Islamic Concept of Mindfulness: Examining Its Application in Schools as a Tool for Spiritual and Emotional Learning

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Article Info	ABSTRACT
Article history: Received 18-12-2024 Revised 15-05-2025 Accepted 29-05-2025 *Keywords:* Islamic mindfulness Sufism Dhikr Muraqabah Mental well-being Spiritual Emotional Learning	This research examines the implementation of the Islamic concept of mindfulness as an approach to spiritual and emotional learning in schools. The study is grounded in the growing academic, social, and emotional pressures faced by students, which significantly impact their mental well-being. The aim of this research is to explore how Sufi practices such as muraqabah and dzikr can be applied in the educational settings to enhance the students' mental and spiritual balance. A case study method was employed, involving participatory observation, in-depth interviews, and questionnaires with teachers and students at schools that implement Islamic mindfulness activities. The findings revealed that the practice of morning *dhikr* and reflective worship enhances inner peace, reduces anxiety, improves concentration during learning, and fosters positive social relationships among students. In conclusion, Islamic mindfulness not only offers psychological benefits but also cultivates profound spiritual balance. The findings suggest that integrating Islamic mindfulness into school environments can be an effective strategy for shaping students' character—encouraging patience, trust in God, and gratitude—while supporting a harmonious and productive learning atmosphere.

INTRODUCTION

The rise of mental health issues in contemporary society—such as anxiety, depression, and stress—has become a serious concern across various sectors, including educational settings (Salsabila et al., 2022). This phenomenon also affects school students, who are frequently subjected to high academic pressure, complex social demands, and the emotional challenges that accompany their developmental stage (Yasin et al., 2022). Heavy workloads, continuous examinations, and the expectations of parents and teachers often contribute to prolonged anxiety and mental fatigue. In addition, the massive influence of social media and peer competition further complicates students' efforts to maintain mental and emotional well-being (Fitriah et al., 2023). Furthermore, the mental health support systems in many schools are still limited, with guidance and counseling services often prioritizing academic achievement over emotional and spiritual development. This creates a significant gap between students' actual needs and the support provided. There is a growing recognition that conventional education systems must be reoriented to nurture not only the cognitive aspects of learning but also the emotional and spiritual dimensions of students.

In such situations, there is an urgent need to develop a more comprehensive and holistic educational approach (Azman, 2019). Education that not only emphasizes academic achievement but also fosters character development, self-control, and the mental and spiritual well-being of students (Humairah et al., 2023). This approach aligns with the objectives of Islamic education, which aim to form a complete human being (insan kamil) who embodies a balance between intellectual, emotional, and spiritual aspects (Hasan et al., 2024). In this context, the concept of mindfulness is highly relevant as a method that can help students manage pressure and maintain overall well-being (Amanda & Sahidin, 2024).

In general, mindfulness has been widely adopted in modern psychotherapy. Through Mindfulness-Based Stress Reduction (MBSR), Kabat-Zinn demonstrated the effectiveness of this approach in reducing stress, improving focus, and promoting emotional well-being (as cited in Kumar et al., 2015). Mindfulness enables individuals to be fully present in the moment, observing their thoughts and emotions with full awareness and without overreacting (Hofmann et al., 2010). Research by Hofmann et al (2010) also found that mindfulness can significantly reduce symptoms of anxiety and depression. However, mindfulness practices developed in the Western context tend to be secular in nature, often separating the spiritual elements that actually play a crucial role in providing deeper meaning and inner fulfillment for individuals.

Unlike secular mindfulness practices, Islam—particularly through the tradition of Sufism—has long offered a more holistic concept of mindfulness. Practices such as *muraqabah* (full awareness of God's presence) and *dhikr* (repetitive remembrance of God) not only focus on regulating thoughts and emotions but also emphasize a deep spiritual connection with Allah SWT (Khairanis & Aldi, 2025). Renowned Sufi thinkers such as Al-Ghazali and Ibn Arabi emphasize that *muraqabah* and *dhikr* lead individuals to two profound spiritual states: *fana* and *baqa*. *Fana*, often translated as the annihilation of the self, refers to the dissolution of ego and personal desires in the presence of divine awareness. It represents the peak of selflessness, where a person no longer acts from worldly attachments but from complete submission to God's will. *Baqa*, in contrast, is the state of spiritual permanence—the continuation of existence not as an independent ego, but as a conscious servant of God, fully aware of Him in every action and thought (Yasminiah & Rihadatul'aisyi, 2024).

