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COMPASSIONATE LEADERSHIP, AI INTEGRATION IN TEACHING, AND FACULTY MINDFULNESS PRACTICES ON STUDENT ACADEMIC ENGAGEMENT: THE MODERATING ROLE OF BUDDHIST ORGANISATIONAL CULTURE

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ABSTRAK

Kemajuan kecerdasan buatan (AI) dalam pendidikan tinggi menuntut pendekatan kepemimpinan yang menjunjung tinggi nilai-nilai humanis. Dalam konteks pendidikan tinggi Buddhis, tuntutan ini sejalan dengan komitmen institusional terhadap welas asih, kesadaran penuh (*mindfulness*), dan etika. Studi ini mengkaji pengaruh kepemimpinan welas asih, integrasi AI dalam pengajaran, dan praktik kesadaran penuh fakultas terhadap keterlibatan akademik mahasiswa, sekaligus menyelidiki apakah budaya organisasi Buddhis memoderasi hubungan tersebut. Penelitian ini dilakukan dengan mahasiswa Perguruan Tinggi Buddhis di Kota Bandar Lampung, Indonesia, sebagai unit analisis. Populasi terdiri dari 175 mahasiswa, dengan 122 mahasiswa terpilih sebagai sampel. Data dikumpulkan menggunakan kuesioner skala Likert (1–5) dan dianalisis melalui regresi linier berganda dengan istilah interaksi untuk menguji efek moderasi. Temuan menunjukkan bahwa kepemimpinan welas asih, pengajaran terintegrasi AI, dan kesadaran penuh fakultas masing-masing memiliki dampak positif yang signifikan terhadap keterlibatan akademik mahasiswa. Budaya organisasi Buddhis memperkuat hubungan ini, menunjukkan bahwa norma etika dan praktik komunal menciptakan konteks yang suportif di mana kepemimpinan, pedagogi, dan kehadiran yang penuh kesadaran dapat mendorong keterlibatan secara lebih efektif. Studi ini menyimpulkan bahwa menyelaraskan adopsi teknologi dengan kepemimpinan yang berpusat pada welas asih dan pedagogi yang penuh kesadaran, dalam budaya institusi yang kaya nilai, merupakan jalur yang koheren untuk meningkatkan keterlibatan akademis. Kontribusi penelitian ini terletak pada penyediaan model manajemen pendidikan tinggi Buddhis yang mengintegrasikan kepemimpinan humanis, penggunaan AI yang bertanggung jawab, dan kesadaran dalam etos budaya yang terpadu.
Kata Kunci: *Kepemimpinan Yang Penuh Welas Asih, Integrasi AI, Kesadaran Fakultas, Budaya Organisasi Buddhis, Keterlibatan Akademis*

ABSTRACT

The advancement of artificial intelligence (AI) in higher education calls for leadership approaches that uphold humanistic values. In the context of Buddhist higher education, this demand aligns with institutional commitments to compassion, mindfulness, and ethics. This study examines the influence of compassionate leadership, AI integration in teaching, and faculty mindfulness practices on student academic engagement, while also investigating whether a Buddhist organisational culture moderates these relationships. The research was conducted with Buddhist College students in Bandar Lampung City, Indonesia, as the unit of analysis. The population consisted of 175 students, with 122 selected as the sample. Data were collected using a Likert-scale (1–5) questionnaire and analysed through multiple linear regression with interaction terms to test moderation effects. The findings indicate that

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compassionate leadership, AI-integrated teaching, and faculty mindfulness each have a significant positive impact on student academic engagement. Buddhist organisational culture strengthens these relationships, suggesting that ethical norms and communal practices create a supportive context in which leadership, pedagogy, and mindful presence can foster engagement more effectively. The study concludes that aligning technology adoption with compassion-centred leadership and mindful pedagogy, within a value-rich institutional culture, represents a coherent pathway to enhance academic engagement. The contribution of this research lies in offering a model for Buddhist higher education management that integrates humanistic leadership, responsible AI use, and mindfulness within a unified cultural ethos.
Keywords: *Compassionate Leadership, AI Integration, Faculty Mindfulness, Buddhist Organisational Culture, Academic Engagement*

INTRODUCTION

In an increasingly digitalized era of higher education, the dynamics of learning have undergone significant changes in approaches, values, and lecturer–student interactions. This situation demands attention not only to cognitive aspects but also to the emotional, spiritual, and social dimensions that influence learning success. Within this context, leadership grounded in humanistic values, the utilization of AI-based technology, and lecturers' mindfulness practices become essential elements in creating meaningful and sustainable learning experiences (Hanipah et al., 2022; Hermawan et al., 2020; Pahriji, 2021).

