Buddhist-Inspired Mindful Practices and Learning Effectiveness among Postgraduate Management Students in Higher Education Institutions

Mr. Bijay Kumar Tripathi[1]
bijaytripathi100@gmail.com

Mr. Namdev Khanal[2]
namdevkhanal9857050008@gmail.com

DOI: https://doi.org/10.3126/ljll.v5i1.93068

Article History
Received: December 23, 2025
Revised: January 9, 2026
Accepted: March 18, 2026

Abstract

This research investigates how Buddhist-Inspired Mindful Practices which include: Mindful Awareness, Right Intention, Right Effort, Compassion and Wisdom influence Learning Effectiveness among postgraduate management students in Butwal Sub-metropolitan City, Nepal. A quantitative design, cross-sectional design was used. A structured questionnaire comprising of thirty questions on a five-point Likert scale was used to collect data. A census method was used and 420 questionnaires were administered to get 412 responses. Partial Least Squares Structural Equation Modeling with bootstrapping was used to test reliability, validity, model fit and hypotheses.The findings revealed that Buddhist-Inspired Mindful Practices is very important in boosting Learning

[1] Mr. Bijay Kumar Tripathi is working as Assistant Campus Chief from past 9 years in Marchwar Adarash Multiple Campus, Kotahimai-5, Rupandehi, Nepal.

[2] Mr. Namdev Khanal is an M.Phil. Scholar of Nepal Open University who has been working as the Campus Chief from past 10 years in Samyathan Multiple Campus located in Shivraj Municipality, Nepal.

Effectiveness. Likewise, among the five dimensions of BIMP, the strongest contributors were Mindful Awareness and Right Effort which were followed by Wisdom, Right Intention and Compassion. The model demonstrates power of prediction, which proves that these inner potentials contribute towards acts of concentration, perseverance, emotional control, and significant scholastic interaction. The study proves Buddhist-oriented model of mindfulness in universities and suggests that higher education must integrate mindful practices in education, curriculum and student progress to promote overall scholastic and individual well-being.

Keywords: Buddhist mindfulness, learning effectiveness, management education, PLS-SEM, Higher education

Introduction

With the emerging academic stress, the accelerating pace of technological revolution, and the growing global competition, institutions of higher learning worldwide are today working hard to ensure that students are not only able to meet the intellectual demands of recent time but also to exhibit psychological stability and be adaptive to changes. Recent studies show that the mental functioning of students and academic performance is profoundly affected by such psychological conditions as stress, anxiety, and attentional control (Keng et al., 2011; Zuo et al., 2023). Systematic reviews also attest to the fact that mindfulness-oriented programs have a significant impact on stress reduction and developing emotional regulation and attention in the students of universities (Ostermann et al., 2022; Zuo et al., 2023). These results have prompted teachers and policy-makers to examine comprehensive approaches to assist students in emotional management, sustained attention, intentional effort, and moral judgment in addition to in-class learning. Consequently, there has been an emergence of the concept of the whole-person learning, which points out the necessity of an efficient education to be based on cognitive, emotional, and ethical aspects of development (Hyland et al., 2015; Burmansah, 2025).

In this changing international environment, the higher education industry in Nepal is transforming very fast and this has put more

expectations and pressure on students. Empirical research conducted in Nepal demonstrates the high level of academic, social, and psychological stress among university students negatively affecting their wellbeing and academic activity (Paudel et al., 2020; Thapa et al., 2023). According to the research in Nepalese universities, anxiety, depression, and stress rates among students are high, and these issues are linked to poor concentration, motivation, and learning performance (Thapa et al., 2023; Joshi, 2023). Although the contemplative traditions play an important role in the cultural background of Nepal, educational programs based on the systematic implementation of mindfulness and the principles of Buddhism are scarce. This is also a challenge and an opportunity to rethink the student support structures, especially in the rising education centers like Butwal Sub-metropolitan City where management courses are booming and student diversity is rising.

The conceptual perspective of the study is based on the Buddhist doctrines to establish a complete system of Buddhist-Inspired Mindful Practices (BIMP) which encompasses Mindful Awareness, Right Intention, Right Effort, Compassion, and Wisdom. Mindful Awareness is described as mindful attention that is present, not reactive and which facilitates self-regulation and concentrated learning (Kabat-Zinn, 2003). Right Intention involves the moral motivation and direction on meaningful intentions (Salzberg, 2010). Right Effort focuses on balanced persistence and disciplined effort, which allow the learners to work on without burnout (Gunaratana, 2010). Empathy and self-Kindness are developed through compassion which promotes psychological safety and positive relationships in learning contexts (Neff & Germer, 2018). Wisdom is speculative and incorporative discernment- the ability to learn by experience and put knowledge to good use. Naturally, all these dimensions outline not only attentional ability but a collection of inner skills that help to learn in an effective and meaningful way. The framework is very close to the philosophy of Buddhist education and is consistent with the modern approach to learning as an embodied, ethical and self-regulated process (Burmansah, 2025; Bakhati, 2024).

