himself and others not to get intoxicant stuff from the technology so that the IABS and its' leader develop the skillful means to cultivate a mindful practice to build a mindful community.

CODE: 2-FROFN-IABS-110618
**FIELD RESEARCH
OBSERVATION FIELDNOTES**

Number of observation : **2-FROFN**
 Observer : Burmansah
 Time : 09.00 – 13.00 (France Time)
 Today's date : June 11th, 2018
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS
 Activities : (1) Following the Aspirantship Class, and
 (2) Observing the Class' Case

Observation Summary:

Today, at 09.00 am, observer accepts an invitation to attend the class for the aspirantship program. The lecturer of this class is Bhikshu KL. The class is conducting in the big hall (main hall). The lecturer takes a small corner to be the class spot. There are eleven people (aspirants). They sit on the cushion and mat in the U- style. The lecturer uses a big whiteboard and projector. During the class is going, there was a pretty serious problem. Out of a total of fifteen aspirants, two of them asks the mentor to stop following the class because they feel unable to follow. Then that mentor asks a consultation to the abbot how to solve the problem in the class. The abbot asks for present those two aspirants. Seeing this case, the abbot skillfully asks two aspirants to share about their obstacles and difficulties. Allowing the mentor who leads a small mindful meeting. The abbot listens deeply and carefully. The abbot speaks in a loving way and not give any judgments but, what he is doing for embracing and seeking the way out.

Observer Comment:

From the problems that arise, the abbot provides space for everyone to attend and convey the immediate problems they feel and face. Thus each person can provide views from their respective perspectives without judgment. The abbot allows everyone to open up and to share wholeheartedly. The abbot shows the trust and the ability to be compassionate to everyone with understanding and love.

CODE: 3-FROFN-IABS-130618

**FIELD RESEARCH
OBSERVATION FIELDNOTES**

Number of observation	: 3-FROFN
Observer	: Burmansah
Time	: 18.00 – 21.00 (France Time)
Today's date	: June 13 th , 2018
Place	: Institute of Advanced Buddhist Studies France
Actors	: The Abbot of IABS
Activities	: Joining the Youth Training and Education Program

Observation Summary:

Today, **At 09.30 am**, the abbot gives workshop and class to the young adult participants those who join with the summer youth program. The abbot allows everyone in the class to speak up with loving speech and to apply the deep listening practice. The bell is often invited during the class or workshop happening. He always reminds everyone to bring themselves in the present moment so that they are aware of what's going on within and around themselves. **At 6.00 pm**, observer along with three monks walking around the entire area at the Institute of Advanced Buddhist Studies. They invite the observer to join the event with the young adult in the evening for a performance about the earth. The performance stage is in the outdoors. The stage is created with bamboo and grass. Everyone sits on the grass face to the stage. Because of the summertime, the sun will go down almost midnight. Performing outdoors in the night is possible. Everyone has their performance. To open the program, the abbot is entertaining all the people with his performance. The abbot also performs by singing. The abbot can support with his presence in this event so that it can greatly affect the joy and happiness for everyone that coming for this event.

Observer Comment:

From the observation of this activity, it can be seen that the abbot is very open and he supports various programs and without any distance from others. The abbot always reminds others to be in the present moment by practicing the basic practice of mindfulness. He also supports others as they are and builds a good relationship to the young adult.

CODE: 4-FROFN-IABS-120319

FIELD RESEARCH

OBSERVATION FIELDNOTES

Number of observation : **4-FROFN**
 Observer : Burmansah
 Time : 05.00 – 22.00 (France Time)
 Today's date : March 12th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Joining the Routine Schedule in the Spring Season

Observation Summary:

Today observer joins with the whole regular activities in the institute. Because today is the first day for the spring season schedule. To know the basic practice and how to bring the mindfulness practice into daily life. This is mentioned before by the abbot, how he cultivates focus and clarity in himself and pay attention into the present moment also, being fully present in order to connect with himself, others, and community. Following regular activities of spring retreat:

5:00 am: Wake Up Bell, All people in residence wake up at 05 a.m., the bell is rung by the bell team on that day. Everyone still reminds silent (all people is a must to apply the practice of 'noble silent' since the last activity night before). **6:00 am: Morning Sitting Meditation** (followed by Sutra Reading / Touching the Earth / Slow Walking Meditation). Fifteen minutes before the sitting meditation began, the bell team will invite the bell to remind everyone to be aware of getting ready to come early and not to be late. The session begins at 06.00 am. We start with guided sitting meditation. The abbot also joins with this session. He sits at the first cushion in the first line. The area of sitting is divided into two sides (left and right), and the altar is in the middle of the sides. Both sides have four layers or lines. The abbot sits upright and crosses his legs on the cushion and face to the wall. This morning the session applied the guided sitting meditation for 45 minutes and followed by sutra reading and touching the earth).

7:30 am: Breakfast, We have a mindful breakfast this morning. Everyone has to serve their meal in the dining hall. The food served on two tables with a buffet. We should queue up in the line to serve our meal. The practice of noble silent is still reminding us until we finish eating and washing our dishes up. The abbot also serves his meal by queuing up and sitting together with the community. Everyone is encouraged to enjoy their meal in silently for twenty minutes. **9am: Dharma Talk / Class / Presentation / Working Meditation**. Today, we only have some classes. So the observer joins the class which is thought by the abbot. The abbot shares about brief orientation in the spring season schedules. The Abbot offers the class for laypersons who have arrived in the Institute for the spring season retreat. **11:30 am: Walking meditation (outdoors)**, walking meditation is one of the basic practice that's everyone must develop it. Today, the observer joins with the session of walking meditation with a big group. The abbot gives orientation briefly to all people who are joining the session. The walking meditation practice is a way how we can develop the mindfulness during walking. We do it in the outdoor at the path around the IABS. We do it for about 45 minutes. We begin with some mindful songs, we sing together. Moreover, we do some mindful exercises.

12:30 pm: Lunch, after the session of walking meditation, we continue with the mindful eating session. Everyone should be in the dining hall. The meals will be served at the buffet. Everyone will make a line to serve their meals mindfully and silently. After the meals served, everyone takes their seats. We begin with two sounds of the bell, and reciting the five contemplations before eating. After reading, we invite one sound of the bell, and then we enjoy the meal in silently for about 20 minutes. Then the last bell will be invited right after 20 minutes. Then everyone can make conversation or finish their meals, then continue washing the dishes up. **1:30pm: Rest / Optional Guided Relaxation.** Moreover, then we continue with the relaxation session. Everyone is invited to the main hall; one of the facilitators will guide us to do relaxation. One of the functions of total relaxation is to calm the tensions in our body and mind. Moreover, also to develop our mindfulness. Everyone is lie down on the floor and lie down on the mat. It is done for about 45 minutes.

3 pm: Working Meditation, working meditation is all for those who have the responsibility and for those who want to be a volunteer. All the students and participant in the retreat will join. We are free to choose the responsibility that can we do in the working mediation time as we wish. Observer joins with the finance team to do some works of financial in the office. **6 pm: Light dinner**, at six pm we have a light dinner. We are free to have dinner or not; it is optional. Not many people in the dining hall. Everyone serves their meals no need to make a line. Everyone can eat directly because, in the evening, we do not eat formally. We take the food and sit, enjoy the food with conversation is allowed.

8 pm: Dharma Discussion, Personal study time, Evening Sitting Meditation, or other collective practice. At night we have a sitting meditation and sutra chanting. Everyone gathers in the big hall. We sit like the session in this morning. We sit facing the wall with upright posture. The facilitator guides the sitting meditation. We do it for 30 minutes and continue reciting the sutra for about 15 minutes. The abbot also joins with the session, he sits in the first line and not so far with the bell master. **9.30pm: Noble Silence begins;** after the last session, we are continuing with the noble silence session; we are not allowed to talk or to make any disturbance. We should do everything silently, except there is an urgent case. This session will finish right after breakfast and washing our dishes. **10 pm: Lights out.** Everyone is encouraged to go to bed, and there are no activities.

Observer Comment:

We join with all the activities to be given a chance in order to develop our mindfulness capacity. Everyone is a must to join with all the activities completely. The abbot also joins with all the activities with the community. Everyone can come on time. Everyone already has the habits, the abbot gives short orientation for every session, even it is very short orientation, but it runs smoothly. Everyone is slightly not allowed to use a camera or mobile phone during all the sessions. It is encouraging us to be mindful for every moment in the sessions.

CODE: 6-FROFN-IABS-150319
**FIELD RESEARCH
OBSERVATION FIELDNOTES**

Number of observation : **6-FROFN**
 Observer : Burmansah
 Time : 05.30 – 13.00 (France Time)
 Today's date : March 15th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Following the routine schedules in the IABS

Observation Summary:

Today, at 09.00 am, after breakfast time, observer attends the class regarding the abbot's scheduled to teach. Today the abbot gives the class for junior bhikshus. The abbot comes earlier than participants. The class is offered for about one and a half hours. Eleven junior bhikshus participate in the class. Today, the abbot gives the class about basics ethics as bhikshu. The class is happening in the small room near the temple office. Other sessions are the same like before:

5:00 am: Wake Up Bell
6:00am: Sitting Meditation
(followed by Sutra Reading / Touching the Earth / Slow Walking Meditation)
7:30 am: Breakfast
9am: Dharma Talk / Class / Presentation / Working Meditation
11:30 am: Walking meditation (outdoors)
12:30pm: Lunch
1:30pm: Rest / Optional Guided Relaxation
3 pm: Working Meditation
6 pm: Light dinner
8 pm: Dharma Discussion, Personal study time, Sitting Meditation or other collective practice
9.30pm: Noble Silence begins
10 pm: Lights out
Observer Comment:

Following the class offered by the abbot is reflecting that he is very punctual and well organized. The schedule runs smoothly, and it is very clear. Every day, the facilitators are different. They are all dharma teachers. Every session will have two persons in a group of the facilitator. The abbot sometimes comes to give the orientation to the community. Every day, orientation will be given in order to remind all the member of the community to follow the activity well.

CODE: 6-FROFN-IABS-160319

**FIELD RESEARCH
OBSERVATION FIELDNOTES**

Number of observation : **6-FROFN**
 Observer : Burmansah
 Time : 05.30 – 22.00 (France Time)
 Today's date : March 16th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Following the routine schedules in the IABS

Observation Summary:

Today is the third day for an observer following regular activities of autumn retreat. The schedule is not so different, but the one who leads and facilitates is different because many dharma teachers will involve in teaching and training. At 3 pm, the observer follows the abbot for the meeting with the coordinators in IABS.

