

Revisiting The Contemplative Life in The Contemporary Era

Petrus Simarmata¹, Milda Longgeita Pinem², Firdaus Lisinius Pinem³

^{1,2} Program Studi Doktor Teologi, Sekolah Tinggi Filsafat Teologi Widya Sasana, Malang, Indonesia

³ Fakultas Kedokteran, Universitas Gadjah Mada, Yogyakarta, Indonesia

E-mail: simarmatapietro@gmail.com¹, mildapinem@ugm.ac.id², firdauslisinius@gmail.com³



This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.

Copyright © XXXX by Author. Published by Universitas Pendidikan Ganesha.

Diterima: 10-08-2023

Direview: 19-08-2023

Publikasi: 30-04-2024

Abstrak

This article explores the relevance and potential benefits of contemplative life in the contemporary world. It discusses the background of the contemplative tradition and its historical context, as well as its current role in modern society. The article also describes the methods used to conduct a literature review of relevant research and texts, as well as an analysis of contemporary applications of contemplation in various fields and contexts. Databases searched included JSTOR, Google Scholar, and PubMed. The results and discussion section of the article covers the key findings from the literature review and analysis, highlighting both the potential benefits and challenges associated with the practice of contemplative techniques in the modern world. The conclusion of this article suggests that while the contemplative life may face challenges in contemporary society, it remains a relevant and beneficial practice for individuals seeking personal growth, spiritual development, and enhanced well-being.

Keywords: contemplative life; contemporary era; benefits; challenges

1. Introduction

The contemplative tradition dates back millennia, drawing from a variety of religious and philosophical traditions including Buddhism, Hinduism, Taoism, Christianity, Islam, Judaism, and more. These traditions prioritize the development of inner awareness and mindfulness through practices like meditation, prayer, reflection, and silence (Keating, 1999; Maitland, 2008; Merton, 1961; Pinem, 2019, 2022). These practices have been used to enhance spiritual growth and deepen one's relationship with a higher power, as well as promote physical and mental health, and emotional stability and increase overall well-being. In Buddhism, the contemplative tradition is characterized by practices such as mindfulness meditation, which involves bringing awareness to one's present-moment experience without judgment or distraction. In Hinduism, contemplation involves techniques such as *yoga* and *pranayama* to quiet the mind and cultivate a deeper connection with the self. Likewise, Christianity incorporates practices like centering prayer and *lectio divina* to intensify one's relationship with God. Within Islam, the contemplative tradition is called Sufism and accentuates spiritual practices, including *dhikr* (remembrance of God), meditation, recitation of Quranic verses, and various forms of prayer. Contemplative living entails prioritizing inner awareness, mindfulness, and reflection through practices such as meditation, prayer, or silence. This approach aims to bolster connections between practitioners themselves, others, and/or a higher power. The contemplative tradition has been shaped by various historical contexts, including the monastic movements of the Middle Ages and the spiritual awakenings of the 1960s and 70s (Keating, 1999; Pinem, 2019). During these periods, contemplative practices were often seen as a means of escape from the distractions and pressures of daily life, allowing individuals to focus on their spiritual and philosophical growth. During the Middle Ages, contemplative practices were widely practised by monastic communities across Europe. These practices were seen as a way to connect with God and deepen one's understanding of religious teachings, while also promoting inner peace and personal growth. In the 1960s and 70s, contemplative practices experienced a resurgence in popularity as part of broader spiritual movements that sought to transcend traditional religious boundaries and promote interfaith dialogue (Keating, 1999). During this time, practices such as meditation and yoga gained

mainstream recognition in the Western world and were embraced by individuals seeking to cultivate inner awareness and mindfulness outside of religious contexts.

Contemplative practices have evolved and adapted to changing cultural and social contexts. Secular mindfulness practices have gained increased interest for their emphasis on the benefits of contemplative practices in enhancing mental and physical health, well-being, and cognitive functioning in modern society (Sun, 2014). For instance, mindfulness-based stress reduction (MBSR) and mindfulness-based cognitive therapy (MBCT) are proven programs that utilize different contemplative practices, including mindfulness meditation and *yoga*, to alleviate stress and improve cognitive abilities among individuals with depression, anxiety disorders, or chronic pain. These programs have demonstrated effectiveness through empirical evidence. One instance of contemporary contemplative practices being applied to new circumstances is the increasing attraction businesses have in corporate mindfulness initiatives. Such endeavors employ various contemplative exercises to improve employee well-being, productivity, and job satisfaction.

Contemplative practices have increasingly been utilized in modern times to cultivate traits such as compassion, empathy, and wisdom. These practices have found application in diverse settings, including healthcare, where they have aided in mitigating stress and anxiety in patients and enhancing their overall well-being (Klatt et al., 2009; Saeed et al., 2019); education to promote cognitive skills such as attention and focus among students (Galante et al., 2018); workplace training to enhance productivity and reduce stress levels among employees (Verweij et al., 2018); and personal development can cultivate a deeper understanding of oneself and others (Pandya, 2019). However, the relevance of contemplative practices in contemporary times has been subject to debate due to a variety of factors such as changing cultural and societal norms, advances in technology, increased materialism and consumerism, and the fast-paced nature of modern life (Lukoff et al., 2020). These factors have led to a decline in interest and participation in such practices and have caused challenges to their efficacy and relevance. For example, changing cultural norms have led to a shift away from traditional religious practices that emphasize contemplative techniques and towards more secular, science-based approaches that focus on the practical application of contemplative practices to modern contexts (Brown, 2016). Advances in technology also make contemplative life more challenging, as they have created a culture of distraction and constant stimulation that makes it difficult for individuals to engage in sustained periods of introspection and mindfulness, which are essential components of contemplative practices. The changing of contemplative life has led to the need for revisiting the contemplative life and examining its potential benefits and challenges in the contemporary era. Therefore, this study aimed to revisit the contemplative life and examine its potential benefits and challenges in the modern world through a literature review of relevant studies and articles.

