

Buddhist Leadership In Educational Organization Development

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ABSTRACT: The purpose of this study was to determine the implementation of Buddhist leadership in the development of educational organizations at the Dharma Loka School and the Metta Maitreya School in Pekanbaru. This study uses a descriptive qualitative method of analysis. Data were collected through observation, documentation studies, and interviews. The informants in this study were the principals, eight informants (including up to 16 teachers and employees), and four Buddhist religious leaders. The data coding of the results of this study used Atlas.ti9 software. The results showed that the leadership of Buddhism has not been implemented optimally at the Dharma Loka school and the Metta Maitreya school in Pekanbaru. This is because the principal has not fully understood the concept of Buddhist leadership. The leadership of Buddhism is believed to be able to improve the development of educational organizations at the Dharma Loka school and the Metta Maitreya school in Pekanbaru if implemented seriously.

Keywords: Buddhist leadership, Dasa Raja Dharma, educational organization



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INTRODUCTION

This research or study is motivated by concerns about the existence of Buddhist educational institutions or schools based on Buddhism in Indonesia, especially in the city of Pekanbaru. There is no legal policy for formal Buddhist schools as stipulated in government regulation No. 55 of 2007, which hindered the movement of Buddhists to establish formal Buddhist schools, even though now there is Minister of Religion Regulation No. 39 of 2014 concerning Buddhist Education, one of which is to provide opportunities for the community or Buddhists to participate in Buddhist education by establishing a formal school called Dhammasekha. The enthusiasm of Buddhist society to establish educational institutions is actually very high; this can be seen in the establishment of schools based on Buddhism in the city of Pekan baru and in the regency/city of Riau Province, such as Dharma Loka School and Maitreya School in Pekan baru City.

The problem of Buddhist education is still dominated by fundamental issues. For example, the school principal's leadership is not optimal, and the new principal acts as an official and leader

who lacks the vision of an entrepreneur and at the same time as a reliable educator. Based on the point of view of school success, it is known as an "effective school," which is a breakthrough in the world of education and refers to the extent to which schools can achieve the educational goals and objectives that have been set. The characteristics of an effective school can also be seen in five factors, namely: (1) leadership quality; (2) high expectations of students and teachers; (3) continuous monitoring of student performance and development; (4) clear goals and directions; and (5) student safety and comfort. Of these five factors, the quality of leadership is one of the five that will drive school success and improve the quality of education services provided by schools.

Preliminary observations were also done by researchers to dig deeper into the concept of principal leadership at the respective levels of Dharma Loka School and Metta Maitreya School. Every semester, teacher and employee performance assessments are conducted to determine whether each individual has completed the job with full responsibility and thoroughness, as well as an annual assessment that includes employee performance targets and employee performance appraisal. As a result, researchers believe that the development of educational organizations in these two schools is not being maximized. Apart from being seen by teachers and staff, the academic and non-academic achievements achieved by students in both schools at the sub-district, regency/city, provincial, national, and international levels are seen to be lacking, even though at the education level at the Dharma Loka school there are those who have achieved achievements at the national level. On the side of the school quality certificate, both schools got an A rating from the Indonesian accreditation department.

Based on this phenomenon, it is necessary to emphasize that an educational institution must continue to innovate by prioritizing the development of its educational organization. One of these efforts is the strong leadership role of the principal. Strong educational leadership is visionary, capable of establishing an effective organizational culture and processes, as well as a conducive learning environment. The problem is to achieve this by finding a leadership model that is suitable to be applied to schools based on Buddhism so that it will change the old paradigm where schools that are only managed naturally become schools that are managed professionally and modernly.

Educational institutions are currently facing much bigger challenges than in the past because, in the era of disruption with the very rapid development of information technology, there will be very significant changes in the pattern of management and implementation of learning. This disruption is exacerbated by the global outbreak of COVID-19, which changed the paradigm of learning in schools. face-to-face or offline has changed to online learning, and possibly in the future it will become blended learning. The fourth industrial revolution requires educational institutions or schools to be able to adapt to changing times. In this era, of course, these are not mediocrely managed schools, but truly effective schools that are able to prepare their graduates to face global competition, schools that are able to produce graduates with certain academic abilities, skills, attitudes, and mentalities, as well as good personalities, so that they can continue to a higher level of education or work in jobs that require expertise and skills. The implementation of school management essentially aims to realize the wishes of stakeholders in achieving good learning (Syafaruddin, 2019).

School success is a micro measure that is based on the goals and objectives of education at the school level in line with the national education goals contained in Law on the National Education System No. 20/2003, as well as to what extent this goal can be achieved in a certain period according to the length of education that takes place at school. This is where the role of the principal's leadership is to respond to increasingly advanced and complex developments.

The formulation of the problem in this research was: a) How is the educational organization at the Dharma Loka School and the Metta Maitreya School in Pekanbaru? b) How is the implementation of Buddhist leadership at the Dharma Loka School and the Metta Maitreya School in Pekanbaru? c) How should the principals of Dharma Loka and Metta Maitreya Schools in Pekanbaru exercise Buddhist leadership? d) Why are there obstacles to the implementation of Buddhist leadership at the Dharma Loka School and the Metta Maitreya School in Pekanbaru? e) What is the strategy for implementing Buddhist leadership at the Dharma Loka School and the Metta Maitreya School in Pekanbaru? f) How can Buddhist leadership enhance the educational and organizational development of the Dharma Loka school and the Metta Maitreya school in Pekanbaru?

Leaders and Leadership

The history of leadership development has long been discussed by leadership experts. But in fact, since before Christ, this leadership has also been discussed, including Buddha Gotama (623-543 BC) teaching about how real leaders are in the context of leading oneself. In the form of beautiful verses, he said: "Mind precedes all mental states. They are mind-wrought, so keep that in mind. If with an impure mind a person speaks or acts, suffering follows him like the wheel that follows the foot of the box. Mind is the forerunner of all things; mind is the leader; mind is the builder. "If a person speaks or acts with a pure mind, happiness will follow him like a shadow that never leaves its object" (Buddharakhita, 1985:23).