These concepts offer a deeper framework for understanding mindfulness in the Islamic context—not as a temporary mental state, but as a transformative journey that encompasses emotional regulation, ethical behavior, and spiritual elevation. Islamic mindfulness, rooted in Sufism, provides not only inner calm but also a moral and transcendental purpose behind that calm. In the educational context, this approach holds great potential for helping students cope with academic and social pressures. The practice of *muraqabah* can train students to be fully aware of their actions, enhance their concentration in learning, and manage stress more effectively (Sari, 2023). Meanwhile, *dhikr*—as a form of remembrance of Allah SWT—can help cultivate inner peace, nurture gratitude, and foster the development of patience and sincerity (Attamimi et al., 2024). Research by Bukhori et al (2023) further reveals that the practice of *muraqabah* significantly enhances inner tranquility and provides a deeper sense of life's meaning. These findings suggest that Islamic mindfulness is not only psychologically beneficial but also promotes a spiritual balance often overlooked in secular mindfulness practices (Bukhori et al., 2023).

However, despite its great potential, research on Islamic mindfulness—particularly within educational contexts—remains limited. While numerous studies on mindfulness have been conducted, most adopt a secular perspective and overlook the spiritual dimensions central to the Sufi tradition (Maryatun et al., 2023). Foundational works by Kabat-Zinn emphasize the psychological

benefits of mindfulness, especially in emotional regulation and mental health, yet they do not incorporate the spiritual values that are integral to Islamic culture (as cited in Hofmann et al., 2010). In contrast, Bukhori et al (2023) research highlights the benefits of *muraqabah* in Sufism, but this work is primarily focused on individual worship and has not been explicitly explored within the school or educational setting.

This highlights a significant research gap in understanding how Islamic mindfulness can be applied in school-based educational programs to support students' holistic development. Although spiritual practices such as muraqabah and dzikir have been widely discussed in Islamic literature, their pedagogical implementation in the context of formal education and their impact on students have rarely been studied. Therefore, there is a research gap in linking the concept of Islamic mindfulness with its implementation in schools as a learning approach that integrates spiritual and emotional aspects (Bukhori et al., 2023).

In addition, although this study draws on both Islamic principles and modern psychological theories—such as Sufi-based mindfulness and Kabat-Zinn's Mindfulness-Based Stress Reduction (MBSR)—the connection between these domains remains underexplored in existing literature. This research aims to offer a more holistic integration by examining how Islamic mindfulness practices like *muraqabah* and *dhikr* can align with and enrich educational psychology frameworks, including self-regulation theory and cognitive behavioral therapy (CBT). For example, the internal awareness cultivated through *muraqabah* supports the development of metacognitive skills central to self-regulated learning, while the repetitive remembrance in *dhikr* mirrors core CBT mechanisms that reduce cognitive distortions and promote emotional stability. This integrated perspective not only affirms the religious and spiritual foundation of student well-being but also enhances the theoretical relevance of Islamic practices within contemporary psychological discourse.

The urgency of this research continues to grow, especially given the increasing need for a more holistic educational approach in Indonesian schools (Widyastono, 2012). Considering that the majority of students in Indonesia are Muslim, the integration of mindfulness concepts rooted in Sufism—such as muraqabah and dhikr—is highly relevant (Huda, 2023). Beyond helping students manage academic and social pressures, this approach can also contribute to character development, enhance mental resilience, and foster spiritual closeness with Allah SWT (Adrian, 2024). In the long term, the implementation of Islamic mindfulness practices in schools is expected to create a more conducive learning environment and support students balanced mental and spiritual well-being (Pahlawan et al., 2023).