*5:00 am: Wake Up Bell**6:00am: Sitting Meditation**(followed by Sutra Reading / Touching the Earth / Slow Walking Meditation)**7:30 am: Breakfast**9am: Dharma Talk / Class / Presentation / Working Meditation**11:30 am: Walking meditation (outdoors)**12:30pm: Lunch**1:30pm: Rest / Optional Guided Relaxation**3 pm: Working Meditation**6 pm: Light dinner**8 pm: Dharma Discussion, Personal study time, Sitting Meditation or other collective practice**9.30pm: Noble Silence begins**10 pm: Lights out****Observer Comment:***

Following the learning activities and regular training of the autumn schedule at the IABS shows that activities are carried out very regularly and do not make us become multitasking in carrying out these activities. Every activity is allowed not to use a smartphone. Because the facilitators want everyone to be fully present and be more aware

CODE: 7-FROFN-IABS-190319

**FIELD RESEARCH
OBSERVATION FIELDNOTES**

Number of observation : **7-FROFN**
 Observer : Burmansah
 Time : 10.30 – 12.00 (France Time)
 Today's date : March 19th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Following the Abbot' Activity in the IABS

Observation Summary:

Today at 10.00 am, the observer has a chance to follow the abbot work in the field project. The abbot today will do the supervision for construction and building maintenance. The abbot once a month will supervise all the constructions with the building and maintenance team. Because there is a provision of the French government to regularly check the construction standard that is considered very crucial in the life of a community in France. Not only the construction but the abbot also routinely supervises the transportation for activities which is arranged by the transportation coordinator under his guidance. Today the abbot supervises the toilet blocks to make sure that the drainage pipes are running well. He and the team also are checking the toilet equipment and supply in order to prepare in the upcoming autumn retreat. Besides that, the abbot also supervises the plumber who repairs some damage heater pipe in the toilet block. The abbot gives a chance to plumber and the team to explain everything related to the problem in the toilet block by listening deeply. **At 16.00 pm**, the abbot and the coordinators have a meeting for the coordination about new regulation about the community safe living with the mayor office at Thenac town.

Observer Comment:

From the observation, the observer sees that the abbot is not only working in the office; he also joins with the team to supervise in the construction. If there is a problem in the toilet block while supervising, the abbot will ask the plumber or the team to explain; he will not disturb or judge before the explanation finished. The abbot tries to listen deeply to everyone. The meeting with the mayor also shows that the abbot has a good relationship with the government and builds the trust of each other.

CODE: 8-FROFN-IABS-190319

**FIELD RESEARCH
OBSERVATION FIELDNOTES**

Number of observation : **8-FROFN**
 Observer : Burmansah
 Time : 05.00 – 22.00 (France Time)
 Today's date : March 19th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Following the regular schedule in the IABS

Observation Summary:

Today observer is to follow the regular schedule for the spring retreat. As usual, every morning session, they will use three languages for guiding and reading the texts, English, Vietnamese, and French. These three languages are set as the main language using there, but other languages are used as if it is needed. Not only in the morning praying session but for whole activities, they will use many languages for fulfilling the needs.

*5:00 am: Wake Up Bell**6:00am: Sitting-Meditation**(followed by Sutra Reading / Touching the Earth / Slow Walking Meditation)**7:30 am: Breakfast**9am: Happiness Meeting and Tea Meditation**11:30 am: Walking meditation (outdoors)**12:30pm: Lunch**1:30pm: Rest / Optional Guided Relaxation**3 pm: Working Meditation**6 pm: Light dinner**8 pm: Dharma Discussion, Personal study time, Sitting Meditation or other collective practice**9.30pm: Noble Silence begins**10 pm: Lights out****Observer Comment:***

From observation, the observer sees that the IABS is very diverse and multicultural in the international community. By using many languages are very helpful in the Institute. The process of learning and training will be very beneficial. Not only using many languages but also the institute provides the translator to whom needed to support in language problem during the activity.

CODE: 9-FROFN-IABS-210319
**FIELD RESEARCH
OBSERVATION FIELDNOTES**

Number of observation : **9-FROFN**
 Observer : Burmansah
 Time : 09.00 – 13.00 (France Time)
 Today's date : March 21th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Following the Day of Mindfulness Program

Observation Summary:

Today observer follows the schedule of Day of Mindfulness. The DoM is a regular activity for the gathering of three hamlets and all the participants in one place to practice together. This activity is to cultivate the insight of mindfulness practice for everyone.

8:45 Arrive
9:00 Sitting Meditation
(please do not enter if the sitting has already started)
9:30 Dharma Talk
(please do not enter the Meditation Hall if the Talk has already started)
Short Break for tea
11:30 Walking Meditation through the fields & forest
12:30 Lunch Together in the Meditation Hall
13:30-15:00 Rest / free time
15:00 Dharma Sharing
(small circle discussions on mindfulness practice, or another activity)
16:30 Day ends
Observer Comment:

This activity illustrates that connecting with the community is an effort to maintain and develop knowledge and practice of living in mindfulness for all people at this Institute. Each person can support and help each other in many ways.

CODE: 10-FROFN-IABS-220319

**FIELD RESEARCH
OBSERVATION FIELDNOTES**

Number of observation : **10-FROFN**
 Observer : Burmansah
 Time : 08.30 – 11.30 (France Time)
 Today's date : March 22nd, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Following the Public Talk by the Abbot

Observation Summary:

Today at **09.30 a.m.**, the observer has the opportunity to attend the abbot's class in a public lecture. The public lecture is happening in the main hall. Everyone sits on the cushion with a mindful sitting posture. There are many layers for the seats. Everyone faces to the small stage which used for the speaker. Nearby the stage there is a big screen and a whiteboard. We sit according to the language. Everyone will have a headphone to provide the translation if it is needed. The abbot quite often gives public lectures to all members of the community in a month. Each public lecture will be broadcast directly through the youtube page and online temple website of the IABS. The abbot explains the principles and foundations of the practice of mindfulness. The abbot also shares that he was the assistant of Zen Master Thich Nhat for sixteen years. How he could rely on the mindfulness practice in every situation at that moment. The public lecture is attended by more than four hundred participants from various nationalities who are joining with the short-term program in this period. Sometimes, the abbot enjoys his tea and takes time mindfully.

Observer Comment:

From attending the abbot's public lecture, the observer can see that the abbot is trying to bring experiences from real practice into the teaching he provides about how does the practice of mindfulness influence every situation that exists. The abbot using the English during the lecturing, and the translation is provided for people who do not speak English.

CODE: 12-FROFN-IABS-240319
**FIELD RESEARCH
OBSERVATION FIELDNOTES**

Number of observation : **12-FROFN**
 Observer : Burmansah
 Time : 10.30 – 13.00 (France Time)
 Today's date : March 24th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Following the Routine Schedule

Observation Summary:

Observer today follows the normal schedule and enjoying some activities as what the abbot said. It works. Observer experiences some activities like sitting meditation and walking meditation. How to cultivate the focus and clarity in our body and mind.

5:00 am: Wake Up Bell

*6:00 am: Sitting Meditation and Transmission 5MT for the Lay Persons
(followed by Sutra Reading / Touching the Earth / Slow Walking Meditation)*

7:30 am: Breakfast

9am: Dharma Talk / Class / Presentation / Working Meditation

11:30 am: Walking meditation (outdoors)

12:30pm: Lunch

1:30pm: Rest / Optional Guided Relaxation

3 pm: Working Meditation

6 pm: Light dinner

8 pm: Dharma Discussion, Personal study time, Sitting Meditation or other collective practice

9.30pm: Noble Silence begins

10 pm: Lights out

Observer Comment:

Today's activities and observations provide a real experience for the observer in practicing the basics of mindful living, how to develop focus and clarity within us.

CODE: 12-FROFN-IABS-260319

FIELD RESEARCH

OBSERVATION FIELDNOTES

Number of observation : **12-FROFN**
 Observer : Burmansah
 Time : 10.30 – 13.00 (France Time)
 Today's date : March 26th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Following the Routine Schedule

Observation Summary:

Today at 09.15 am, the observer follows the activities of the abbot at the meeting. The abbot leads the meeting with the caretaker council to ensure schedules and retreats this autumn season program. The meeting begins with meeting contemplation and three sounds of the bell. The abbot sits near the bell, and he is a bell master. He presents the agenda of meeting today, and he reminds many times, the community should help aware themselves so that the meeting will not take much time because of the tensions. The abbot can use a short time and is very effective and efficient to lead the meeting. He can unite anyone's wishes through one voice. Keep harmony and keep walking on the same railroad tracks to solve the different perspectives. Meetings take approximately 30 minutes. His ability to speak and communicate of the abbot is very impressive and good skilled. He is very calm dan mindful. There is no tension or judgmental during the meeting when the abbot invites everyone to share their perspective. Everyone has one voice to be put in the consensus. **At 15.00 pm**, the abbot joins with the working mediation, he works together with the building and maintenance team. He wears the green working uniform the same with the other team members. He also takes the task as what the work coordinator request to others, and the abbot is becoming a volunteer to support that team.

Observer Comment:

From participating in meeting activities with the abbot (the leader of the institute), the abbot is very skillful in leading meetings effectively and efficiently. There is no tension and judgment. Everyone has the opportunity to speak up. When one is speaking the other hears deeply, and everyone has one voice. The abbot will invite the bell every time he feels need to invite so that the community can remind mindful of themselves. The abbot brings so much presence, trust, and big support to the building and maintenance team during the working mediation time.

CODE: 13-FROFN-IABS-020419

**FIELD RESEARCH
OBSERVATION FIELDNOTES**

Number of observation : **13-FROFN**
 Observer : Burmansah
 Time : 06.00 – 22.00 (France Time)
 Today's date : April 2nd, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS
 Activities : Daily Activities

Observation Summary:

At 6:00 a.m., observer followed a routine morning schedule that began with morning services. The session begins with morning sitting meditation. The observer saw the abbot was walking mindfully from his residence to the main hall to attend the session this morning. The runway from his residence uses a trail with paving block. Several times the Abbot stopped and looked towards the sunrise that began to appear. Sometimes, the Abbot continued walking towards the main building. He entered the building using the right entrance. This main building has two left and right sides as the entrance and exit. After putting the shoes on the shoe rack and he slowly entered the room. The room light is not lit brightly, it seems dark, but the visibility is still clear. Inside the room, there was a meditation cushion placed on the mat and stacked four rows that were facing the walls of the left and right sides neatly and structured. The Abbot walked up to the front row, close to the bell and the altar table. He sat cross-legged on a meditation cushion facing the wall. This main building is quite spacious. For a moment, all the places were neatly filled. Morning meditation begins with the invitation of bells and morning meditation *gatha*. After about 45 minutes being guided and directed towards how we develop the mindfulness energy within us, the morning meditation sitting session was ended by inviting the bell three times. After a while asked to stand together facing forward towards the altar table to practice touching the earth.

Observer Comment:

The abbot of IABS – Upper Hamlet routinely joins with the institute schedule. He develops the mindfulness regularly strengthen the ability of the clarity and focus within himself by practicing mindful sitting in the morning session. He is very punctual in attending this session. The abbot shows that he walks and sits with properly and mindfully. He is not in a hurry. His presence can support and help to create an atmosphere of mindful community building.

Exactly **at 7:00 a.m.** the session ended. Everyone came out neatly and quietly. Nobody spoke to each other, because it was still in a silent session from last night after the last session. The silent session will end after breakfast finished. The observer looked at the Abbot was out of the main building and stood up not far in front of the main terrace. He made several movements such as stretching and warming up with mindful movements. After a short while, the Abbot walked to the dining hall and took part in the breakfast

which prepared in the buffet style. The Abbot was in the middle of the line and followed the queue like the others. In the dining hall, there were three buffet table queue lines. He was on the second buffet table or in the middle and precisely on the left side of the table. Before taking the eating bowl, he practiced bowing with his hands join together in front of his chest and bowing respectfully to the table.