The real leader, namely the "mind," is meant in the context of the leader in the poem above, because the mind will initiate all of the actions carried out by each individual through the thoughts, speech, and actions of the physical body. Bass and Bass (2008) identify that the principles of leadership can be found in ancient Egypt in the "Instruction of Ptahhotep" in 2,300 BC (Lumban Gaol, 2020:161). Then Lao Tzu, Confucius, and even ancient Greek philosophers such as Socrates, Aristotle, and Plato have also discussed leadership. Leaders and leadership are very interesting topics to be discussed and researched, this happens because they involve human life itself, so it seems as if there is no end to what to discuss. (Yukl, 2013) states that leadership is a subject that has been of interest to people for a long time. The word "leadership" is often used to describe the entire way a person leads, both in attitude and character, both physically and mentally, and even describes how it affects the environment (Harras, 2020). The leader is an individual human figure, while leadership is a trait that is attached to him as a leader (Haryono, 2015).

Chaniago (2017:2) said that a leader is someone who can influence other people or groups to perform at the maximum level that has been set in accordance with organizational goals. A leader's success in managing the organization he leads cannot be separated from his method or style of leadership. This style or lifestyle will certainly color the behavior and type of leadership. Haryono (2015:1) said that leadership is the presence of power or influence that a leader has over his

subordinates. Leadership itself can be said to be a person's ability to guarantee that everyone under him can work together in carrying out all structured activities toward achieving the same goal (Nadeak, 2018). Leadership is defined by Ronbins, Judge, and Breward (2018:223) as the ability to influence a group toward the achievement of a vision or set of goals. (Tuala, 2020) wrote that there are three dimensions of leadership that can be identified as the basis for defining leadership. The three dimensions are: (1) leadership as influence, (2) leadership and values, and (3) leadership and vision.

Modern leadership theories try to explain the factors that enable the emergence of leadership and the nature of leadership. One's leadership does not just come; being a leader is a process. Haryono (2015:1) states that leadership may come from personal enthusiasm, personal authority, credibility, knowledge, skills, or charisma. Two general theories that are associated with the emergence or birth of a leader are the "great man" theory and the "big bang" theory (Nyoto, 2019). Meanwhile, Lumban Gaol (2020: 162) classifies leadership theory as a whole, with genetic theory, great person theory, trait theory, behavioral theory, contingency or situation theory, path-goal theory, transformational theory, and skill theory topping the list. These theories are accompanied by a leadership style. Leadership style can be defined as a pattern of behavior designed to integrate organizational goals with individual goals to achieve a certain goal (Nadeak, 2018:56). One's leadership style is influenced by several factors: personality, intelligence, communication skills, the characteristics of organizational members, and urgency in achieving goals (Djohan, 2016). Several leadership styles can be mentioned, for example, autocratic style, paternalistic style, democracy, laissez-faire, situational, transformational, and transactional. Then it developed again, including spiritual leadership, mindfulness leadership, and a servant leadership style. Some leadership experts have also long predicted that servant leadership will be a leadership paradigm in the 21st century. Faraz (2014) stated that there are ten characteristics of servant leadership, including: (1) listening; (2) empathy; (3) healing; (4) awakening; (5) persuading; (6) conceptualizing; (7) looking to the future; (8) managing; (9) commitment to helping everyone; and (10) building community. The leadership of the prophet (prophetic leader) is also important in the development of leadership theory. Djohan (2016: 18) suggests a leadership style that imitates the prophet, namely, leadership based on intellectual and spiritual intelligence. Prophetic leadership is leadership that is prophetic (Mansyur, 2013). Explain that in prophetic leadership there are values of effective leadership (Maktumah, 2020). These values include: (a) gentleness; (b) avoiding loud and harsh remarks; (c) humility; (d) forgiveness; (e) deliberations; (f) having a strong determination; and (g) trust in Allah SWT. The leadership style that a leader has will determine how successful the leader is. It turns out that a person's leadership is not only influenced by traits that have been inherited from birth but is also influenced by the functions of various factors, namely talent, place, and time. According to Haryono (2015: 8), great leaders are those who are: (1) honest (honest); (2) farsighted (forward looking); (3) inspiring (inspiring); and (4) competent (competent).

In discussions about leadership, we are often only faced with theories about how successful a leader is, even though if a leader is not aware of the negative factors that make him fail in carrying out his leadership, he will undoubtedly continue to act as he pleases, and in the end he will experience failure. Aside from the primary cause, bad leader behavior, three factors can contribute to a leader's failure. The three reasons are: 1. Lack of training and low leadership training given to

leaders (2) cognitive deficiency, low cognitive abilities of leaders, and (3) the personality, nature, or style of the supervisors themselves. (Haryono, 2015:12).

Buddhist leadership

For about 45 years, Buddha Gotama taught Buddhism throughout India and even the world. He had many followers, both from the common people and from royal officials and even kings at that time. In this regard, it can be said that Buddha Gotama has become the leader of Buddhists, both those with families or lay people as well as his followers who left family life and became monks who joined the Sangha (association or organization of monks). As the leader of the cloud community and sangha, he has taught many things for the attainment of happiness in life, both in this life and the life to come. He laid down moral and ethical regulations on the basis of the highest wisdom, with all due consideration, without harming anyone or any creature.

The Buddhist concept of leadership as exemplified in the life of the Buddha has many unique features in addition to the leadership qualities that today's leaders usually possess. The most important thing is that the Buddha never gave his followers the impression that he was imposing leadership on them. He wanted to maintain that it was possible for his followers to attain the same holiness or enlightenment and become equal with him. The role He wanted to play was that of a benevolent teacher who pointed the way to excellence or perfect enlightenment, which is a not-impossible goal for His followers.

The Buddha wanted leadership to be felt in a subtle and painless way. This is confirmed in the Buddha's answer to a request by Ananda (one of the Buddha's chief disciples) to "say something" relating to the future of the sangha. The Buddha, having understood that Ananda's request meant the appointment of a future leader, said, "Ananda, it has never occurred to me that the monks depend on me or that I run the sangha. The rules of discipline that I have adopted can make me their leader." This should not be taken as an excuse made to avoid a struggle for leadership, as the Buddha had made this stand long before. As he spoke to the first sixty arahants (sages) before sending them all over the region, he said: "I am liberated from all fetters; you have also liberated yourself from all fetters." This shows that the Buddha wished to treat his followers who had attained the goal as equals with him. He chose the narrowest distinction to show, declaring himself the *maggakkhayī* (one who guides the way), while his followers are *magganuga* (those who walk the path). Thus, he instills faith in the follower, assuring him that he has the honorable recognition of his master. This, in effect, helps to develop reverence and love for the guru in the minds of the followers.

