

INTEGRATION ISLAMIC VALUES OF MINDFULNESS IN PAI BASED ON DEEP LEARNING

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Abstract :

This study explores the integration of Islamic mindfulness values into Deep Learning-based Islamic Religious Education (PAI) as a transformative pedagogical approach for strengthening students' spiritual awareness and moral character in the era of globalization and digitalization. Islamic mindfulness is understood as an inherent dimension of Islamic spirituality rooted in tawhid consciousness and manifested through the practices of muraqabah, tafakkur, dhikr, and ihsan. The study aims to analyze the concept of mindfulness from an Islamic perspective, examine the characteristics of Deep Learning-based PAI, and formulate an integrative pedagogical framework that internalizes mindfulness values within the learning process. This research employs a qualitative library research method through the analysis of contemporary literature related to Islamic psychology, mindfulness studies, and Islamic education pedagogy. The findings reveal that Deep Learning based PAI emphasizes meaningful conceptual understanding, critical and reflective thinking, contextual integration between Islamic texts and real-life issues, higher-order thinking skills, and the transformation of values into authentic behavior. The integration of Islamic mindfulness produces a three-dimensional pedagogical framework consisting of: (1) a cognitive-reflective dimension through tafakkur to deepen students' understanding of Islamic teachings; (2) an affective-spiritual dimension through muraqabah to cultivate awareness of Allah's presence in the learning process; and (3) a practical-ethical dimension that transforms Islamic values into concrete daily actions, including in digital environments. This integrative model contributes to strengthening students' spiritual resilience, self-regulation, and moral awareness, while promoting a reflective, contextual, and value-oriented paradigm of Islamic education that is relevant to contemporary educational challenges.

Keywords : *Islamic Mindfulness; Deep Learning; PAI; Spiritual Resilience; Character Education.*

INTRODUCTION

In contemporary psychological studies, mindfulness is defined as a state of full awareness of ongoing present-moment experiences, accompanied by an open, conscious, and non-judgmental attitude toward all thoughts, emotions, and sensations that arise. This concept has been empirically proven to provide significant benefits for individuals' mental health. The practice of mindfulness has been shown to enhance concentration, emotional regulation, and psychological resilience (Malik, 2025). Several previous studies have examined mindfulness within the framework of modern psychology and therapeutic practices, particularly emphasizing its psychological and neurobiological benefits. Other studies have also discussed Islamic mindfulness through concepts such as *muraqabah*, *tafakkur*, *dhikr*, and *ihsan* within the domains of Islamic

spirituality and psychotherapy. In the field of Islamic Religious Education (PAI), existing research has largely focused on curriculum development, character education, digital literacy, and the implementation of Deep Learning approaches to enhance critical and reflective thinking. However, these studies tend to discuss mindfulness and Deep Learning separately and have not comprehensively integrated Islamic mindfulness values into the pedagogical design of Deep Learning-based PAI.

In the context of clinical interventions, mindfulness-based interventions include various techniques such as consciousness, mindful observation, acting with awareness, acceptance, positive reframing, and cognitive reflection (Abdulkerim & Li, 2022). Mindfulness has been widely recognized for its beneficial neurobiological impacts. Research indicates that meditation can decrease glucose metabolism in the caudate nucleus, thereby contributing to better therapeutic outcomes for individuals with obsessive-compulsive disorder, enhancing activation in the ventrolateral prefrontal cortex, and improving emotional regulation. In addition, Sufi meditation, which bears close resemblance to mindfulness practices, has been found to foster psychological and spiritual tranquility while also supporting greater emotional stability and self-control. (Nani, Nurjanah, & Naan, 2022). Thus, mindfulness is not merely a spiritual practice but also possesses a strong scientific foundation in modern psychology.

The surface learning approach, which has long dominated educational practice, is characterized by an orientation toward rote memorization and the mere reproduction of information. In current educational practice, the evaluation methods used tend to emphasize cognitive aspects, so the teaching and learning process in schools functions more as a transfer of knowledge rather than as an effort to cultivate scientific thinking and the internalization of values (Prayitno & Mubarak, 2022). As a result, the values learned by students remain limited to cognitive knowledge and do not positively correlate with their attitudes and real-life actions in everyday life. In contrast, the deep learning approach emphasizes conceptual understanding, critical reflection, meaningful connections, and the ability to transform knowledge into real-life practice. From the perspective of transformative learning theory, meaningful learning is oriented toward critical reflection, which enables students to construct new perspectives based on revised interpretations of the meaning of their experiences as a reference for future action (Falaq, Putri, Sholeh, & Utomo, 2022). This process involves a series of stages,

namely: elaborating or refining existing meaning schemes or values, learning new meaning schemes, transforming meaning schemes, and ultimately transforming meaning perspectives.