Moreover, after taking a bowl and cutlery, on the table are arranged with the beginning of the tableware section, followed by various types of breakfast foods (there are oatmeal, beans, there are various jams, bread, fruits, and olive oil). After taking food, the Abbot brought his food to the dining table. The dining table is neatly arranged. We sat facing each other. The abbot took the middle part along with the other students. He began with a prayer by joining his palm in his chest for about 30 seconds and bowing down to the people on the left and right sides. The people around also responded by doing the same thing. The Abbot started breakfast silently and mindfully. After 20 minutes, he finished his breakfast. In the end, he did the same thing by joining his hands together and closing his eyes for about 30 seconds to do the food contemplations. Next, he took the bowl and went to the dishwashing section not far from the dining table and located in the dining room near the kitchen. The dishwasher consists of two tables, and on top, there are four maroon-colored basins filled with water and dishwashing soap. After that, it is dried with a rag and placed on a mat to clean the dish.

Observer Comment:

The Abbot develop his capacity f the mindfulness by practicing mindful eating together with the community. Even he is a leader in the top of management in this institute, but he is humbly together queuing to serve the meals in the lines with the community. He shows that the practices completely embodied himself. The abbot shows that he is aware of himself and brings himself to the present moment.

At 11:30 a.m., the observers attended a walking meditation session. Everyone gathered near the big bell in the monastery park. Everyone makes a big circle. The activity begins with mindful singing. The singing is also done with some movements. The Abbot is in the circle, and he sang too. The songs used are mindful practice songs in the IABS. The title of the song is "breathing in and out," "happiness is here and now," and "I have arrived - I am home." Those songs are sung in several languages, such as English, Vietnamese and French. After a while, the session begins, and one of the dharma teachers will lead this session. The dharma teacher offered a short orientation to remind everyone to develop their mindfulness energy during the session. The Abbot also followed and walked together mindfully. This path for road meditation has been arranged in such away. Its length is approximately 500 meters circular. It starts near the big bell in the park and also ends at the same place. This session takes about 45 minutes.

Observer Comment:

The abbot also practices the mindful walking or walking meditation to develop his mindfulness energy to strengthen his capacity of clarity and focus in term of a daily basis. Mindful walking is one of the basic practices in the IABS; everyone is encouraged to invest some times to develop this practice.

At 12:30 observer followed the mindful eating session for lunch. Everyone headed to the dining room. The observer joined in the queue. The abbot was also seen following the queue at the buffet dining table. The observer was on the right side of the table queue, and the abbot was at the center side table. Everyone did not speak out when they were being queued. Everyone is encouraged their focus and clarity to the moment of queuing

in the lines. Near the buffet table, there is a piece of paper which written with calligraphy hanging as a mindful reminder that every time we are in the queue we are expected to bring our attention to the here and now. After taking food, everyone sat quietly at the available dining table. No one spoke. The Abbot looks at the right side table in the dining hall.

Moreover, the observer sits on the side of the center. Mindful eating begins with reciting the five contemplations before eating. Everyone joins their both palms in the chest and joins in reading the musings before eating in the heart. Only one of the alleged people read out in a voice that was heard. Everyone sat for 20 minutes and did not leave the chair and dining table. Then the bell will be invited, and a mindful and silent lunch is over, all people are welcome to chat and take extra food, or finish the meal session by washing their dishes. The Abbot immediately washed his food dish by lining up at the dishwashing table with the others.

Observer Comment:

The practice of mindful eating is one of routine schedule that bring a mindful habit to the abbot how to enjoy his meals. The way he serves his meals, contemplating the foods, and also bring himself to be a part of the community by participating the queuing the lines as what all the community members do. The abbot develops his mindfulness capacity in order to strengthen his clarity and focus by applying the mindful and silent eating every day.

FIELD RESEARCH

OBSERVATION FIELDNOTES

Number of observation : **14-FROFN**
 Observer : Burmansah
 Time : 09.00 – 17.00 (France Time)
 Today's date : April 4th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS
 Activities : Daily Activities

Observation Summary:

At **9:15 a.m.** observer attended routine community gathering¹ at IABS. All coordinators and other members of the community gathered to receive coordination and to delivery of operational announcements in the Zendo Hall². The room is a small multifunction room. Its size for about 5m x 5m, near the entrance of the hall there is a bookcase, and next to the bookcase there is a whiteboard and a projector screen. Not far from the projector there is an altar table and on the left and right of the altar table are Vietnamese writing calligraphy with the same wooden frame with dark brown color. Everyone stands in a circle facing each other. The Abbot becomes the center of the circle. Before starting the gathering, the abbot invites the bell to remind everyone to bring themselves in the present moment. The Abbot conveyed the obstacles in building maintenance to the coordinator and asked for everyone present to convey to all the other community members at the institute. The Abbot asked the coordinator to explain the problem and help direct what should be done by everyone there in addressing the problems regarding building care and maintenance. The Abbot said that it should be appropriate for everyone to provide support and responsibility together to care for the facilities and infrastructure at this institute with mindfulness and harmony.

Observer Comment:

The abbot always invites everyone to join with the community gathering. He will make an update or announcement in order to bring awareness of all community members to the institute. The Abbot always begins his activity with three sound of the bells so that everyone will create the capacity to focus and clarity. The abbot will give any solution to the problem or case based on the consensus, not only from his insight but also from the other opinions, it brings the creativity within himself while dealing with a decision making for solving the problem.

At **3:00 p.m.**, observer joined with the community meeting, led by the abbot. All coordinators, caretaking council and monks are present at this meeting. Meeting held in the Zendo Hall (it is the same room with the community gathering this morning). The meeting is held in a sitting position. The formation seats by forming a half circle with several layers of the row facing the altar table. All meeting participants sat on a

¹ Community gathering is an activity for all members to gather and the abbot or the coordinators will make an announcement and to communicate if there is something urgent to communicate or just be there and present for each other.

² Zendo Hall is multifunction room and usually used for class, ceremony, and meeting/gathering in IABS.

meditation cushion. The abbot's seat placed in the first row together with a bell in front of him. Everyone used headphones in order to make the meeting more effective. The translator will be provided in two languages, English to Vietnamese and Vietnamese to English.

The Abbot opened the meeting in English and invited half the bell and read the contemplations before the meeting. The Abbot reminded each meeting participant to bring attention to the present moment. After giving an introduction as a meeting leader, the abbot invited three sounds of the bell. The Abbot shared that the topic of today's meeting was to determine the schedule for a special retreat for the monastic. Moreover, also to the delivery of the development of the institute's branch of the IABS in Paris, France. The Abbot allowed each meeting participant to express their willingness to take responsibility for the arrangements which was displayed on the screen. Everyone can choose different responsibilities according to their respective expectations. Some of the meeting participants objected and asked to be transferred to different responsibilities. The Abbot agreed and asked the other opinions to reconsider the request. After the first topic was completed, continued the second topic about the construction of the institute's branch in Paris. The Abbot gave an outline on this topic is the need for large funds, and the fulfillment of the rules for building institutes in France must meet very high and difficult requirements. So the Abbot formed a core team to help fulfill all the needs for the development of this new institute's branch. The Abbot hoped that the members of the core team would consist of various bhikshus or senior monks. The abbot provided opportunities for all community members who can deserve this requirement. The Abbot said that this development process would arise many problems and here it is expected that everyone does not blame each other, to be able to accept and release his ego for the sake of the institute by listening deeply. The meeting just took time for about an hour. The Abbot closed the meeting by inviting the three sounds of the bell.

Observer Comment:

Form this observation shows that the abbot always reminds everyone to be aware of their mindfulness energy. The abbot uses the bell to remind others. During the meeting, everyone allows us to share and to give their opinions. The abbot always reminds silent and listens deeply while the meeting participants share to the floor. The abbot tries to support and build trust by developing the relationship to all the members of the community. The abbot also gives space to all members to solve some problems with a consensus approach. Everyone who shares will not be blamed or judged by the abbot. The abbot is very open and understandable.

CODE: 15-FROFN-IABS-060419

**FIELD RESEARCH
OBSERVATION FIELDNOTES**

Number of observation	: 15-FROFN
Observer	: Burmansah
Time	: 09.30 – 22.00 (France Time)
Today's date	: April 6 th , 2019
Place	: Institute of Advanced Buddhist Studies France
Actors	: The Abbot of IABS
Activities	: Daily Activities

Observation Summary:

At 9:30 a.m., the observer attended a public lecture thought by the Abbot. He gave two hours of a public lecture. The public lecture was held in the main building and followed for about 350 students from institutes and the public. Participants sit in the half-circle formation by centering on the speaker's small podium. On the left and right side of the podium, there is a large projector screen. And not far from the projector screen on the left side of the podium, there is a whiteboard that is quite large and long. Lecture participants are divided into groups according to the language they speak (Vietnamese, French, Italian and German) and also the translators provided to translate from English to the other languages. All participants who need translation will use the headphones. The participants sat on a meditation cushion with a mat. There are also those who sit in chairs for who has special needs. The public lecture was given in English. We begin the public lecture with three sounds of the bell. The Abbot of the IABS gave a public lecture with the theme is how to develop the attitude and mentality in managing ourselves in a day-to-day practice based on mindfulness. The abbot encouraged everyone not only the junior students but also the senior student, though the elder of the dharma teachers should always take care and develop their practice day by day. In the middle of lecturing the abbot asked the bell master to invite one sound of the bell. Sometimes, he enjoyed a cup of tea in the stage. When the lecture finished, the abbot asked the caretaking council member to announce the next activity so that all the participants can prepare themselves well.

At 8:00 p.m., Observer took part in the evening sitting together session. The observer saw that the Abbot was also taking part in this session. Evening sitting session was also held in the main building that was the same as the sitting session this morning.

Observer comment:

From the observation, the observer sees that the abbot gave the public lecture attended by many people. During the lecture happening the abbot several times asked the bell master to invite the bell to remind all participants to be aware in the present moment. The way the caretaking council organized the routine public lecture followed the coordination and guidance from the last meeting with the abbot and all community members. Different languages never became an obstacle for the institute, everything is well-organized, and the abbot always supervises and keep coordination with the caretaking council. Planning, organizing, actuating, and controlling were mindfully shown in the leadership of the abbot.

CODE: 16-FROFN-IABS-090419

FIELD RESEARCH OBSERVATION FIELDNOTES

Number of observation	: 16-FROFN
Observer	: Burmansah
Time	: 10.30 – 13.00 (France Time)
Today's date	: April 9 th , 2019
Place	: Institute of Advanced Buddhist Studies France
Actors	: The Abbot of IABS – Upper Hamlet
Activities	: No Observation – Returning Home to Indonesia

Observation Summary:

Today at 09.30 am is the scheduled return of observer to Indonesia. For that, the observer will take a letter of statement that the observer conducted this initial preliminary study for thirty-one days at the Institute of Advanced Buddhist Studies - Plum Village Buddhist Monastery - Upper Hamlet. This letter of the statement which is signed up by the abbot was made by their office administrator today.

Observer Comment:

When researchers take this initial observation letter, it does not bring any difficulty. Everything has been prepared, and the observer sees that all people are cooperative in their responsibility.