On the other hand, it shows the leadership qualities exemplified by the Buddha: modesty. This, according to modern social thinkers, is a quality of effective leadership. Simple and humble leaders can greet their followers in a more friendly way. Kindness is considered a great quality in Buddhist ethics, and on occasion the Buddha referred to himself as a kind and sympathetic teacher (*anukampakena hitesina*). Monks and devotees, or followers, can approach the Buddha at any time and from any location that is convenient for both parties to discuss their problems or experiences. This type of good leadership built on trust, love, and understanding demands a high level of personal integrity. Warren Bennis, widely known as the "guru of modern leadership," has identified

integrity as a quality that must be held by a credible leader. Integrity means conformity of words and actions with inner values, in the sense of not being hypocritical. A leader with integrity can be trusted and will be admired for adhering to strong values. Credible leaders practice what they teach. They do what they say and say what they do. This is precisely what is meant by his motto, "Yathavadi-Tathakari, Yathakari-Tathavadi." The Buddha is the ideal role model for monks to emulate. The Buddha did not believe that an immoral person without principles could lead others. He said: "It is impossible for a person who is drowning in mud to pull another person who is drowning in mud." But it is possible that a person who is not drowning in the mud himself will have to pull up another person who is drowning in the mud. He was so confident in his personal integrity that he subjected his own personality to being examined by his followers. He taught them an acid test to test others. religious leader and asked his followers to apply the test to him as well. He was very open in relation to his private life and kept no secrets from his followers. In some of his sermons, we note that the Buddha communicated with his disciples about his personal experiences in the past because he had nothing to hide and much to learn.

The Buddhist concept of leadership can be crystallized from the way the Buddha provided training opportunities for his followers. He believes that juniors should respect and learn from seniors. There are eighty senior monks who have been identified by the Buddha as specialists in various fields. Their personal integrity and accomplishments were such that he reminded the others that there was much for them to learn from the senior monk. Once, the Buddha praised Sariputta and Moggallana, his two chief disciples, as having ideal standards of conduct. This again demonstrates another leadership quality implicit in Buddhism. Leaders must train others for leadership as well.

They should see their talents, value and encourage them, and introduce them to others as well. The Buddha said a good teacher introduces his students to their peers. There were times when the Buddha appointed a capable senior disciple to take on the responsibility of training junior disciples and supervising their activities.

Buddha's Requirements for Becoming a Leader

The Aggañña Sutta (a part of the Tripitaka, the Buddhist scriptures) explains the qualities of leadership that people expect from their leaders. To become a leader, at least three conditions must be met, namely, that they approach a physically attractive, agreeable, and capable person (abhirupataro, pasadikataro, and mahesakkataro) and ask them to accept their leadership. In other words, they are looking for a well-balanced person with commanding and pleasing qualities. The advice given to political leaders also provides more information about the Buddhist concept of leadership. In the concept of leadership in Buddhism, the etymological definition given to the term 'king' is, 'Dhammena janam ranjetiti raja' means that the king as the leader of the people must make the people happy with noble policies. Every leader, in this case, must make his group happy with good policies. A leader is not a boss who constantly gives orders and uses tough measures to make everyone follow his orders. With good communication techniques, he must win their respect, not by force but in a pleasant way. He must make himself a pleasing person to his followers in all matters. In the Cakkavatti Sihanada Sutta (a part of the Tripitaka, the Buddhist scriptures), the Buddha mentions five characteristics exhibited by an ideal ruler or leader, namely: (1) being able to distinguish good from bad (atthaññu), (2) knowing truth (Dhammaññu), (3) knowing the limits

of punishment and others (*mattaññu*), (4) knowing the exact time when he works and when he has fun, goes for walks, or has recreation (*kalaññu*), (5) knowing the type of person (*parisaññu*). Leaders must be highly moral and compassionate, and they must have a clear vision and mission. They must not abuse their leadership for self-glorification or personal gain. They must be good communicators and be able to represent the group as people who are able to speak for the group. The thinking framework or leadership paradigm of Buddhism is formed on the basis of ethics and morals. All actions or behaviors of a leader must refer to good morals and ethics. Buddhist ethics in general can be summarized as follows in Dhammapada 183: "Sabba ppassa akaraa, kusalassa upasampad, sacitta pariyodapana eta Buddhassana (Do not do evil, add virtue, purify the heart and mind; this is the Buddha's teaching)."

Ten qualities that a leader must have (Dasa Raja Dharma)

A leader, according to Buddhism, must have high moral integrity. As Buddha Gotama taught in the Tri Pitaka, Khudaka Nikaya, Jataka V: 378, as follows: "Danaṃ sīlaṃ pariccāgaṃ ājjavaṃ maddavaṃ tapaṃ akkodhaṃ avihimsaṃ kanti avirodhanaṃ (Giving, morality, generosity, honesty, gentleness, self-control, without hatred or love, without violence or compassion, patience, and politeness)" (Upasanto, 2019). If we mention them in order to facilitate understanding and discussion, the Dasa Kings of the Dhamma are as follows: 1) Leaders must be generous (*dana*); 2) leaders must be moral (*sila*); 3) leaders must be self-sacrificing (*paricagga*); 4) leaders must be sincere, clean, and honest (*ajjava*); 5) leaders must be friendly and polite (*maddava*); 6) leaders must be modest (*tapa*); 7) leaders must not be malicious, hostile, hateful, and angry (*akkodha*). 8) The leader is loving and non-violent (*avihimsa*); 9) The leader must be humble and patient (*khanti*); 10) The leader must not cause or seek conflict (*avirodhana*).