2. Method

To delve deeply into the significance and implications of the contemplative life in today's fast-paced world, an extensive literature review was undertaken. JSTOR, Google Scholar, and PubMed were among the databases searched. The search criteria were meticulously crafted, incorporating pertinent keywords such as contemplative practices, spirituality, mindfulness, meditation, health, education, workplace training, and personal development. The primary goal of this extensive search was to uncover publications and research that shed light on the contemporary importance, benefits, and potential barriers of adopting contemplative practices. The areas of focus included healthcare, education, professional training settings, and personal development opportunities.

The search was conducted to identify articles and studies that explored the relevance, benefits and challenges of contemplative practices in contemporary times across different contexts such as healthcare, education, workplace training and personal development. The selected articles and studies were critically evaluated based on their relevance to the research question, methodological rigour, and quality of findings. The critical evaluation of the selected articles and studies involved a thorough analysis of their key findings, limitations, and implications for the relevance and efficacy of contemplative practices in the modern world. The analysis also involved a synthesis of the key themes and patterns across the selected articles and studies.

3. Results and Discussion

Relevance and Benefits in the Contemporary Era

The results and discussion of the literature review revealed that contemplative practices have continued to demonstrate significant potential benefits in contemporary times. These

benefits include improvements in mental and physical health, well-being, and cognitive functioning. While the contemplative life has traditionally been associated with religious orders, its principles and benefits have gained attention beyond the confines of religious communities. In recent years, there has been a growing interest in contemplative practices, such as mindfulness meditation, as a means of promoting mental health and well-being. The findings of the literature review also suggest that contemplative practices have significant potential benefits in a variety of contexts and domains ranging from healthcare to education and workplace training and can be effectively incorporated into various interventions and programs to promote well-being and performance in modern society. Contemplation's application and benefits adapt to domain-specific needs, redefining a contemplative lifestyle.

a. Healthcare

The use of contemplative practices in healthcare has garnered increasing interest and attention in recent decades. Research has demonstrated that practices such as mindfulness meditation can offer substantial benefits to individuals with a range of health conditions, including chronic pain, anxiety disorders, and depression. These practices can also be beneficial for healthcare providers, who may experience burnout and stress. For example, Hilton et al. (2017) found through conducting a meta-analysis that mindfulness meditation interventions demonstrated efficacy in reducing symptoms of anxiety and depression in patients with anxiety and depression. Furthermore, Gotink et al. (2015) conducted a systematic review and meta-analysis, concluding that mindfulness-based interventions showed effectiveness in reducing symptoms of chronic pain. Moreover, a study by Dobkin & Lucena (2015) found that mindfulness-based stress reduction was effective in reducing chronic pain and improving the quality of life and overall well-being of patients with chronic pain. Additional research has investigated the potential advantages of contemplative practices like *yoga* and *tai chi* in healthcare settings. For instance, Cramer et al. (2015) conducted a systematic review and meta-analysis indicating the effectiveness of *yoga* in decreasing anxiety and depression symptoms in individuals with various health conditions, encompassing mental health illnesses, cancer, and chronic pain. Similarly, Wang et al. (2014) conducted a review of randomized controlled trials and found that Tai Chi was effective in improving balance and reducing the likelihood of falls in older adults. These benefits encompass enhancements to physical well-being, particularly cardiovascular fitness and flexibility, in addition to psychological benefits including stress reduction and improved mood.

Furthermore, Saeed et al.'s (2019) systematic review determined *yoga's* efficacy in bolstering cognitive function and diminishing symptoms of anxiety and depression, both in healthy individuals and individuals suffering from psychiatric disorders. The benefits of contemplative practices include enhancements in attention, memory, and overall cognitive performance, as well as the improvement of immune system functioning. For example, Black & Fernando (2014) conducted a randomized controlled trial and found that mindfulness meditation may increase antibody production in response to the flu vaccine. This indicates that contemplative practices could potentially improve immune system functioning and increase resistance to infectious diseases. Overall, the research indicates that incorporating contemplative practices like meditation, *yoga*, and *tai chi* can offer a variety of advantages for both individuals with physical and mental health conditions and those who are healthy. Moreover, studies have indicated that healthcare providers can reap benefits from the adoption of contemplative practices. In particular, research by Kemper (2017) revealed that mindfulness-based interventions can alleviate stress and burnout among healthcare providers resulting in enhanced patient care and outcomes. Such benefits encompass improvements in mental and physical well-being, as well as cognitive functioning. Furthermore, Verweij et al. (2018) conducted a randomized controlled trial and demonstrated that mindfulness-based interventions enhance empathy and reduce stress levels in medical students, potentially enhancing patient-centered medical services. These results imply that meditative practices play a positive role in promoting personal health and well-being, as well as improving the quality of care provided by healthcare professionals, leading to better patient outcomes. Contemplative practices have demonstrated potential for enhancing diverse health conditions and mitigating stress and burnout among healthcare personnel.