LAMPIRAN 6
STUDI DOKUMENTASI
PENELITIAN

CODE: F1-FRPDN-IABS-120319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F1-FRPDN**
 Observer : Burmansah
 Time : 06.00 – 07.00 a.m. (France Time)
 Today's date : March 12th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Morning Mindful Sitting Session
 Source : Taken by the Observer (Participant Observation)



Figure 1. Morning Mindful Sitting Session

Photograph Documentation Summary:

All the community members are joining with morning mindful sitting session in the IABS – Upper Hamlet France. The session starts **at 6 am** and ends **at 7 am**. The abbot is also joining the session; he sits in the first row and the first cushion.

Observer Comment:

The Abbot with the community is encouraged to sit with proper postures. There is a facilitator to guide the mindful sitting session. From inviting the bell and gradually to remind everyone how to bring attention to the present moment.

CODE: F2-FRPDN-IABS-140319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : F2-FRPDN
 Observer : Burmansah
 Time : 06.00 – 07.00 a.m. (France Time)
 Today's date : March 12th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Touching the Earth Session
 Source : Taken by the Observer (Participant Observation)



Figure 2. Touching the Earth Practice

Photograph Documentation Summary:

Touching the earth is one of the basic practice in the IABS; all the community members will do this practice routinely right after the morning and evening session. There is a facilitator to guide the participants to read the words of contemplations and do the three times of touching the earth.

Observer Comment:

The abbot also joins touching the earth practice as like what the others do. The way to practice is slowly and mindfully moving. The practice of touching the earth is to strengthen the energy of mindfulness and to get in touch with the views of 'inter-being.'

CODE: F3-FRPDN-IABS-120319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F3-FRPDN**
 Observer : Burmansah
 Time : 09.00 – 09.30 (France Time)
 Today's date : March 12th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Total Relaxation Session
 Source : Taken by the Observer (Participant Observation)



Figure 3. Total Relaxation Session

Photograph Documentation Summary:

All the participants join with the total relaxation session. Total relaxation is the practice to unify and to rest relaxingly the body and mind. The session is given for about 45 minutes. There is a facilitator to guide this session. The bell is used to invite all the participants to come back to the breathing and bring themselves to the present moment.

Observer Comment:

The abbot also joins with the total relaxation total routinely. The facilitator guides the participants to do body scanning and to be aware of their breathing. The abbot uses this moment to take his time in order to have a rest through the day.

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F4-FRPDN**
 Observer : Burmansah
 Time : 12.00 – 13.30 (France Time)
 Today's date : March 12th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Mindful Serving Meals In the Dining Hall
 Source : Taken by the Observer (Participant Observation)



Figure 4. Mindful Serving Meals

Photograph Documentation Summary:

All the participants are queuing for mindfully serving the meals. They are practicing mindful eating session. The meals are served in the buffet style. Everyone is encouraged to observe noble silent practice while serving the foods.

Observer Comment:

The abbot is also joining in the line to serve the foods. There is no special treatment for the leader. Everyone is practicing the same one and another. He is building a relationship with all the community members by putting himself with no separation.

CODE: F5-FRPDN-IABS-120319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F5-FRPD**
 Observer : Burmansah
 Time : 12.00 – 13.30 (France Time)
 Today's date : March 12th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : The Mindful Eating Session
 Source : Taken by the Observer (Participant Observation)



Figure 5. Mindful Eating Session

Photograph Documentation Summary:

The whole participants and including the Abbot are practicing mindful eating. After serving their meals, all participants take the seat and remind silent. The facilitator will invite the three sounds of the bell, and one person will recite the five contemplations before eating. The mindful eating will be observed silently for twenty minutes, and then, everyone can take more foods, make a conversation, or wash their dishes.

Observer Comment:

The abbot routinely practices the mindful eating together with the whole community members. This is how the abbot deepens his mindfulness practice and builds the relationship with the others.

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : F6-FRPDN
 Observer : Burmansah
 Time : 11.00 – 12.00 (France Time)
 Today's date : March 12th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Gathering for Mindful Walking Session
 Source : Taken by the Observer (Participant Observation)



Figure 6. Gathering for Mindful Walking Session

Photograph Documentation Summary:

Before the session of mindful walking, the abbot and the facilitator will do the brief orientation about how to do and enjoy the mindful walking. All the participants also invited to sing some mindful songs for some times.

Observer Comment:

Not only sharing the way of walking meditation, but also the abbot reminds others to bring themselves into mindfulness in each step they have made. The abbot guides all participants to prepare themselves to be more focus and solid before walking. To create the atmosphere and energy of mindfulness within themselves.

CODE: F7-FRPDN-IABS-120319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F7-FRPDN**
 Observer : Burmansah
 Time : 11.00 – 12.00 (France Time)
 Today's date : March 12th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Source : Taken by the Observer (Participant Observation)



Figure 7. Mindful Walking Session

Photograph Documentation Summary:

Mindful walking is one of the basic practice in mindfulness. In the IABS – Upper Hamlet France, walking meditation is regularly practiced by the community. The session will be held for about one hour. Everyone is reminding silent and mindful while making each step.

Observer Comment:

The abbot joins with the mindful walking. Mindful walking is basic practice to develop a mindful habit in our daily life. The abbot takes his time to enjoy the moment of the present moment while walking.

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F8-FRPDN**
 Observer : Burmansah
 Time : 15.00 – 16.30 (France Time)
 Today's date : March 26th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Community Meeting
 Source : Taken by the Observer (Participant Observation)



Figure 8. Community Meeting

Photograph Documentation Summary:

A community meeting is one of the activity which is regularly once a week conducted by the Abbot to make a plan, to organize, to coordinate, to communicate, to control or to evaluate the project, and to overcome the problem in order to make a decision making. Usually, the meeting is conducted for about one hour.

Observer Comment:

The abbot is leading the meeting regularly. The abbot always recites the contemplation of meeting. The abbot as a meeting leader. He sits in the first line and be a bell master. He will support and build connection and trust to others without judging and show his ability to understand and listening deeply.

CODE: F9-FRPDN-IABS-220319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F9-FRPDN**
 Observer : Burmansah
 Time : 09.30 – 11.30 (France Time)
 Today's date : March 22nd, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : The Abbot is Giving a Lecture
 Source : Taken by the observer (participant observation)



Figure 9. The Abbot is Giving a Public Lecture

Photograph Documentation Summary:

The dharma talk or public lecture for the whole participants is conducted by the abbot every twice a week. The talk is giving in English and being held for about two hours.

Observer Comment:

The Abbot always embraces the community by giving the public lecture. He gives the potential messages to all participants by his teaching in the public class. The Abbot never forgets to ask the bell master to invite the bell once in fifteen minutes in order to help everyone to be back in the present moment.

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F10-FRPDN**
 Observer : Burmansah
 Time : 09.00 – 09.30 (France Time)
 Today's date : April 4th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : The Community Gathering
 Source : Taken by the observer (participant observation)



Figure 10. The Community Gathering

Photograph Documentation Summary:

The community gathering is an activity to coordinate and communicate the responsibility as a service by all people in the institute to take care the IABS as general. The abbot will mindfully lead the gathering and helped by the work coordinator to list up the responsibility might be needed.

Observer Comment:

The abbot is coordinating the services and working to the community. He allows everyone to choose which services and work they want to support. The work coordinator of the responsibility will work together with the volunteers. The abbot builds trust among the people there, especially to the coordinators.

CODE: F11-FRPDN-IABS-210319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation	: F11-FRPDN
Observer	: Burmansah
Time	: 11.00 – 12.30 (France Time)
Today's date	: March 21 th , 2019
Place	: Institute of Advanced Buddhist Studies France
Actors	: The Abbot of IABS – Upper Hamlet
Activities	: Day of Mindfulness Program – Dharma Sharing
Source	: Taken by the Observer (Participant Observation)



Figure 12. Discussion Group Class (Dharma Sharing Session)

Photograph Documentation Summary:

Discussion group or dharma sharing is one of the activity which regularly done by the participants in the retreat or day of mindfulness time. This activity is one of the way to strengthen the ability to develop loving speech and deep listening skills.

Observer Comment:

The abbot leads the discussion group (dharma sharing session) for the participants by observing the mindfulness bell in a period time. He lets everyone to have a chance to share their insights to the circle collectively with loving speech and listening deeply. And the abbot also observes the practice as well.

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F12-FRPDN**
 Observer : Burmansah
 Time : 11.00 – 12.30 (France Time)
 Today's date : March 15th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Following the routine schedules – Bhikshu Class
 Source : Taken by the Observer (Participant Observation)



Figure 13. Bhikshus Class

Photograph Documentation Summary:

Public talk panel is an activity which developed right understanding and perception among the community members relate with the teaching and training from the collective insight of the senior dharma teachers.

Observer Comment:

The abbot is to be a panelist during the public talk with Q & A in order to be able to share and support the all the participants so that they have right views on their practices. The abbot tries to understand the problems which reflected from questions and to support the practice of others by answering with meaningful messages in it.

CODE: F13-FRPDN-IABS-220319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F13-FRPDN**
 Observer : Burmansah
 Time : 09.30 – 11.30 (France Time)
 Today's date : March 22nd, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Public Lecture
 Source : Taken by the Observer (Participant Observation)



Figure 13. Public Teaching

Photograph Documentation Summary:

The abbot is giving the dharma talk (Public Lecturing) in one day of mindfulness event for the business leaders. He teaches about basic practice of mindfulness to all participants.

Observer Comment:

The abbot connects with others by teaching in the class. He builds a relationship and trust using his knowledge and insight of the practice as a leader.

CODE: F14-FRPDN-IABS-270817

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F14-FRPDN**
 Observer : Burmansah
 Time : 15.00 – 16.30 (France Time)
 Today's date : August 27th, 2017
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : The Young Adult Training and Education Program
 Source : Taken by the Observer (Participant Observation)



Figure 14. FGD/ Dharma Sharing Session for Youth Education and Training Program

Photograph Documentation Summary:

The abbot leading the dharma discussion for the international young adult. He teaches about how to live as one community to support each other by living mindfully in modern society related with youth and the earth.

Observer Comment:

The abbot teaches community building to the young adult during the dharma sharing session. The abbot gives a chance to the participants for practicing sharing with loving speech, while the participants are sharing, the abbot is listening deeply and he never judges what everyone has shared.

CODE: F15-FRPDN-IABS-090618

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F15-FRPDN**
 Observer : Burmansah
 Time : 11.00 – 12.30 (France Time)
 Today's date : June 9th, 2018
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Joining to the Five Years Program
 Source : Taken by the Observer (Participant Observation)



Figure 15. Five Years Program Workshop

Photograph Documentation Summary:

The abbot is facilitating the five years program workshop for year 2019-2020. The abbot gives a short presentation about the program and then he opens discussion for all participants. Participants are from all around the world. Five years program is a program for monastic' education and training in five years.

Observer Comment:

While speaking, if there is interruption from the participants, the Abbot always stops continuing his speech and take his time to breathe, then listen to the participant who is speaking without having a feeling disturbed.