Buddhist Leadership Among Contemporary Leadership Models

Buddhist leadership was taught by the Buddha Gotama approximately 2565 years ago. It can be said to be prophetic leadership. This is due to the fact that after attaining Buddha, he became a religious leader, specifically of Buddhism. Buddhist leadership is included in this prophetic leadership style. When viewed from the point of view of modern leadership, the concept of Buddhist leadership is still very relevant. Even leadership that prioritizes ethics, morality, and being ready as a servant is currently being discussed by experts and many researchers in the field of leadership. Fry (2003) developed the concept of "spiritual leadership," and Greenleaf (1977) developed the concept of "servant leadership." The Buddhist leadership contained in the Dasa Raja Dharma emphasizes ethics, morals, and service; therefore, a leader should have these qualities and apply them to his leadership.

Educational Organization

The education system in the sense of the place where education takes place or an institution with the name of an educational organization is good for formal education from elementary schools to tertiary institutions or for non-formal education or education outside of school, which consists of education in the community and education in the family. National education based on Pancasila and the 1945 Constitution of the Republic of Indonesia is outlined in Law Number 20 of 2003

concerning the National Education System. In the context of educating the nation's life, national education functions to develop abilities and shape dignified national character and civilization, with the goal of developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The educational path consists of formal, non-formal, and informal education, which can complement and enrich each other. The education referred to is held in an open system through face-to-face and/or remote communication. Formal education levels consist of basic education, secondary education, and higher education. Types of education include general, vocational, academic, professional, vocational, religious, and special education. Pathways, levels, and types of education can be realized in the form of educational units organized by the government, local government, and/or community. In the current education system in Indonesia, when grouped according to educational levels as described above, it consists of four levels: (1) preschool or PAUD/TK; (2) elementary school; (3) middle school (junior high school, middle school higher, and vocational high school); and (4) universities.

The Role of Leadership in the Development of Educational Organizations

Organizational development has a close relationship with organizational behavior, as a systematic, integrated, and planned application of behavioral science to improve organizational effectiveness. Organizational development is not a single concept that is easy to define; it is a set of planned-change interventions built on humanistic-democratic values that seek to improve organizational effectiveness and the well-being of its employees. Organizational development can also be interpreted as a planned and ongoing effort to apply behavioral science to system development using reflexive and self-analytical methods. Organizational development deals with applied aspects of organizational behavior, especially those concerned with planned changes in complex organizations. Thus, the development of human resources in the organization and the improvement of their performance are the main targets of organizational development efforts. The concept of organizational development became known in the 1950s and 1960s and was intended to change all parts of the organization in order to provide a more humane, more effective, and better response to becoming a learning and self-improving organization. The goal of organizational development is to improve work quality, productivity, adaptability, and effectiveness. Organizational development seeks changes in beliefs, attitudes, values, strategies, structures, and practices within the organization to better adapt to competition and organizational change. With an organizational behavior approach, it will facilitate the analysis of cooperation, conflict, or communication so that organizational development efforts will be easier to formulate and implement. Referring to the above understanding, the basis for organizational development includes systems development processes, reflective methods, and self-analysis, as well as planned and sustainable efforts.

METHOD

This research used a qualitative descriptive analytical method with a case study approach.

Place of Research and Time of Research

The location of this research is at the Dharma Loka school and the Metta Maitreya school in Pekanbaru. Dharma Loka School is a school under the auspices of the Panca Dharma Education Foundation, consisting of playgroup/kindergarten, elementary, middle school, high school, and vocational schools. Each is led by a Buddhist principle. Meanwhile, the Metta Maitreya school is under the auspices of the Prajnamitra Maitreya Foundation, consisting of playgroups and kindergartens, elementary schools, middle schools, and vocational schools. This research took eight months, from March 2021 to October 2021. The informants in this study were eight school principals, sixteen teachers and staff, and four Buddhist religious leaders.

Informant

The informants in this study were eight school principals, sixteen teachers and staff, and four Buddhist religious leaders.

Data source

In case study research, there are several types of data collection sources that can be used, including: interviews, documentation, direct observation (observation), and focus group discussion (FGD).

Data analysis technique

Qualitative data analysis is the process of organizing and sorting data into patterns, categories, and units of description so that answers to research questions can be found (Mulyatiningsih, 2011:44). In this study, researchers analyzed data obtained from various data sources and the process of searching for and compiling data systematically, which includes the following processes: 1) selection of a conceptual framework for research problems and relationships with previous studies; 2) formulation of research problems, (3) Selecting and providing definitions for measuring variables in this context is the implementation of Buddhist leadership in the development of educational and learning organizations. 4). selecting the sampling procedures and techniques used, 5) compiling tools and techniques for collecting data, 6) coding, editing, and processing data, and 7) analyzing and selecting statistical procedures to make statistical generalizations and inferences. Qualitative data analysis, following the concept given by Miles and Huberman, is carried out interactively and continuously at each stage of the research so that it is complete and the data is saturated with the stages of data reduction, data display, and conclusion. 8) reporting of research results, discussion and interpretation of data, generalizations, and deficiencies in the findings, as well as suggesting some suggestions and future research work.

Data Coding

Data codes must be created in this study in order to build a good data structure. This is necessary for data analysis with the help of Atlas.ti9 software.

RESULT AND DISCUSSION

Characteristics of Informants

Based on the results of the analysis, the most dominant informants were teachers who served at the Dharma Loka school and the Metta Maitreya school. Informants of the male gender were very dominant in this study, and the last educational stratum that was dominant among the informants was the magistrate degree held by those who served at the Dharma Loka school and the Metta Maitreya school.

Description of Coding Result Data with Atlas.ti9 Software Dharma Loka School and Metta Maitreya School

From the answers of these informants, it can be concluded that educational organizations, in this case the Dharma Loka School and the Metta Maitreya School, have been going well but still need to be improved because almost all informants stated that the vision, mission, and goals of the organization that had been set had not been perfectly achieved. "1:6 15 Nery Nestari A: "Currently, the vision, mission, and goals of the organization have not been implemented perfectly; they require perseverance, enthusiasm, and teamwork, as well as an attitude of wanting to learn and change according to the developments and demands of the times." The principal of SMP, Dharma Loka, stated the same thing. "1:3 8 Lilia Handayani: "In general, it's good, but needs to be improved and made more detailed." Likewise the general description of Metta Maitreya's educational organization or school, regarding the attainment of the vision and mission goals put forward by the head of Metta Maitreya Elementary School, "1:10–43 Suryati: "The organization's vision, mission, and goals have not been perfectly achieved and are always subject to efforts to be improved, improved, and perfected."