In conclusion, research has indicated that the implementation of contemplative practices in healthcare environments could result in an array of advantages, encompassing enhancements in cognitive and physical health, well-being, and mental functioning. These benefits hold significant implications for the healthcare industry, indicating that the implementation of contemplative practices can potentially enhance the well-being of healthcare providers and improve patient outcomes.

b. Education

Contemplative practices and their implementation in educational settings have garnered significant attention in recent research. The burgeoning literature indicates that these practices present a plethora of benefits to students, teachers, and academic institutions. For instance, Felver et al.'s (2016) systematic review demonstrated that mindfulness-based interventions can boost students' well-being, cognitive performance, and social-emotional development. A randomized controlled trial conducted by Zoogman et al. (2015) discovered that interventions centered around mindfulness may enhance executive functioning and academic performance in college students. Furthermore, in addition to the benefits demonstrated by Felver et al., in regards to academic, social-emotional development, and well-being for students, the implementation of contemplative practices in educational environments has proven advantageous for instructors. A study by Jennings et al. (2013) discovered that mindfulness-based interventions can enhance teacher well-being and minimize stress and burnout. Consequently, this leads to better classroom management and teacher-student connections. These conclusions propose that the use of meditative practices in education may positively influence both students and teachers, ultimately resulting in enhancing academic achievement and general well-being within educational establishments.

Contemplative practices in educational settings typically involve various forms of meditation, mindfulness practices, *yoga*, or other relaxation techniques according to recent research. Hansen et al. (2018) conducted a study to evaluate the effects of a mindfulness-based stress reduction program on the academic performance and emotional well-being of high school students. The study found that this program had a positive effect by improving the academic engagement and emotional well-being of students. Similarly, a study by Dyer et al. (2020) conducted a study to analyze the effects of a *yoga* and mindfulness intervention on the stress levels and well-being of elementary school teachers. Their findings indicate a significant decrease in teacher stress levels and an overall improvement in well-being. The intervention resulted in better mental and physical health, as well as cognitive functioning, for the teachers. Several studies have investigated the implementation of contemplative practices in school curricula, indicating promising outcomes. One study conducted by Schonert-Reichl et al. (2015) introduced a mindfulness and compassion-focused curriculum in elementary schools. As a result, student pro-social behavior and social-emotional skills improved. Furthermore, a study by Davenport & Pagnini (2016) examined the effects of incorporating mindful learning into college courses. The study revealed that students who participated in the mindful learning curriculum demonstrated advancements in critical thinking, creativity, and overall academic performance in contrast to those students who did not participate. Incorporation of contemplative practices into educational settings has the potential to enhance not only students' academic performance and well-being, but also the overall learning environment. Conclusively, contemplative practices demonstrate the ability to improve both academic outcomes and the general well-being of students and teachers in educational settings. Further research could investigate the effectiveness of different types of contemplative practices for various age groups and populations, along with their long-term effects and sustainability in educational settings.

c. Workplace

Contemplative practices have also been integrated into employee training programs in the workplace. For instance, a study conducted by Klatt et al. (2009) examined the effects of an eight-week mindfulness training program in a workplace context. The results showed significant decreases in perceived stress and burnout, along with enhancements in work engagement and job satisfaction among participants. Similarly, Cocchiara et al. (2019) conducted a study to examine the effects of an eight-week *yoga* and meditation program on the well-being of employees in a high-stress work environment. The study found that the program resulted in significant improvements in stress, anxiety, resilience, emotional exhaustion, and overall mental health. These results demonstrate the advantages of implementing contemplative practices in workplace training programs, especially in high-pressure and challenging work settings. Furthermore, scholarly investigation has revealed that the utilization of mindfulness and contemplative practices in the workplace can enhance communication skills, leadership abilities, decision-making processes, workplace relationships, and overall work climate (Kersemakers et al., 2018; Reina et al., 2023). In particular, the implementation of contemplative practices in workplace settings has been linked to the improvement of team collaboration and interpersonal communication, as well as conflict resolution skills. These advantages not only enhance the

general welfare and job contentment of workers but also possess the capability to augment productivity, ingenuity, and originality within business establishments.

Recent research studies have also examined how mindfulness practices can potentially ameliorate leadership skills in the workplace. For example, a study by Lange & Rowold (2019) investigated the effects of leadership training based on mindfulness in different professional fields. They discovered that the program yielded enhancements in emotional intelligence, decision-making, and leadership efficacy. Furthermore, another study by Konte & Xiaohui (2021) examined the effects of mindfulness meditation on the transformational leadership abilities of managers. The study discovered that the practice resulted in significant enhancements in the managers' self-awareness, social awareness, and leadership efficiency. The results suggest that contemplative practices may not only benefit individuals but also enhance organizational performance by improving leadership and teamwork. In summary, extensive research suggests that the inclusion of contemplative practices in workplace training programs can yield significant benefits. In summary, extensive research suggests that the inclusion of contemplative practices in workplace training programs can yield significant benefits. By integrating practices like meditation and mindfulness, employees' well-being can significantly improve.

d. Leadership

Contemplative practices have recently gained considerable interest in leadership development. Scholars and practitioners have recognized their ability to foster essential qualities for effective leadership, including emotional intelligence, mindfulness, self-awareness, empathy, and compassion (Bristow, 2019; Mayer, 2021). Studies have presented evidence that incorporating mindfulness practices in leadership development programs can significantly improve critical leadership qualities, including decision-making, problem-solving, and communication skills (Kersemakers et al., 2018; Rupprecht et al., 2019).