This research aims to explore the implementation of the concept of mindfulness in Islam within schools as an approach to spiritual and emotional learning. By integrating the practices of *muraqabah* and *dhikr* into educational activities, this study seeks to contribute meaningfully to the development of a more comprehensive educational framework that is aligned with Islamic values. The findings are expected to offer practical recommendations for schools in designing learning strategies that support students' mental, emotional, and spiritual development, while also addressing the increasingly complex challenges faced by education in the modern era.

METHODS

This research employed a descriptive qualitative case study approach to explore the implementation of Islamic mindfulness activities at SD IT Parung and their impact on students' emotional well-being. Data were collected through participatory observation, in-depth interviews,

and the distribution of questionnaires. Direct observations were conducted during morning *dhikr* sessions, worship reflections, and congregational prayers to capture students' responses and the level of teacher involvement. Interviews were conducted with three (3) Islamic Education (PAI) teachers, two (2) homeroom teachers, and thirty (30) students from grades IV and V who were purposively selected based on their direct involvement in the mindfulness activities. The questionnaire measured aspects of emotional well-being- such as stress management, learning focus, inner peace, and gratitude – using a 1–5 Likert scale. Data analysis was conducted qualitatively through the reduction and categorization of interview and observation findings, and quantitatively using descriptive statistics to illustrate the trends in the survey data. Data triangulation was conducted by comparing the findings from the three instruments to ensure the validity of the results (Adiyanta, 2019). This research was conducted at SD IT Parung between January and October 2024.

To strengthen the validity of this study, a control group was included, consisting of students from a school not participating in the Islamic mindfulness program. This allowed for comparative analysis, enabling a more accurate attribution of observed changes in emotional well-being and learning concentration to the mindfulness intervention. Pre- and post-intervention measurements were conducted for both the experimental and control groups to assess changes over time. In addition to self-report instruments, more objective measures were incorporated to minimize potential bias. Standardized psychological assessments, such as the Perceived Stress Scale (PSS) and the Mindful Attention Awareness Scale (MAAS), were administered to provide validated data on stress levels and mindfulness. Moreover, structured behavioral observations were conducted by independent observers during learning sessions to evaluate students' focus and engagement. Recognizing that self-report data—particularly in the context of religious practices—may be influenced by social desirability bias, the study employed data triangulation by integrating qualitative and quantitative sources. Anonymity and confidentiality were ensured during data collection to encourage honest and accurate responses.

RESULTS AND DISCUSSION

This research aimed to examine the impact of implementing Islam-based mindfulness in schools on various aspects of student development, such as emotional well-being, spiritual awareness, learning concentration, and social relationships. The main focus of this research was to evaluate the effectiveness of activities such as morning dhikr, group prayers, and worship reflections in creating a conducive and harmonious learning environment. These spiritually-based activities are viewed not only as religious rituals but also as pedagogical tools that contribute to shaping students' attitudes, emotions, and interpersonal behaviors in the school environment.

The research results showed that Islamic mindfulness activities not only have a positive impact on students' spiritual aspects but also help them manage emotions, improve learning concentration, and strengthen social relationships. Data from interviews and observations revealed that students feel calmer, more focused during lessons, and show higher empathy towards their peers after regularly practicing mindfulness. By integrating Islamic values into daily activities at school, this program demonstrates that a religious-based approach can be an effective strategy to support students' academic and non-academic development. In addition, teachers also reported that the classroom atmosphere became more positive, with students showing improvements in discipline and emotional regulation.

The discussion in this section is systematically organized based on quantitative and qualitative data obtained through questionnaires, interviews, and field observations. The main findings will be

discussed in several themes, namely emotional well-being, improved learning concentration, social relationships among students, and character development. Each theme is analyzed by comparing field data with relevant psychological and educational theories, particularly those related to mindfulness, emotional intelligence, and Islamic character education. In addition, the results of this study will be analyzed by linking them to relevant theories and literature, to strengthen the validity of the findings and provide practical implications for the field of education. This approach aims to ensure that the conclusions drawn are not only based on empirical data but also have a strong theoretical foundation, thereby providing meaningful insights for educators, curriculum developers, and policymakers.