Compassionate leadership emphasizes empathy, care, and emotional support for all members of the organization, including lecturers and students (Leesmidt & Jarunratanakul, 2022). This approach helps address individuals' emotional needs, fosters a harmonious academic environment, and enhances students' psychological well-being and engagement. In the context of education rooted in spiritual values, particularly in institutions grounded in Buddhist culture, the principles of compassion (karuṇā) combined with wisdom (prajñā) become even more relevant, aligning with the spirit of loving-kindness in nurturing a harmonious and empowered educational community.

Leesmidt and Jarunratanakul (2022) demonstrate that compassionate leadership plays a strategic role in cultivating a conducive psychological climate through empathy, care, and strengthened collaboration and trust. In Buddhist higher education, this leadership is not only administrative but also reflects spiritual and moral values that shape students' character. Technological developments further present opportunities through AI integration, which enables personalized learning, more objective assessments, and quicker responses to student needs (Naayini, 2025). However, its implementation also brings ethical and pedagogical challenges, including lecturers' readiness, technological disparities, and the risk of dehumanization in learning processes.

Naayini (2025) emphasizes the importance of balancing AI innovation with ethical responsibility so that learning interactions do not lose their humanistic dimension. In education grounded in Buddhist values, harmony between technological advancement and inner peace becomes key to maintaining alignment among thoughts, emotions, and actions. Beyond leadership and technology, mindfulness practice also plays an important role in enhancing teaching effectiveness. Mindfulness helps lecturers remain focused, empathetic, and adaptive to classroom dynamics (Burmansah, 2022), thereby fostering a calmer, more attentive learning environment that supports students' potential development.

Research by Worapongpat (2025) shows that implementing mindfulness in the use of AI significantly affects postgraduate students' learning outcomes, as lecturers who practice

mindfulness are better prepared to use AI ethically and create reflective learning experiences. These findings affirm that mindfulness functions as a pedagogical strategy that supports the integration of modern technology. Meanwhile, Yang (2025) found that AI-based learning environments enhance students' emotional and cognitive engagement, especially in foreign-language learning, although their effectiveness strongly depends on the quality of lecturer–student interaction. The presence of a mindful lecturer humanizes AI usage and enriches interpersonal relationships. Academic engagement itself is a key indicator of learning success and is influenced by individual factors, social environment, organizational culture, and leadership styles. In institutions grounded in Buddhist values, a culture that emphasizes awareness, inner balance, and compassion is believed to strengthen the relationship between leadership, mindfulness, and students' academic engagement.

Despite these developments, previous studies have not yet comprehensively integrated leadership, AI usage, and mindfulness within the framework of Buddhist organizational culture to explain academic engagement. Existing research tends to examine these variables separately, with leadership studies generally focusing on motivation or performance, while mindfulness research emphasizes psychological well-being, and AI studies dominated by technical or pedagogical perspectives. Research on compassionate leadership is mostly found in business or healthcare settings, and studies on AI rarely consider cultural or spiritual aspects that may shape its effectiveness. This gap indicates the need for research that explores how compassionate leadership, AI integration, and lecturers' mindfulness interact within Buddhist cultural values to influence students' academic engagement.

This study aims to fill the gap by examining the relationship between compassionate leadership, AI integration in teaching, and lecturers' mindfulness practices on students' academic engagement, with Buddhist organizational culture as a moderating factor. This integrated approach combines spiritual, technological, and psychological dimensions within a single model, positioning Buddhist organizational culture as a factor that may strengthen or weaken these relationships based on the internalization of values such as awareness, wisdom, and compassion. Theoretically, the study expands academic engagement research by introducing less-explored variables such as AI integration and spiritual culture within the context of compassionate leadership and mindfulness. Practically, the findings may guide policy development in Buddhist-based educational institutions, including leadership programs, mindfulness training, and AI implementation aligned with humanistic values. The novelty of this study lies in its comprehensive model that unites compassionate leadership, AI integration, lecturers' mindfulness, and the moderating role of Buddhist culture to explain student academic engagement, contributing to the creation of a learning ecosystem that harmonizes technological advancement with spiritual principles.