CODE: F16-FRPDN-IABS-130618

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F16-FRPDN**
 Observer : Burmansah
 Time : 11.00 – 12.30 (France Time)
 Today's date : June 13th, 2018
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Workshop in the Youth Program
 Source : Taken by the Observer (Participant Observation)



Figure 16. Buddhist Studies Workshop

Photograph Documentation Summary:

The abbot is leading the workshop with participants in general program for Buddhist studies during the Wake-Up Retreat in the Youth Program. The workshop tells about how deal with anger and emotions, and how to generate compassion and understanding in term of daily basis.

Observer Comment:

The Abbot observes the discussion during the workshop with deep listening and understanding to create the atmosphere of community building.

CODE: F17-FRPDN-IABS-130618

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F17-FRPDN**
 Observer : Burmansah
 Time : 18.00 – 21.00 (France Time)
 Today's date : June 13th, 2018
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Joining the Youth Training and Education Program
 Source : Taken by the Observer (Participant Observation)



Figure 17. Youth Program Performances (Be-Inn)

Photograph Documentation Summary:

Youth program performances (Be-Inn) are activity in the last day of the wake up retreat. All the participants are openly encouraged to express themselves by bringing the insight of the retreat into meaningful and mindful performing. This time, the performances are happening in the outdoors with natural and open stage.

Observer Comment:

The abbot is joining the wake-up performance and it is opened with his appreciation speech. He gives big trust and feeling rooted and connected with all the participants to do the performances mindfully.

CODE: 18-FRPDN-IABS-190319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F18-FRPDN**
 Observer : Burmansah
 Time : 16.00 – 17.30 (France Time)
 Today's date : March 19th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Meeting with Mayor
 Source : Taken by the observer (participant observation)



Figure 18. Meeting with Government Officer

Photograph Documentation Summary:

The Abbot is meeting with the government officer in the office of IABS. The abbot also accompanies with the IABS's team work.

Observer Comment:

Even doing a meeting with the government, the abbot also encourages everyone to be aware of their breathing in order to generate the mindfulness energy.

CODE: F19-FRPDN-IABS-260319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F19-FRPDN**
 Observer : Burmansah
 Time : 15.00 – 16.30 (France Time)
 Today's date : March 26th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Working Mediation
 Source : Taken by the Photographer of IABS (Office Archives)



Figure 19. Community Services

Photograph Documentation Summary:

The abbot is together with the team doing the community services in the IABS – Upper Hamlet. They are constructing the temporary building in the main hall leading by a professional architect.

Observer Comment:

The Abbot works together with the teamwork mindfully without boundary and gap between the leader and the followers. He is building the trust and connection with the team work in the IABS.

CODE: F20-FRPDN-IABS-240319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F20-FRPDN**
 Observer : Burmansah
 Time : 06.00 – 07.30 (France Time)
 Today's date : March 24th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Student/Participant Completion of Studies
 Source : Taken by the Photographer of IABS (Office Archives)

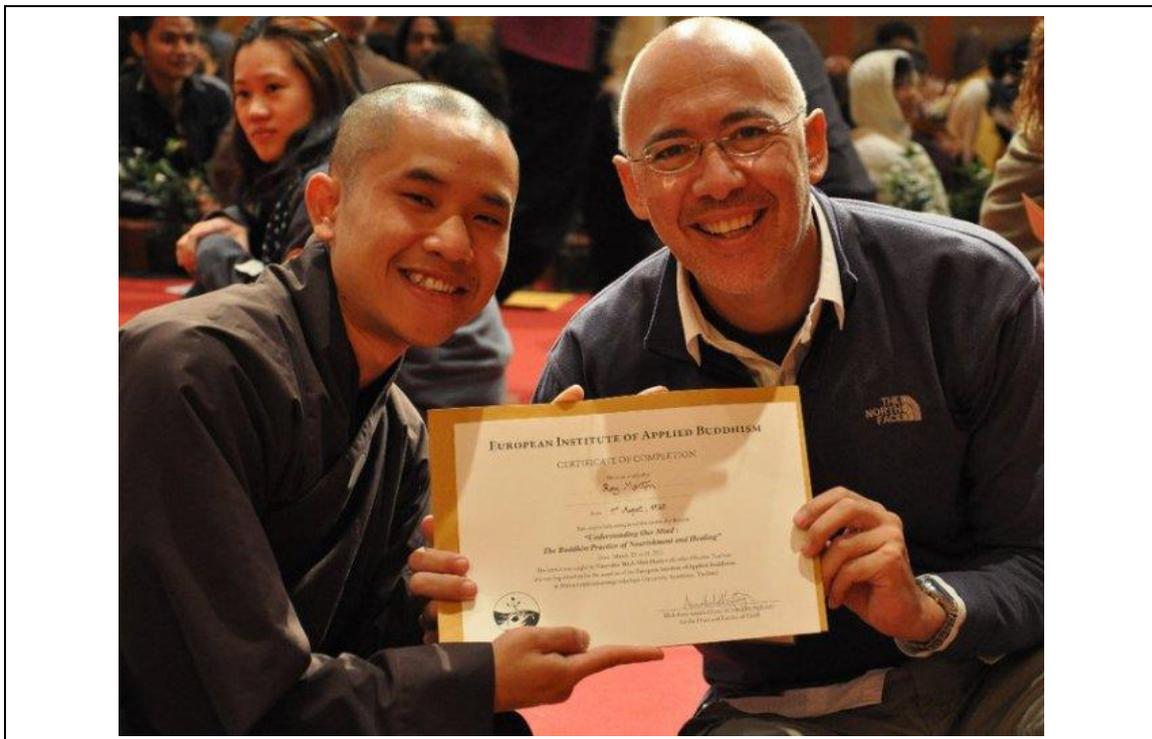


Figure 20. Student/Participant Completion of Studies for 5MT Program

Photograph Documentation Summary:

The graduation ceremony of the five mindfulness trainings transmission in the last session of the twenty one days retreat program. The abbot offers the certificate of completion for the trainings.

Observer Comment:

The abbot is always present to appreciate and support the participants of the training and education program in the IABS.

CODE: F22-FRPDN-IABS-190319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F21-FRPDN**
 Observer : Burmansah
 Time : 14.00 – 16.00 (France Time)
 Today's date : March 19th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Happiness Meeting and Tea Meditation
 Source : Taken by the Observer (Participant Observation)



Figure 21. Happiness Meeting and Tea Meditation

Photograph Documentation Summary:

The abbot and the dharma teachers collaborate to lead the happiness meeting and tea meditation session. This session is functioning to encourage all the community members to share their happiness and also their problems and obstacles during studying in the class and doing the responsibility in the IABS so that it will bring the mindfulness into collective insights. Happiness meeting and tea meditation session is the practice of community building.

Observer Comment:

The Abbot brings the openness and understanding during sharing time from the participants and coordinators in the IABS. The Abbot allows everyone to open their good

insight or difficulty up to the circle. The abbot's creativity in problem solving clearly shows his attitude of the non-judgmental and compassion.

CODE: F22-FRPDN-IABS-060419

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F22-FRPDN**
 Observer : Burmansah
 Time : 11.00 – 12.30 (France Time)
 Today's date : April 6th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Evening Mindful Sitting Session
 Source : Taken by the Photographer of IABS (Office Archives)



Figure 22. Evening Mindful Sitting

Photograph Documentation Summary:

The abbot and the all community members of IABS are doing the evening mindful sitting in the main hall. The evening mindful sitting is a regular schedule in IABS – Upper Hamlet France.

Observer Comment:

The Abbot joins the evening mindful sitting and recites the prayers together with the community.

CODE: F24-FRPDN-IABS-220219

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation	: F24-FRPDN
Observer	: Burmansah
Time	: 11.00 – 12.30 (France Time)
Today's date	: February 22 nd , 2019
Place	: Institute of Advanced Buddhist Studies France
Actors	: The Abbot of IABS – Upper Hamlet
Activities	: Ordination Ceremony (Graduation Ceremony)
Source	: Taken by the Photographer of IABS (Office Archives)



Figure 24. Ordination Ceremony

Photograph Documentation Summary:

The great ordination ceremony (the graduation ceremony of monastics to achieve the next grade of monastic education and training). The Abbot give a speech and announcement the ordinees who will join with the Bhikshus ordination ceremonies to the whole community. The ceremonies, which take place only every two years, involve sitting, chanting, and Dharma teaching, mostly in Vietnamese.

Observer Comment:

The abbot put the effort to deepen mindfulness practice in the strong collective energy of concentration and peaceful environment in the ceremony. He will be dedicated himself to the ordination of new monastic.

CODE: F25-FRPDN-IABS-210319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F25-FRPDN**
 Observer : Burmansah
 Time : 12.30 – 13.30 (France Time)
 Today's date : March 21st, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Formal Lunch Ceremony
 Source : Taken by the Photographer of IABS (Office Archives)

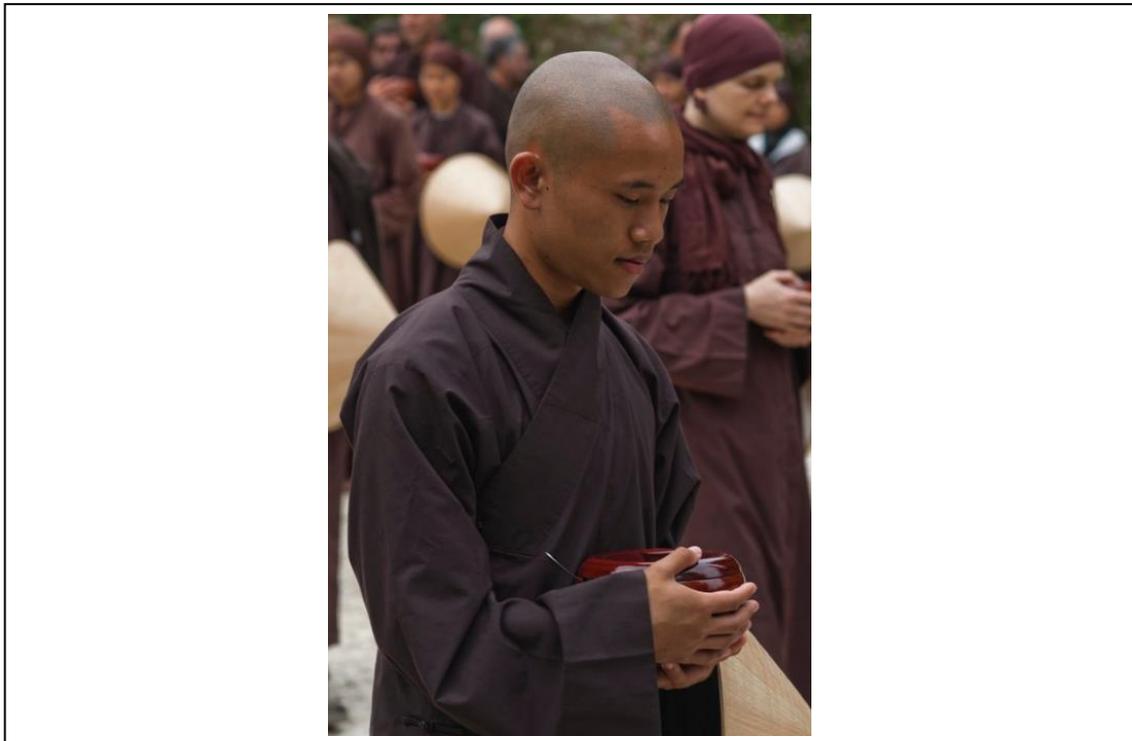


Figure 25. Formal Lunch (Formal Mindful Eating in a Big Group)

Photograph Documentation Summary:

The abbot joins with the formal lunch ceremony in the IABS. It is one of a formal regular practice for the monastic every two weeks during the day of mindfulness session. All the monastics and lay participants will be led by the order. All the monastics will use their bowl and straw hat during formal lunch.