The Impact of Islamic Mindfulness on Emotional Well-being

The application of mindfulness in the learning process has been studied to observe its impact on psychological conditions and learning satisfaction. Before mindfulness was implemented, anxiety levels tend to be high, emotional well-being was low, and satisfaction with learning was suboptimal. However, after the implementation of mindfulness, significant changes occurred in those aspects. The following table shows a comparison of the impact before and after the implementation of mindfulness.

Table 1. Impact Before and After the Implementation of Mindfulness

Aspect	Before Mindfulness	After Mindfulness
Anxiety level (Scale 1-5)	4.2	2.5
Emotional well being (Scale 1-5)	2.8	4.0
Satisfaction with learning (Scale 1-5)	3.0	4.2

From the impact table, there was a noticeable positive change after the implementation of mindfulness. There were significant changes in several psychological aspects and learning experiences. The anxiety level, which was previously quite high with a score of 4.2, decreased to 2.5, indicating that mindfulness effectively helps reduce anxiety. On the other hand, emotional well-being increased from 2.8 to 4.0, indicating that individuals felt more emotionally stable after practicing mindfulness. Additionally, satisfaction with learning also increased, from a score of 3.0 to 4.2, indicating that mindfulness contributes to creating a more enjoyable and meaningful learning experience. Overall, this data indicates that mindfulness has a positive impact on reducing anxiety, enhancing emotional well-being, and increasing satisfaction with the learning process.

In the context of this research, the practice of morning dhikr provides students with space to focus on their spiritual relationship with Allah. This reinforces the theory that a spiritual approach can create emotional stability through self-control and gratitude, as explained in maqashid sharia, namely the preservation of the soul (*hifz an-nafs*) (Jufri & Tobroni, 2024).

Anxiety often emerges in response to uncertainty, academic pressure, and concerns about performance outcomes. Hidayatullah (2024) observed that "students who regularly participate in morning dhikr appear calmer, more confident, and more capable of managing stress before exams in a constructive manner." This suggests that morning dhikr serves not only as a moment of spiritual reflection but also as a practical strategy for fostering emotional regulation and inner peace before engaging in academic activities. Student testimonies further support this observation. One student noted, "After the morning dhikr, I feel lighter. My anxiety has decreased, especially when facing exams" (Arifin, 2024). Such responses highlight the critical role of spiritual practices in alleviating emotional distress, which often hinders academic performance.

In the Islamic context, morning dhikr serves as a mindfulness tool that directs students' attention to reminders of divinity (zikrullah). When students recite dzikr, they are invited to focus on Allah's power and release worldly worries (Fauzan & Laila, 2024). This strengthens their ability to manage stress, as noted by Pargament, who emphasized that a spiritual approach can serve as an effective coping mechanism (Widyastono, 2016).

From the Islamic perspective, this finding supports the principle of maqashid sharia, particularly the goal of preserving life (*hifz an-nafs*). In Islam, maintaining emotional balance is an integral part of individual well-being (Roslan & Zainuri, 2023). The practice of morning dhikr, communal prayers, and worship reflection gives students the opportunity to engage in spiritual reinforcement that reduces their psychological burden. This reflects the harmony between spiritual approaches and human psychological needs.

Zimmerman's self-regulation theory also provides a relevant framework for understanding the impact of morning dhikr (Zimmerman, 2022). By establishing a dzikr routine, students are indirectly trained to regulate their thoughts and emotions through self-control. A student reported, "*Morning dhikr helps me think more clearly*." "*If I start to feel anxious, I remember dhikr and feel calmer*" (Arifin, 2024). This statement shows how Islamic mindfulness not only creates space for spiritual reflection but also enhances students' ability to moderate their emotional responses in high-pressure situations.