METHOD

Research Designs

This study employs a quantitative approach using a survey method to empirically examine the relationships among variables through numerical data analyzed statistically. Path analysis was applied to identify the direct and indirect effects among compassionate leadership, AI integration in teaching, lecturers' mindfulness practices, Buddhist organizational culture, and students' academic engagement. The study population consisted of 175 students of STIAB Jinarakkhita Bandar Lampung, and using the Slovin formula with a 5% margin of error, a sample of 122 respondents was obtained through proportional sampling. The instrument used was a five-point Likert-scale questionnaire that had been tested for validity and reliability, and

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data collection was carried out over two weeks through both online and offline surveys. Data were analyzed using SPSS with path analysis techniques to assess direct and indirect effects as well as the moderating role of Buddhist organizational culture in the relationships among the study variables.

Research Hypothesis

H1: Compassionate leadership has a positive and significant impact on student academic engagement.
H2: The integration of artificial intelligence (AI) in teaching has a positive and significant effect on student academic engagement.
H3: Lecturers' mindfulness practices have a positive and significant effect on student academic engagement.
H4: Buddhist organizational culture moderates the relationship between compassionate leadership and student academic engagement.
H5: Buddhist organizational culture moderates the relationship between the integration of artificial intelligence in teaching and student academic engagement.
H6: Buddhist organizational culture moderates the relationship between lecturer mindfulness practices and student academic engagement.
H7: Compassionate leadership, integration of artificial intelligence in teaching, and lecturer mindfulness practices simultaneously have a positive and significant effect on student academic engagement.

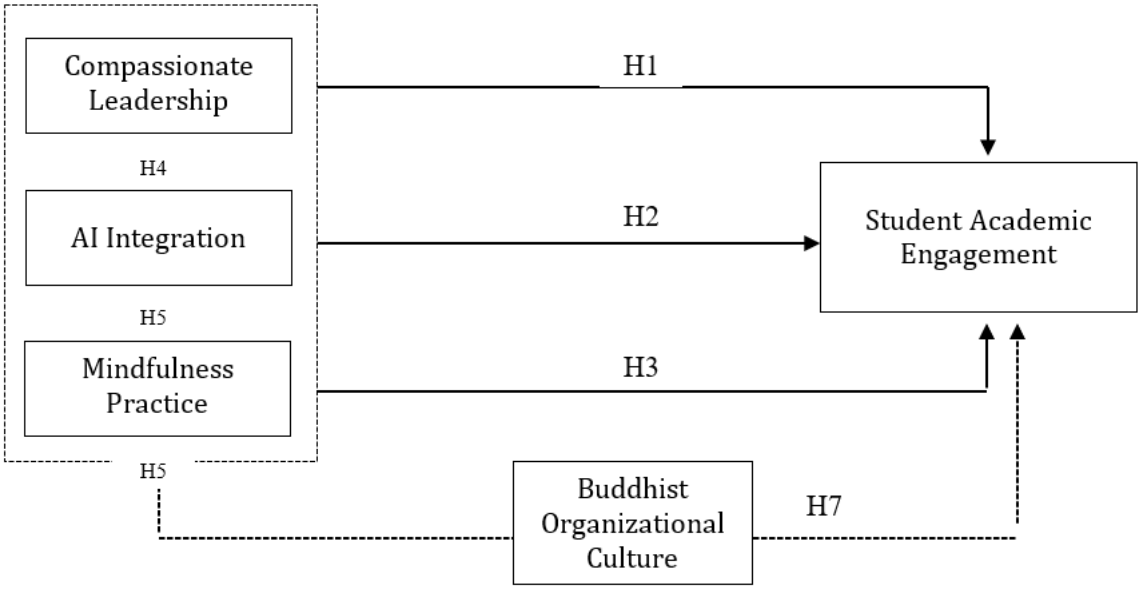

Figure 1. Constellation Model

RESULTS AND DISCUSSION

Results

1. Instrument Reliability Test

The reliability test was conducted to assess the extent to which the research instrument yielded consistent and stable results when used repeatedly under the same conditions. Reliability was measured using Cronbach's Alpha coefficient (α), a standard indicator in

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quantitative research that assesses the internal consistency between statements in a questionnaire. The results of this test are shown in Table 1.