In addition, Dix et al. (2022) conducted a recent study examining the impact of mindfulness-based leadership development on leaders' emotional intelligence. The study revealed that the practice of mindfulness-based leadership development led to significant improvements in emotional intelligence, including self-awareness, self-regulation, motivation, empathy, and social skills among leaders. A separate investigation by Reitz et al. (2020) examined the effects of mindfulness training on transformational leadership in a public sector organization, providing another example of contemplative practices in leadership development. Recent scholarly inquiry has shown that incorporating meditative practices can enhance leadership effectiveness, particularly in regards to emotional intelligence and interpersonal relationships within organizations. Contemplative practices have also been studied for their potential to improve ethical decision-making in leadership. Sutamchai et al. (2020) found that mindfulness-based leadership programs focused on ethics can enhance leaders' ethical judgment by improving their self-awareness, empathy, and moral reasoning skills. These benefits encourage ethical behavior, including increased moral judgment abilities and greater empathy among leaders. Engel et al. (2020) conducted research examining the impact of a short mindfulness intervention on ethical decision-making within the public sector workforce. The study exhibits that individuals who were provided with the mindfulness intervention witnessed a significant enhancement in ethical decision-making. Overall, discussions and results regarding the benefits of integrating contemplative practices into leadership development programs indicate that such practices can bolster essential traits for effective leadership.

e. Personal Development

Contemplative practices have been found to offer promising benefits for personal development. For instance, a study by Li & Bressington (2019) investigated the effects of mindfulness-based stress reduction on personal growth and discovered significant improvements in various aspects, such as self-awareness, autonomy, purpose in life, and positive relationships with others and the environment. Similarly, Hanley et al. (2015) found that contemplative practices, like meditation, can enhance self-compassion, self-esteem, and self-efficacy, essential components of personal growth and well-being. Additionally, in a recent meta-analysis, Ozawa-de Silva (2015) discovered that contemplative practices result in significant improvement in mental health outcomes by decreasing symptoms of anxiety, depression, and stress. Another recent study by Pandya (2019) found that contemplative practices have the potential to promote resilience in individuals who have undergone traumatic experiences or are facing challenging life circumstances, including chronic illness or caregiving responsibilities. Follow-up research

supports these findings, indicating that such practices can improve resilience by nurturing coping skills and reducing negative emotional responses (Cousineau et al., 2019; Galante et al., 2018).

Contemplative practices have shown potential as effective tools for promoting personal development, resilience, and mental health outcomes. Bashmakova & Shcherbakova (2021) emphasized the usefulness of such practices, including mindfulness meditation, in contributing to enhanced creativity and innovation—both key drivers of progression and success in both personal and professional settings. The researchers discovered that individuals who practiced mindfulness meditation reported a considerable increase in idea generation, originality, and general creative performance in comparison to the control group. Moreover, prior research indicates that practicing mindfulness meditation has the capacity to enhance cognitive flexibility, a critical aspect of creative thought (Chen et al., 2022). Contemplative practices have the potential to improve personal development and mental health. Additionally, they may provide benefits for those in creative and innovative professional fields.

f. Spirituality

Contemplative practices have recently been shown to promote spiritual growth and development within the domain of spirituality. Mindfulness meditation is a prime example of such practices. A study by Rush et al. (2022) found that participants who received mindfulness-based interventions experienced notable enhancements in their sense of spiritual well-being, including heightened feelings of connection to the divine, increased awe and wonder about life, and overall improvement in finding meaning and purpose in their lives. Likewise, Taylor et al. (2022) conducted a study investigating the effects of a mindfulness intervention on spiritual well-being among college students. The study discovered that individuals who underwent the mindfulness intervention showed substantial enhancements in their spiritual well-being, with increased sensations of connectedness and inner tranquility. These outcomes suggest that reflective methods can effectively aid in the facilitation of spiritual development, in addition to promoting personal and professional benefits.

Other benefits of contemplative practices for spiritual growth and development comprise enhanced self-awareness, a greater comprehension of one's values and beliefs, and a heightened sense of purpose in life. According to research on mindfulness meditation, it can lead to increased levels of self-awareness, including a better understanding of physical sensations, emotions, and thoughts (Emavardhana & Tori, 1997). This increased self-awareness includes a greater understanding of physical sensations, emotions, and thoughts. This enhanced self-awareness can help individuals to identify and address negative patterns of behaviour, thoughts or emotions that may be interfering with their spiritual growth. Moreover, contemplative practices can help individuals to break free from limited beliefs and attitudes and establish a deeper understanding of themselves and the world around them (Condon & Makransky, 2020). These benefits comprise of a heightened sense of connection to others and the environment, amplified feelings of compassion and empathy, and a deeper appreciation for life. In addition, they provide enhancements in mental and physical health, well-being, and cognitive functioning. Contemplative practices offer benefits beyond boosting self-awareness and understanding one's values and beliefs. Multiple studies have revealed positive effects on mental and physical health, overall well-being, and cognitive function. For example, recent studies have shown that incorporating mindfulness techniques can positively affect symptoms of depression and anxiety (Shankland et al., 2021), lower stress levels and improve sleep quality (Rusch et al., 2019), bolster emotional regulation abilities (Valim et al., 2019), and enhance overall well-being (Zollars et al., 2019). Contemplative practices have been found to enhance cognitive functioning, such as increasing attentional control (Whitmoyer et al., 2020), improving memory and recall (Levi & Rosenstreich, 2019), and boosting creativity and problem-solving abilities (Henriksen et al., 2020). These benefits demonstrate the broad range of advantages that contemplative practices offer for spiritual growth and development.