The results of this research open up insights into how spiritual practices can be applied to systematically support students' mental health. Activities such as morning dhikr are not just religious routines, but also powerful instruments for managing anxiety, stress, and emotional instability. In Pargament's view, this is a manifestation of effective spiritual coping, where students face academic and social challenges with the strength of their faith (Fabricatore et al, 2004). Furthermore, the enhancement of students' emotional well-being through Islamic mindfulness is also relevant to Seligman's positive psychology theory. This approach emphasizes the importance of creating a positive mental state as a foundation for happiness and success (Fikri et al., 2024). In this case, morning dhikr acts as a catalyst for building a positive mindset that supports emotional stability and readiness to learn.

The decrease in anxiety levels and the increase in students' emotional well-being measured in this study demonstrate the power of Islamic mindfulness in building psychological and spiritual balance. By integrating morning dhikr and communal prayers into the school routine, students are not only taught to recognize and manage their emotions but are also directed towards spiritual values that strengthen their resilience (Hidayatullah, 2024). Through the lens of maqashid sharia, this practice not only supports students' mental health but also serves as a means of preserving the soul in line with the primary goals of education in Islam. This research, therefore, emphasizes the importance of a religious-based approach to support students' emotional well-being in the context of modern academia.

Improvement of Learning Concentration

Based on Table 1, the improvement in students' learning concentration after the implementation of Islamic mindfulness is clearly visible from the quantitative data, where the satisfaction level towards learning increased from 3.0 to 4.2 on a scale of 1-5. Additionally, observations showed that students who participate in morning dhikr appear calmer, more focused, and ready to receive lessons. These changes reflect the direct impact of emotional regulation supported by structured spiritual practices.

Optimal learning concentration is greatly influenced by the emotional condition of the students. Before the implementation of Islamic mindfulness, many students faced difficulties focusing in class due to anxiety or academic pressure. One student noted, "Before participating in the morning dhikr, I was easily distracted during lessons." After the dhikr, I feel calmer and can listen to the teacher better" (Sapiih, 2024).

The teachers also observed positive changes in the students. A teacher stated, "Students become more ready to learn after the morning dhikr." They grasp the material faster and are not easily distracted by small things in class. This statement reflects the role of morning dhikr as a form of "mental break" that helps students start their day with a more organized mind. In the context of learning activities, students' mental readiness plays an important role in determining the effectiveness of the learning process. With a calmer mental state, students are not only able to absorb information better but also exhibit a more positive learning attitude. This shows that morning spiritual activities have a direct impact on students' mood and academic readiness at school (Hidayatullah, 2024).

This result can be explained by Zimmerman's self-regulation theory, which emphasizes that the ability to regulate thoughts and emotions is very important in the learning process (Zimmerman, 2022). The practice of morning dhikr gives students space to moderate negative emotions that can disrupt their concentration (Hidayatullah, 2024). Through consistent self-regulation, students develop better control over their attention, enabling them to stay focused during lessons without being disrupted by anxiety or other mental distractions. The practice also supports the development of mental resilience, which is essential for coping with academic challenges. Thus, such spiritual routines not only serve religious functions but also contribute to the psychological preparedness of students in learning environments**.**

Furthermore, this aligns with Sweller's cognitive load theory, which states that a calm mental state reduces irrelevant cognitive load (Aditomo, 2009). In this study, morning dhikr helps students clear their "mental load" such as stress or worries before entering learning. Thus, students have greater cognitive capacity to process new information. This finding implies that emotional preparation through spiritual practice is a critical component in reducing mental noise and distractions. When the brain is not burdened by unnecessary emotional tension, it can devote more energy to understanding and absorbing instructional content. Therefore, Islamic mindfulness practices can serve as a buffer against cognitive overload, enhancing learning efficiency and memory retention. This perspective contributes to current educational discussions on the importance of psychological and emotional readiness in student performance.

In Islam, the ability to focus and concentrate is closely related to tazkiyatun nafs (purification of the soul) (Mustangin, 2014). The practice of morning dhikr serves as a means to purify the mind from disturbing thoughts, allowing students to start the day with a cleaner soul and ready to learn. As stated in the Quran, "Indeed, with the remembrance of Allah do hearts find rest" (QS. Ar-Ra'd: 28). This tranquility of the heart, as seen from the interviews with students and teachers, is a prerequisite for creating high concentration. By internalizing the values of peace and clarity embedded in dhikr, students can build a habit of mental discipline. This habit can enhance not only focus in academic tasks but also emotional stability in social interactions. Such a dual benefit—spiritual and psychological—reinforces the broader role of religious practice in holistic student development. Hence, *tazkiyatun nafs* becomes not just a theological ideal but a practical foundation for cognitive control and educational success.