Description of Buddhist leadership

Buddhist leadership is leadership based on the concept of leadership taught by the Buddha, which is guided by the values of Buddhist leadership. There are ten values or characteristics of a leader in Buddhism, which are called the Dasa Raja Dharma, namely that a leader must be generous, moral, willing to sacrifice, sincere, friendly, and polite; simple in life; not malicious, loving, or violent; patient and humble; and friendly. If a leader can implement the ten Buddhist leadership values in every action and policy, then he will bring prosperity and happiness to his followers and even all beings. Nakanrian, et al. (2019), in their research on "Buddhist Leadership Based on Buddhism," stated that "the characteristics of a good leader in line with Buddhism are to be straight, adhere to principles, sacrifice for the public, carry out tasks with integrity, and hope that others will be happy." A leader who possesses the ten qualities of Buddhist leadership is the foundation and hope for his followers, making him someone to be emulated, to be an example in everyday life for his followers. For a follower or subordinate, imitating a leader is a normal and natural thing. This opinion was also expressed by an informant, Lius Leni, head of TK Metta Maitreya, "1:18 74." Lius Leni: Agree, because leaders are role models for their employees. With good morals, you can be respected and become a role model. Leaders who are not respected by employees will find it difficult to work together and achieve organizational goals. The concept of leadership in Buddhism also implies that a leader is to serve and not to be served. From the opinion of this informant, it is in line with previous research conducted by Thomas Voss (2016), which

states that "leadership quality is best described as a leader's duty, such as the ten virtues; King Asoka is a prominent example of the Buddhist leadership style practiced by King Asoka's leadership, which is based on the ten virtues of a ruler (Dasa Raja Dharma)." In educational organizations, these Buddhist leadership values are actually very suitable to be applied because they are universal, as conveyed by the head informant of SMK Dharma Loka, "9:5 11." Hermanto La'i: "Very effective and universal," and also the head of Dharma Loka High School, Desy Pratiwi, who thinks so. 9:4 9 Desy Pratiwi: "Yes, it can and is very effective because Buddhist leadership values are very universal; they can be applied by anyone; it depends on the individual whether he wants to or not." Regarding Buddhist leadership in the Dharma Loka school and the Metta Maitreya school, in principle, some of the school principals who became informants in this study already knew about Buddhist teachings about this leadership, but their knowledge about Buddhist leadership was not based on in-depth theory on the concept of Buddhist leadership, and some of the informants who were They only found information from reading books and browsing the internet; some even found out after researchers interviewed them, and some informants did not even know about the existence of a Buddhist leadership concept that could actually be implemented in their leadership. Some of these interview excerpts can clarify knowledge in general. theoretical informants on the concept of leadership in Buddhism Before the researcher asked about the principles of the ten qualities of a leader, or the Dasa Raja Dharma, the fundamental question from the researcher to explore theoretical knowledge about Buddhist leadership for all principal informants was, "Do you know the Dasa Raja Dharma?" If you know, where do you know? From these questions, several informants stated that they already knew, and this knowledge was generally obtained from the internet and also by reading books. Meanwhile, informants who did not know, for example, "1:2 5 Hendri Susanto: This is not all I know about the Dasa Raja Dharma (10 characteristics of Buddhist leadership), 1:5–14. Hendri Susanto: "From the Internet" Then an informant stated that he didn't know at all. 1:2 3 Desy Pratiwi: "Don't know." 1:27 110 Suryati: Just found out; 1:28–114 Suryati: "Googling through the Internet." Although the informants still did not fully understand the concept of Buddhist leadership, they expressed positive things about the characteristics of Buddhist leadership in the Dasa Raja Dharma. The informants agreed, for example, when asked for their opinion about a leader having to be generous, moral, willing to sacrifice, sincere, friendly, and polite; simple in life; not malicious, loving, or non-violent; patient and humble; and friendly

This can be seen from several excerpts from the researcher's interviews with informants, "1:10 ¶ 28 Nery Nestari A: Generosity is one of the qualities that a leader must have", "1:11 ¶ 30 Hendri Susanto: Every leader must generous day. Generosity is not always material. "1:8 ¶ 21 Desy Pratiwi: Yes, leaders must have an empathetic and generous attitude, at least time and attention to their personnel". Furthermore, the principal informant Metta Maitreya stated the same thing, namely giving a positive response to the qualities that must be possessed by a leader. Lius Leni argues about the qualities a leader should love, "1:24 98 Agreed, because everyone wants a wise leader, a comfortable and happy work environment. Violence will only make performance decrease due to stress. Be a respected leader, not feared." Suryati argues that a leader must be simple, "1:35 142 Suryati: Agreed, a simple leader can be an example for his team members". So basically that the leadership traits contained in Dasa Raja Dharma can be accepted by informants in carrying out their leadership functions in educational organizations where they become leaders. Meanwhile, the opinions of teacher informants and employees of the Dharma Loka school and the Metta Maitreya

school regarding the nature of the leadership of the school principal are in accordance with the leadership characteristics that exist in Dasa Raja Dharma. Harto's opinion, Dharma Loka Middle School teacher, about a leader must have compassion, "1:31 76 Harto: It's starting to go there sir, it has shown love and affection for anyone." Opinion of another informant Widarto, for example about a leader having to be moral, 1:5 14 Widarto: Yes, it is clear there is, and our leaders like that trait are honest as they are. Then Ari, an employee of Dharma Loka High School expressed his opinion about a leader having to be simple, "1:24. 59 Ari: Leaders really have to set an example of simplicity and so far there has never been any excessive behavior from the principal." Ferry's opinion, kindergarten teacher Metta Maitreya, "1:9. 36 Ferry: Yes. He is always patient, friendly, humble, smiling, not arrogant, does not like to get angry. Then Marleni Widya argues about the nature of the leader with regard to the nature of a leader who must have a friendly and polite nature, "1:17. 61 Marleni Widya: Yes, 5S (smile, greet, greet, polite and courteous) is our culture".