This integration is not merely understood as the insertion of reflective activities into the learning process, but as a pedagogical design that consciously cultivates spiritual awareness, presence of heart, and a deep understanding of Islamic teachings. For example, in learning about *ṣalāh* (prayer), students are not only expected to understand its pillars and conditions of validity, but are also invited to reflect on the meaning of *khushūʿ* (devotional concentration), to cultivate self-awareness in every movement, and to relate the practice of worship to emotional regulation and character formation. Through a deep learning approach, students are encouraged to ask “why” and “how” these teachings shape their personality, rather than merely “what” and “when” to perform them. Conceptually, the integration of mindfulness from an Islamic perspective encompasses three main dimensions. First, the cognitive-reflective dimension, namely the ability to understand the meaning of Islamic teachings deeply through the process of *tafakkur* (contemplation). Second, the affective-spiritual dimension, which refers to inner awareness that brings the consciousness of Allah into the learning process (*muraqabah*). Third, the practical-ethical dimension, namely the transformation of values into concrete behavior in daily life. These three dimensions are aligned with the characteristics of deep learning, which emphasize meaning-making, connection, and transformation.

Deep learning requires the creation of spaces that enable students to identify and articulate the assumptions underlying their prior knowledge, engage in critical reflection, participate in discourse through meaningful dialogue and discussion, and have opportunities to test and apply new perspectives. Therefore, deep learning should not be understood merely as a teaching method, but as a comprehensive transformative process in the way students understand and interpret the reality around them. In the context of Islamic Religious Education (PAI), the deep learning approach holds very high relevance. This is because the primary objective of PAI is to cultivate an internal and profound religious awareness, rather than merely imparting normative and superficial knowledge. The implementation of PAI should not be limited to theoretical instruction; instead, it should emphasize a transformation of mindset (mind searching) through discussion and student-based learning, ultimately

aiming to nurture *insan kamil* individuals of noble character (Amalia & Achadi, 2023).

The implementation of the deep learning approach in Islamic Religious Education (Pendidikan Agama Islam/PAI) is aligned with the comprehensive orientation of the PAI curriculum, which aims to guide students toward spiritual maturity, wise attitudes, and the formation of noble character. In this context, the formulation of ideal learning objectives should include at least two essential elements: first, the development of competencies encompassing attitudes, knowledge, and skills; and second, mastery of the core substance or essential material that students need to understand in depth. Therefore, the implementation of deep learning based PAI does not stop at the cognitive mastery of Islamic concepts alone, but also encourages students to internalize the values of Islamic teachings and actualize them concretely in their daily lives.

RESEARCH METHOD

This study employs a qualitative approach using a library research design. This approach was chosen because the focus of the study lies in conceptual analysis and the development of a theoretical framework regarding the integration of Islamic mindfulness values into Deep Learning-based Islamic Religious Education (PAI). Library research enables the researcher to systematically examine, analyze, and synthesize various scholarly sources in order to construct a comprehensive integrative model.

The data sources in this study consist of primary and secondary data. Primary data include reputable international and national journal articles discussing the concept of mindfulness from an Islamic perspective, Islamic psychology, and the Deep Learning approach in education. Secondary data comprise reference books, curriculum documents, and previous research findings relevant to the theme of value integration in PAI learning. Data were collected through documentation study by exploring academic databases such as Google Scholar, Scopus, and indexed journals in Islamic education. The criteria for selecting sources included thematic relevance, recency of publication and publisher credibility.

The data analysis technique employed content analysis, conducted through the following stages: (1) data reduction through the selection and categorization of key concepts; (2) data display in the form of thematic matrices; and (3) drawing conclusions through conceptual synthesis to formulate a three-dimensional integration model (cognitive-reflective, affective-spiritual, and

practical-ethical). This approach facilitates the construction of a systematic, reflective, and contextual pedagogical framework aligned with the Deep Learning paradigm in Islamic Religious Education.

FINDINGS AND DISCUSSION

Analysis of the Concept of Mindfulness from an Islamic Perspective

Mindfulness from an Islamic perspective is neither a foreign concept nor one borrowed from other traditions; rather, it is an inherent part of the Islamic spiritual heritage that has developed over centuries. In the Islamic tradition, mindfulness can be understood as a state of full awareness directed toward Allah (SWT), encompassing self-awareness, emotional regulation, and a transcendental orientation of life (Malik, 2025). Unlike secular mindfulness, which is rooted in the Buddhist tradition, mindfulness in Islam possesses a strong theological dimension. Here, full awareness is not merely directed toward present-moment experiences in a neutral sense, but also toward an awareness of Allah's presence and supervision in every aspect of life (Kaplick, Chaudhary, Hasan, Yusuf, & Keshavarzi, 2019). A careful comparison between modern mindfulness approaches and Islamic teachings shows that mindfulness techniques such as consciousness, mindful observation, acting with awareness, intention, acceptance, positive reframing, and cognitive reflection share essential similarities with the religious coping strategies practiced by Muslims (Abdulkerim & Li, 2022). Thus, mindfulness from an Islamic perspective represents a synthesis of spiritual awareness and psychological practice, each reinforcing and complementing the other.