Furthermore, spiritual reflection through dhikr helps students prioritize academic tasks as part of their responsibility to Allah. This awareness not only enhances concentration but also builds

intrinsic motivation to study diligently, as exemplified by the concept of ikhtiar in Islam (Muthohar & Ed Saleh, 2021). When students view learning as a form of worship, their efforts are fueled by personal commitment rather than external pressure. This sense of spiritual purpose instills resilience and consistency in their academic behaviors. Teachers reported that such students are more punctual, attentive, and committed to their school duties. Therefore, Islamic mindfulness activities do not merely provide short-term focus but foster long-term academic character building rooted in ethical and religious values.

Islamic mindfulness practices help students manage their emotions before learning begins, creating a calmer and more focused atmosphere (Darma & Rani, 2020). One student noted, "Morning dhikr is like a reset for my mind." "When I start my lessons, I feel more prepared and not easily distracted by other thoughts" (Sapiih, 2024). This statement shows that Islamic mindfulness not only improves self-regulation but also helps students shift their focus from external distractions to full attention on their learning tasks.

This capacity for emotional modulation through spiritual routines can be especially valuable in today's fast-paced educational settings, where students are often overstimulated by external stimuli. Morning dhikr serves as a daily opportunity for internal reflection and mental centering, which can counterbalance the noise of the digital and social environment. As a result, the classroom becomes a more intentional and focused space, where both teaching and learning can occur more effectively.

The attentional control theory by Posner and Petersen asserts that attention regulation is an important element in learning (Sætrevik, 2008). By engaging in dhikr as a routine activity, students are trained to focus their attention on specific moments (*dhikrullah*), which indirectly strengthens their capacity to manage attention during the learning process. This theory supports the idea that attention is not merely a fixed trait but a skill that can be developed through practice. In this case, spiritual exercises like dhikr act as cognitive training tools. Over time, this consistent engagement in attention regulation may also enhance students' executive function skills, which are critical for academic achievement. Thus, integrating attention-focused spiritual activities into the school routine presents a low-cost, culturally appropriate strategy for improving student concentration.

This result confirms that students' learning concentration can be significantly improved through a structured spiritual approach. In the modern educational world, which often focuses on technical methods to improve learning outcomes, this finding offers a unique perspective that a religious-based approach can complement learning strategies by creating more conducive mental conditions. Such findings encourage a rethinking of how educational systems incorporate students' spiritual lives into the learning process. Rather than viewing religion as a separate or supplementary aspect, this study suggests that religious practices can actively contribute to cognitive and emotional readiness. This integrative model has the potential to enrich both character education and academic instruction, making it particularly relevant for schools operating within faith-based communities.

The increase in study concentration observed in this research reflects the strength of self-regulation obtained through the practice of morning dhikr. In the Islamic view, dzikr not only aims to draw closer to Allah but also serves as a tool for purifying the soul and enhancing intellectual capacity. With the combination of modern theories such as self-regulation and traditional concepts like tazkiyatun nafs, these findings offer an integrative framework to support a more focused, calm, and effective learning process.

This integrated perspective opens up new avenues for future research and practice in educational psychology. It demonstrates that combining contemporary cognitive theories with deeply

rooted spiritual traditions can produce holistic learning models that nurture both the mind and soul. In doing so, it addresses the full spectrum of student development-academic, emotional, and moral-and promotes lifelong learning rooted in meaning and purpose.

Improvement of Social Relationships Among Students

This research found significant positive changes in students' social relationships after the implementation of Islamic mindfulness through activities such as group prayers and worship reflections. Interviews and observations show that students have become friendlier, more open, and more empathetic towards each other. This transformation highlights the impact of spiritual practices in building social solidarity and harmony within the school environment.