Description of the Implementation of Buddhist Leadership

The implementation of Buddhist leadership is the implementation of Buddhist leadership, in this case at the Dharma Loka Pekanbaru school and the Metta Maitreya Pekanbaru school. Who is implementing this Buddhist leadership? Of course, the principal is the head of an educational organization or educational unit. The extent to which the implementation of Buddhist leadership in the Dharma Loka School and the Metta Maitreya School has been successful will be shown by the opinions of several informants and, of course, through direct observation and observation by the researchers. The opinions of informants, both school principals and teachers and staff, are an indicator of whether the implementation or application of Buddhist leadership has been carried out so far or not. The opinion of the school principal regarding the implementation of Buddhist leadership in the Dharma Loka school stated that Buddhist leadership, both consciously and unconsciously, had been implemented in the principal's leadership, but some had not been implemented at the head of an educational organization or educational unit. The extent to which the implementation of Buddhist leadership in the Dharma Loka School and the Metta Maitreya School has been successful will be shown by the opinions of several informants and, of course, through direct observation and observation by the researchers. The opinions of informants, both school principals and teachers and staff, are an indicator of whether the implementation or application of Buddhist leadership has been carried out so far or not. The opinion of the school principal regarding the implementation of Buddhist leadership in the Dharma Loka school stated that Buddhist leadership, both consciously and unconsciously, had been implemented in the principal's leadership, but some had not. Head of Kindergarten, Dharma Loka: "1:6–15 Nery Nestari A: "I have already implemented it," said the head of SMA Dharma Loka, "1:9 21Desy Pratiwi: Yes, I have applied some of them unconsciously," "1:10 Hermanto La'i: Already, although not perfect, about ninety percent." While the headmaster of SD Dharma Loka stated, "1:7–17 Hendri Susanto: In carrying out the leadership organization of Buddhism indirectly or unconsciously, we have implemented it," while the headmaster of SMP Dharma Loka stated that he had not implemented the leadership organization of Buddhism in his leadership, "1:8–19 Lilia Handayani: Not yet." The opinion of the principal informant Metta Maitreya regarding the implementation of Buddhist leadership can be described from the network in the data display above, namely the opinion of the head of SD, Metta Maitreya: "1:12 Suryati: Most of it has been

implemented but is not optimal and still needs to be improved," while the head of SMP and SMK, Metta Maitreya, stated, "1:10 43 Herni Lestari: "In process."

Description of Buddhist Leadership and Educational Organizational Development

The results of this description will answer the question of whether Buddhist leadership can improve organizational development in Dharma Loka schools and Metta Maitreya schools. The opinions of school principals, teachers, and other informants will become a reference for determining whether or not Buddhist leadership can improve the development of educational organizations. The opinion of the principal of Dharma Loka regarding the leadership of Buddhism and the development of educational organizations is as follows:

The opinion of the informants after coding and forming a network as shown in Figure 4.18 above can be described as follows: the head of TK Dharma Loka 1 "9:1 3 Nery Nestari A: "Leadership based on Buddhism can be my guide in running the organization." "Many decisions, policies, and rules are made with Buddhist teachings in mind, and these values are certainly able to provide positive impetus for me in forming a solid team and realizing the common goals of the organization." Meanwhile, Desy Pratiwi, the principal of SMA Dharma Loka, said, "9:4 9 Desy Pratiwi: "Yes, it can and is very effective because Buddhist leadership values are very universal; they can be applied by anyone; it depends on the individual whether he wants to or not." 9:9, 21 Desy Pratiwi: "Yes, of course you can." Then the principal of SMK Dharma Loka argued, "9:5–11 Hermanto La'i: Very effective and universal." "9:10–11 Hermanto La'i: Yes." Likewise the opinion of the head of SMP, Dharma Loka: "9:3 Lilia Handayani: It should be able to improve." While the SD head stated, "9:25 Hendri Susanto: If we carry out the values of Buddhist leadership optimally, we can increase the effectiveness of the development of educational organizations, and surely the school can run well and smoothly." Principal informant Metta Maitreya also expressed an opinion, respectively, on Buddhist leadership and educational organizational development. Metta Maitreya, Kindergarten Headmaster, "1:2–9 Lius Leni: Agreed, because Buddhist leadership values are essential values that a leader in general must have when developing teams and organizations. Therefore, if it is implemented optimally, it will definitely give optimal results as well as increase the effectiveness of the development of educational organizations." SD Metta Maitreya, principal, and SMP/SMK principal stated that Buddhist leadership can improve the development of educational organizations, 1:6–25. Suryati: "Because it contains characteristics that need to be possessed to be a good leader." 1:4–17 Herni Lestari: "Yes, of course it helps a lot."

The opinion of Buddhist religious leaders about the Dharma Loka school and the Metta Maitreya school

The four Buddhist religious leaders in Pekanbaru, in general, the Dharma Loka school and the Metta Maitreya school are good, but of course there must be improvement in various aspects, both management and quality, by the manager, in this case the foundation and school principal as well as the technical staff who take care of the school's operations. 1:3–17 Hosan: We see that general education in Pekanbaru is quite good, right? And recently, there have been lots of private schools being built. Perhaps the only private schools with Buddhist characteristics that stand out are the Dharma Loka School and the Metta Maitreya School. 1:5 28 R. Toni: Dharma Loka School and Metta Maitreya School are schools based on Buddhism because they are managed by a foundation, which of course started from the thoughts of Buddhist religious leaders who wanted to provide

Buddhist religious education services for religious students in the city of Pekanbaru. 1:6 27 Toni: In general, Buddhist religious education in Pekanbaru is good; there has been progress, although it still needs to be further developed in the future. 1:1–3 in an Interview with Buddhist Leaders Agreeing with these two figures, a Buddhist spiritual leader stated that the two schools were good enough. 1:3–3 Y.A. Tiradhammo: "Pretty good; as far as I know, Buddhist religious education in Pekanbaru is pretty good." Then there's a Buddhist religious figure, 1:7 35. Tarjoko: If we look at the development of Buddhist-based schools in Pekanbaru, in general, it's been good. For example, there are the Dharma Loka school and the Metta Maitreya school. These two schools have become models for Buddhist religious education in Pekanbaru, especially because they are indeed managed by foundations whose majority of the management are Buddhists.