The empirical studies become more and more encouraging of the educational value of mindfulness and contemplation. As reviews and meta-analyses show, mindfulness-based programs enhance emotional control, attention, and academic performance in university students (Keng et al., 2011; Zuo et al., 2023; Ostermann et al., 2022). Mindfulness has been demonstrated to benefit the quality of decision-making, stress, and performance-associated outcomes in the context of management and other organizational domains (Hyland et al., 2015). This is increased involvement and academic prosperity, yet recent research also associates mindfulness with academic prosperity (Golub & Gajsek, 2024). In Nepal, the emerging evidence is showing that mindfulness exercises have a positive effect on concentration, stress relievers, and emotional wellbeing in the students (Joshi, 2023; Bista et al., 2023; Khanal, 2025). But much of this literature gives mindfulness a conceptual understanding and lacks the ethical and wisdom-oriented aspects that most Buddhist cultures focus on. Therefore, the available literature does not provide much information about the functioning of the culturally based mindful attributes jointly to influence the effectiveness of learning in higher education in Nepal.

Although this is mounting evidence, there are a number of issues which inspired the current study. First, the problem of psychological distress in Nepalese students has not disappeared, and a significant number of them note that they cannot concentrate, persevere, and feel academic motivation (Paudel et al., 2020; Thapa et al., 2023). Second, there are especially high demands on management learners to perform, and socio-economic challenges connected to the employability and the uncertainty of the future. These situations may impair academic activity and reduce the effectiveness of learning. Third, the current educational paradigms are more likely to focus on the development of cognitive abilities and do not focus on the inner potentials, i.e., ethical intention, emotional stability, and reflective wisdom, which help students in the development of adaptive and sustainable learning. This lack of culturally consistent, empirically based frameworks is alarming; particularly in a society with strong Buddhist philosophical foundations and an increasing

need to have an ethically-based managerial competence (Burmansah et al., 2025; Bakhati, 2024).

The gap in the scholarly knowledge also supports the necessity of the research. Most empirical studies on the effectiveness of mindfulness and learning have been conducted in Western or East Asian background, and there is little research on the topic in South Asian nations like Nepal. Meta wise, previous researchers tend to view mindfulness as a mono-dimensional measure that allows attention to be narrowly conceptualized, ignoring the ethical and wisdom-based aspects that are at the center of Buddhist definitions (Bakhati, 2024; Burmansah, 2025). The research on the mechanisms of Buddhist-inspired mindful dimensions in the context of Nepalese learning institutions is a research gap since it has not been conducted systematically so that the students can have different perceptions and interpretations of the practice.

It is theoretically and practically significant to fill these gaps. This research has academic implications because it has devised and tested an integrative model which reconciles culturally significant psychological constructs and learning effectiveness in management learning. In practice, the results can guide teachers, counselors and policy-makers on how to develop contextually relevant interventions that can enhance the self-regulation, moral motivation, hardworking efforts and reflective abilities of students. To the management students, who are the future professionals and leaders, learners should develop compassion and wisdom as well as being attentive and hardworking since this can help in achieving academic success as well as becoming ethical leaders and ensuring their career progress sustainably. Finally, this study aims to illustrate the extent to which Buddhist-based mindfulness meditation programs can be applied to promote the effectiveness of learning in Nepalese institutions of higher education and provide a culturally-based avenue of holistic student growth.

The key goal is to discuss how Buddhist Inspired Mindful Practices can affect the Learning Effectiveness of the postgraduate management students in Nepal. The specific research objectives of the study are as follows:

- RO1: To assess the current status of students' responses regarding different dimensions of Buddhist-Inspired Mindful Practices (Mindful Awareness, Right Intention, Right Effort, Compassion, and Wisdom) and Learning Effectiveness.
- RO2: To examine the effect of different dimensions of Buddhist-Inspired Mindful Practices (Mindful Awareness, Right Intention, Right Effort, Compassion, and Wisdom) and Learning Effectiveness.

Reviews

Theoretical Review

The model suggested is based on two complementary traditions Buddhist educational philosophy and modern mindfulness-based learning theory. These views, combined, lead to a logical basis of learning effectiveness in higher education, in which inner psychological capacities, including Mindful Awareness, Right Intention, Right Effort, Compassion, and Wisdom have a crucial role.

The Noble Eightfold Path presented in the fifth century is the source of Buddhist pedagogy. These principles are reinterpreted by modern scholars in accordance with contemporary education. According to Bakhati (2024), Buddhist education is not only about the distribution of knowledge but should change the inner world of the learner by creating awareness, moral guidance, disciplined practice, compassion, and wisdom in the learner. Learning is therefore a holistic that brings in the cognitive, moral, and emotional growth. Expanding on this perception, according to Burmansah (2025), Buddhist values are described as a self-management system within education on the basis that mindfulness, intent, effort, and wisdom produce motivation and purposeful interaction.

According to this framework, an effective learning process takes place when students can control their attention (Mindful Awareness), when they can make their behavior corresponding to ethical intentions (Right Intention), when they can resolve not to give up in the face of adversity (Right Effort), when they can experience a sense of emotional balance and

empathy (Compassion), and when they can reflect after experience (Wisdom). These attributes are integrated to make learners manage stress, maintain engagement, and build meaning (Burmansah, 2025).

The principles of contemporary mindfulness theory are operationalized to be empirically studied. According to Kabat-Zinn (2003), mindfulness was determined as deliberate, non-judgmental, here and now attention, and it focuses on self-regulation. Mindfulness has been empirically demonstrated as affecting emotional regulation and adaptive coping (Keng et al., 2011) positively, student wellbeing (Zuo et al., 2023), as well as academic performance (Ostermann et al., 2022). Buddhist-informed models in addition to attention are Right Effort, which is the balanced persistence (Gunaratana, 2010), Right Intention, which is the motivation to act ethically (Salzberg, 2010), Compassion as failure-resilient living (Neff & Germer, 2018) and Wisdom, which is reflective and adaptive cognition (Bakhati, 2024).