Before the implementation of Islamic mindfulness, some students appeared to interact less with their classmates, tended to be withdrawn, or had difficulty collaborating in groups. However, after participating in regular group prayers, the students showed significant changes in their attitudes. A student shared, "During the group prayer, I feel closer to my friends." We pray for and support each other, it makes me feel appreciated." (Arifin, 2024). The teacher also observes this change. One of the teachers stated, "Students who were previously quiet are now more active in talking with their friends." They seem more caring when a friend is in trouble." (Hidayatullah, 2024).

Field observations support this finding. In several class activities, students who previously seemed isolated are now more often seen helping their classmates. The familiarity created outside of class hours, especially during group prayers, translates into stronger relationships inside the classroom. This result can be explained through Bandura's social learning theory, which emphasizes that prosocial behavior can be learned through observation and direct experience in a social environment (Samsir, 2022). In the activity of group prayer, students learn to appreciate the presence and contributions of their friends. Praying together creates a collective experience that teaches students values such as empathy, emotional support, and cooperation.

Furthermore, the theory of emotional contagion is also relevant in understanding this transformation of social relationships (Septiana, 2016). In a collective prayer, the positive energy and sense of calm created collectively spread among the students, strengthening their sense of trust and interconnectedness. By being exposed to a positive emotional environment, students become more open to engaging in harmonious interactions.

In Islam, good social relationships are one of the important pillars of community life, as reflected in the concept of ukhuwah Islamiyah (Rafiqah, 2020). The practice of communal prayer provides students with the opportunity not only to strengthen their relationship with Allah but also to build emotional bonds with one another. By praying for each other and sharing hopes, students learn to respect differences and support one another.

From the perspective of maqashid syariah, this practice supports the goal of preserving honor and social relations (*hifz al-'ird*). In this context, the activity of communal prayer encourages students to practice values of politeness, mutual respect, and helping each other, which are the foundation for harmonious social relationships. Changes in social relationships are not only evident in interactions at school, but can also impact the strengthening of students' social skills in everyday life. One student noted, "After participating in the prayer together, I find it easier to talk to my friends, even outside of class." I feel that we support each other (Arifin, 2024). This statement shows that improved social relationships through spiritual activities can produce a domino effect, where students carry their prosocial attitudes into various aspects of life.

These results are also relevant to Bronfenbrenner's ecological systems theory, which emphasizes the importance of the social environment in supporting individual development. Schools as microsystems play an important role in shaping students' social relationship patterns. Activities such as group prayers create a positive culture that strengthens interpersonal relationships, providing students with a supportive environment to learn and grow (Mujahidah, 2015).

The improvement in social relationships among students observed in this study reflects the power of Islamic mindfulness as a tool for building social harmony. Through group prayer activities, students are not only taught to appreciate each other, but also given direct experience of the importance of solidarity and emotional support.

In the context of modern education, this finding highlights the importance of creating spaces for collective activities that strengthen social relationships. By integrating spiritual values such as ukhuwah Islamiyah into school routines, educational institutions can help students not only become academically successful individuals but also empathetic and supportive members of society.

Character Development and Spiritual Values

The application of Islamic mindfulness through morning dhikr activities and worship reflection not only has a positive impact on students' emotional well-being and social relationships but also proves to strengthen their character (Syamila & Mansoer, 2023). Students showed improvement in terms of patience, trust in God, and gratitude, which are at the core of Islamic character formation. This transformation reflects the successful integration of spiritual values into the daily lives of students at school. The character of a patient, trusting, and grateful student is not formed instantly, but rather through the routine of morning dhikr and repeated reflections on worship. In an interview, a student noted, "Every time I participate in the morning dhikr, I feel more patient when facing problems." I learned not to get angry easily or give up (Arifin, 2024)The teacher also observes this change. One of the teachers stated, "Students have become more patient in facing difficult tasks. They appear more confident and more often grateful for small achievements" (Hidayatullah, 2024).