Opinion of Buddhist religious leaders on the Implementation of Buddhist Leadership

To get an overview of the implementation of Buddhist leadership in the Dharma Loka school and the Metta Maitreya school, the following is the opinion of Buddhist religious leaders on this matter, so that it will strengthen the opinion of informants, both school principals and teachers, and staff. The first opinion was expressed by a prominent informant, 1:8 6. Y.A. Tiradhammo: I think the school principal's leadership went well; the leadership in general refers to general leadership principles. Buddhist leadership should have been implemented in educational institutions based on Buddhism or educational institutions managed by Buddhist foundations. Then there's opinion 1:9-20. Hosan: For Buddhist leadership in schools based on Buddhism, it has been implemented, but yes, it may not be optimal. There are still many obstacles, for example, from all of our teachers who are not Buddhists, but we still try our best to implement the Buddhist leadership.

Then, at 1:10 p.m., R. Toni said: "Buddhist leadership is very important, right?" In schools based on Buddhism, we are also always looking for Buddhist principals. Regarding whether the Buddhist leadership has been implemented or not, of course this has already happened, even though it is not perfect, because this also really depends on the individual principal of each school. Tarjoko 36: 1:11 is the next character. Pretty good, but the problem is whether the principal has practiced leadership qualities as taught in Buddhism, according to the leadership characteristics of Buddhism in the Dasa Raja Dharma. In my opinion, maybe these characteristics have been carried out but not optimally, but at least they have been carried out, for example, solidarity with all employees and also teachers and their cooperation, as can be seen from the school's achievements in various competitions, for example, Sippa Dhamma Samaja, where these two schools achieved pretty good results although not first prize. Of course, there are challenges in implementing Buddhist leadership. The character's perspective on these obstacles, as expressed by the character in 1:12. Constraints: 1. Uncertainty about using Buddhist leadership. 2. Human resources based on Buddhist higher education are still lacking. 3. Lack of confidence to place Buddhist human resources based on Buddhist education to lead Next, R. Toni: 1:18-31 The obstacle, even though we are a school based on Buddhism but not as a whole with human resources such as Buddhist teachers and education staff, is of course an obstacle, even though it's actually only a small obstacle because Buddhist leadership is virtually universal. The following opinion was conveyed by a Buddhist religious figure regarding the strategy for implementing Buddhist leadership in schools: 1:19–38 Tarjoko: Strategy: Each manager or foundation should want to organize those trainings related to leadership for all teachers and education staff, especially school principals, by holding a TOT on leadership, especially one that focuses on Buddhist leadership training. Whereas in 1:6–

21, Hosan says: The strategy for implementing Buddhist leadership includes including religious figures in the management of the yayayan so that they can set an example and supervise school principals. Conduct guidance activities for school principals and teachers at the end of each semester and the end of the school year following trainings held by the Foundation. Then the opinion of another character, 1:14–9 in Y.A. Tiradhammo, Strategy/Solution: Human Resources (HR). Although many Buddhists are qualified in terms of managerial abilities or leadership talents, of course, general leadership can be applied with reference to philosophy, vision, and mission in Buddhist educational institutions. It makes the philosophy of vision and mission based on Buddhist or Buddhist teachings implementable.

Opinion of Buddhist religious leaders about Buddhism, leadership, and educational organization development To get a clear picture of whether Buddhist leadership, when applied practically in educational organizations, can enhance organizational development, the following is the opinion of Buddhist religious leaders: 1:20 Y.A. Tiradhammo: an optimist Buddhist leadership can be used to improve the quality of and organizational development in Buddhist educational institutions. 1:21–22 Hosan: Yes, I think that would work, and it would be very helpful because Buddhist leadership is very good, universal, and based on love. We also emphasize that in guiding students, the basis is love, not just imparting knowledge.

A similar opinion was expressed by a Buddhist religious figure, 1:22 32 R. Toni: "Yes, of course you can; in Buddhism, there are ten qualities of Buddhist leadership, or the Dasa Raja Dharma, so if all of these are owned by a leader, in this case the school principal, then of course the school will run in a better direction." Then 1:2339 Tarjoko: Obviously, with a leader who possesses leadership qualities, good behavior will provide comfort and improve the quality of both himself and the members or educators, resulting in an increase in educational organizations or the school he leads.

Dharma Loka and Metta Maitreya School

As educational organizations, the Dharma Loka Pekanbaru School and the Metta Maitreya Pekanbaru School have been running well and as they should, but when referring to the vision, mission, and objectives of each unit, they need to be improved further. Regarding the progress of the Dharma Loka School and the Metta Maitreya School, it is reinforced by the opinions of religious and education leaders in the city of Pekanbaru, who stated that these two schools were generally good, but of course they needed to be improved because, in achieving the vision, mission, and goals, the desired school was the best and maximum.

Implementation of Buddhist Leadership

The leadership of principals at Dharma Loka schools and at Metta Maitreya schools in general has shown good leadership qualities so that teachers and staff feel comfortable and still have concern for the progress of the organization and their respective jobs. Meanwhile, it is not possible to say that the implementation of Buddhist leadership based on Buddhist values and leadership traits taught by Buddha Gotama in the Dasa Raja Dharma at the Dharma Loka school and the Metta Maitreya school has been good or perfect because the concept of leadership has not been fully understood. Buddhism by the school principal, and some even did not know at all about the existence of real Buddhist leadership that could be implemented by the principal in his leadership. Even so, the school principals have unconsciously applied the values of Buddhist leadership in

their leadership because the nature of Buddhist leadership is very universal and can be accepted by all people regardless of ethnic, racial, or religious background.

How should the leadership of Buddhism be applied?

From the opinions of the informants, it turns out that many informants stated that in the process towards achieving the vision, mission, and goals of the organization, cooperation between members of the organization is needed, so cooperation becomes the most dominant factor in realizing the vision, mission, and goals of the organization in addition to leadership, motivation, communication, and responsibility. the work responsibilities of each individual in each work unit of the Dharma Loka school and the Metta Maitreya school. Buddhist leadership can be applied together with modern or contemporary leadership. This is because Buddhist leadership is universal and can be accepted by every individual. Therefore, in addition to applying modern leadership concepts and theories, school principals should also understand the concepts and theories of Buddhist leadership taught by Buddha Gotama. The Dasa Raja Dharma characteristics of Buddhist leadership are appropriate for a leader, in this case the school principal, to apply in managing educational institutions or organizations so that the organization they lead becomes more developed and of higher quality.