g. Challenges of Contemplative Life

Despite the numerous benefits associated with contemplative practices for spiritual growth and development, there are also several challenges to adopting and maintaining a contemplative life. One of the primary challenges is finding the time and motivation to engage in daily contemplative practices. Research has shown that many individuals struggle to integrate contemplative practices into their daily routines due to competing demands on their time, such as work and family responsibilities (Toniolo-Barrios & Pitt, 2021). Moreover, contemplative practices may be perceived as difficult or intimidating for beginners, which can further hinder their

willingness to engage in these activities (Sedlmeier & Theumer, 2020). Another significant challenge is maintaining the discipline and commitment required to practice contemplative activities consistently over the long-term (Agarwal et al., 2020). Consistency can be particularly challenging when individuals do not perceive immediate benefits from contemplative practices, which may lead to discouragement and the abandonment of these activities. Therefore, it is important to address these challenges and provide support for individuals who wish to maintain a contemplative practice. A lack of social support or community can also make it challenging to maintain a contemplative life (Ericson et al., 2014). This lack of social support can lead to feelings of isolation and disconnection from others, making it more difficult for individuals to sustain their contemplative practices.

To address these challenges and provide support for individuals who wish to maintain a contemplative practice, several strategies have been proposed. One effective strategy is to join a contemplative community or group, which can provide individuals with social support and motivation for practicing regularly. Another strategy involves integrating contemplative practices into daily routines to minimize the perception that these activities are time-consuming or difficult. For instance, individuals can start with short and simple practices, such as a few minutes of deep breathing or mindfulness exercises before beginning their day. These strategies can help individuals gradually develop the discipline and commitment necessary to maintain a contemplative practice consistently. Research has also suggested that incorporating technology into contemplative practices may improve the accessibility and ease of engagement for individuals who may otherwise struggle with traditional forms of practice (Lukoff et al., 2020). In addition to these strategies, recent research has highlighted the benefits of adopting contemplative practices to the specific needs and preferences of individual practitioners. For instance, some individuals may prefer walking meditations or contemplative movements such as *yoga*, while others may benefit from guided meditations or silent retreats (Schuling et al., 2018). It is important to note that these strategies may not be effective for everyone, and individuals may need to experiment with different approaches to find what works best for their unique needs and circumstances.

4. Conclusion

In conclusion, this article has highlighted the benefits and challenges of contemplative practices for spiritual growth and development. Contemplative practices can promote greater self-awareness and a deeper understanding of one's values and beliefs, as well as improve mental and physical health, well-being, and cognitive functioning. However, maintaining a contemplative practice can be challenging due to factors such as lack of time, motivation, and social support. Further research is necessary to better comprehend the challenges that individuals face when maintaining a contemplative practice, as well as to develop effective support strategies. Subsequently, future studies should also examine the long-term effects of contemplative practices and identify individual differences that may moderate their effectiveness. Moreover, it is important to investigate the optimal duration and frequency of practice required to achieve maximal benefits as well as potential adverse effects that may arise from practicing contemplative practices, such as the risk of developing a distorted sense of self or exacerbating symptoms in individuals with certain mental health conditions. Further research is necessary to explore these potential risks and examine the implications of contemplative practices for individuals with different cultural or religious backgrounds. In conclusion, the evidence supports the potential benefits of contemplative practices in enhancing well-being and performance across different domains.

5. References

- Agarwal, K., Fortune, L., Heintzman, J. C., & Kelly, L. L. (2020). Spiritual Experiences of Long-Term Meditation Practitioners Diagnosed with Breast Cancer: An Interpretative Phenomenological Analysis Pilot Study. *Journal of Religion and Health*, 59(5), 2364–2380. <https://doi.org/10.1007/s10943-020-00995-9>.
- Bashmakova, I., & Shcherbakova, O. (2021). Just Open Your Mind? A Randomized, Controlled Study on the Effects of Meditation on Creativity. *Frontiers in Psychology*, 12. <https://doi.org/10.3389/fpsyg.2021.663881>.
- Black, D. S., & Fernando, R. (2014). Mindfulness Training and Classroom Behavior Among Lower-Income and Ethnic Minority Elementary School Children. *Journal of Child and Family Studies*, 23(7), 1242–1246. <https://doi.org/10.1007/s10826-013-9784-4>.