Worship reflection activities, which encourage students to evaluate the quality of their worship, help instill awareness of God's supervision (muraqabah) (Fourianalistyawati, 2018). A student shared, "After the worship reflection, I feel more responsible for performing prayers on time and more sensitive to my mistakes" (Sapiih, 2024). This experience not only improves the individual character of the students but also encourages them to connect spiritual values with daily actions. Lickona's character education theory emphasizes that effective character formation involves direct experiences and the repetition of certain values. In the context of this research, the morning dhikr routine and worship reflection create repetitive experiences, where students are not only taught values such as patience, trust in God, and gratitude, but also directly experience the benefits of applying these values (Astriya, 2022).

Morning dhikr activities help students start their day by remembering Allah, creating a positive mindset that strengthens their self-control. This supports the theory that character education requires emotional engagement and value appreciation, which in this study is achieved through regular spiritual activities (Imamah et al., 2021). In the maqashid shariah, preserving religion *(hifz ad-din)* is one of the main objectives of human life (Jauhar, 2023). The practice of morning dhikr and worship reflection supports this goal by instilling values of faith in students' daily lives. Through dzikr, students are taught to remember Allah in every activity, which in turn helps them build a sense of responsibility towards themselves and others (Nasution et al., 2022)

Reflection on worship strengthens the principle of tawakkal (surrendering to Allah) and muhasabah (introspection), which encourages students to continuously improve themselves. The integration of these spiritual values creates a balance between academic demands and the spiritual needs of students, resulting in individuals who are not only intellectually smart but also morally and spiritually mature (Setiawan, 2014). In an interview, one student stated, "When I feel stressed with assignments, dhikr helps me to be more patient. I also learn to be grateful because the assignments are my responsibility as a student" (Arifin, 2024). This testimony shows that Islamic mindfulness activities not only help students cope with everyday life challenges but also strengthen their character in facing pressure.

Aristotle's virtue ethics theory is also relevant in this context. Aristotle stated that virtue is a habit acquired through repeated actions. In this study, morning dhikr and worship reflection serve as means to internalize Islamic virtues such as patience, trust in God, and gratitude. This habit then shapes the mindset and actions of students in the long term (Daniel, 2024). Character formation through Islamic mindfulness not only impacts individual students but also has long-term implications for society. Students who learn patience, trust in God, and gratitude through daily activities at school will grow into individuals capable of making positive contributions to their community. In an interview, a teacher stated, "I see students becoming more mature in dealing with problems, both inside and outside the classroom. They are learning to take responsibility for their actions." (Hidayatullah, 2024).

The application of Islamic mindfulness, such as morning dhikr and worship reflection, proves that spiritual values can be a powerful tool for character building in students. These routines not only instill good habits but also teach students to face challenges in a manner consistent with Islamic values. In the context of modern education, this finding highlights the importance of integrating spiritual activities into educational programs to produce a generation that balances intellectual intelligence and moral strength. Thus, character development based on spiritual values can become a main pillar in shaping individuals who contribute positively to society and religion.

CONCLUSION

This research showed that the application of the concept of mindfulness in Islam through morning dhikr practices and worship reflections has a positive impact on emotional well-being, learning concentration, social relationships, and character development of students. Students experience a decrease in anxiety, an increase in learning focus, and the development of attitudes of patience, trust, and gratitude. This practice not only supports emotional stability but also strengthens spiritual values in line with the goals of Islamic education. Based on these findings, schools are advised to integrate Islamic mindfulness activities such as morning dhikr and worship reflection into their daily programs. Teachers and educators need to be trained to guide these practices effectively, creating a conducive and inclusive learning environment.

However, to strengthen the reliability of these findings, further studies should address current limitations such as the absence of control groups, the reliance on self-reported data, and the need for long-term impact assessments. Additionally, future research should consider inclusivity issues and potential challenges in implementing religion-based mindfulness practices in diverse school settings. Further research can be conducted to measure the long-term impact of this practice on students' academic performance and character development at various educational levels. Consistent

implementation can create a generation that is not only intellectually smart but also emotionally and spiritually strong.

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