Table 1. Reliability Test

Reliability Statistics	
Cronbach's Alpha	N of Items
.744	54

Source: SPSS data processing 23, 2025

Based on the results of the analysis using SPSS version 23 shown in table 1, the Cronbach's Alpha value was 0.744, with a total of 54 statement items (N of Items). According to the reliability criteria, an instrument is considered reliable if its Cronbach's Alpha value is≥ 0.70. Thus, the value of α = 0.744 indicates that this research instrument has a good level of reliability, so that all statement items in the questionnaire are considered consistent and reliable in measuring the research variables. These results also indicate that each item in the questionnaire has a reasonably stable contribution to the construct being measured. With reliability above the minimum acceptable limit, this questionnaire is suitable for use at the data collection stage for further research, without requiring significant revisions to its structure or content.

2. Instrument Normality Test

The normality test was conducted to ensure that the residuals in the regression model were normally distributed. Meeting this assumption is essential for the reliability of the estimation results and for valid inferential interpretation. In this study, normality was examined using the One-Sample Kolmogorov–Smirnov Test (K-S Test) on unstandardized residuals. As shown in Table 2 below, the results generated using SPSS version 23 show an Asymp. Sig. (2-tailed) value of 0.200, with the number of observations remaining consistent with the research dataset.

Table 2. Instrument Normality Test

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		122
Normal Parameters[a,b]	Mean	.0000000
	Std. Deviation	1.42776704
Most Extreme Differences	Absolute	.045
	Positive	.045
	Negative	-.044
Test Statistic		.045
Asymp. Sig. (2-tailed)		.200[c,d]
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		
d. This is a lower bound of the true significance.		

Source: SPSS data processing 23, 2025

According to the Kolmogorov–Smirnov criteria, data are considered normally distributed if the significance value exceeds α = 0.05. If the value falls below this threshold, the distribution is considered non-normal. Based on the test results shown in Table 2, the Asymp. Sig. (2-tailed) value of 0.200 meets the normality requirement. Thus, the residuals in this study can be considered normally distributed, and the regression model is suitable for proceeding to

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other classical assumption tests, such as multicollinearity and heteroscedasticity, before moving on to regression analysis. Descriptively, the mean residuals clustering around zero indicate a symmetric distribution, while the obtained standard deviation reflects residual variation within an acceptable range. The consistency between statistical and descriptive findings further strengthens the conclusion that the data meet the normality assumption.

3. Linearity Test

Linearity testing was conducted to determine whether the relationship between Student Academic Engagement and Buddhist Organizational Culture met the assumption of linearity required for subsequent parametric analyses. This test is essential to ensure that variations in the predictor variable correspond proportionally to variations in the outcome variable. The linearity assessment, as presented in Table 3, was performed using the ANOVA approach, which evaluates both the linear component and the deviation from linearity. The findings in this table serve as the basis for concluding whether the variables demonstrate a statistically valid linear relationship.

Table 3. Linearity Test

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
Student Academic Engagement * Buddhist Organizational Culture	Between Groups	(Combined)	2881.745	22	130.988	25.024	.000
		Linearity	2729.960	1	2729.960	521.525	.000
		Deviation from Linearity	151.785	21	7.228	1.381	.147
	Within Groups		518.222	99	5.235		
	Total		3399.967	121			

Source: SPSS data processing results 23, 2025

Based on the results of the linearity test in Table 3, the analysis shows a significance value of 0.000 on the *Linearity* line and 0.147 on the *Deviation from Linearity* line. According to the decision criteria, a relationship is considered linear when the significance value for Linearity < 0.05 and Deviation from Linearity > 0.05. The test results indicate that the Linearity value of 0.000 < 0.05 confirms a significant relationship between the independent and dependent variables, while the Deviation from Linearity value of 0.147 > 0.05 shows no significant deviation from the linear pattern. Thus, the relationship between Student Academic Engagement and Buddhist Organizational Culture as a moderator is linear, meaning that changes in the moderation variable correspond proportionally to changes in the dependent variable. These findings reinforce the validity of the regression model assumptions and support the continuation of further analyses, including heteroscedasticity, multicollinearity, and inferential regression testing.

4. Heteroscedasticity Test

Heteroscedasticity testing was carried out to determine whether the variance of residuals in the regression model was constant across all levels of the independent variables. This assumption is crucial because unequal residual variance can lead to biased standard errors and potentially invalidate statistical conclusions. The heteroscedasticity assessment, presented in Table 4, employed the Glejser test by regressing the absolute residuals against each predictor variable in the model. The results in this table provide an initial indication of whether the regression model meets the assumption of homoscedasticity required for reliable hypothesis testing.

