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BUDDHIST PRACTITIONERS' EXPERIENCES OF MINDFULNESS AT MAHABODHI BUDDHIST CENTER: AN INTERPRETATIVE PHENOMENOLOGICAL ANALYSIS

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Abstract

The contemporary circulation of mindfulness often foregrounds attention regulation while leaving its religious meaning underexamined. This study explores how Buddhists make sense of mindfulness practice in the One Day Mindfulness program at Mahabodhi Buddhist Center, Semarang. The study used Interpretative Phenomenological Analysis (IPA) to examine interviews with five practitioners. An instructor was included as a supporting informant who explained the practice context. Participatory observation and program documentation provided additional contextual information. The Five Facet Mindfulness Questionnaire (FFMQ) informed the interview guide, but its five facets were not automatically used as final themes. The transcripts were examined case by case and then compared across participants. The analysis produced two main themes: returning attention to changing experience and pausing before responding. Breath and bodily sensations served as practical anchors, while noting helped some participants recognize inner events even when verbal articulation remained difficult. Participants also described sleepiness, pain, mental activity, inconsistent home practice, and the use of temporary silence before responding to emotion. The findings indicate patterns of attentional and response regulation within this small group; they do not demonstrate spiritual attainment, a stable transformation of the self, or a psychometric restructuring of the FFMQ. Buddhist concepts are therefore used as contextual interpretive resources rather than causal explanations of participants' experiences.
Keywords: *Religious Experience, Buddhist Mindfulness, Sati, IPA, FFMQ*

Abstrak

Peredaran mindfulness kontemporer sering menonjolkan regulasi perhatian, sementara maknanya sebagai praktik religius belum selalu dikaji secara memadai. Penelitian ini mengeksplorasi cara umat Buddha memaknai praktik mindfulness dalam program One Day Mindfulness di Wihara Mahabodhi Buddhist Center, Semarang. Penelitian menggunakan Interpretative Phenomenological Analysis (IPA) terhadap wawancara lima peserta. Seorang guru pembimbing ditempatkan sebagai informan pendukung untuk menjelaskan konteks latihan. Observasi partisipatif dan dokumentasi program digunakan sebagai data pendukung. Lima aspek Five Facet Mindfulness Questionnaire (FFMQ) digunakan untuk membantu menyusun pedoman wawancara, tetapi tidak langsung dijadikan tema hasil. Transkrip dianalisis per informan, kemudian dibandingkan antarpartisipan. Analisis menghasilkan dua tema utama: mengembalikan perhatian pada pengalaman yang berubah dan memberi jeda sebelum merespons. Napas dan sensasi tubuh menjadi tambatan praktis, sedangkan pencatatan batin membantu sebagian informan mengenali peristiwa internal meskipun artikulasi verbal tidak selalu mudah. Informan juga mengemukakan kantuk, nyeri, aktivitas pikiran, ketidakajegan latihan di

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rumah, dan penggunaan diam sementara sebelum merespons emosi. Temuan menunjukkan cara peserta mengatur perhatian dan respons dalam konteks penelitian ini; temuan tidak membuktikan pencapaian spiritual, perubahan diri yang menetap, atau pembentukan struktur baru FFMQ. Konsep Buddhis karena itu digunakan sebagai sumber interpretasi kontekstual, bukan penjelasan kausal atas pengalaman informan.
Kata Kunci: *Pengalaman Religius, Mindfulness Buddhis, Sati, IPA, FFMQ*

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A. Introduction

Mindfulness has moved across religious, clinical, educational, and popular-cultural settings. In contemporary usage, it is often understood as the ability to attend to present experience with an accepting attitude. In Buddhist traditions, however, attention is not an isolated skill. Its practice concerns how practitioners recognize the body, feelings, states of mind, and patterns of experience. Anālayo's study of early Buddhist discourse identifies mindfulness-related meditation as a central component of early Buddhist practice (Anālayo, 2020). His later account situates mindfulness within early Buddhist soteriology and cautions against detaching the practice from its religious aims (Anālayo, 2021).