Based on this, the conceptualization of Buddhist-Inspired Mindful Practices (BIMP) presented in this study is the higher-order construct consisting of five first-order dimensions that are interrelated to each other. Developed collectively, these capabilities create an internal self-management framework that promotes motivation and persistence and significant participation in learning (Burmansah, 2025; Hyland et al., 2015). It assumes that BIMP predicts Learning Effectiveness, as it allows students to control attention, stress levels, persevere in case of setbacks and build deep comprehension and the model is both culturally situated and empirically testable.

Empirical Review

H1a: There is a positive and significant influence of compassion on Buddhist-Inspired Mindful Practices.

Empirical studies are providing evidence that compassion is an empowering element to further mindfulness practice and broadened mindful functioning. Neff and Germer (2018) states that compassion improves emotional safety, reduces self-criticism, and re-engagement after

failure, which is equally crucial in maintenance of disciplined contemplative practice. Recent empirical research reveals that increased self-compassion is related to increase academic self-efficacy and less academic stress that compassion serves as adaptive self-management mechanisms that can be applied to mindful practice (Nazari et al., 2025). Education-related practices guided by Buddhism focus on the importance of compassion as one of the main ethical and relational elements of mindfulness, increase self-control and harmonies between people and help to focus on mindful practice as one of the ways to be (Bakhati, 2024). The obtained results substantiate the hypothesis that compassion may have a beneficial impact on BIMP by leveling the emotional reactivity and leaving the chances to experience the mindful type of interaction.

H1b: The mindful awareness has a positive and significant effect on Buddhist-Inspired Mindful Practices.

The notion of mindful awareness is the generally held idea, based on which mindfulness-based practices are based and bring measurable outcomes. Kabat-Zinn (2003) defined mindfulness as awareness in the present moment and consciously and subsequently empirical research defined mindful awareness as one of the main factors in regulation of attention and emotional balance (Keng et al., 2011). The latest study has demonstrated that mindful awareness has a positive relationship with academic functioning and performance, and, in the majority of instances, through self-efficacy and resilience-related mediations that suggest effective internal regulation (Guo et al., 2025). Also, meta-analytic reports evidence that mindfulness-based interventions improve the psychological functioning among the students of the university, which is why mindful awareness should be, viewed as the main capability within the greater mindful practice systems (Zuo et al., 2023). Collectively, this evidence proves the hypothesis that mindful awareness plays a strong and positive role in BIMP.

H1c: Right Effort positively and significantly affects Buddhist-Inspired Mindful Practices.

In the Buddhist understanding Right Effort is a notion of moderated persistence, the energization of the positive to the avoidance of the debilitating, this is what is more or less in mind of its continued practice (Gunaratana, 2010). The studies conducted by scholars have proven that mindfulness is associated with improving self-regulation and wellbeing, and these benefits may be supported in the event that individuals get the opportunity to engage in disciplined effort over the period (Shareefa, 2025). In addition, according to the studies, the introduction of mindfulness into the learning environment could be associated with a better engagement and academic results, which in turn would depend on the frequent use of the practice and continuity rather than a single exposure (Deep et al., 2025). The Right Effort is applied to the framework of self-management capacity in the Buddhist-related context of educational management, the basis of motivation and intentional persistence which are the main elements of mindful practices systems (Burmansah, 2025). These findings support the postulation that Right Effort is a beneficial addition to BIMP as it helps in continuity and propulsoriness of practice.

H1d: Right Intention positively and significantly, influences the Buddhist-inspired Mindful Practices.

Right Intention provides the moral and inspirational power that renders mindfulness practice significant and firm. Salzberg (2010) states that intention may not only define behavior, but it is also what defines the quality of inner practice to guide people on the path of positive goals and to shun harmful mental habits. In the educational sense of Buddhist mindfulness, intention is a central idea of Buddhist mindfulness, being a process of cultivating compassion, wisdom, and mindfulness-oriented learning rather than an instrument of Buddhist mindfulness that are neutral (Bakhati, 2024). The evidence of Buddhism-values-based education management also suggests that ethical orientation and intentionality are applicable to motivation, engagement and self-management behavioral patterns that are aligned with mindful practice over the course of time (Burmansah, 2025). Such applied and empirical perspectives give backing to the hypothesis that Right Intention has a positive effect on BIMP

through the fact that it grounds mindfulness on ethical purpose and learning-directed motivation.

H1e: Wisdom positively impacts Buddhist-Inspired Mindful Practices.

Wisdom has been often referred to as thinking knowledge and discrimination- qualities that augment mindfulness more than attend to mindfulness and adjustment. According to Buddhist philosophical views on education, wisdom is formed as a result of attentional thinking and leads to important learning and moral thinking (Bakhati, 2024). Experimentally, the research on mindfulness has shown that mindfulness improves cognitive flexibility and reflective control which have a lot to do with how wisdom may be manifested in learning conditions (Keng et al., 2011). In addition, there is new evidence with respect to Nepal implying that better cognitive functioning is attributed to Buddhist mediation and mindfulness with regards to the students and is in line with the role of wisdom in mindfulness practice systems as reflective-cognitive product and contributor of mindfulness (Khanal, 2025). All these results contribute to the prediction that wisdom may positively influence BIMP through increasing the reflective awareness and the effective application of mindful knowledge.