- Bristow, J. (2019). Mindfulness in politics and public policy. *Current Opinion in Psychology*, 28, 87–91. <https://doi.org/10.1016/j.copsyc.2018.11.003>.
- Brown, C. G. (2016). *Can “Secular” Mindfulness Be Separated from Religion?* (pp. 75–94). https://doi.org/10.1007/978-3-319-44019-4_6.
- Chen, H., Liu, C., Zhou, F., Chiang, C.-H., Chen, Y.-L., Wu, K., Huang, D.-H., Liu, C.-Y., & Chiou, W.-K. (2022). The Effect of Animation-Guided Mindfulness Meditation on the Promotion of Creativity, Flow and Affect. *Frontiers in Psychology*, 13. <https://doi.org/10.3389/fpsyg.2022.894337>.
- Cocchiara, R., Peruzzo, M., Mannocci, A., Ottolenghi, L., Villari, P., Polimeni, A., Guerra, F., & La Torre, G. (2019). The Use of Yoga to Manage Stress and Burnout in Healthcare Workers: A Systematic Review. *Journal of Clinical Medicine*, 8(3), 284. <https://doi.org/10.3390/jcm8030284>.
- Condon, P., & Makransky, J. (2020). Recovering the Relational Starting Point of Compassion Training: A Foundation for Sustainable and Inclusive Care. *Perspectives on Psychological Science*, 15(6), 1346–1362. <https://doi.org/10.1177/1745691620922200>.
- Cousineau, T. M., Hobbs, L. M., & Arthur, K. C. (2019). The Role of Compassion and Mindfulness in Building Parental Resilience When Caring for Children With Chronic Conditions: A Conceptual Model. *Frontiers in Psychology*, 10. <https://doi.org/10.3389/fpsyg.2019.01602>.
- Cramer, H., Ward, L., Saper, R., Fishbein, D., Dobos, G., & Lauche, R. (2015). The Safety of Yoga: A Systematic Review and Meta-Analysis of Randomized Controlled Trials. *American Journal of Epidemiology*, 182(4), 281–293. <https://doi.org/10.1093/aje/kwv071>.
- Davenport, C., & Pagnini, F. (2016). Mindful Learning: A Case Study of Langerian Mindfulness in Schools. *Frontiers in Psychology*, 7. <https://doi.org/10.3389/fpsyg.2016.01372>.
- Dix, D., Norton, K., & Griffith, G. M. (2022). Leaders on a Mindfulness-Based Program: Experience, Impact, and Effect on Leadership Role. *Human Arenas*, 5(4), 783–801. <https://doi.org/10.1007/s42087-021-00183-5>.
- Dobkin, P. L., & Lucena, R. J. M. (2015). Mindful medical practice and the therapeutic alliance. *The International Journal of Whole Person Care*, 3(1). <https://doi.org/10.26443/ijwpc.v3i1.106>.
- Dyer, N. L., Borden, S., Dusek, J. A., & Khalsa, S. B. S. (2020). A Pragmatic Controlled Trial of a Brief Yoga and Mindfulness-Based Program for Psychological and Occupational Health in Education Professionals. *Complementary Therapies in Medicine*, 52, 102470. <https://doi.org/10.1016/j.ctim.2020.102470>.
- Emavardhana, T., & Tori, C. D. (1997). Changes in Self-Concept, Ego Defense Mechanisms, and Religiosity Following Seven-Day Vipassana Meditation Retreats. *Journal for the Scientific Study of Religion*, 36(2), 194. <https://doi.org/10.2307/1387552>.
- Engel, Y., Ramesh, A., & Steiner, N. (2020). Powered by compassion: The effect of loving-kindness meditation on entrepreneurs’ sustainable decision-making. *Journal of Business Venturing*, 35(6), 105986. <https://doi.org/10.1016/j.jbusvent.2019.105986>.
- Ericson, T., Kjønstad, B. G., & Barstad, A. (2014). Mindfulness and sustainability. *Ecological Economics*, 104, 73–79. <https://doi.org/10.1016/j.ecolecon.2014.04.007>.
- Felver, J. C., Celis-de Hoyos, C. E., Tezanos, K., & Singh, N. N. (2016). A Systematic Review of Mindfulness-Based Interventions for Youth in School Settings. *Mindfulness*, 7(1), 34–45. <https://doi.org/10.1007/s12671-015-0389-4>.
- Galante, J., Dufour, G., Vainre, M., Wagner, A. P., Stochl, J., Benton, A., Lathia, N., Howarth, E., & Jones, P. B. (2018). A mindfulness-based intervention to increase resilience to stress in university students (the Mindful Student Study): a pragmatic randomised controlled trial. *The Lancet Public Health*, 3(2), e72–e81. [https://doi.org/10.1016/S2468-2667\(17\)30231-1](https://doi.org/10.1016/S2468-2667(17)30231-1).
- Gotink, R. A., Chu, P., Busschbach, J. J. V., Benson, H., Fricchione, G. L., & Hunink, M. G. M. (2015). Standardised Mindfulness-Based Interventions in Healthcare: An Overview of Systematic Reviews and Meta-Analyses of RCTs. *PLOS ONE*, 10(4), e0124344. <https://doi.org/10.1371/journal.pone.0124344>.