Somers shows that modern accounts of mindfulness need to consider Buddhist communities and their understandings of personal transformation (Somers, 2022). A text-based Theravāda model similarly places right mindfulness within a broader set of purposes and qualities rather than treating it as attention regulation alone (Walpola et al., 2022). These contextual differences need not be framed as a simple opposition between what is 'original' and what is 'secular.' Research on Buddhist communities indicates that mindfulness acquires meaning through affiliation, learning histories, relationships with teachers, and settings of practice (Medine, 2021). Research on ethics in Buddhist recovery literature also shows that attention is interpreted within a particular network of values (Hartmann, 2024).

The experiences of temple practitioners therefore need to be heard as situated experiences. They occur in particular bodies, through specific routines, and in the religious vocabulary used by practitioners themselves. Early Buddhist sources place attention to breathing and the body at the center of mindfulness-related meditation (Anālayo, 2020). A somatic reading of early Buddhist mindfulness further highlights bodily experience and its affective complexity (Anālayo, 2020). Anālayo's discussion of the dimensions of mindfulness explains the range of functions associated with mindfulness in early Buddhist meditation (Anālayo, 2023).

His treatment of the establishments of mindfulness clarifies the place of body, feeling, mind, and phenomena within the practice framework (Anālayo, 2023). His account of mindfulness of breathing is especially relevant to participants' repeated references to breath as an anchor (Anālayo, 2023). His discussion of nondual mindfulness provides another account of how experience may be approached within early Buddhist

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meditation (Anālayo, 2023). This literature helps establish the background of the practice, but it cannot replace participants' accounts. A doctrinal statement does not by itself prove that a practitioner experienced or attained the state described in the doctrine. This distinction guides the interpretation used in this study.

In psychology, mindfulness is frequently measured through the Five Facet Mindfulness Questionnaire (FFMQ): observing, describing, acting with awareness, non-judging of inner experience, and non-reactivity to inner experience. Generalizability analysis has shown that state and trait components in the FFMQ require careful differentiation (Truong et al., 2020). An Indian validation study found that the English-language FFMQ required evaluation within the linguistic and cultural setting in which it was used (Raman et al., 2021). A Chinese validation study likewise showed that facet structure and item performance must be examined within the respondent population (Zhu et al., 2021). Research in a Sri Lankan Buddhist context proposed a six-facet short form, illustrating that an instrument may function differently across settings (Baminiwatta et al., 2022).

A comparison involving veterans treated for posttraumatic stress disorder found that different mindfulness instruments can capture different aspects of experience (Duffy et al., 2022). The Indonesian adaptation of the FFMQ also demonstrates the need to examine the instrument in the language and context of its respondents (Meindy et al., 2022). Validation of the Bangla FFMQ provides further evidence that its structure and items need contextual testing (Siraji et al., 2023). A more recent Tamil validation reached the same general conclusion through Rasch analysis (Raman et al., 2024). These studies show that the five FFMQ facets cannot automatically be assumed to represent every practitioner in the same way.

A qualitative synthesis of the FFMQ literature indicates that the cultivation of mindfulness is more complex than an increase in scores across five facets (Burzler & Tran, 2022). Performance on a breath-counting task is also not related equally to every FFMQ facet (Ching & Lim, 2023). In qualitative research, the FFMQ can help shape initial questions, but themes still need to arise from participants' language, situations, difficulties, and meanings. Using facet names directly as findings would merely reproduce the structure of the interview guide. Research with educators shows that present-moment awareness can develop through daily activities rather than formal meditation alone (Mackenzie et al., 2020).