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Table 4. Heteroscedasticity Test

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.444	.524		2.755	.007
	Compassionate Leadership	.037	.031	.236	1.207	.230
	AI integration	.092	.061	.600	1.514	.133
	Mindfulness	-.061	.035	-.450	-1.764	.080
	Buddhist Organizational Culture	-.076	.057	-.463	-1.346	.181

a. Dependent Variable: Academic Involvement

Source: SPSS data processing results 23, 2025

To interpret the results of the heteroscedasticity test using the Glejser test, it is sufficient to examine the output table "Coefficients" with Student Academic Involvement as the dependent variable. Based on the above output, it is known that the significance value (Sig.) for Compassionate Leadership is 0.230. Meanwhile, the significance value (Sig.) for AI integration is 0.133. Then, the Practice of Mindfulness is 0.080, and the Buddhist Organisational Culture serves as a moderator at 0.181. Because the significance value of the four variables above is greater than 0.05, according to the decision-making basis of the Glejser test, it can be concluded that there are no symptoms of heteroscedasticity in the regression model.

5. Multicollinearity Test

Multicollinearity testing was conducted to ensure that the independent variables in the regression model did not exhibit excessively high correlations with one another. This diagnostic step is essential because severe multicollinearity can inflate standard errors, reduce the precision of coefficient estimates, and complicate the interpretation of each predictor's unique contribution. The multicollinearity assessment, as presented in Table 5, employed two commonly used indicators, Tolerance and Variance Inflation Factor (VIF), to evaluate the extent of intercorrelation among the predictors. The values shown in this table serve as a basis for determining whether the regression model meets the necessary assumptions for valid and reliable inferential analysis.

Table 5. Multicollinearity Test

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	12.114	.967		12.525	.000		
	Compassionate Leadership	.003	.057	.003	.054	.957	.216	4.623
	AI Integration	1.248	.112	1.208	11.112	.000	.053	19.045
	Mindfulness	-.132	.064	-.144	-2.060	.042	.127	7.896
	Buddhist Organizational Culture	-.136	.105	-.123	-1.305	.195	.070	14.345

a. Dependent Variable: Student academic involvement

Source: SPSS Data Processing Results 23, 2025

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Based on Table 5, the decision in this multicollinearity test can be made by looking at the Tolerance and VIF values. Based on the "Coefficients" output table in the "Collinearity Statistics" section, it is known that the Tolerance value for VIF for Compassion Leadership is 0.216. Meanwhile, the significance value (Sig.) for AI integration is 0.053. Then, following mindfulness practice is 0.127, and Buddhist Organisational Culture as a moderator is 0.070. Meanwhile, the VIF value for the variables Compassion Leadership, AI integration, Mindfulness and Buddhist Organizational Culture was greater < 10.00. Therefore, based on the decision-making of the multicollinearity test, it can be concluded that there are no symptoms of multicollinearity.

6. Multiple Linear Regression Partial Test

A simple linear regression analysis was conducted to examine the influence of compassionate leadership on student academic engagement. The results presented in Table 6 provide statistical evidence regarding the strength and significance of this relationship by displaying the coefficient values, significance level, and standardized effects. The significance value of 0.000 (<0.05) indicates that compassionate leadership has a positive and significant effect on student academic involvement, demonstrating its meaningful contribution to variations in students' academic engagement. Furthermore, the model summary in Table 7 shows an R-squared value of 0.569, meaning that compassionate leadership contributes 56.9% to student academic involvement, reflecting the substantial explanatory power of the model in predicting changes in student engagement.

Table 6. Coefficient

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	17.899	2.178		8.218	.000		
	Compassionate Leadership	.806	.064	.754	12.584	.000	1.000	1.000

a. Dependent Variable: Student academic involvement

Source: SPSS Data Processing Results 23, 2025

Table 7. Model Summary

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.754[a]	.569	.565	3.495

a. Predictors: (Constant),

b. Dependent Variable: Student Academic Involvement

Source: SPSS Data Processing Results 23, 2025

To evaluate the influence of artificial intelligence (AI) integration in teaching on student academic engagement, a simple linear regression analysis was conducted. The results presented in Table 8 provide statistical evidence regarding the strength and significance of this relationship by displaying the coefficient values, significance level, and standardized effects. The significance value for the AI Integration variable is 0.000 (<0.05), indicating that AI integration has a positive and significant effect on student academic engagement. Furthermore, the model summary shown in Table 9 reports an R-squared value of 0.923, demonstrating that AI integration contributes 92.3% to student academic involvement. This high proportion