H2: There is a positive and significant effect of Buddhist Inspired Mindful Practices on Learning Effectiveness.

The positive impact of the mindfulness-based practice on the learning outcomes, including engagement and academic performance and adaptive functioning, are approved in an emerging literature. According to meta-analysis projects, mindfulness-based programs can enhance the mental health of college students (Zuo et al., 2023), and have a positive relationship with student measures of academic performance (Ostermann et al., 2022). Studies also show that the mindfulness assists the process of learning in such aspects as engagement and so-called academic flow, which are directly related to both successful learning processes and long-term academic engagement (Golub & Gajsek, 2024). It is indicated that mindfulness in Nepal is connected to perceived stress in students (Joshi,

2023) and increased cognitive ability because of the practice of Buddhist meditation (Khanal, 2025). The overall impact of these results is that BIMP predicts Learning Effectiveness in a positive way because it improves attention control, stress control, sustained engagement, and reflective learning which are the essential components of effective learning in the higher education.

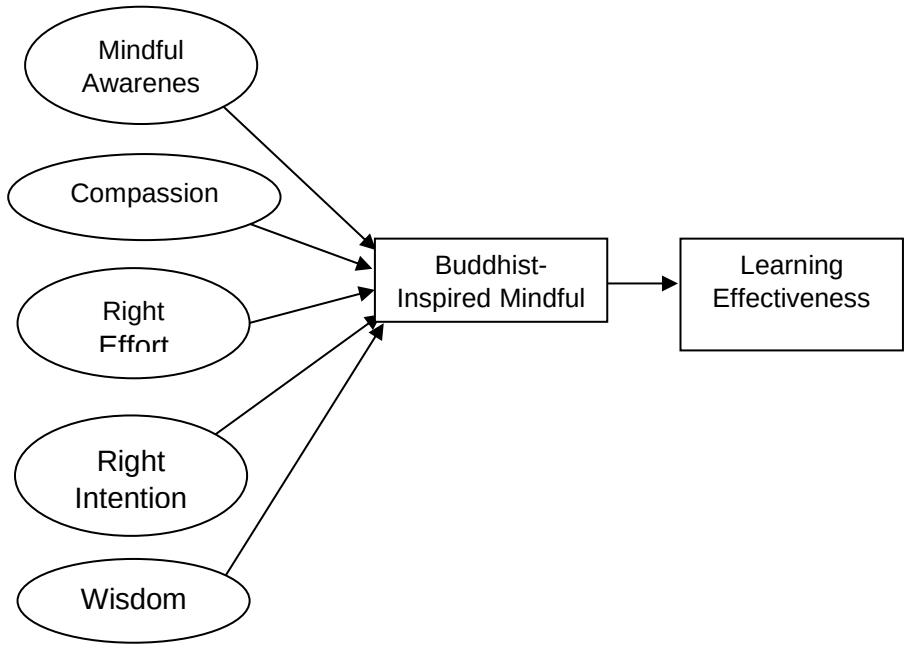
Conceptual Framework

The conceptual framework adopts a hierarchical latent structure comprising first-order and higher-order constructs. At the first-order level, Buddhist mindfulness is represented by five reflective dimensions: Mindful Awareness, Right Effort, Right Intention, Compassion, and Wisdom. These dimensions reflect a multidimensional view of mindfulness encompassing attention regulation, ethical orientation, disciplined effort, emotional balance, and reflective understanding (Kabat-Zinn, 2003; Hanh, 1991; Shapiro et al., 2006; Roeser et al., 2013).

These five dimensions are integrated at the higher-order level to form the second-order construct, Buddhist-Inspired Mindful Practices (BIMP), consistent with the Buddhist view of mindfulness as an integrated system of inner capacities (Bakhati, 2024; Burmansah, 2025). Learning Effectiveness is modeled as the endogenous outcome influenced by BIMP. The framework assumes that the integration of awareness, ethical intention, sustained effort, compassion, and wisdom enhances attention, emotional regulation, and reflective engagement, thereby improving learning outcomes in higher education (Keng et al., 2011; Zuo et al., 2023).

Figure 1

Conceptual Framework



Note. Adapted from (Kabat-Zinn, 2003; Shapiro et al., 2006; Roeser et al., 2013; Hanh, 1991; Grossman, 2015)

Methodology

Research Design

The research design used in this study is quantitative; cross-sectional, with descriptive and causal aspects. The descriptive method describes the perceptions of the postgraduate management students regarding Mindful Awareness, Right Intention, Right Effort, Compassion, Wisdom, and Learning Effectiveness. A structural model that is tested in the causal component assumes that the five dimensions of mindfulness constitute Buddhist-Inspired Mindful Practices (BIMP) and propose that these practices predict Learning Effectiveness. This two-faceted solution is suitable because to comprehend the mindful qualities of students it is necessary to consider its impacts on the learning outcomes.

Population and Sample

The entire population of the study included 660 postgraduate level management students studying in five higher education institutions in the Butwal Sub-Metropolitan City: Lumbini Banijya Campus (N = 293), Butwal Multiple Campus (N = 126), Western Mega College (N = 119), Kshitiz International College (N = 86) and Siddhartha Gautam Buddha Campus (N = 36). All the institutions are the representatives of all postgraduate management education providers in the field of study, both public and private.