Observer Comment:

The abbot observes the mindfulness energy during he walks in the line together with the whole community by the order.

CODE: F27-FRPDN-IABS-220417

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : F26-FRPDN
 Observer : Burmansah
 Time : -
 Today's date : April 22nd, 2017
 Place : San Francisco, USA
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : “Walk With Me” Premiere at the SXSW Film Festival
 Source : Taken by the Photographer of IABS (Office Archives)



Figure 26. Premiere at the SXSW Film Festival

Photograph Documentation Summary:

The abbot joins with the other bhikshus who involves with the walk with me movie to promote the premiere at the SXSW Film Festival in San Francisco, California, USA.

Observer Comment:

The abbot involves with the movie because his ability is admitted by the world to his practice of mindfulness as the leader.

CODE: F27-FRPDN-IABS-160319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F27-FRPDN**
 Observer : Burmansah
 Time : 15.00 – 16.30 (France Time)
 Today's date : March 16th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : The Abbot and All the Coordinators Meeting
 Source : Taken by the Observer (Participant Observation)



Figure 27. Coordinators Meeting

Photograph Documentation Summary:

Every once a month, the abbot will invite all the coordinator to sit together (meeting) to coordinate and share or discuss about the progress each responsibilities in the IABS.

Observer Comment:

During the coordination time with the all coordinators, the abbot is prefer to reminding silent and listening to the coordinators to share and to open up to their difficulties or insights during fulfilling their responsibility in IABS.

CODE: F28-FRPDN-IABS-210917

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation	: F28-FRPDN
Observer	: Burmansah
Time	: 11.00 – 12.30 (France Time)
Today's date	: September 21 st , 2017
Place	: Hong Kong
Actors	: The Abbot of IABS – Upper Hamlet
Activities	: Walk with Me Premiere at Hong Kong
Source	: Taken by the Photographer of IABS (Office Archives)

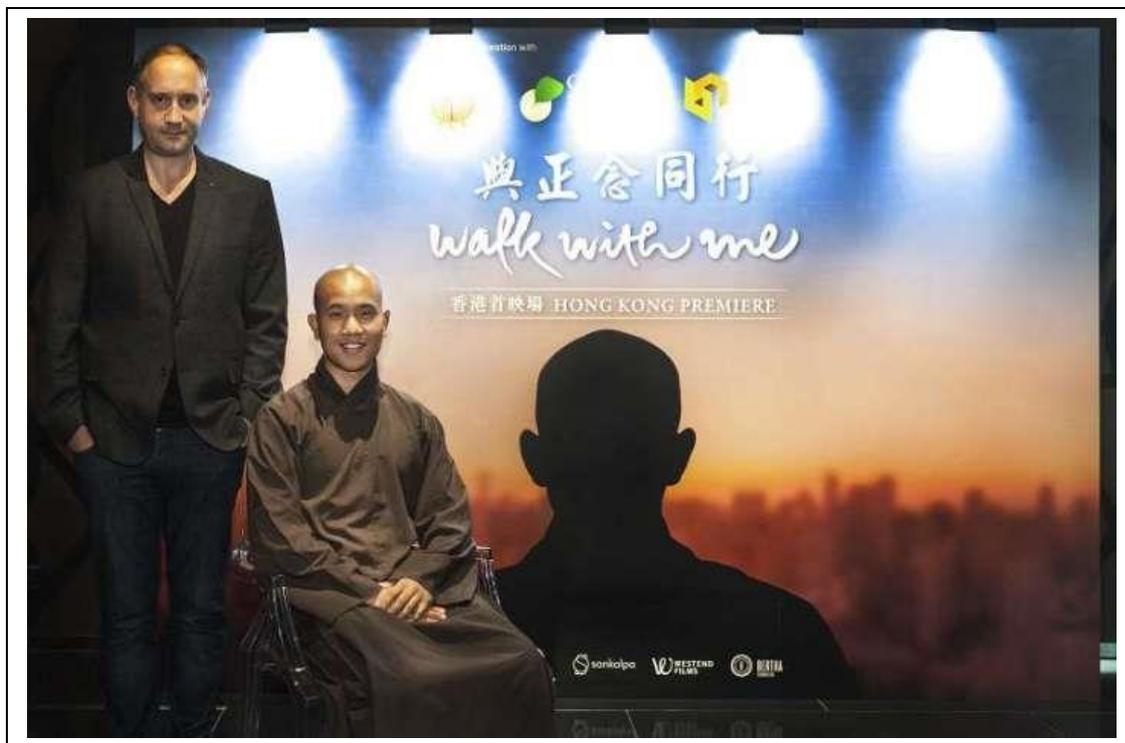


Figure 28. Movie Promotion – *Walk with Me* Premiere

Photograph Documentation Summary:

The Abbot involves with movie of walk with me at the Premiere Hong Kong. The Abbot takes part of this movie in the Hong Kong because there is IABS – AIAB which makes this movie much more popular. He also works together with Benedict Cumberbatch who is to be the narrator in the movie.

Observer Comment:

The abbot represents as the leader of IABS to involve and to promote the movie in Hong Kong to support the promotion team and IABS - AIAB.

CODE: F29-FRPDN-IABS-260319

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F29-FRPDN**
 Observer : Burmansah
 Time : 11.00 – 12.30 (France Time)
 Today's date : March 26th, 2019
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Caretaking Council Meeting
 Source : Taken by the Observer (Participant Observation)



Figure 29. Caretaking Council Meeting

Photograph Documentation Summary:

The abbot is leading the meeting for caretaking council in the IABS. The abbot always invites the bell to open the meeting and also for the closing. He also reads the contemplation before meeting.

Observer Comment:

The abbot offers his presence to the caretaking council team so that he can build the trust and real support to the team. By doing this meeting he can help to solve the problem and to make a coordination to the situation at the moment in the IABS so that he can make a right decision for each cases which arising.

CODE: F30-FRPDN-IABS-110618

FIELD RESEARCH PHOTOGRAPH DOCUMENTATION NOTES

Number of Documentation : **F30-FRPDN**
 Observer : Burmansah
 Time : 09.00 – 13.00 (France Time)
 Today's date : June 11th, 2018
 Place : Institute of Advanced Buddhist Studies France
 Actors : The Abbot of IABS – Upper Hamlet
 Activities : Aspirantship Class
 Source : Taken by the Observer (Participant Observation)



Figure 30. Aspirantship Class

Photograph Documentation Summary:

The abbot gives a class for aspirantship. Aspirantship is a program for the laypersons who are trained for some times to be a monastic in the IABS.

Observer Comment:

The abbot facilitates and supports the aspirants to understand more about the monastic lives. They are being trained for the next ordination as a novice monk in the upcoming winter season. The Abbot is building the connection and trust to them.

LAMPIRAN 6
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Ministry of Research, Technology and Higher Education of the
Republic of Indonesia
State University of Jakarta - The Graduate School



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Number : 5584/UN39.6.Ps/LT/2017

Jakarta, October 17th 2017

RE : Preliminary Observation Research Request and Permission

**Head of Institute of Advanced Buddhist Studies
Plum Village Buddhist Monastery – Upper Hamlet
France**

Dear Sir / Madam,

The Director of Post Graduate School of State University of Jakarta certifies that our student in the graduate school of education program with the following personal details:

Name	: BURMANSAH
Student Registration Number	: 7617167471
Program of Study	: Doctor in Educational Management
Passport Number	: X080151
Date of Birth	: 28 October 1985
Nationality	: Indonesia
Passport expiry date	: 20 January 2020
Address	: Jl. Kenanga Permai Dalam Sungailiat, Bangka

is a student of Doctor in Educational Management Program in Graduate School of State University of Jakarta in Jakarta, Indonesia. Herewith conveyed with respect to the application for permission and assistance for our student to collect data at the Institute of Advanced Buddhist Studies France (*Institut des Hautes Etudes Bouddhiques, Village des Pruniers*) in order to prepare the final assignment/ dissertation.

We hope this letter will enable him to process his preliminary observation request and permission. We appreciate your willingness to accommodate this request. You are helping our future student to become better prepared in this exciting assignment. Thank you very much for your kind attention.

Yours Faithfully,
The Representative of Director of The Graduate School
Of State University of Jakarta

Prof. Dr. R. Madhakomala, M.Pd.
Vice Director I
NIP. 1960 1005 1986 03 2001



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Head of Institute Advanced Buddhist Studies
Plum Village Buddhist Monastery – Upper Hamlet France
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Program Studi : Manajemen Pendidikan
Strata : S3
Angkatan : 2016/2017

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NIP. 1960 1005 1986 03 2001

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di
Tempat

Yang bertanda tangan di bawah ini,

Nama : Prof. Dr. Ir. Ivan Hanafi, M.Pd.
NIP : 19600523 198703 1 001
Jabatan : Wakil Direktur I Pascasarjana UNJ
Alamat Instansi : Gedung Bung Hatta Universitas Negeri Jakarta
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a.n. Plt. Direktur
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Prof. Dr. Ir. Ivan Hanafi, M.Pd.
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**Communauté Bouddhique Zen Village des
Pruniers**

Le Pey, 24240 Thénac, France
Tel: (33) 55 35 84 858
Email: uh-office@plumvillage.org
Website:
www.plumvillage.org(EN)
www.villagedespruniers.net (FR)

Letter of Statement

Communauté Bouddhique Zen Village des Pruniers certifies that Ven. Burmansah with the following personal details:

Name : Burmansah
Passport Number : X080151
Date of Birth : 28 October 1985
Nationality : Indonesia
Passport expiry date : 20 January 2020
Address : Jl. Kenanga Permai Dalam Sungailiat, Bangka

has stayed in Plum Village from 13th of August to 13th of September 2017 and participated in the activities held at Institut des Hautes Etudes Bouddhiques, Plum Village-Upper Hamlet, France.

Thank you very much for your kind attention.

Thenac, 13th September 2017

Communauté Bouddhique Zen Village des Pruniers
Institut des Hautes Etudes Bouddhiques
Plum village- Upper Hamlet
France.