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reflects the strong explanatory power of the model, suggesting that AI integration plays a substantial role in predicting and enhancing students' engagement in academic activities

Table 8. Coefficient Model

Coefficients[a]								
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	11.776	.884		13.329	.000		
	AI Integration	.993	.026	.961	38.058	.000	1.000	1.000

a. Dependent Variable: Student academic involvement

Source: SPSS Data Processing Results 23, 2025

Table 9. Model Summary

Model Summary[b]				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.961[a]	.923	.923	1.472

a. Predictors: (Constant), AI Integration
b. Dependent Variable: Student academic involvement

Source: SPSS Data Processing Results 23, 2025

To assess the influence of lecturers' mindfulness practice on student academic involvement, a simple linear regression analysis was conducted. The results presented in Table 10 provide statistical evidence regarding the magnitude and significance of this relationship, including coefficient values, standardized effects, and significance levels. The significance value of 0.000 (<0.05) indicates that lecturers' mindfulness practice has a positive and significant effect on student academic involvement, demonstrating its meaningful role in shaping students' engagement in academic activities. Furthermore, the model summary shown in Table 11 reports an R-square value of 0.751, indicating that lecturers' mindfulness practice contributes 75.1% to student academic involvement. This proportion reflects the strong explanatory power of the model and highlights the substantial influence that mindfulness-based teaching practices have on students' academic engagement

Table 10. Coefficient

Coefficients[a]								
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	18.800	1.399		13.441	.000		
	Mindfulness Practice	.795	.042	.867	19.027	.000	1.000	1.000

a. Dependent Variable: Student academic involvement

Source: SPSS Data Processing Results 23, 2025

Table 11. Model Summary

Model Summary[b]				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.867[a]	.751	.749	2.656

a. Predictors: (Constant), Mindfulness Practice
b. Dependent Variable: Student academic involvement

Source: SPSS Data Processing Results 23, 2025

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Buddhist organizational culture was examined as a potential moderating variable in the relationship between compassionate leadership and student academic engagement. Based on the interaction analysis presented in Table 12, the significance value of the interaction term between compassionate leadership and student academic involvement was found to exceed the significance threshold ($p > 0.05$), indicating that compassionate leadership does not act as a moderator in influencing student academic engagement. A similar result was observed for AI integration, where the interaction value also showed non-significant results ($p > 0.05$), demonstrating that AI integration does not moderate its effect on student academic engagement. In addition, mindfulness practices likewise did not demonstrate a moderating effect, as the significance value of the interaction remained above the required threshold. Thus, none of the independent variables tested showed a moderation effect on student academic engagement within the context of this study.

Table 12. Koefisien moderasi

Coefficientsa

Model		Unstandardized Coefficients		Standardized Coefficients	t	Itself.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	BRIGHT
1	(Constant)	10.595	5.239		2.022	.045		
	Compassionate Leadership	.005	.427	.005	.011	.992	.003	343.912
	AI Integration	1.149	.510	1.112	2.250	.026	.003	387.543
	Organizational Culture	-.079	.188	-.071	-.419	.676	.022	45.569
	Mindfulness Practices-Buddhist Organisational Culture	-3.881E-5	.002	-.002	-.023	.982	.060	16.595
	Integration of AI-Organisational Culture	.003	.014	.175	.198	.844	.001	1244.886
	Mindfulness Practices-Organisational Culture	-.004	.013	-.267	-.325	.746	.001	1073.396

a. Dependent Variable: Student academic involvement

Source**:** SPSS Data Processing Results 23, 2025

The analysis results in Table 13 showed that the regression model as a whole had very high predictive power, with an R-squared value of 0.963, indicating a strong relationship between the independent variables and student academic engagement. An R^2 value of 0.928 suggests that approximately 92.8% of the variation in student academic engagement can be explained by the variables in the model, namely compassionate leadership, AI integration, mindfulness practices, Buddhist organizational culture, and related interactions. An Adjusted R^2 value of 0.924 indicates that the model remains highly predictive after considering the number of variables in the model. The relatively small standard of error of the estimate suggests that the model's predictions are pretty accurate in representing empirical data.