In the perspective of Islamic psychology, the *qalb* (heart) is understood as the core of the human spiritual dimension. The condition of the heart whether sound or otherwise has a significant impact on the quality of a person's emotions, patterns of thought, and attitudes in living life (Rothman & Coyle, 2020). A well-nurtured heart gives rise to stable emotional responses, clear thinking, and behavior that reflects virtuous values. Conversely, a heart contaminated by negative traits may generate anxiety, prejudice, and actions that deviate from moral guidance. This view is consistent with Al-Ghazali's thought, which positions the heart as the center of human consciousness (sentience) as well as the inner realm in which various drives, instincts, and fundamental inclinations reside, all of which influence behavior (Kemahli, 2017). According to Al-Ghazali, the heart is not merely a physical organ but a spiritual substance that determines the direction of human life. From the heart arise intentions, motivations, and

decisions that ultimately manifest in concrete actions. Therefore, nurturing the heart becomes a fundamental aspect of character and personality formation.

Based on this framework, mindfulness from an Islamic perspective can be understood as an inner awareness directed toward preserving the purity and clarity of the heart. This practice is not merely about paying full attention to present experiences, but also about a conscious effort to align oneself with one's pure *fitrah* (natural disposition) and to strengthen one's spiritual relationship with Allah SWT (Rothman & Coyle, 2020). Thus, Islamic mindfulness functions as a means of *tazkiyatun nafs* (purification of the soul), helping individuals maintain a state of the heart that remains aligned with divine values and the ultimate purpose of human creation.

The Concept of Mindfulness in Islam

Muraqabah: The Core of Islamic Mindfulness

Muraqabah is the Islamic concept that most closely and comprehensively represents the essence of mindfulness from an Islamic perspective. It can be defined as a state of awareness within an individual that Allah (SWT) constantly observes and monitors every action, and this concept functions as a crucial mechanism in transforming one's thoughts and behavior (Harianti, Huwaida, Adriwiguna, & Qudsyi, 2022). In the context of Islamic psychotherapy, *muraqabah* is described as a form of mindfulness meditation that emphasizes its role in helping a *salik* an individual who follows a spiritual path to observe the self (*nafs*), remain attentive to Allah, and stay aware of the emotions that arise during meditation (Malik, 2025).

Muraqabah is also portrayed as watchfulness of the self, in which a person directs attention inward and enters a state of full presence with oneself (Rothman & Coyle, 2023). Furthermore, *muraqabah* is a contemplative meditation practice commonly observed in various Sufi orders, and it resonates with the highest levels of meditative practice across different spiritual traditions (Ismail, Shealy, & Nahas, 2023). The daily practice of *muraqabah* has been shown to help regulate key psychological aspects of human functioning, and this spiritual intervention has been found to enhance individuals' psychological, social, spiritual, and physical well-being (Harianti et al., 2022).

Tafakkur, Contemplation as a Form of Mindfulness

Tafakkur, or contemplation, represents another important dimension of Islamic mindfulness. It is understood as the process of reflecting upon the greatness of Allah's creation, for example by admiring the beauty of nature and

the interconnectedness of its elements (Rothman & Coyle, 2020). In the Islamic tradition, silent contemplation (*tafakkur*) is considered at least as important as ritual worship, and its therapeutic effects have been discussed in various studies on the psychological well-being of Muslims (Callender, Ong, & Othman, 2022). Al-Ghazali recommended *tafakkur* as one of the spiritual methods for attaining a higher state of the soul, alongside *dhikr* (remembrance of God) and *muraqabah* (Kemahli, 2017). In an environmental context, mindfulness practices fostered through reflection on the signs of Allah in nature (*tafakkur*) offer individuals a way to cultivate present-moment awareness. This not only deepens one's connection with the environment but also contributes to emotional well-being by reducing stress and promoting a sense of calm (Setianingrum, Setiyo, & Dwiyanto, 2024). This indicates that *tafakkur*, as a form of Islamic mindfulness, has broad impacts not only on the spiritual dimension but also on individuals' psychological and emotional well-being.