- Hanley, A., Warner, A., & Garland, E. L. (2015). Associations Between Mindfulness, Psychological Well-Being, and Subjective Well-Being with Respect to Contemplative Practice. *Journal of Happiness Studies*, 16(6), 1423–1436. <https://doi.org/10.1007/s10902-014-9569-5>.
- Hansen, E. M., Eklund, J. H., Hallén, A., Bjurhager, C. S., Norrström, E., Viman, A., & Stocks, E. L. (2018). Does Feeling Empathy Lead to Compassion Fatigue or Compassion Satisfaction? The Role of Time Perspective. *The Journal of Psychology*, 152(8), 630–645. <https://doi.org/10.1080/00223980.2018.1495170>.
- Henriksen, D., Richardson, C., & Shack, K. (2020). Mindfulness and creativity: Implications for thinking and learning. *Thinking Skills and Creativity*, 37, 100689. <https://doi.org/10.1016/j.tsc.2020.100689>.
- Hilton, L., Hempel, S., Ewing, B. A., Apaydin, E., Xenakis, L., Newberry, S., Colaiaco, B., Maher, A. R., Shanman, R. M., Sorbero, M. E., & Maglione, M. A. (2017). Mindfulness Meditation for Chronic Pain: Systematic Review and Meta-analysis. *Annals of Behavioral Medicine*, 51(2), 199–213. <https://doi.org/10.1007/s12160-016-9844-2>.
- Jennings, P. A., Frank, J. L., Snowberg, K. E., Coccia, M. A., & Greenberg, M. T. (2013). Improving classroom learning environments by Cultivating Awareness and Resilience in Education (CARE): Results of a randomized controlled trial. *School Psychology Quarterly*, 28(4), 374–390. <https://doi.org/10.1037/spq0000035>.
- Keating, T. (1999). *Open Mind, Open Heart: The Contemplative Dimension of the Gospel*. Continuum.
- Kemper, K. J. (2017). Brief Online Mindfulness Training. *Journal of Evidence-Based Complementary & Alternative Medicine*, 22(1), 75–80. <https://doi.org/10.1177/2156587216639199>.
- Kersemaekers, W., Rupperecht, S., Wittmann, M., Tamdjidi, C., Falke, P., Donders, R., Speckens, A., & Kohls, N. (2018). A Workplace Mindfulness Intervention May Be Associated With Improved Psychological Well-Being and Productivity. A Preliminary Field Study in a Company Setting. *Frontiers in Psychology*, 9. <https://doi.org/10.3389/fpsyg.2018.00195>.
- Klatt, M. D., Buckworth, J., & Malarkey, W. B. (2009). Effects of Low-Dose Mindfulness-Based Stress Reduction (MBSR-Id) on Working Adults. *Health Education & Behavior*, 36(3), 601–614. <https://doi.org/10.1177/1090198108317627>.
- Konte, A. G., & Xiaohui, L. (2021). How mindfulness impacts the positive forms of leadership and enhances performance at workplace. *Human Systems Management*, 40(1), 49–64. <https://doi.org/10.3233/HSM-190812>.
- Lange, S., & Rowold, J. (2019). Mindful leadership: Evaluation of a mindfulness-based leader intervention. *Gruppe. Interaktion. Organisation. Zeitschrift Für Angewandte Organisationspsychologie (GIO)*, 50(3), 319–335. <https://doi.org/10.1007/s11612-019-00482-0>.
- Levi, U., & Rosenstreich, E. (2019). Mindfulness and Memory: a Review of Findings and a Potential Model. *Journal of Cognitive Enhancement*, 3(3), 302–314. <https://doi.org/10.1007/s41465-018-0099-7>.
- Li, S. Y. H., & Bressington, D. (2019). The effects of mindfulness-based stress reduction on depression, anxiety, and stress in older adults: A systematic review and meta-analysis. *International Journal of Mental Health Nursing*, 28(3), 635–656. <https://doi.org/10.1111/inm.12568>.
- Lukoff, K., Lyngs, U., Gueorguieva, S., Dillman, E. S., Hiniker, A., & Munson, S. A. (2020). From Ancient Contemplative Practice to the App Store. *Proceedings of the 2020 ACM Designing Interactive Systems Conference*, 1551–1564. <https://doi.org/10.1145/3357236.3395444>.
- Maitland, S. (2008). *A Book of Silence*. Granta Books.
- Mayer, C.-H. (2021). Compassionate Love in Leaders: Leadership Solutions in the Fourth Industrial Revolution. In *International Handbook of Love* (pp. 845–869). Springer International Publishing. https://doi.org/10.1007/978-3-030-45996-3_45.