The study also took a census method, in which it sought to encompass the whole population. In first case, all available students were given the questionnaires through convenience sampling method thus leading to the completion of 420 questionnaires. Out of these, 412 of the valid responses were obtained thus giving a response rate of 98.1.

Data Collection Procedure and Research Instrument

This research study was conducted on the basis of primary data collected through a structured questionnaire having a 5-point Likert scale as 1 = Strongly Disagree (SD) to 5 = Strongly Agree (SA). The instrument was made up of 30 items that describe six constructs, five items each. Five dimensions of Buddhist-Inspired Mindful Practices, Mindful Awareness, Right Intention, Right Effort, Compassion, and Wisdom, and one outcome construct, Learning Effectiveness, were included in the constructs.

The measurement items were all based on the existing literature of mindfulness and Buddhist education to guarantee the conceptual rigor and cultural relevance (Kabat-Zinn, 2003; Hanh, 1991; Shapiro et al., 2006; Roeser et al., 2013; Grossman, 2015). The items of the Learning Effectiveness scale were selected based on mindfulness-based educational literature that identified individual mediations between contemplative activities and key learning outcomes that include attention, understanding, application, engagement, and reflections (Ostermann et al., 2022; Golub and Gajsek, 2024). To ensure that the study was relevant,

it was tested on 30 postgraduate students. Wording changes were done slightly depending on the responses in order to enhance situational appropriateness.

Method of Analysis

The Smart PLS 4.0 data analysis software was applied through a multi-step process in line with the accepted PLS-SEM specifications. First, the descriptive statistics were produced to summarize the perception of respondents with regard to five dimensions of Buddhist-Inspired Mindful Practices and Learning Effectiveness.

Then, the reliability of the indicators was evaluated with the help of outer loading, and multicollinearity of indicators was measured with the help of Variance Inflation Factor (VIF). Cronbachs alpha, Composite Reliability (CR) and Average Variance Extracted (AVE) were then used to assess the measurement model on internal consistency and convergent validity. HeterotraitMonotrait (HTMT) ratio was used to establish the discriminant validity where each construct was empirically different. Global model fit was checked as well to verify the sufficiency of the overall process of measurement and the particular specifications of the structure.

After verification of the measurement model, structural model was evaluated in order to test the hypothesized relationships. A bootstrapping procedure with 10,000 resamples was used to test the hypothesis to provide a strong estimate of path coefficients, t-values, and p-values. Lastly, the predictive ability of the model was also tested on the coefficient of determination (R^2) of Learning Effectiveness.

Results and Discussion

4.1 Measurement Items Assessment

Table 1

Assessment of measurement scale items

Items	Outer loadings	VIF	Mean	SD
C1	0.637	1.554	3.578	1.422
C2	0.86	3.013	3.556	1.446
C3	0.846	2.636	3.748	1.281
C4	0.854	2.966	3.701	1.331
C5	0.837	2.522	3.51	1.274
LE1	0.853	2.563	3.818	1.234
LE2	0.918	4.253	3.971	1.282
LE3	0.905	3.625	3.917	1.249
LE4	0.905	3.775	3.99	1.217
LE5	0.892	3.208	3.9	1.2
MA1	0.907	4	3.714	1.258
MA2	0.884	3.087	3.735	1.26
MA3	0.901	3.937	3.762	1.211
MA4	0.906	3.797	3.796	1.253
MA5	0.914	4.834	3.779	1.314
RE1	0.913	4.013	3.699	1.306
RE2	0.925	4.665	3.799	1.302
RE3	0.915	4.219	3.796	1.291
RE4	0.921	4.8	3.752	1.368
RE5	0.915	4.217	3.772	1.444
RI1	0.814	2.135	3.876	1.245
RI2	0.919	3.215	4.01	1.191
RI3	0.922	2.341	4.102	1.163
RI4	0.931	3.217	4.07	1.181
RI5	0.883	2.895	3.886	1.294
W1	0.864	3.026	3.854	1.2

W2	0.892	3.329	3.825	1.242
W3	0.867	3.527	3.891	1.174
W4	0.89	4.565	3.883	1.168
W5	0.86	2.462	3.9	1.177

The psychometric evaluation of the measurement items of the five dimensions of Buddhist-Inspired Mindful Practices, which include Compassion, Mindful Awareness, Right Effort, Right Intention, and Wisdom, and Learning Effectiveness is shown in Table 1. The indicator reliability of all items is acceptable to strong, and the outer loadings are at or close to the recommended value of 0.70 (Hair et al., 2021). Though the item C1 has a little lower loading (0.637), it was maintained due to the fact that the construct AVE was greater than 0.50. All the VIF values are significantly less than the critical value of 5.0 and evidence the absence of multicollinearity and uniqueness of the items (Sarstedt et al., 2017). The central tendency of the mean (3.51 -4.10) and the standard deviation (1.16-1.44) are moderate with sufficient dispersion of the responses. Taken together, these findings uphold good psychometric features, and justify going to structural analysis, in addition to suggesting that students view these dimensions as differentiated and experience-related psychological abilities and not one undifferentiated trait.