Table 13. Model Summary

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.963[a]	.928	.924	1.463

a. Predictors: (Constant), AI Integration, Mindfulness Practice, Buddhist Organizational Culture

b. Dependent Variable: Student academic involvement

Source: SPSS Data Processing Results 23, 2025

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Discussion

The Influence of Compassionate Leadership on Buddhist Organizational Culture

The results of the study showed that compassionate leadership had a positive and significant effect on Buddhist Organizational Culture, with a significance value of 0.000 (<0.05) and an influence contribution of 56.9%. This suggests that the higher the level of compassion demonstrated by academic leaders in the form of empathy, support, and concern for the well-being of the academic community, the higher the level of Buddhist Organisational Culture. These findings support the Compassionate Leadership theory proposed by Frost et al. (2003), as explained by Evans (2022), which suggests that leadership based on empathy and compassion fosters a positive psychological environment that triggers a sense of connectedness and intrinsic motivation among organisational members. In the context of higher education, compassionate leadership enhances interpersonal relationships among lecturers, students, and leaders, thereby fostering a supportive and humanistic academic environment (Evans, 2022; Sansó et al., 2022). These results are also in line with research (Ramachandran et al., 2024), which has found that empathetic leadership improves the emotional attachment and performance of organisational members by strengthening mutual care. In the context of Buddhism, the values *of karuṇā* (compassion) and *mettā* (love) appear to be the spiritual basis that underpin the effectiveness of compassionate leadership (Sumonmatee & Kositpimanvach, 2023; Utomo, 2019). Thus, it can be concluded that compassionate leadership not only strengthens the Buddhist Organisational Culture through psychological factors, but also through the internalisation of Buddhist values that form the foundation of the organisational culture.

The results of the study indicate that compassionate leadership has a positive and significant impact on Buddhist Organisational Culture. The higher the level of compassion shown by academic leaders, whether through empathy, attention, or support for the well-being of the academic community, the stronger the Buddhist organizational culture will become. Compassion-based leadership cultivates a favourable psychological climate, enhances interpersonal relationships, and promotes a sense of mutual care within the academic environment. The values of karuṇā (compassion) and mettā (loving kindness) form the spiritual foundation that strengthens the effectiveness of compassionate leadership in building a harmonious, humanistic, and meaningful organisational culture.

The Influence of Artificial Intelligence (AI) Integration in Teaching on Buddhist organizational culture

Regression analysis revealed that integrating artificial intelligence (AI) into teaching had a positive and significant effect on student academic engagement, with a significance value of 0.000 (<0.05) and an R^2 value of 0.923. These results indicate that the application of AI in the learning process can explain 92.3% of the variation in student academic engagement. These findings confirm that the use of AI-based technologies such as learning recommendation systems, academic chatbots, or adaptive platforms substantially increases student interaction, motivation, and active participation in the learning process. The results of this study are in line with the findings (Rante & Irvine, 2023; Rochmawati et al., 2023), which show that AI can create a personalized learning environment, so that students are more involved in academic activities because they get a learning experience that suits their abilities and learning styles. Research by Luckin (2017) also emphasised that AI can assist lecturers in providing real-time feedback and optimising data-driven learning processes. Theoretically, these findings support the framework of Technology-Enhanced Learning Theory (TEL), which posits that technological innovation can enhance students' cognitive and emotional engagement when

integrated with the appropriate pedagogical approach (Passey, 2020; Sclater & Lally, 2018). In the context of Buddhist culture, the ethical and conscious use of AI reflects a balance between technological advancement and the value of wisdom (paññā). Thus, AI integration not only impacts academic efficiency but also strengthens reflective and meaningful learning.

The results of the study indicate that integrating artificial intelligence (AI) in teaching has a positive and significant impact on Buddhist Organisational Culture. The application of AI-based technology in the learning process can create a learning environment that is adaptive, interactive, and tailored to the needs of students, thereby encouraging increased motivation and academic engagement. The use of AI, such as learning recommendation systems and academic chatbots, reinforces the value of both efficiency and reflective awareness in Buddhist organisational culture. The ethical and conscious integration of AI reflects the balance between technological innovation and spiritual wisdom, making learning more meaningful and in harmony with Buddhist wisdom principles (paññā).