- Merton, T. (1961). *Seeds of Contemplation*. Anthony Clarke Books.
- Ozawa-de Silva, C. (2015). Mindfulness of the kindness of others: The contemplative practice of Naikan in cultural context. *Transcultural Psychiatry*, 52(4), 524–542. <https://doi.org/10.1177/1363461514562922>.
- Pandya, S. P. (2019). Meditation Program Enhances Self-efficacy and Resilience of Home-based Caregivers of Older Adults with Alzheimer's: A Five-year Follow-up Study in Two South Asian Cities. *Journal of Gerontological Social Work*, 62(6), 663–681. <https://doi.org/10.1080/01634372.2019.1642278>
- Pinem, M. L. (2019). *Hidup yang Kontemplatif*. PT Kanisius.
- Pinem, M. L. (2022). Kesendirian (Solitude) sebagai Pengalaman Positif di Masa Pembatasan Sosial. *Jurnal Filsafat Indonesia*, 5(3), 219–226. <https://doi.org/10.23887/jfi.v5i3.45666>.
- Reina, C. S., Kreiner, G. E., Rheinhardt, A., & Mihelcic, C. A. (2023). Your Presence Is Requested: Mindfulness Infusion in Workplace Interactions and Relationships. *Organization Science*, 34(2), 722–753. <https://doi.org/10.1287/orsc.2022.1596>.
- Reitz, M., Waller, L., Chaskalson, M., Olivier, S., & Rupprecht, S. (2020). Developing leaders through mindfulness practice. *Journal of Management Development*, 39(2), 223–239. <https://doi.org/10.1108/JMD-09-2018-0264>.
- Rupprecht, S., Falke, P., Kohls, N., Tamdjidi, C., Wittmann, M., & Kersemaekers, W. (2019). Mindful Leader Development: How Leaders Experience the Effects of Mindfulness Training on Leader Capabilities. *Frontiers in Psychology*, 10. <https://doi.org/10.3389/fpsyg.2019.01081>.
- Rusch, H. L., Rosario, M., Levison, L. M., Olivera, A., Livingston, W. S., Wu, T., & Gill, J. M. (2019). The effect of mindfulness meditation on sleep quality: a systematic review and meta-analysis of randomized controlled trials. *Annals of the New York Academy of Sciences*, 1445(1), 5–16. <https://doi.org/10.1111/nyas.13996>.
- Rush, C. L., Vagnini, K. M., Peckham, M. M., & Masters, K. S. (2022). Perceptions of divine grace among members of the Church of Jesus Christ of Latter-Day Saints. *Psychology of Religion and Spirituality*. <https://doi.org/10.1037/rel0000495>.
- Saeed, S. A., Cunningham, K., & Bloch, R. M. (2019). Depression and Anxiety Disorders: Benefits of Exercise, Yoga, and Meditation. *American Family Physician*, 99(10), 620–627. <https://www.ncbi.nlm.nih.gov/pubmed/31083878>.
- Schonert-Reichl, K. A., Oberle, E., Lawlor, M. S., Abbott, D., Thomson, K., Oberlander, T. F., & Diamond, A. (2015). Enhancing cognitive and social-emotional development through a simple-to-administer mindfulness-based school program for elementary school children: A randomized controlled trial. *Developmental Psychology*, 51(1), 52–66. <https://doi.org/10.1037/a0038454>.
- Schuling, R., van Herpen, N., de Nooij, R., de Groot, W. T., & Speckens, A. (2018). Silent into Nature: Factors Enabling Improvement in a Mindful Walking Retreat in Nature of People with Psychological Symptoms. *Ecopsychology*, 10(2), 77–86. <https://doi.org/10.1089/eco.2017.0045>.
- Sedlmeier, P., & Theumer, J. (2020). Why Do People Begin to Meditate and Why Do They Continue? *Mindfulness*, 11(6), 1527–1545. <https://doi.org/10.1007/s12671-020-01367-w>
- Shankland, R., Tessier, D., Strub, L., Gauchet, A., & Baeyens, C. (2021). Improving Mental Health and Well-Being through Informal Mindfulness Practices: An Intervention Study. *Applied Psychology: Health and Well-Being*, 13(1), 63–83. <https://doi.org/10.1111/aphw.12216>.
- Sun, J. (2014). Mindfulness in Context: A Historical Discourse Analysis. *Contemporary Buddhism*, 15(2), 394–415. <https://doi.org/10.1080/14639947.2014.978088>.
- Sutamchai, K., Rowlands, K. E., & Rees, C. J. (2020). The use of mindfulness to promote ethical decision making and behavior: Empirical evidence from the public sector in Thailand. *Public Administration and Development*, 40(3), 156–167. <https://doi.org/10.1002/pad.1872>.

- Taylor, S. B., Kennedy, L. A., Lee, C. E., & Waller, E. K. (2022). Common humanity in the classroom: Increasing self-compassion and coping self-efficacy through a mindfulness-based intervention. *Journal of American College Health*, 70(1), 142–149. <https://doi.org/10.1080/07448481.2020.1728278>.
- Toniolo-Barrios, M., & Pitt, L. (2021). Mindfulness and the challenges of working from home in times of crisis. *Business Horizons*, 64(2), 189–197. <https://doi.org/10.1016/j.bushor.2020.09.004>.
- Valim, C. P. R. A. T., Marques, L. M., & Boggio, P. S. (2019). A Positive Emotional-Based Meditation but Not Mindfulness-Based Meditation Improves Emotion Regulation. *Frontiers in Psychology*, 10. <https://doi.org/10.3389/fpsyg.2019.00647>.
- Verweij, H., van Ravesteijn, H., van Hooff, M. L. M., Lagro-Janssen, A. L. M., & Speckens, A. E. M. (2018). Does Mindfulness Training Enhance the Professional Development of Residents? A Qualitative Study. *Academic Medicine*, 93(9), 1335–1340. <https://doi.org/10.1097/ACM.0000000000002260>.
- Wang, F., Lee, E.-K. O., Wu, T., Benson, H., Fricchione, G., Wang, W., & Yeung, A. S. (2014). The Effects of Tai Chi on Depression, Anxiety, and Psychological Well-Being: A Systematic Review and Meta-Analysis. *International Journal of Behavioral Medicine*, 21(4), 605–617. <https://doi.org/10.1007/s12529-013-9351-9>.
- Whitmoyer, P., Fountain-Zaragoza, S., Andridge, R., Bredemeier, K., Londeree, A., Kaye, L., & Prakash, R. S. (2020). Mindfulness Training and Attentional Control in Older Adults: a Randomized Controlled Trial. *Mindfulness*, 11(1), 203–218. <https://doi.org/10.1007/s12671-019-01218-3>.
- Zollars, I., Poirier, T. I., & Pailden, J. (2019). Effects of mindfulness meditation on mindfulness, mental well-being, and perceived stress. *Currents in Pharmacy Teaching and Learning*, 11(10), 1022–1028. <https://doi.org/10.1016/j.cptl.2019.06.005>.
- Zoogman, S., Goldberg, S. B., Hoyt, W. T., & Miller, L. (2015). Mindfulness Interventions with Youth: A Meta-Analysis. *Mindfulness*, 6(2), 290–302. <https://doi.org/10.1007/s12671-013-0260-4>.