Dhikr, Remembering Allah as a Practice of Mindfulness

Dhikr, or the remembrance of Allah, is the most common and accessible form of Islamic mindfulness practiced by Muslims. In Islamic-based mindfulness programs, *dhikr* is positioned as a central component alongside *muraqabah*, Divine awareness, *tawakkul* (trust in Allah), and mindful prayer for spiritual growth (Malik, 2025). Sufi meditation practices which include *muraqabah*, *muhasabah* (self-accountability), *wirid* (repetitive recitations), *tafakkur* (contemplation), *uzlah* (spiritual retreat), *i'tikaf* (seclusion in the mosque), as well as *dhikr* and supplication have been shown to promote mental and spiritual tranquility and to positively influence emotional regulation (Nani et al., 2022). The integration of *dhikr* with modern mindfulness techniques in clinical practice, particularly within the context of Islamic psychotherapy, demonstrates how this fusion creates a comprehensive approach aligned with the cultural and spiritual values of Muslim clients (Malik, 2025). Thus, *dhikr* is not merely a religious ritual, but a mindfulness practice with tangible and measurable therapeutic effects.

Ihsan, The Highest Dimension of Islamic Mindfulness

Ihsan is an Islamic concept that refers to worshiping Allah as though one sees Him, and although one cannot see Him, one firmly believes that Allah constantly sees him. From the perspective of Islamic ethics, *ihsan* serves as the paradigmatic foundation of Islamic morality, linking transcendental awareness with everyday practice (Aydin, 2020). Maintaining awareness of Allah's presence and will shapes thought processes and behavior across individual, familial,

social, and spiritual domains (Alwani, 2022). In the Muhammadiyah tradition, *ihsan* is even preferred as a term to refer to *tasawuf* or Islamic spirituality, emphasizing the noble character that must be manifested in daily life (Zubair et al., 2023). Spiritual intelligence from an Islamic perspective explains the capacity to recognize the presence of the relationship between a Muslim and Allah (SWT) (Anwar, Gani, & Rahman, 2020). The dimensions of Islamic spiritual intelligence including transcendental awareness, meaning in life, patience, and forgiveness show a significant positive correlation with emotional intelligence (Anwar et al., 2020). This indicates that *ihsan*, as the highest dimension of Islamic mindfulness, influences not only spiritual life but also the emotional and psychological maturity of the individual.

Characteristics of Deep Learning-Based Islamic Religious Education (PAI)

Deep Learning based Islamic Religious Education (PAI) is an instructional approach that emphasizes profound, reflective, contextual, and transformative understanding of Islamic values. This approach does not stop at lower-order cognitive aspects such as memorizing textual evidence or definitions; rather, it encourages students to construct meaning, internalize values, and implement them in real-life contexts. The main characteristics are as follows:

Oriented Toward Conceptual Understanding and Meaning (Meaningful Learning)

Islamic Religious Education (PAI) enriched by a Deep Learning approach places substantial understanding of the core concepts of Islamic teachings *tawhid* (monotheism), *ibadah* (worship), *akhlaq* (morality), and *muamalah* (social transactions) at its central objective. It is not sufficient for students to master what is required (*what*) or how to perform it (*how*); they are also encouraged to understand why these teachings are essential for personal, social, and spiritual cohesion in daily life. For example, when studying *shalat* (prayer), students do not merely memorize its pillars and conditions; rather, they analyze its spiritual dimension (the relationship with Allah), its social dimension (expressions of unity and communal responsibility), and its psychological impact on inner peace and self-discipline.

The literature indicates that integrating religious values within the curricular context particularly through PAI curricula that combine *aqidah* (creed), *ibadah*, *fiqh* (Islamic jurisprudence), *akhlaq*, and *muamalah* can strengthen the integration of Islamic values into students' real-life actions (for instance, through *kitab kuning*-based learning in Islamic boarding schools and materials

emphasizing morality and character) (Alimudin, Ruswandi, & Nuryati, 2024). Twenty-first-century curriculum models that integrate theological content with contemporary skills such as innovation, digital literacy, and project based learning further underscore the need for a holistic approach that connects faith with cultural practice and social ethics (Zakariyah, Arif, & Faidah, 2022).

In classroom practice, there is a need to employ interactive and culturally relevant learning media so that understanding of *tawhid*, *ibadah*, and *akhlaq* goes beyond memorization and becomes the internalization of values that shape students' religious character within their families, schools, and communities (Halima, Mustofa, & Azani, 2023). At the level of classroom implementation, the role of the PAI teacher as facilitator, mentor, and moral role model is crucial to ensure that learning does not merely transmit intellectual knowledge but also nurtures students' emotional and spiritual intelligence (see literature on emotional literacy and spirituality in PAI instruction) (Syahrizal, Hasan, Aula, & Damayanti, 2021). Overall, Deep Learning based PAI guides students toward understanding the "why" behind Islamic teachings, enabling them to apply these values in daily moral decisions, interpersonal relationships, and broader social contributions (Nugraha, Maulana, & Hernawaty, 2024).