Quality Criteria Assessment

Table 2 illustrates a high level of internal consistency and convergent validity to all six constructs. The alpha values of the study are considered to be between 0.866 and 0.953, which is higher than the established 0.70 level and proves a high level of reliability (Hair and Alamer, 2022). On the same note, the composite values of reliability lie within the range of 0.70 and above showing strong construct reliability. The values of the Average Variance Extracted (AVE) lie between 0.658 and 0.843, which is higher than the minimum criterion of 0.50 (Fornell & Larcker, 1981; Hair & Alamer, 2022; Sari, et al., 2020) and proves a sufficient level of convergent validity. All of these findings provide a high degree of reliability and validity in the measure of Compassion, Mindful Awareness, Right Effort, Right Intention, Wisdom, and Learning

Effectiveness, which creates a sound empirical basis on which to explore the role of Buddhist-Inspired Mindful Practices.

Table 2

Construct Reliability and Validity

Variables	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
C	0.866	0.875	0.905	0.658
LE	0.938	0.938	0.953	0.801
MA	0.943	0.943	0.956	0.814
RE	0.953	0.954	0.964	0.843
RI	0.937	0.941	0.952	0.8
W	0.924	0.928	0.942	0.765

Discriminant Analysis

Table 3

Heterotrait-Monotrait ratio of correlations

Variables	C	LE	MA	RE	RI	W
C						
LE	0.444					
MA	0.452	0.689				
RE	0.448	0.614	0.546			
RI	0.327	0.373	0.395	0.435		
W	0.357	0.523	0.45	0.393	0.416	

Table 3 shows the HeterotraitMonotrait(HTMT) ratios to check against the discriminant validity. The values of all HTMT are not larger than the conservative value of 0.90 (Henseler et al., 2015), which means that the constructs are empirically different. Even though the constructs are closely connected in the broader mindfulness approach, the moderate

correlations affirm that the constructs depict different theoretical dimensions.

These findings indicate that Compassion, Mindful Awareness, Right Effort, Right Intention, Wisdom and Learning Effectiveness are not overlapping measures of one underlying variable. Rather, all of them represent a different aspect of mindful operations and learning.

Model Fit

Table 4

Model Fit Indices

Model	Saturated model	Estimated model
SRMR	0.067	0.069
d_ULS	1.842	1.915
d_G	n/a	n/a
Chi-square	∞	∞
NFI	n/a	n/a

Table 4 gives the global model-fit index of the saturated and estimated models. The values of SRMR in the saturated (0.067) and estimated (0.069) model are less than the recommended value of 0.08, which means that there is a good approximate fit and a slight difference in residuals between observed and predicted correlations (Hair & Alamer, 2022). These values being very close also indicate the structural specification is stable and parsimonious.

Though not all of the indices have been reported, a low SRMR and acceptable d_ULS values give enough evidence of model adequacy.

Hypothesis Testing

Table 5 depicts that all the hypothesized paths is found to be statistically significant at 0.001, giving the proposed model high empirical evidence. Between the BIMP and Learning Effectiveness, the direction is significant (β = 0.706, t = 20.352), meaning that the Buddhist-Inspired

Mindful Practices have a strong positive impact on the learning effectiveness of students.

The strongest contributors to BIMP are Mindful Awareness (β = 0.339) and Right Effort (β = 0.336), followed by Wisdom (β = 0.260), Right Intention (β = 0.242), and Compassion (β = 0.197). This trend indicates that the operational core of mindful performance is attentional regulation and long-term engagement, whereas moral and cognitive foundations of BIMP are establishing an ethical intention, compassion and wisdom.

The coefficient of determination indicates that the model can account 49.8 percent of the variance of Learning Effectiveness (R^2 = 0.498; Adjusted R^2 = 0.497). It means that the intervention of Buddhist-Inspired Mindful Practices explains almost fifty percent of the difference in the effectiveness of learning among students. This kind of explanatory power is deemed to be substantial in behavior and educational studies, that is, to show that the given framework possesses a good predictive power. Substantively the implications of such results are that students who develop mindful awareness, purposeful intention, sustained effort, compassion and wisdom will be much more likely to enter into engagement of learning, to manage emotions, and to experience greater levels of learning effectiveness.

Table 5

Hypothesis Testing Using Bootstrapping

Hypothesis	Path	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values	Decision
H1a	**C -> BIMP**	0.197	0.196	0.016	12.234	0.000	Accepted
H1b	**MA -> BIMP**	0.339	0.338	0.016	21.155	0.000	Accepted
H1c	**RE -> BIMP**	0.336	0.335	0.018	19.198	0.000	Accepted
H1c	**RI -> BIMP**	0.242	0.241	0.019	12.872	0.000	Accepted
H1d	**W -> BIMP**	0.26	0.26	0.018	14.347	0.000	Accepted
H2	**BIMP -> LE**	0.706	0.709	0.035	20.352	0.000	Accepted