**INSTITUTE OF ADVANCED BUDDHIST STUDIES
PLUM VILLAGE BUDDHIST MONASTERY
DHARMA CLOUD TEMPLE - UPPER HAMLET**

Le Pey, 24240 Thénac, France

Tel: (33) 55 35 84 858 Email: uh-office@plumvillage.org

Website: www.plumvillage.org & www.villagedespruniers.net

**LETTER OF STATEMENT
FOR PRELIMINARY OBSERVATION AND INTERVIEW PERMISSION**

The Abbot of Institute of Advanced Buddhist Studies - Plum Village Buddhist Monastery - Upper Hamlet France, Venerable Bhikshu Thich Chan Phap Huu certifies that Ven. Burmansah with the following personal details:

Name	: Burmansah
Student Registration Number	: 7617167471
Program of Study	: Doctor in Educational Management
Passport Number	: X080151
Date of Birth	: 28 October 1985
Nationality	: Indonesia
Passport Expiry Date	: 20 January 2020
Address	: Jl. Kenanga Permai Dalam Sungailiat, Bangka

is a student of Doctor in Educational Management Program in Graduate School of State University of Jakarta, Jakarta, Indonesia. Herewith allowed with permission and assistance for him to do the preliminary observation and interview. All those activities have been done in Institute of Advanced Buddhist Studies – Plum Village Buddhist Monastery Upper Hamlet France from 13th of August 2017 to 13th of September 2017. Following with the field notes are confirmed as what he has done, observed and followed through the whole activities as a participant and the other datas are also confirmed as what he has collected during the preliminary observation and as what we have assisted.

I hope this letter will enable him to complete all his final assignment/ dissertation needs. Thank you very much for your kind attention.

**Yours Faithfully,
Thenac, 12th of September 2017**



Ven. Bhikshu Thich Chan Phap Huu
The Abbot of Institute of Advanced Buddhist Studies
Plum Village Buddhist Monastery - Upper Hamlet France



**INSTITUTE OF ADVANCED BUDDHIST STUDIES
PLUM VILLAGE BUDDHIST MONASTERY
DHARMA CLOUD TEMPLE - UPPER HAMLET**

Le Pey, 24240 Thénac, France

Tel: (33) 55 35 84 858 Email: uh-office@plumvillage.org

Website: www.plumvillage.org & www.villagedespruniers.net

**LETTER OF STATEMENT
FOR DATA COLLECTION, OBSERVATION, AND INTERVIEW WITH BHIKSHU
DHARMA TEACHERS, BHIKSHU NON DHARMA TEACHERS, SRAMANERAS AND
RETREATANTS PERMISSION**

The Abbot of Institute of Advanced Buddhist Studies - Plum Village Buddhist Monastery - Upper Hamlet France, Venerable Bhikshu Thich Chan Phap Huu certifies that Ven. Burmansah with the following personal details:

Name : Burmansah
Student Registration Number : 7617167471
Program of Study : Doctor in Educational Management
Passport Number : X080151
Date of Birth : 28 October 1985
Nationality : Indonesia
Passport Expiry Date : 20 January 2020
Address : Jl. Kenanga Permai Dalam
Sungailiat, Bangka

is a student of Doctor in Educational Management Program in Graduate School of State University of Jakarta, Jakarta, Indonesia. Herewith allowed with permission and assistance for him to collect data at the Institute of Advanced Buddhist Studies France (*Institut des Hautes Etudes Bouddhiques, Village des Pruniers*) in order to complete the final assignment/ dissertation with the topic, "*Mindful Leadership*". And he has done data collection, participant observation, and interview with the bhikshu dharma teachers, bhikshu non-dharma teachers, sramaneras, and the retreatants. All those activities have been done in Institute of Advanced Buddhist Studies - Plum Village Buddhist Monastery Upper Hamlet France from 21st of November 2017 to 12th of February 2018. Following with the field notes are confirmed as what he has done and followed through the whole activities as a participant and the other datas are also confirmed as what he has collected during the observation and as what we have assisted.

I hope this letter will enable him to complete all his final assignment/ dissertation needs. Thank you very much for your kind attention.

Yours Faithfully,

Thenac, 13th of February 2018



Ven. Bhikshu Thich Chan Phap Huu
The Abbot of Institute of Advanced Buddhist Studies
Plum Village Buddhist Monastery - Upper Hamlet France



Communauté Bouddhique Zen Village des Pruniers

Le Pey, 24240 Thénac, France
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Letter of Statement

Communauté Bouddhique Zen Village des Pruniers certifies that Ven. Burmansah with the following personal details:

Name : Burmansah
 Passport Number : X080151
 Date of Birth : 28 October 1985
 Nationality : Indonesia
 Passport expiry date : 20 January 2020
 Address : Jl. Kenanga Permai Dalam Sungailiat, Bangka

has stayed in Plum Village from **June 6 to 15, 2019**, did an add. research, and participated in the activities held at Institut des Hautes Etudes Bouddhiques, Plum Village-Upper Hamlet, France.

Thank you very much for your kind attention.

June 15, 2019

Communauté Bouddhique Zen Village des Pruniers
 Institut des Hautes Etudes Bouddhiques
 Plum village- Upper Hamlet
 France.



Phap Huu

Ven. Thich Chan Phap Huu
The Abbot of Plum Village Buddhist Monastery – Upper Hamlet France

LAMPIRAN 7
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Pascasarjana UNJ

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NIM	: 7617167341
Prodi	: S3 MP
Jenjang	: S3
Jenis Draf (Beri Tanda ✓)	: (a) Proposal (b) Tesis (c) Disertasi
Judul Proposal/Tesis/ Disertasi	: Mindful Leadership
Persentase Kemiripan	: 7 %
Rekomendasi	: (a) Memperbaiki (b) Melanjutkan (c) Tidak dapat dipindai karena terindikasi kecurangan (d) Tidak dapat dipindai karena sebab lain, misal : Bab tidak lengkap, File tidak dapat dibuka.

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GLOSARIUM

A

Aspiran adalah peserta didik yang beraspirasi menjadi rohaniwan atau rohaniwati Buddha.

Agama Buddha Zen merupakan salah satu mazab atau sekte dalam agama buddha yang mengembangkan praktik berkesadaran penuh dalam kehidupan sehari-hari. Agama Buddha Zen menjadi agama buddha mayoritas di Asia Timur dan saat ini yang paling populer dan berkembang di Barat.

Agama Buddha Terapan pendekatan pengajaran dalam agama buddha yang menitikberatkan praktik yang bersifat kontekstual dan mampu menjawab kebutuhan serta permasalahan kehidupan masyarakat Buddha.

B

Biksu sebutan untuk seorang laki-laki yang menjadi rohaniwan Buddha (pemuka agama Buddha)

Biksu Senior seorang rohaniwan Buddha yang telah menjadi seorang biksu dalam jangka waktu yang lama dan sering juga disebut sebagai maha biksu.

Biksuni sebutan untuk seorang perempuan yang menjadi rohaniwati Buddha (pemuka agama Buddha).

Biksu Residen pemuka agama Buddha (rohaniwan Buddha) yang menetap secara permanen di maha wihara tertentu dalam jangka waktu yang lama.

Biksu Dharma Teacher pemuka agama Buddha (rohaniwan Buddha) yang telah mendapat mandat untuk mengajar dan membimbing.

Berkesadaran penuh (bahasa Inggris: mindfulness) keadaan dengan perhatian sadar-penuh yang mampu menyadari situasi yang terjadi di dalam diri (yang bersifat psikis) dan luar diri (bersifat stimulus dari luar atau pihak lain) sehingga mampu berada di momen kekinian.

Belas kasih adalah kesiapan untuk merespons kesulitan pihak lain tanpa rasa dendam atau kebencian dengan dorongan motivasi untuk menghilangkan penderitaan tersebut.

Belas Kasih Diri emosi dalam diri manusia yang muncul akibat penderitaan orang lain. Lebih kuat daripada empati, perasaan ini

biasanya memunculkan usaha mengurangi penderitaan orang lain.

Bricoleur dalam penelitian diartikan bahwa peneliti harus mampu memilih dan membuat keputusan secara kritis dan reaktif melalui rekonstruksi konsep dan pemahaman

Bekerja berkesadaran (bahasa Inggris: mindful working) sebuah praktik pelayanan yang dilakukan dalam tanggung jawab dan pekerjaan sehari-hari di IABS Perancis.

Burned out keadaan psikis kelelahan dan di bawah tekanan

Berbicara dengan penuh kasih (bahasa Inggris: loving speech) sebuah kemampuan seseorang dalam praktik berkesadaran penuh ketika berbicara dengan pihak lain.

Bodhisattva kosa kata khusus dalam terminologi kepemimpinan berkesadaran penuh (bahasa Sansekerta) dengan arti jalan pejuang atau jalan pemimpin yang berkesadaran penuh.

D

Dewan pengurus harian suatu dewan yang bertugas membantu pimpinan dalam mengerjakan dan koordinasi pekerjaan harian di lembaga Pendidikan.

Duduk berkesadaran (bahasa Inggris: mindful sitting) adalah sebuah praktik berkesadaran penuh formal yang dilakukan dengan posisi duduk tegak relaks an kaki bersila.

Dewan biksu suatu dewan yang beranggotakan para biksu atau rohaniwan Buddha

Dharmacharya kosa kata bahasa Sansekerta berarti biksu guru dharma (biksu yang memiliki kualifikasi sebagai seorang guru pengajar)

E

Ekstrovertsi sikap seseorang yang menunjukkan minat kepada dunia luar atau gejala social di luar dirinya, daripada apa yang dialami dirinya sendiri.

Empati sebuah respons afektif dan kognitif yang kompleks pada distres emosional orang lain.

Engaged Buddhism sebuah gerakan untuk aktif di dalam aspek-aspek kehidupan masyarakat dan pelestarian lingkungan hidup dengan mempromosikan cara kedamaian diri dan kolektif.

F

Fokus kemampuan seseorang dalam mengembangkan perhatian sadar-penuh di dalam dirinya

G

Genta berkesadaran (bahasa Inggris: *mindful bell*) sebuah alat bantu yang berbentuk bel atau lonceng untuk mengingatkan para praktisi di IABS Perancis untuk berada di momen kekinian menjadi berkesadaran.

H

Hari tanpa jadwal istilah kata bahasa Inggris digunakan oleh IABS Perancis dalam terminology praktik berkesadaran penuh sebagai *Lazy Day* adalah satu hari praktik dengan tidak dibebankan oleh jadwal kerja yang ada dan memberikan ruang pada diri sendiri untuk menjalani satu hari secara penuh tanpa terikat oleh kegiatan tertentu.

Hidup berkomunitas aktivitas sekumpulan individu secara Bersama-sama dalam menjalani sebuah kehidupan dengan menjunjung tinggi nilai-nilai kebersamaan melalui berbagi hidup, pengertian, dan saling membantu yang berlandaskan aturan kehidupan tertentu.

I

Interbeing kosa kata Bahasa Inggris dengan makna sebuah paham mengenai hakekat segala sesuatu memiliki sifat kesalingterkaitan.

IABS atau *Institute Advance Buddhist Studies* merupakan sebuah lembaga pendidikan tinggi Buddha di Perancis

J

Jalan berkesadaran (bahasa Inggris: *mindful walking*) sebuah praktik berkesadaran penuh formal yang dilakukan dengan posisi berjalan.

K

Komunitas berkesadaran penuh kelompok atau sekumpulan orang yang tinggal bersama dan mempraktikkan praktik berkesadaran penuh di dalam aktivitas kesehariannya.

Keterbukaan sebuah perilaku yang dapat menerima sebuah perbedaan dengan pengertian yang benar.

Keputusan secara konsensus sebuah Teknik pengambilan keputusan berdasarkan nilai-nilai demokratis dan mufakat.

Kebiasaan *Autopilot* sebuah keadaan yang dilakukan secara berulang dengan sendirinya tanpa disadari.