Encouraging Critical and Reflective Thinking

Character development in Islamic Religious Education (PAI) now encompasses students' capacity for critical and reflective thinking. Students are encouraged to analyze socio-religious phenomena, relate Islamic teachings to contemporary realities, and engage in self-reflection regarding their personal attitudes and behaviors (Khikmah, Shidiq, & Rizqi, 2022). In the digital era, discussions on social media ethics grounded in the principles of *akhlaqul karimah* (noble character) and *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) provide concrete examples of how Islamic values can be applied in practical and relevant ways (Rodhiyah & Nasrulloh, 2024). This paradigm aligns with studies emphasizing digital literacy based on Islamic ethics to address the challenges of misinformation and hoaxes (post-truth phenomena) while preserving human dignity in online media (Rasiani, Sari, Wilis, & Setiawarni, 2025).

The emphasis on the exemplary roles of teachers, parents, and educational institutions as facilitators of moral formation highlights the contextual role of Islamic education in shaping religious, critical, and responsible character within family, school, and digital community environments (Khikmah et al., 2022).

Values-based PAI learning encourages students to take an active role in cultivating an ethical media culture grounded in the principles of *amar ma'ruf nahi munkar* in their daily lives.

Integrative and Contextual

Deep Learning based Islamic Religious Education (PAI) is integrative in nature: it connects sacred texts (the Qur'an and Hadith) with real-life contexts and incorporates values such as honesty, responsibility, and tolerance into students' daily learning experiences in both classroom and social environments (Barmawi, Jamaluddin, Suyanta, Silahuddin, & Aridhona, 2024). The emphasis on ethical application is not merely normative; rather, it is actualized through learning activities that are relevant to students' digital lives and social interactions.

For example, discussions on academic honesty, responsibility in contributing to the community, and tolerance toward diversity are treated as integral components of learning practice, integrated with the Qur'an, Hadith, and contemporary studies on ethical digital literacy (Kobandaha, Annas, Rakhmawati, & Rusli, 2025). This integrative model underscores that ethical reasoning develops through a combination of textual understanding, contextual analysis, self-reflection, and critical dialogue within both school settings and online communities (Sunarsi, Ahmad, & Sakka, 2025). The role of the teacher as a facilitating role model is also prioritized in strengthening students' moral character, integrity, and empathy in digital social interactions (Sholihah & Maulida, 2020). Deep Learning-based PAI integrates core values into daily practice, shaping students into knowledgeable individuals who possess noble character and social responsibility (Barmawi et al., 2024).

Transformational and Values-Based

Learning does not merely produce religious knowledge; it also shapes spiritual awareness and moral commitment. Assessment extends beyond cognitive aspects to include affective and psychomotor domains, focusing on consistency in worship, social concern, and ethical behavior in daily activities both in the classroom and in students' surrounding environments (Barmawi et al., 2024) (Kobandaha et al., 2025). This emphasis aligns with the view that Islamic ethical learning can be realized through concrete practices in the digital sphere and students' social interactions, so that attitudinal transformation occurs through dialogue, reflection, and the teacher's example (Septiani et al., 2025) (Fatah, 2026). Teachers play a role as facilitators and moral exemplars in fostering

character, integrity, and empathy within learning communities and digital spaces (Surrahman, 2026). This approach affirms that changes in attitudes and character emerge from a combination of textual understanding and contextual application in real life, enabling students to become knowledgeable, God-conscious, and socially responsible individuals.

Student-Centered dan Colaborative

Deep Learning based Islamic Religious Education (PAI) positions students at the center of the learning process, with the teacher acting as a facilitator who guides the discovery of meaning rather than merely transferring information (Muhaimin, 2015) (Rasmini, Sumarto, & Fakhruddin, 2023). Case based discussions, project-based learning, problem-based learning, and written reflection are selected because they effectively connect sacred texts (the Qur'an and Hadith) with students' real-life situations (Sitompul & Siregar, 2025). Collaborative learning encourages students to appreciate diverse perspectives and cultivate a tolerant attitude, in line with the Islamic principle of *rahmatan lil-'alamin* (Ghazali & Busro, 2017). Assessment focuses not only on cognitive aspects but also on affective and psychomotor domains, evaluating the consistency of Islamic behavior, social empathy, and ethical integrity in classroom interactions as well as in digital communities. The teacher's role as a moral exemplar and facilitator of critical discussion is considered essential in shaping tolerant, prosocial character while maintaining a deep understanding of religious texts (Ramli et al., 2023).