The obstacles to implementing Buddhist leadership

In implementing Buddhist leadership in the Dharma Loka school and the Metta Maitreya school, of course there are obstacles. The first obstacle or challenge faced by the principal in implementing Buddhist leadership comes from each individual principal himself, namely because he has not fully understood the concept of Buddhist leadership. If the principals already understand it theoretically, it will be simple to apply it in their daily leadership. The second obstacle still comes from the school principal as an imperfect individual. As an ordinary human, it is still difficult to be able to apply the ten qualities of leadership in Buddhism completely or perfectly. With regard to the constraints or obstacles to the implementation of Buddhist leadership, the opinion of a Buddhist religious leader is also true, namely, that so far Buddhist leadership has not been implemented optimally due to a feeling of inferiority in applying the ten characteristics of Buddhist leadership. Leaders' feelings of insecurity about implementing Buddhist leadership are of course also influenced by a lack of information, either directly or indirectly, about Buddhist leadership theory and the absence of Buddhist leadership trainings held by foundations or other institutions while socializing Buddhist leadership within circles. educational organization. Then the obstacles that come from outside the school principal are about the dynamics of organizational life, wherein an organization consists of various kinds of individuals who are different both physically and psychologically. Humans have their own characteristics and traits; therefore, it is a challenge for school principals to apply Buddhist leadership in their organizations. For example, sometimes a person needs to be gentle in dealing with his subordinates, but the subordinates don't understand, so the principal is certainly faced with a leadership dilemma. The next obstacle that came from outside was that not all of the Dharma Loka and Metta Maitreya schools had the same belief background. Even though Buddhist leadership has universal characteristics, school principals may find it difficult to apply the ten Buddhist leaderships to individuals who are not Buddhists, such as the respectful attitude of joining the palms together, which in Buddhism is called an attitude of worship (anjali), accompanied by the phrase "Namo. Buddhaya."

Strategy for Buddhist Leadership Implementation

In implementing Buddhist leadership in schools, there are many obstacles. Therefore, it must be addressed in various appropriate ways because leadership can run properly not because of the individual leader but because of the accumulation of achievements from all systems so that the organization can run well, providing benefits for members and all stakeholders involved in it. To overcome these obstacles, leaders or school principals must implement a strategy or method for implementing Buddhist leadership, namely: a) dare to innovate in applying Buddhist leadership and continuously socialize the concept of Buddhist leadership to every individual member of the organization in various ways. opportunities for school principals and their colleagues, teachers and staff, and anyone interested in implementing Buddhist leadership. Providing a universal understanding of Buddhist leadership so that it is accepted by all components of the organization, b) conducting technical leadership training that is more focused on the practice of Buddhist leadership, particularly for principals, so that principals understand exactly what Buddhist leadership is, and c) wholeheartedly implementing Buddhist leadership values for the good of all members of the organization. Collaborate to support one another in implementing Buddhist leadership.

Buddhism, Leadership, and Educational Organizational Development

Leadership, cooperation, motivation, communication, and training are some of the most decisive variables in the implementation of Buddhist leadership, but the cooperation variable is more dominant, so that Buddhist leadership can be properly implemented in Dharma Loka schools and Metta Maitreya schools if all individual members of the organization can work together. take the leadership of Buddhism seriously. Buddhist leadership should have been implemented in these two educational organizations because these two institutions are educational institutions based on Buddhism. The seriousness of the application of Buddhist leadership is believed to be able to improve the development of educational organizations. This was acknowledged by every informant, including school principals, teachers, and education staff, and was corroborated by the opinions of Buddhist religious leaders who stated that Buddhist leadership can enhance the development of educational organizations.

CONCLUSION

This research was descriptive qualitative research with a case study approach in the first two research focuses, namely the Dharma Loka Pekanbaru school, which consists of kindergarten, primary school, junior high school, senior high school, and vocational school levels, while the second locus is the Metta Maitreya Pekanbaru school, which consists of kindergarten, primary school, junior high school, senior high school, and vocational school levels. Research describes the role of Buddhist leadership in Dharma Loka schools and Metta Maitreya schools in enhancing the development of educational organizations. The research data were obtained from observations, documentation studies, and interviews with informants at the research locus, which consisted of informants who served as school principals, teachers, and staff. After the informants' opinions were coded and processed with the help of Atlas.ti9 qualitative data processing software, they would then be cross-checked with data obtained from the opinions of Buddhist religious leaders

and Buddhist religious education leaders who were considered experts or expert judgments. Buddhist leadership is leadership taught by Buddha, with the concept that leaders must have the ten qualities of a good leader, or the Dasa Raja Dharma, namely, they must be generous (dana), moral (sila), self-sacrificing (paricagga), sincere and honest (ajjava), friendly and polite (maddava), modest (tapa), not malicious (akkodha), loving or non-violent (avihimsa), patient and humble (khanti), and friendly or not causing and seeking conflict (airodhana). By applying this Buddhist leadership, educational organizations, especially those managed by Buddhist-based foundations, can progress and develop in achieving the vision, mission, and goals that have been set. Based on the research results, it can be concluded that Buddhist leadership can improve the development of educational organizations. This conclusion is based on the opinions of school principals, teachers, and staff informants as well as expert opinions or expert judgment, which in this study are those of Buddhist religious leaders who care about Buddhist religious education.

Suggestion

Some suggestions that researchers can make related to Buddhist leadership research in improving the development of educational organizations are: (1) for future researchers, it is recommended that they carry out similar research using quantitative methods on Buddhist leadership and the relationship or influence on other variables in the context of human resource development and organization; and (b) conduct ongoing research with different research objects and loci, for example the development of Buddhist organizations and companies or the business world. This is so that one can see and assess the extent to which Buddhist leadership is applied in all aspects of life. (2) For the management or administrators of the Panca Dharma Foundation and the Prajnamitra Maitreya Foundation, provide opportunities for school principals, teachers, and staff to attend leadership training, especially focusing on Buddhist leadership training.

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