A longitudinal phenomenological study of people living with long-term conditions likewise describes mindfulness as something learned and negotiated over time (Mathews & Anderson, 2021). Research in adventure-based learning also emphasizes the lived and situated character of mindfulness practice (Stuhr & Denny, 2022). Mindfulness has been associated with the situational selection of emotion-regulation strategies in everyday life (Wenzel et al., 2020). Everyday-life research has also linked mindfulness processes with variation in acceptance, attention monitoring, decentering, self-compassion, and non-reactivity (Gavrilova & Zawadzki, 2023). A recent model

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distinguishes several pathways of mindful emotion regulation rather than treating it as one uniform mechanism (Raugh & Strauss, 2024).

These psychological relationships depend on context and do not directly demonstrate the religious experiences of participants in the present study. Mahabodhi Buddhist Center in Semarang organizes One Day Mindfulness as a setting for collective practice. The study data include attention to breathing, mental noting, awareness in daily activities, and efforts to pause before reacting. Participants also reported sleepiness, bodily pain, an active mind, difficulty describing experience, and irregular practice at home. These conditions are better understood as participants' experiences than as a checklist of success across the five FFMQ facets.

The research gap lies in the limited in-depth examination of how Indonesian Buddhists understand mindfulness experience in a temple setting. Many studies assess mindfulness as a psychological construct or intervention program, whereas fewer examine how practitioners understand attention, sensation, inner experience, difficulty, and emotional response within a religious context. This study therefore asks: How do participants in the One Day Mindfulness program at Mahabodhi Buddhist Center understand their practice experiences? Its objective is to identify similarities and differences across participants' experiences and to compare them cautiously with the FFMQ and Buddhist concepts.

B. Method

This study used a qualitative approach with Interpretative Phenomenological Analysis (IPA). IPA was selected because the study sought to understand how participants made sense of their mindfulness experiences. Each participant's experience was examined before comparisons were made across cases. High-quality IPA emphasizes personal experience, interpretation, and a clear evidentiary basis for the themes reported (Nizza et al., 2021). The analytic sequence also follows the idiographic and interpretative principles described in the principal methodological account of IPA (Smith et al., 2022). The study did not use Merleau-Ponty's phenomenology because that framework did not inform data collection or analysis.

The study was conducted at Mahabodhi Buddhist Center, Jalan Seroja Timur No. 9-11, Karang Kidul, Semarang. Preliminary study activities took place from November 2025 to January 2026, followed by further data collection in March and April 2026. Informants were purposively selected on the basis of direct experience with mindfulness practice and willingness to describe their experiences openly. Six informants participated: five One Day Mindfulness participants (N1, N2, N3, N4, and N6) and one instructor (N5). Codes were used to protect anonymity.

The five participants served as the primary informants because they had directly taken part in One Day Mindfulness. The instructor (N5) served as a supporting informant who explained the aims, instructions, and context of the practice. N5's account was not used to judge whether participants' experiences were right or wrong. The study does not

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claim that the number of informants represented all Buddhist experiences or that every possible item of information was collected.

The primary data came from face-to-face semi-structured interviews. Participatory observation and documentation of schedules, photographs, and videos were used to understand how the program was conducted, not to assess participants' psychological states. The interview guide referred to the five FFMQ facets: observing, describing, acting with awareness, non-judging of inner experience, and non-reactivity to inner experience. Because the FFMQ informed the questions from the outset, the study acknowledges that the interviews were not entirely independent of that framework. Nevertheless, codes and themes were developed from participants' answers rather than by copying the names of the five facets.

Analysis proceeded in stages. First, each participant's transcript was examined separately so that one person's experience was not immediately merged with another's. Second, passages relevant to the research focus received thematic codes, including 'breath as the center of attention,' 'pain without immediately changing position,' 'difficulty describing inner experience,' 'disruptions in maintaining attention,' and 'silence before responding.' Third, codes from the five participants were compared to identify similarities and differences. Two main themes were then constructed. Table 1 presents five examples of the relationship between quotations, codes, and themes; it is not a complete record of the coding process.