Authentic and Experience-Based

Deep Learning based Islamic Religious Education (PAI) emphasizes that learning is grounded not only in theory but also in real practice within society. Activities such as social service, environmental projects, and community engagement are utilized as means of internalizing Islamic values. These practical experiences strengthen students' appreciation of values such as social justice, empathy, and responsibility, making learning more contextual and relevant. Assessment, therefore, evaluates not only textual understanding but also the ability to apply values in concrete actions, including involvement in social activities and ethical conduct within the school environment and digital communities (Fadillah, Juliani, Sitepu, Arida, & Sinta, 2025). This approach aligns with studies highlighting the importance of integrating Islamic theories with social and environmental praxis to cultivate Islamic character internalized through direct experience (Ikhsan, 2025) (Alkadry, 2025). Teachers serve as

facilitators who guide reflection on real-life experiences, encourage collaboration, and assess the impact of students' social behavior. In this way, PAI becomes a learning ecology that connects sacred texts with concrete action, ensuring that the universal values of Islam are internalized in a sustained manner (Zulkifli, 2025) (Lisaniyah, 2025).

The Orientation Higher Order Thinking Skills (HOTS)

Deep Learning based Islamic Religious Education (PAI) requires higher-order thinking skills analysis, synthesis, evaluation, and creation so that students are able to formulate solutions to moral and social problems based on Islamic values (Mubarok, Zuhdi, & Sutiah, 2025). The learning process is not static; rather, it is adaptive to contemporary dynamics and global challenges through the integration of religious texts with real-life contexts, including social and environmental practices within and beyond the school setting (Setiawan, 2026). Educators function as facilitators who guide students in designing solutions grounded in Islamic ethics, rather than merely transferring information (Khoiriyah & Arisanti, 2025). Contextual learning models, problem-based projects, and sustained reflection enable students to connect acts of worship with contemporary issues, such as digital ethics and social responsibility for example, integrating values of honesty, empathy, and moderation (Muslim, 2025) (Tenriwaru & Serang, 2025). Assessment evaluates not only cognitive aspects but also students' critical thinking, creativity, and social contribution through real-world projects, group collaboration, and portfolio-based evaluation (Nora, Mukhaiyar, Ananda, & Sari, 2023). As instructional leaders, teachers play a vital role in fostering innovation, collaboration, and the habituation of Islamic attitudes in daily actions (Fuadi & Tulistiyono, 2022).

The Integration of Mindfulness Values in the Design of Islamic Religious Education (PAI) Instruction

Dimension/ Aspect	Implementatio n in PAI Learning	Islamic Mindfulness Value	Learning Activities	Expected Outcomes
Cognitive- Reflective Dimension	Learning emphasizes deep understanding of Islamic teachings through critical and reflective thinking	<i>Tafakkur</i> (contemplation)	Tadabbur Qur'an, reflective journals, case studies, critical discussions, problem analysis	Students understand the meaning behind Islamic teachings and are able to connect them with

Affective-Spiritual Dimension	Learning cultivates spiritual awareness and emotional regulation	<i>Muraqabah</i> (awareness of Allah's supervision), <i>Dhikr</i>	Opening lessons with reflection and prayer, self-evaluation (<i>muhasabah</i>), mindfulness-based worship practices	contemporary life Students develop inner peace, sincerity, self-control, empathy, and spiritual resilience
Practical-Ethical Dimension	Islamic values are transformed into concrete daily behavior	<i>Ihsan</i> (excellence in conduct)	Community service, ethical digital literacy projects, collaborative activities, social engagement	Students demonstrate honesty, responsibility, tolerance, and ethical behavior in real and digital environments
Meaningful Learning	Learning focuses on "why" Islamic teachings are important, not merely memorization	Tawhid-oriented awareness	Contextual interpretation of worship, akhlaq, and muamalah	Students internalize Islamic values meaningfully
Critical and Reflective Thinking	Students analyze socio-religious issues critically	Reflective consciousness	Discussions on social media ethics, hoaxes, digital morality	Students develop critical awareness and ethical reasoning
Integrative and Contextual Learning	Integration of Qur'an, Hadith, and real-life challenges	Holistic Islamic awareness	Contextual learning connected to family, school, and society	Students apply Islamic teachings contextually
Transformative and Values-Based Learning	Learning aims at character transformation	Moral-spiritual consciousness	Reflection, dialogue, role modeling, ethical practice	Formation of authentic Islamic character
Student-Centered and Collaborative Learning	Teacher acts as facilitator and moral guide	Collective responsibility	Project-based learning, collaborative discussion, peer reflection	Students become active, tolerant, and socially

Authentic and Experience-Based Learning	Learning through direct social experience	Experiential spirituality	Environmental projects, charity programs, social activities	Students internalize Islamic values through practice
HOTS Orientation	Learning develops higher-order thinking skills	Ethical and reflective reasoning	Problem-solving projects, contextual inquiry, portfolio assessment	Students become creative, analytical, and solution-oriented