Kejernihan kemampuan perhatian sadar-penuh seseorang dengan fokus yang tinggi sehingga tidak reaktif di dalam momen tertentu.

Kreativitas kemampuan seseorang dalam menghadirkan ide-ide baru dan mampu menyelesaikan permasalahan baik secara personal maupun kolektif melalui proses pengambilan keputusan yang tepat.

Komunitas sekelompok orang yang hidup bersama dan memiliki tujuan bersama.

Kepala wihara (bahasa Inggris: *abbot*) sebuah sebutan bagi seseorang yang mendapat mandat atau posisi sebagai pimpinan sebuah maha wihara Buddha. Disebut juga sebagai kepala administrasi di sebuah maha wihara Buddha dan pada umumnya dipimpin oleh seorang biksu (rohaniwan Buddha) atau biksuni (rohaniwati Buddha).

Kepemimpinan Berkesadaran Penuh sebuah praktik kepemimpinan dengan perhatian sadar-penuh dalam berbagai aspek kepemimpinan baik bersifat *interinstik* maupun *ekstrinstik* di dalam diri pimpinan yang membawa fleksibilitas pikiran yang bebas dari penghakiman, diskriminasi, dan tindakan yang reaktif dalam tindakan kepemimpinannya.

M

Membangun hubungan sebuah upaya dalam kesinambungan interaksi antara satu pihak dengan pihak lainnya.

Metakognisi kemampuan untuk mengontrol ranah atau aspek kognitif.

Makan berkesadaran (bahasa Inggris: *mindful eating*) sebuah praktik berkesadaran penuh formal yang dilakukan secara rutin saat menikmati makanan baik secara individu maupun kolektif.

Meditasi minum teh (bahasa Inggris: *tea meditation*) sebuah praktik informal sadar-penuh dalam seni meminum teh.

Monastik sebutan bagi mereka yang menjadi rohaniwan Buddha (biksu) dan rohaniwati Buddha (biksuni)

Meditasi praktik dengan pendekatan agama buddha dalam pengembangan seni hidup sadar-penuh.

Maha Biksu sebutan gelar untuk biksu yang senior dan berpengalaman dalam latihan juga membimbing serta mengajar.

Memulai lembaran baru (bahasa Inggris: *beginning a new*) merupakan sebuah praktik berkesadaran penuh dalam pengelolaan dan penyelesaian konflik personal maupun kolektif atau disebut juga sebagai praktik rekonsiliasi konflik.

Mendengar secara mendalam (bahasa Inggris: *deep listening*) sebuah kemampuan seseorang dalam praktik mendengar secara berkesadaran penuh ketika berhadapan dengan lawan bicara.

Membangun komunitas sebuah praktik pengembangan kehidupan kelompok berdasarkan pandangan hidup tertentu.

Momen kekinian suatu situasi dan kondisi di saat ini dan sekarang.

Maha Wihara sebuah pusat pendidikan Buddha yang dilembagakan, yang terutama berfokus pada pendidikan tinggi. Maha wihara pada umumnya dipimpin seorang kepala wihara dan merupakan seorang biksu senior.

N

Noble silence aktivitas praktik sadar-penuh tidak berbicara dan membawa diri pada momen hening yang dimulai dari waktu sesi terakhir di malam hari sampai setelah sarapan hari berikutnya.

Nvivo 12 Plus sebuah perangkat lunak untuk melakukan pengelolaan data dan analisis dalam penelitian dengan pendekatan kualitatif dan metode campuran.

Non Diskriminasi perilaku atau tindakan yang tidak memperlakukan pihak lain secara tidak adil karena karakteristik suku, antargolongan, kelamin, ras, agama dan kepercayaan, aliran politik, kondisi fisik atau karakteristik lain.

Non monastik yang bersifat bukan monastik (yang tidak berhubungan dengan para biksu dan biksuni).

Non reaktif sifat dan sikap seseorang yang tidak cenderung, tanggap, atau segera bereaksi terhadap sesuatu yg timbul atau muncul.

O

Order of interbeing (OI) sebutan untuk ordo atau kelompok yang mengambil komitmen terhadap praktik hidup berkesadaran penuh secara konsisten di Maha Wihara Plum Village atau Lembaga Pendidikan Tinggi Buddha IABS Perancis.

Olahraga berkesadaran (bahasa Inggris: *mindful exercise*) sebuah praktik formal dalam olahraga atau olah tubuh dengan berbagai cara melalui pendekatan praktik sadar-penuh.

Ortodoksi dalam sebuah ajaran agama artinya adalah ajaran yang benar, terkadang hal ini diartikan sebagai ajaran yang lama, ajaran yang kuno atau ajaran yang fundamentalis.

P

Perhatian tanpa menghakimi adalah keadaan penerimaan terhadap situasi dan kondisi saat ini yang berubah. Paradigma ini menunjukkan bahwa tidak melekat dan

melepas terhadap penilaian memperkuat pikiran, dan itu menantang ilusi bahwa sesuatu yang terlalu dipikirkan memberi satu kendali kepadanya.

Perubahan peralihan keadaan yang sebelumnya ke keadaan saat ini yakni dapat berupa keadaan pola pikir dan perilaku suatu masyarakat.

Praktik informal praktik berkesadaran penuh yang dilakukan di dalam keseharian tanpa terjadwal.

Praktik formal praktik yang sudah menjadi jadwal rutin pelatihan dasar hidup berkesadaran penuh.

Peduli sebuah sikap dan perilaku yang memperhatikan dan bertindak proaktif terhadap kondisi atau keadaan di sekitar kita serta keberpihakan dan melibatkan diri dalam persoalan, keadaan atau kondisi yang terjadi di sekitar kita.

Plum Village (Bahasa Vietnam: Làng Mai) sebuah maha wihara buddha yang berlokasi di Perancis Selatan.

Pimpinan orang yang mengemban tugas dan tanggungjawab untuk memimpin dan bisa mempengaruhi orang yang dipimpinya.

Pimpinan berkesadaran penuh pimpinan dengan kemampuan untuk memperhatikan dan menanggapi setiap situasi dengan cara yang paling sehat serta menerima apa pun yang terjadi dan menanggapi dengan kebaikan, belas kasih dan pengertian.

Pertemuan bahagia (bahasa Inggris: happiness meeting) sebuah pendekatan dalam praktik sadar penuh yang diaplikasikan dalam sebuah pertemuan atau miting.

R

Reaktif suatu tindakan seseorang yang memiliki respon terhadap suatu hal atau yang disebut dengan stimulus atau sebuah rangsangan.

Retreat sebuah program dalam pengembangan praktik berkesadaran penuh.

Rekonsiliasi perbuatan memulihkan hubungan persahabatan pada keadaan semula; perbuatan menyelesaikan perbedaan.

Relaksasi suatu keadaan di mana seseorang tidak dalam ketegangan dan kecemasan.

S

Sadar-penuh (bahasa Inggris: mindful) keadaan yang berada di momen kekinian.

Seni hidup berkesadaran penuh sebuah praktik yang dijalani dengan pendekatan

sadar-penuh dalam kehidupan sehari-hari.

Samanera sebutan untuk calon seorang biksu atau rohaniwan Buddha dalam bahasa Sansekerta.

Samaneri sebutan untuk calon seorang biksuni atau rohaniwati Buddha dalam bahasa Sansekerta.

Stres gangguan mental yang dihadapi seseorang akibat adanya tekanan.

Sikap belas kasih merupakan sebuah tindakan berkesadaran penuh dari identifikasi diri.

T

Transformasi perubahan (bentuk, sifat, fungsi, dan keadaan sebagainya).

Total relaksasi (bahasa Inggris: relaxation total) praktik informal dalam seni hidup sadar-penuh yang dilakukan untuk merelaksakan ketegangan dan kecemasan di dalam diri.

Therawada atau Theravada, salah satu mazab atau sekte dalam agama Buddha yang berkembang di Asia Selatan.

U

Bersifat universal sebuah konsep atau pemahaman yang berlaku secara umum dan dapat diterima semua pihak.

Upper Hamlet (bahasa Vietnam: Xom Theung) sebuah sebutan atau identitas wihara atau lembaga pendidikan dan pelatihan Buddha khusus bagi para biksu di Institute of Advanced Buddhist Studies Perancis.

V

Volatilitas tantangan kerja yang mudah berubah tidak terduga, dengan durasi yang tidak pasti.

W

Wihara tempat ibadah untuk umat atau masyarakat Buddha

DAFTAR RIWAYAT HIDUP



Burmansah atau yang lebih dikenal sebagai Biksu Nyanabandhu Sakya (釋學親), dengan nama kecil dengan panggilan Sui Phin. Lahir di Sungailiat - Bangka pada tanggal 28 Oktober 1985. Merupakan anak ketiga dari tiga bersaudara. Berdiam di Wihara Ekayana Arama – Indonesia Buddhist Centre di Jakarta.

Menempuh pendidikan tinggi Sarjana Ekonomi, Agustus 2004 – Juli 2008 dengan bidang studi Akuntansi di Universitas Komputer Indonesia, Bandung. Melanjutkan pendidikan program Magister Manajemen Pendidikan Agustus 2014 - Maret 2016 di Universitas Negeri Jakarta, Jakarta. Menempuh pendidikan Program Doktor Manajemen Pendidikan Agustus 2016 – Sekarang di Universitas Negeri Jakarta, Jakarta.

Sebagai calon biksu (*sramanera*) ditabhiskan di Wihara Ekayana Arama Jakarta dan di-*upasampada* sebagai Biksu secara penuh pada tanggal 2 Mei 2014 di Pondok Sasana Vudhikari Sima Bogor sebagai Guru Spiritualnya adalah YM. Biksu Dharmavimala Mahathera. Selepas di-*upasampada* sebagai seorang biksu, ia mengikuti pendidikan dan pelatihan singkat kehidupan monastik (kebiksuan) yang berhubungan dengan aturan dan etika di Dharma Realm University – Ten Thousand Buddhas Buddhist Monastery di Ukiah, San Francisco, Amerika Serikat. Tahun 2010 – 2014 menempuh pendidikan dan pelatihan monastik Buddha di Institute of Advanced Buddhist Studies - Plum Village Buddhist Monastery Perancis.

Saat ini aktif dalam pelatihan dan pendidikan yang berbasis praktik hidup sadar penuh (*mindfulness*) dan pengembangan dunia pendidikan yang bersifat formal dan informal baik di lingkungan buddhis maupun lintas agama. Ikut bergabung dalam tim pengembangan pendidikan buddhis anak, remaja dan orangtua di pusat Pendidikan dan Pelatihan Agama Buddha Indonesia (Pusdiklat ABI). Pernah aktif dalam pengelolaan dan pengembangan lembaga pendidikan Buddha baik di Provinsi DKI Jakarta dan Propinsi Banten. Aktif sebagai narasumber nasional dalam berbagai program talk show nasional, Diskusi Kelompok Terpumpun (FGD) hingga sekarang dan Mimbar Agama Buddha di TVRI Nasional dari tahun 2013 - 2018. Menjadi Anggota Tim Pendidikan dan Pelatihan di Sangha Agung Indonesia sejak tahun 2017 hingga sekarang.

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