The first theme, 'returning attention to changing experience,' concerns observing and describing experience. The second theme, 'pausing before responding,' concerns acting with awareness, refraining from hasty judgment, and not reacting immediately. These relationships were used to compare the findings with the FFMQ, not to claim that the FFMQ has two new factors. The theme names were selected because they remained close to participants' accounts and were readily understandable.

Credibility was supported through participant review of transcripts, as recorded in the initial research design; comparison of participants' accounts with the context provided by the instructor; and repeated tracing of themes back to quotations or summaries in the transcripts. The audit trail followed the sequence of evidence, code, personal theme, and cross-case theme; Table 1 presents a concise illustration. Reflexivity was also required because using the FFMQ from the beginning could shape both the questions asked and what the researcher considered important. The findings therefore distinguish explicitly among participants' statements, data summaries, and the researcher's interpretation.

Thematic coding in this study formed part of organizing IPA data and did not turn the study into reflexive thematic analysis. The distinction is necessary to keep the procedure and claims clear (Braun & Clarke, 2020). The analysis continued to begin with each participant's experience before moving to cross-case comparison. Five direct quotations provide the main evidence in the findings. Other information is presented as interview summary and is not written as direct quotation.

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C. Results

The analysis produced two main themes. The first describes how participants returned attention to breathing, bodily sen*sati*ons, thoughts, and the surrounding environment, as well as their efforts to name inner experience. The second describes efforts to sustain awareness in action and create a brief interval before responding. The themes are not a statistical grouping of the five FFMQ facets. They are the researcher's synthesis of similarities and differences across participants' experiences. Table 1 shows a traceable relationship from interview evidence to codes and themes. The quotations retain repetition, pauses, and features of spoken language so that readers can distinguish interview evidence from the researcher's interpretation. Direct quotations come from N1, N3, N4, and N6, whereas the accounts of N2 and N5 are presented as summaries.

Table 1. Examples of relationships among interview evidence, codes, and themes

Interview evidence	Data-based code	Experiential meaning	Main theme
N4: 'It hurts, it hurts, let go... my body hurts, but my mind does not hurt.'	Distinguishing physical pain from the mental response; not changing position immediately	Remaining briefly with sen*sati*on	Returning attention to changing experience
N6: 'I think, if I want to express it, it is for myself...'	Experience is difficult to describe	Limits of language for inner experience	Returning attention to changing experience
N1: '...sleepiness, physical pain... a mind that remains active and restless.'	Disruptions in maintaining attention	Awareness as a repeated effort	Pausing before responding
N4: 'With *anicca*... time can change...'	Understanding change through *anicca*	A religious term used to understand change	Pausing before responding
N3: 'Just stay silent first... Only then do we become aware of what we want to do next...'	Temporary silence; deciding on the next action	A pause before responding	Pausing before responding

Source: Interview Transcripts, Processed By The Researcher.

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1. Returning Attention to Changing Experience

Breathing emerged as the most consistent initial object in the interview summaries. Participants directed attention to the expansion and contraction of the abdomen and then recognized bodily sen*sati*ons, thoughts that came and went, and sounds or environmental distractions. The instructor (N5) described the practice as observing physical and mental phenomena beginning with the breath. The instructor's account provides the context of the program's instructions, while participants' experiences show that these instructions were followed with different levels of ease.

N4's experience shows that attention to the body was not always comfortable. The participant described pain and an effort not to change position immediately: “It hurts, it hurts, let go. My mind can endure it, I endure it, I do not change position... my body hurts, but my mind does not hurt” (N4, interview, 2026). This statement supported the codes 'distinguishing physical sen*sati*on from the mental response' and 'remaining briefly with pain.' It is not sufficient to conclude that the pain was resolved or that N4 attained a particular spiritual state.