Mindfulness in Islamic Religious Education (PAI) should be viewed as full awareness of one's present thoughts, feelings, and actions, grounded in the framework of *tawhid* and Islamic values. This approach does not replace Islamic teachings; rather, it deepens *muraqabah* (awareness of Allah's supervision) and *muhasabah* (self-evaluation), so that inner consciousness becomes a guide for daily behavior (Naja, 2025). This integration involves the practice of *khushu'* (devotional focus) and *tafakkur* (contemplation) to enhance self-control, concentration, and sensitivity to the consequences of one's actions. In this way, Islamic mindfulness functions as a bridge between inner experience and the practice of worship as well as social interaction, making it an integral part of a systematic and structured PAI pedagogical design (Sabila & Mujiyati, 2025). This framework encourages students to internalize spiritual values so that moral awareness is reflected both in learning activities and in the digital communities where they interact (Fitriani, 2026). In general, Islamic mindfulness in PAI aims to cultivate spiritual awareness, self-regulation, and clarity of thought grounded in *tawhid*, while promoting ethical responses to the challenges of the modern era (Ghufron, 2026).

Integration at the Learning Planning Stage

Cognitive Reflective Dimension: Understanding the Meaning of Teachings through *Tafakkur*

The cognitive reflective dimension in Islamic Religious Education (PAI) is grounded in the idea that understanding the meaning of Islamic teachings cannot be limited to memorization or ritual application alone; rather, it involves *tafakkur* a process of deep reflection aimed at uncovering the meanings behind Islamic texts. This emphasis directs students to formulate interpretations of scriptural

evidence that are not only formally accurate but also contextually relevant, allowing the teachings to become meaningful in daily life (Amaliyah, 2026). *Tafakkur* functions as a bridge between textual knowledge and the authentic appropriation of meaning through personal reflection, social empathy, and ethical consideration in real-world situations. Within a Deep Learning based framework, *tafakkur* is designed as a metacognitive competence: students plan their learning strategies, monitor their understanding, evaluate the relevance of scriptural evidence in contemporary contexts, and develop new ideas (creativity) to address moral and social problems based on Islamic values (Azima, Sabri, & Nelwati, 2025).

This learning model encourages the use of authentic tasks, reflective journals, and critical dialogue that stimulate contemplation of life's purpose, religious attitudes, and the direction of ethical action. The integration of *tilawah* (recitation), *tadabbur* (deep reflection), and *muhasabah* (self-evaluation) into classroom activities enhances holistic awareness of the meaning of Islamic teachings, so that emotional regulation, empathy, and an Islamic philosophy of life develop alongside mastery of theological and jurisprudential concepts (Daulay, 2026). In practice, teachers serve as facilitators who guide students through guiding questions, case studies, and open discussions, ensuring that *tafakkur* becomes a mechanism for character formation rather than merely a tool for cognitive assessment. Overall, this approach positions *tafakkur* at the core of Deep Learning based PAI curriculum design: encouraging in-depth analysis of sacred texts while fostering the ability to formulate solutions grounded in *tawhid* and *akhlaq*, enabling students to conceptualize the meaning of Islamic teachings and apply them responsibly within social, cultural, and digital contexts (Anggrayani, 2025) (Warmansyah et al., 2023).

The balance between textual foundations and practical contexts is further supported by literature emphasizing the importance of internalizing meaning through reflective and dialogical learning experiences, so that cognitive development progresses alongside spiritual awareness and social ethics (Shirkey, 2024). Assessment likewise expands beyond cognitive testing to include evaluation of metacognitive processes, personal reflection, and students' contributions to the community for example, through reflective documentation and portfolios that demonstrate growth in *tafakkur*, *tadabbur*, and consistent Islamic practice. Thus, the cognitive-reflective dimension through *tafakkur* not only enhances conceptual understanding but also strengthens students' ability to

connect faith with concrete action, making PAI learning a transformative process that remains relevant in an increasingly complex global era (Saadah & Alwizar, 2025).

Affective Spiritual Dimension : Inner Awareness of Bringing Allah's Presence into the Learning Process (*Muraqabah*)

The affective-spiritual dimension in Islamic Religious Education (PAI) emphasizes how inner awareness brings the presence of Allah into the learning process through *muraqabah*. Conceptually, *muraqabah* embodies the notion of "Allah's supervision" as an inner pulse that guides students' attitudes, intentions, and actions during learning. This approach does not merely add an emotional dimension; rather, it bridges inner experience with academic and social behavior, making learning a means of manifesting Islamic values in a realistic manner (Harto & Tastin, 2019) (Salimah, Al-Kautsar, Aisya, & Al-Kautsar, 2023). Within the affective-spiritual framework, *muhاسبah* (self-reflection) encourages students to periodically evaluate their intentions, motivations, and moral commitments, allowing spiritual awareness to grow alongside cognitive development. This perspective is consistent with views that emphasize integrating faith-based values into learning practices not merely reading texts so that affective and psychomotor aspects such as empathy, social concern, and inner peace also develop (Hanafy, 2009) (Sujatmiko, Nadlif, & Astutik, 2022).