The Influence of Lecturers' Mindfulness Practices on Buddhist Organizational Culture

The results of the analysis showed that lecturing on mindfulness practices had a positive and significant influence on students' academic engagement, with a significance value of 0.000 (<0.05) and R^2 of 0.751. This means that 75.1% of the variation in student involvement can be attributed to the level of mindfulness possessed by lecturers during teaching activities. Lecturers who are fully aware tend to be fully present in the teaching-learning process, can listen with empathy, and maintain their emotions stably, thus creating a positive and supportive learning environment. These findings align with research (Griffith et al., 2021; Kenny et al., 2020; Ruijgrok-Lupton et al., 2018), which demonstrates that mindful teaching enhances students' social connections, concentration, and motivation by fostering inner peace and the teacher's full presence. Mindful lecturers are also better equipped to create mindful learning environments that promote students' emotional and intellectual engagement. From a Buddhist perspective, the practice of mindfulness (sati) is the foundation of self-development and wisdom (Dīghanikāya, 2018). The application of mindfulness by lecturers is not only a pedagogical strategy but also a spiritual practice that fosters a deeper connection between teachers and students. Thus, the results of this study confirm that mindfulness-based education has substantial implications for improving the quality of learning and student engagement.

The results of the survey indicate that lecturers' mindfulness practices have a positive and significant impact on Buddhist Organisational Culture. Lecturers who apply full awareness can be fully present in the learning process, maintain emotional stability, and provide empathic attention to students. This condition creates a positive learning atmosphere, supports focus, and increases student motivation. Mindful teaching strengthens students' social connections and emotional engagement, making learning more meaningful. In the context of Buddhism, the practice of mindfulness (sati) reflects inner balance and wisdom, making education not only a transfer of knowledge but also a means of spiritual and intellectual self-development.

The Role of Cultural Moderation in Buddhist Organizations

The results showed that Buddhist organisational culture did not play a significant moderating role in the relationship between compassionate leadership, AI integration, and mindfulness practices within Buddhist Organisational Culture. The significance value of the entire interaction was above 0.05, indicating that the Buddhist organisational culture did not statistically strengthen or weaken the influence of independent variables on student academic engagement. Nevertheless, a determination coefficient value of 0.928 suggests that overall, the

model with moderation still explains most of the variation in Buddhist Organizational Culture. This phenomenon suggests that the Buddhist organisational culture has become a homogeneous, inherent, and shared value. Therefore, Buddhist values such as karuṇā, mettā, and upekkhā (Sutawan, 2019) function more as a basic cultural setting (contextual enabler) than a statistical differentiation variable. These findings differ slightly from those reported by Husni and Puadi (2018) as well as Rusydayana and Supriyanto (2020), who found that religious organizational culture plays a strengthening role in the relationship between ethical leadership and employee performance. However, in the context of Buddhist institutions, the uniformity of spiritual values actually reduces the variation needed for a moderating effect to occur. Theoretically, an organizational culture that is deeply internalized tends to function as a unifying value system that harmonizes members' behavior, and therefore does not appear as a distinguishing variable within a regression model.

The findings of this study indicate that Buddhist organizational culture does not play a significant moderating role in the relationship between compassionate leadership, AI integration, and mindfulness practices on students' academic engagement. All interaction terms showed significance values above 0.05, demonstrating that Buddhist organizational culture neither strengthens nor weakens the relationships among the variables. Nevertheless, the high coefficient of determination suggests that this cultural foundation still plays a central role in shaping student behavior and engagement. The values of karuṇā, mettā, and upekkhā function as an overarching cultural context that unites the academic community not as a statistically differentiating factor, but as a spiritual foundation that provides direction and meaning to the learning process.

CONCLUSION

This research highlights the importance of synergy among the dimensions of humanity, technology, and spirituality in enhancing students' academic engagement within the Buddhist higher education environment. The results of the study show that compassionate leadership, the integration of artificial intelligence (AI) in teaching, and the mindfulness practices of lecturers have a significant effect in forming a supportive, adaptive, and conscious learning environment. These three factors not only encourage academic achievement but also strengthen students' emotional, moral, and spiritual well-being. The values of compassion and mindfulness have proven to go hand in hand with technological advancements, resulting in a holistic and humane educational paradigm. Although the study's results make a substantial theoretical and practical contribution, several limitations should be considered. First, this study was conducted within the scope of a single Buddhist educational institution, so the generalizability of the results is still limited. Second, data were obtained through a perception-based survey method, which allowed for subjective bias from respondents.

Additionally, the variable of cultural moderation in Buddhist organisations has not shown a significant influence, so it requires further in-depth study with a qualitative or comparative approach between educational institutions. Based on these findings, it is recommended that educational institutions develop compassion-based leadership programs, apply AI technology in an ethical and conscious manner, and integrate mindfulness training into the curriculum for both lecturers and students. Further research is recommended to investigate psychological aspects, such as empathy, intrinsic motivation, and subjective well-being, to deepen the understanding of the role of spiritual values in education in the digital age.

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