Attention also involved an inner vocabulary. Data summaries indicate that some participants used noting-recognizing, attending to, and mentally labeling what was occurring-to identify their present experience. The ability to experience something, however, did not always coincide with the ability to articulate it. N6 said, “I think, if I want to express it, it is for myself, like that, yes” (N6, interview, 2026). The statement was interpreted as difficulty bringing a private experience into interview language, not as a deficiency in mindfulness.

This variation is analytically important. Breath provided a concrete point of return, while the words available to each participant differed. Observing and describing are therefore useful comparative concepts, but experience cannot be reduced to two separate abilities. In N6's case, difficulty explaining an experience does not demonstrate the absence of inner observation. The data show only the limits of articulation at the time of the interview.

The first theme was therefore named 'returning attention to changing experience.' The phrase refers to repeated efforts to regain awareness of breathing or another experience rather than to uninterrupted concentration. Changing experience includes breath, pain, thought, and environmental stimulation. The theme name remains close to participants' accounts and is not intended as a new psychological structure.

2. Pausing Before Responding

Participants attempted to carry attention from meditation sessions into walking, eating, speaking, and practice at home. They did not report attention as a stable condition. N1 stated, “Many, uh, many challenges must be faced when maintaining awareness, uh, such as sleepiness, physical pain, uh, and a mind that remains active and restless” (N1,

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interview, 2026). This quotation treats disruption as part of practice rather than evidence of personal failure.

The cross-case summary shows different patterns of practice. N4, who had more extensive retreat experience, followed a more structured practice, whereas N6 reported shorter practice because of laziness. The data show variation in regularity but do not provide equivalent measures of duration or longitudinal observation. The study therefore does not infer a causal relationship between length of practice and quality of awareness. Non-judging was discussed alongside *anicca*, *dukkha*, and *anatta*. The clearest evidence is N4's reflection on aging: "With *anicca*, everything is indeed impermanent; time can change... my age increases, but actually, if one hundred is subtracted, my remaining age decreases" (N4, interview, 2026). The quotation shows that N4 used *anicca* to understand change. It does not demonstrate that non-judging results directly from *anatta*, particularly for all participants.

When describing an emotional response, N3 presented silence as a temporary space: "Just stay silent first. Then we can let go. So we calm ourselves first by remaining silent. Only then do we become aware of what we want to do next" (N3, interview, 2026). The meaning developed from 'temporary silence' and 'calming oneself' to 'deciding what to do next.' The central point is not the absence of emotion but the presence of a pause that creates an opportunity to choose a response.

The interview summary for N6 states that anger and sadness continued to arise and were recognized as they were. This finding indicates that non-reactivity does not mean emotional numbness or suppression. In this study, not reacting immediately means not following the first impulse at once. The theme of 'pausing' also includes difficulty maintaining attention and irregular practice; these experiences do not represent uninterrupted improvement. The second theme relates to acting with awareness, non-judging, and non-reactivity, but it does not combine these facets into a new factor. In these data, pausing means that participants did not immediately follow an initial impulse and attempted to decide what to do next. The study did not assess spiritual progress or the attainment of *paññā*.

D. Discussion

The main finding is not that the five FFMQ facets have been demonstrated to form two groups. The data indicate two related processes: returning attention and creating space before responding. This reading is consistent with the purpose of IPA because it focuses on how participants understood their experiences. Quality in IPA requires clear evidence, sufficiently developed themes, and interpretations that remain close to the data (Nizza et al., 2021). Table 1 helps make this relationship visible, although the available number of quotations remains limited. The use of breath as an anchor accords with an early Buddhist contribution to the dialogue on education and mindfulness (Anālayo, 2022).