R-square = 0.498 R-square adjusted = 0.497

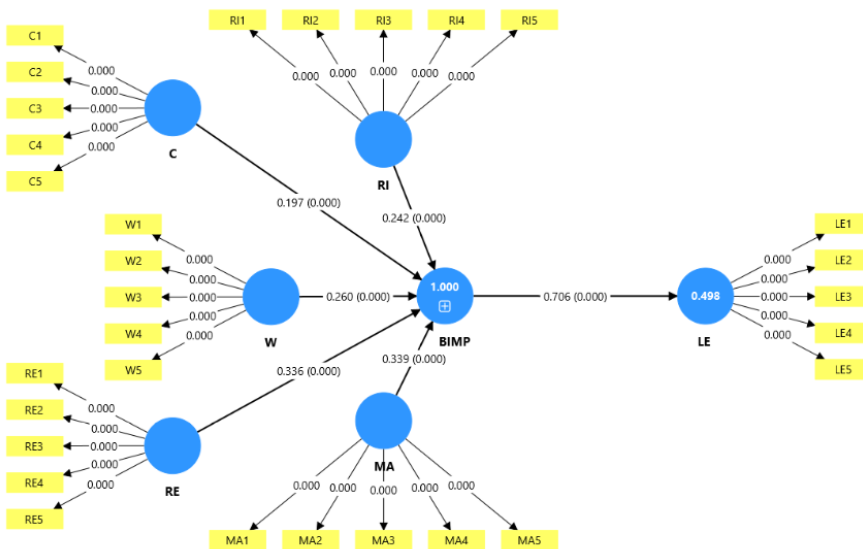
Structural Equation Model

The validated structural model can be visualized as shown in figure 2. The five dimensions of mindful awareness are intersected into BIMP, which, in its turn, has a powerful direct impact on Learning Effectiveness. Mindful Awareness and Right Effort become the most significant factors and the regulation of attention and long-term engagement in the academic process are emphasized as the key ones. This core is supplemented by the use of Wisdom, Right Intention, and Compassion which design reflective judgment, ethical orientation and emotion balance.

In general, the model affirms that learning performance among management students is not simply a cognitive activity but a phenomenal and moral act. Mindful Practices that are Buddhist-Inspired allow better engagement, resilience, and adaptive learning.

Figure 2

Path Relationship Diagram



Discussion

The results have good empirical evidence on the theoretical hypothesis that the Buddhist-inspired mindful practices (BIMP) can have a

significant impact on the learning effectiveness of students. This finding is primarily in agreement with international and regional studies that mindfulness enhances attention, emotional, and adaptive learning responses (Kabat-Zinn, 2003; Keng et al., 2011; Zuo et al., 2023) and has a beneficial effect on academic outcomes (Ostermann et al., 2022).

The eminence of the Mindful Awareness and Right Effort is in line with the classical Buddhism and modern studies. Gunaratana (2010) focused on the awareness and equal effort as the pillars of the meditative practice, whereas Kabat-Zinn (2003) and Shapiro et al. (2006) discovered attentional regulation to be the leading mediator of mindfulness influence on learning. Empirical research also indicates that mindfulness is positively related to academic engagement and flow as it increases concentration and persistence (Cavanagh et al., 2014; Golub & Gajsek, 2024). These findings are supplemented by the current results, which indicate that in a Buddhism-integrated model, awareness and effort are not auxiliary abilities, but the key elements to mindful academic performance.

The enormous roles of Wisdom, the Right Intention, and Compassion ensure the holistic aspect of the Buddhist mindfulness. Buddhist scholars do not just concern themselves with Western models, which narrowed down the attention as the key factor to mindfulness, instead, they focus on ethical purpose and reflective insight (Hanh, 2010; Grossman, 2015). According to Bakhati (2024) and Burmansah (2025), meaningful learning is largely grounded on moral direction, wisdom, and compassion. The current results support the given perspective empirically, but the contribution of Compassion aligns with the evidence that it enhances resilience and re-investment following failure (Neff & Germer, 2018).

These findings are similarly echoed by Nepalese research findings that indicate that mindfulness is effective in reducing stress levels and enhancing concentration (Bista et al., 2023; Joshi, 2023) and cognitive ability (Khanal, 2025). On the whole, the research proves the effectiveness of mindfulness in learning (Kabat-Zinn, 2003; Zuo et al., 2023) and shows that in Buddhist situations, the effectiveness of learning is a consequence

of the interplay of awareness, ethical purpose, enduring effort, compassion, and wisdom, which supports the idea of Buddhist mindfulness as a complex of self-management systems (Burmansah, 2025).

Conclusion and Implications

Conclusion

The findings indicate that the effect of Buddhist-Inspired Mindful Practices (BIMP) on Learning Effectiveness is very strong and significant, which demonstrates the great power of mindfulness as a predictor of the academic engagement and performance of students. The five dimensions showed that Mindful Awareness and Right Effort have the highest contribution to BIMP, with Wisdom, Right Intention, and Compassion being the next contributors. Thus, it can be concluded that the higher education institutions can contribute positively to the learning effectiveness of the students by involving systematical implementation of the Buddhist-Inspired Mindful Practices into the pedagogy, student development programs, and the academic culture. Maintaining mindful awareness, purposeful intention, perseverance, compassion, and wisdom can enhance student concentration, persistence, emotional control, and reflective interaction and can result in more profound and meaningful higher education learning outcomes.

Implications

Theoretical Implications

The research contributes to the understanding of mindfulness and education theory by empirically proving a multi-dimensional and Buddhist-based model of mindfulness in higher education. It shows that mindfulness is not a single or a combination of attentional skills, but a complete system of awareness, supposed intention, effort, compassion, and wisdom, which together makes up learning power. The results offer an extension of the modern mindfulness theory to include ethical and reflective aspects which makes existing knowledge gaps in the realm of Buddhist educational philosophy to be closed, and provides a framework based on the cultural

context of comprehending how inner capabilities determine academic performance.