In the modern context, the affective-spiritual dimension cannot be separated from digital dynamics. Interpretations related to *tadabbur*, *dhikr*, and remembrance practices can be adapted into learning activities relevant to online life for example, through reflection on digital content, communication ethics, and online empathy. Teachers act as role models, facilitators of reflection, and shapers of a classroom climate that enables students to cultivate habits of prayer, gratitude, and maintaining sincere intentions in social interactions, both in school settings and in digital spaces (Shirkey, 2024). Overall, the affective-spiritual dimension affirms that PAI learning should produce not only theological understanding but also inner awareness that guides ethical action, tolerance, and social responsibility, while nurturing closeness to Allah as the ultimate source of values and life motivation for students (Suherman & Indra, 2023).

Practical Ethical Dimension: The Transformation of Values into Concrete Daily Behavior

The integration of the practical ethical dimension in Islamic Religious

Education (PAI) focuses on transforming Islamic values into concrete behaviors in students' daily lives. This dimension emphasizes that character formation cannot rely solely on memorization or theoretical discourse; Islamic values must be internalized through tangible actions observable in the classroom, school environment, home, and social interactions including digital spaces. Conceptually, the expected ethical behavior emerges from the synchronization of theological understanding, empathy, and social commitment. This includes honesty, integrity, social responsibility, and tolerance toward differences. Practical-ethical learning encourages students to formulate solutions to moral problems using the Qur'an and Hadith as normative foundations when responding to real-life situations, such as academic honesty, social justice, and fair neighborly conduct.

The application of these values through community service projects, ethical case discussions, and portfolio-based reflection enables a more holistic evaluation assessing not only theoretical understanding but also the ability to apply values in everyday contexts (Amaliyah, 2026). Teachers act as *murabbi* (moral educators) who exemplify Islamic behavior in daily life, provide role models, facilitate ethical discussions, and assess the impact of students' behavior on their communities (Zaimina, 2024). In the digital era, integrating *sharia*-based values into online practices such as ethical communication, avoiding misinformation, and upholding human dignity becomes an essential part of transforming values into concrete action (Juliadi, 2025) (Rachmawati, Chumairoh, & Purwoko, 2025). Overall, the practical ethical dimension underscores that PAI does not merely cultivate religious knowledge but also forms religious character capable of contributing positively to family, school, and society through actions that consistently reflect Islamic teachings.

CONCLUSION

This study affirms that mindfulness from an Islamic perspective is not a foreign concept, but rather an inherent part of the Islamic spiritual heritage rooted in the consciousness of *tawhid*. Islamic mindfulness is oriented toward full awareness directed to Allah (SWT), manifested in the practices of *muraqabah*, *tafakkur*, *dhikr*, and *ihsan*. These four concepts demonstrate that awareness in Islam is not neutral; rather, it possesses strong theological and ethical dimensions that guide emotional regulation, clarity of thought, and character formation. On the other hand, the Deep Learning approach in Islamic Religious Education (PAI) offers a learning paradigm that is profound, reflective, contextual, and

transformative. This approach emphasizes meaningful conceptual understanding, the development of critical and reflective thinking, the integration of text with real-life contexts, and the transformation of values into concrete behavior. Thus, PAI does not stop at the mastery of cognitive aspects but is oriented toward value internalization and the formation of authentic religious character.

The integration of mindfulness values into the design of Deep Learning based PAI results in a pedagogical framework encompassing three main dimensions. First, the cognitive reflective dimension through *tafakkur*, which encourages deep interpretation of Islamic teachings. Second, the affective-spiritual dimension through *muraqabah*, which fosters awareness of Allah's supervision within the learning process.

Third, the practical-ethical dimension, which transforms values into concrete actions in daily life, including in digital contexts. Through this integration, PAI learning becomes more relevant in fostering students' spiritual resilience in the era of globalization and digitalization. Islamic mindfulness strengthens self regulation and moral awareness, while Deep Learning ensures that the internalization of values occurs authentically and sustainably. Therefore, this integrative model contributes theoretically to the development of a reflective and transformative PAI paradigm, and practically provides direction for designing instructional strategies capable of cultivating profound spiritual awareness. This study recommends further development through empirical implementation at various educational levels to test the effectiveness of this integrative model in enhancing students' character, spiritual resilience, and the quality of their ethical behavior.

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