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It also accords with the early Buddhist framework of the establishments of mindfulness (Anālayo, 2023). Participants' references to breath are directly relevant to the early Buddhist discussion of mindfulness of breathing (Anālayo, 2023). These parallels are contextual. The present finding is that participants mentioned breath and bodily sen*sati*on; the literature explains the place of these practices in a tradition. The inferential order must not be reversed to suggest that mentioning breath demonstrates realization of the entire *Satipaṭṭhāna* framework. N4's experience of pain can also be placed in dialogue with a somatic account of mindfulness, which emphasizes attention to bodily experience without erasing its affective complexity (Anālayo, 2020). The quotation shows the distinction N4 made between physical and mental pain. This study, however, included no pain measurement, clinical data, or comparison group. The finding therefore cannot be used to claim therapeutic effectiveness for pain. N6's difficulty describing experience indicates that a describing score on a questionnaire is not equivalent to the ability to narrate experience in an interview. Validation of the English-language FFMQ in India illustrates the need to examine this facet within respondents' language and cultural setting (Raman et al., 2021). Validation of a Chinese version also shows that FFMQ facets need contextual assessment (Zhu et al., 2021).

The Indonesian adaptation further supports the need to evaluate the instrument in the language in which participants respond (Meindy et al., 2022). The Bangla validation reaches a related conclusion through classical test theory and item response theory (Siraji et al., 2023). Research with Sri Lankan Buddhists even proposed a six-facet structure, indicating that the measure may operate differently by context (Baminiwatta et al., 2022). The present study therefore does not assess participants' level of mindfulness from their fluency in speaking. Findings concerning sleepiness, pain, an active mind, and irregular practice add a more realistic account of practice.

Educators' lived experiences show that mindfulness is negotiated through everyday activities rather than maintained as an uninterrupted skill (Mackenzie et al., 2020). A community-based longitudinal study likewise describes the learning of mindfulness within participants' routines and conditions (Mathews & Anderson, 2021). Adventure-based learning research also treats difficulties and adaptation as part of lived mindfulness experience (Stuhr & Denny, 2022). These parallels do not make those populations equivalent to temple practitioners; they only show that obstacles and adaptation warrant analysis.

The pause described by N3 resembles mechanisms of emotion regulation discussed in psychology. Mindfulness may be associated with the situational selection of regulation strategies in everyday life (Wenzel et al., 2020). Mindfulness-based stress reduction has also been examined in relation to early and late indicators of emotional processing (Kaunhoven & Dorjee, 2021). Everyday-life data show variation in acceptance and non-reactivity alongside other proposed mindfulness mechanisms (Gavrilova & Zawadzki, 2023).

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A recent dual-mode model distinguishes several pathways of mindful emotion regulation instead of assuming one mechanism (Raugh & Strauss, 2024). Neuroscientific research has reported altered responses in a reactive-aggression task after mindfulness training (Rahrig et al., 2021). The present study collected no neural data and did not test an intervention experimentally. That research is therefore not used to claim that the same process necessarily occurred in N3. The studies share only an interest in responses that are not enacted immediately.

The same caution applies to *anicca*, *anatta*, *upekkha*, and *sati-sampajañña*. N4's reflection provides explicit evidence concerning *anicca*, but the available quotation does not establish *anatta* as a cause of non-judging or *upekkha* as an attained state. A study of the judging mind within Buddhist models emphasizes the need to distinguish judgment, discernment, and ethical response (Seegers, 2024). A text-based Theravāda model of right mindfulness likewise places mindfulness within a broader series of aims and qualities (Walpola et al., 2022).

Buddhist concepts are used here to explain the practice context, understand participants' terms, and compare the findings with earlier scholarship. They were not predetermined codes and were not used to supply experiences that participants did not describe. Early Buddhist soteriology shows why modern mindfulness and *sati* cannot be treated as identical without considering religious purposes (Anālayo, 2021). Research on natal and convert Buddhism similarly shows the importance of community and religious positioning (Medine, 2021).

A comparison of Buddhist and modern mindfulness further demonstrates why the practice setting must remain visible in interpretation (Somers, 2022). Comparison with the FFMQ remains useful. Observing relates to attention to breath and sen*sati*on; describing relates to the ability to explain experience; acting with awareness concerns awareness in activity; and non-judging and non-reactivity help distinguish evaluation, acceptance, and response. Research indicates that mindfulness as a temporary state and mindfulness as a personal tendency are not always easily distinguished (Truong et al., 2020). Breath-counting performance does not represent every FFMQ facet (Ching & Lim, 2023).