Practical Implications

To practice, the findings indicate that institutions of higher education can significantly enhance the learning process, by incorporating Buddhist-inspired Mindful Practices into the curriculum, teaching and learning practices, and student support services. The focus on faculty growth, classroom experiences, and co-curricular endeavors, which foster mindful awareness, willful intent, lasting practice, compassion, and reflective wisdom, may boost the concentration, resilience, and engagement of students. The use of such interventions is especially applicable in the sphere of management education, in which students need to be trained in not only cognitive competence but also in ethical judgment and emotional balance, which will be required in the future in the sphere of leadership.

References

Bakhati, P. (2024). *Purpose of mindfulness in the teaching–learning process: Perspective of Buddhism*. In Proceedings of the IAFOR International Conference on Education-Hawai'i**.** IAFOR**.**

Bista, A. P., Adhikari, J., Shah, B. K., Poudel, K., Kc, B., & Pandey, A. (2023). Experience of Mindfulness Meditations Based on Stress Reduction among Undergraduate Nursing Students, Chitwan, Nepal. *Journal of Nepal Health Research Council*, *21*(03), 439-444.

Burmansah, B. (2025). Integrating Buddhist values into educational management: The role of self-management in enhancing educational motivation in inland Buddhist communities. *Journal of Educational Management and Instruction (JEMIN)*, *5*(1), 14-38.

Burmansah, B., Suryanadi, J., Susanto, S., & Tu, C. P. (2025). An Innovative Student Management: Exploring the Impact of Meditation Retreats and Mindful Education on Mindfulness and Compassion Effectiveness. *Jurnal Pendidikan Progresif*, *15*(4), 2243-2271.

Cavanagh, K., Strauss, C., Forder, L., & Jones, F. W. (2014). Can mindfulness and acceptance be learnt by self-help?: A systematic review and meta-analysis of mindfulness and acceptance-based self-help interventions. *Clinical Psychology Review, 34*(2), 118–129. https://doi.org/10.1016/j.cpr.2014.01.001

Golub, T. L., & Gajsek, M. (2024). How mindfulness translates into engagement and flourishing: The role of academic flow. *International Journal of Educational Excellence, 16*(2), 3–20.

Grossman, P. (2015). Mindfulness: awareness informed by an embodied ethic. *Mindfulness*, *6*(1), 17-22.

Gunaratana, B. H. (2010). *Mindfulness in plain English*. ReadHowYouWant. Com

Hanh, T. N. (2010). *Peace is every step: The path of mindfulness in everyday life*. Random House.

Hyland, P. K., Lee, R. A., & Mills, M. J. (2015). Mindfulness at work: A new approach to improving individual and organizational performance. *Industrial and organizational Psychology*, *8*(4), 576-602

Joshi, L. R. (2023). Relationship between mindfulness and perceived stress in first-year medical students of a medical college in Nepal: A cross-sectional observational study. *Journal of Physiological Society of Nepal, 2*(1). https://doi.org/10.3126/JPSN.V2I1.42590

Kabat-Zinn, J. (2003). Mindfulness-based interventions in context: Past, present, and future. *Clinical Psychology: Science and Practice, 10*(2), 144–156.

Kathayat, C. B. (2024). Mindfulness Meditation for Enhanced Mental Health and Academic Performance: A Review. *Available at SSRN 4807443*.

Keng, S. L., Smoski, M. J., & Robins, C. J. (2011). Effects of mindfulness on psychological health: A review of empirical studies. *Clinical psychology review*, *31*(6), 1041-1056.

Khanal, D. R. (2025). Impact of Buddhist meditation and mindfulness on cognitive ability of students*. SMC Journal, 1*, 26–43.

Neff, K., & Germer, C. (2018). *The mindful self-compassion workbook: A proven way to accept yourself, build inner strength, and thriveÿ ÿ*. Guilford Publications.

Ostermann, T., Pawelkiwitz, M., & Cramer, H. (2022). The influence of mindfulness-based interventions on the academic performance of students measured by their GPA. A systematic review and meta-analysis. *Frontiers in Behavioral Neuroscience*, *16*, 961070.

Paudel, S., Gautam, H., Adhikari, C., & Yadav, D. K. (2020). Depression, Anxiety, and Stress among the Undergraduate Students of Pokhara Metropolitan, Nepal. *Journal of Nepal Health Research Council, 18*(1), 27–34.

Roeser, R. W., Skinner, E., Beers, J., & Jennings, P. A. (2012). Mindfulness training and teachers' professional development: An emerging area of research and practice. *Child development perspectives*, *6*(2), 167-173.

Salzberg, S. (2010). *Real happiness: The power of meditation: A 28-day program, regular version*. Workman Publishing.

Shapiro, S. L., Carlson, L. E., Astin, J. A., & Freedman, B. (2006). Mechanisms of mindfulness. *Journal of clinical psychology*, *62*(3), 373-386.

Thapa, B., Sapkota, S., Khanal, A., Aryal, B. K., & Hu, Y. (2023). Predictors of depression and anxiety among medical students. *Journal of Nepal Health Research Council*, *21*(01), 63-70.

Zuo, X., Tang, Y., Chen, Y., & Zhou, Z. (2023). The efficacy of mindfulness-based interventions on mental health among university students: A systematic review and meta-analysis. *Frontiers in Public Health, 11*. https://doi.org/10.3389/fpubh.2023.1259250