The relationship between observing and non-reactivity may differ according to the outcome under investigation (Xie et al., 2023). Different instruments may also capture different portions of mindfulness experience (Duffy et al., 2022). The two themes in this study must not be treated as a replacement model for the FFMQ. They organize the experiences of five participants, with the instructor's account serving as supporting information. The study does not demonstrate that the FFMQ consists of two dimensions. Such a test would require quantitative research, an adequate number of respondents, and statistical analysis.

The community context also matters. Practice took place with an instructor and other participants at a Buddhist center, so individual experience was not independent of instruction, the rhythm of the program, and a shared vocabulary. An Indonesian study of

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Buddhist mindfulness counseling identifies the *kalyāṇa-mitta* relationship as a potential basis for guidance (Venty, 2021). The present data on community relationships are not detailed enough to form a separate theme; they show only that the instructor provided an instructional context. Meditation does not affect everyone in the same way. A systematic review reports that meditation interventions and mind-body practices may produce unwanted experiences for some participants (Taylor et al., 2022). The present data mention physical pain, sleepiness, and a restless mind but include no clinical examination. Participants should therefore have opportunities to describe difficult experiences and receive appropriate guidance. The findings must not be interpreted to mean that all pain should be endured.

This study offers a cautious reading of religious mindfulness experience. Participants' experiences are presented as efforts to return attention and create a pause, not as continuously increasing attainments. The FFMQ serves as a comparative resource rather than a mandatory thematic structure. Buddhist concepts are not imposed as psychological causes. The relationship among quotations, codes, and themes is displayed so that readers can see the limits of the evidence. The study is limited to five participants, one instructor, and one location. The available direct quotations are also limited. The data do not permit comparisons by age, gender, occupation, length of practice, or Buddhist tradition because these details were not presented adequately. The study did not measure conditions before and after practice and did not follow participants over time. The findings can therefore be considered only for similar contexts and cannot represent all Buddhists.

Future research could use repeated interviews, practice diaries, and observation over a specified period to examine changes in experience. Interviews should begin with open questions about one concrete practice experience. FFMQ-based questions can be introduced later if a relevant facet has not been discussed. Future studies could also present themes for each participant, longer quotations, experiences that diverge from the general pattern, and a statement of researcher positionality. Relationships among FFMQ facets could be tested quantitatively with an instrument adapted for the Indonesian context.

E. Conclusion

Among the five participants in One Day Mindfulness at Mahabodhi Buddhist Center, mindfulness experience can be understood through two processes: returning attention to changing experience and pausing before responding. The instructor provided supporting information about the practice context. Breath, bodily sen*sati*ons, thoughts, and the environment became objects of attention. Mental noting helped some participants recognize experience even when they could not easily express it in words. Sleepiness, pain, an active mind, laziness, and irregular practice show that practice did not proceed in a linear or continuously improving manner.

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The pause described by participants created an opportunity to decide on a subsequent response, but it did not mean that emotion ceased to arise. An understanding of *anicca* is explicit in one quotation, whereas the available data cannot determine a direct relationship between non-judging and *anatta* or the attainment of *upekkha*. The two themes do not demonstrate that the FFMQ has two factors; they are the researcher's way of organizing the experiences of this small group.

The conclusion is limited to five participants and one instructor in a single program. The study does not demonstrate lasting self-transformation, clinical benefit, neural change, or the attainment of *paññā*. In practical terms, the findings indicate a need for practice instructions that acknowledge obstacles, guidance for uncomfortable experiences, and evaluation that listens to participants' accounts. Methodologically, the manuscript distinguishes interview data, researcher interpretation, the FFMQ, and Buddhist concepts.

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