



The Effectiveness of Mindfulness-Based Learning in Improving Students' Motivation and Academic Achievement in Islamic Religious Education: A Quasi-Experimental Study

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ABSTRACT

Learning in Islamic Religious Education at the senior high school level is frequently characterized by teacher-centered instructional practices that may limit students' engagement, learning motivation, and academic achievement. Although mindfulness-based learning has been widely discussed in educational research, empirical evidence regarding its implementation in Islamic Religious Education remains limited, particularly at the senior high school level in Indonesia. Therefore, this study aimed to examine the effectiveness of mindfulness-based learning in improving students' learning motivation and academic achievement in Islamic Religious Education at SMA GUPPI Salawati, Sorong Regency. This study employed a quantitative approach using a quasi-experimental method with a nonequivalent control group design. The participants consisted of all 33 eleventh-grade students, who were grouped into an experimental class (n = 16) and a control class (n = 17). Data were collected using a learning motivation questionnaire based on the ARCS model and a cognitive achievement test developed according to Bloom's Taxonomy and analyzed using descriptive statistics and the Mann-Whitney U test. The findings showed that students in the experimental group achieved higher learning motivation (M = 62.94) and learning outcomes (M = 85.63) than students in the control group (M = 33.41; M = 65.29), with statistically significant differences (p < 0.001). The experimental group also demonstrated greater improvement in both variables than the control group. These findings indicate that mindfulness-based learning may serve as an effective instructional approach to support student engagement and improve learning outcomes in Islamic Religious Education.

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INTRODUCTION

Islamic Religious Education plays a crucial role in shaping students' religious character, moral awareness, and learning motivation (Anggraini et al., 2024; Jauhari, 2022). Within the framework of 21st-century education, Islamic Religious Education can no longer be limited to the transmission of normative religious knowledge; instead, it should foster students' self-awareness, value reflection, and active engagement in the learning process. Susanti and Fadriati (2024) highlight the importance of cultivating self-awareness and reflective understanding of values as essential elements of meaningful Islamic Religious Education learning. Likewise, Iqbal and Khadijah (2025) emphasize that effective Islamic Religious Education instruction should provide opportunities for students to participate actively so that learning does not remain a passive process but encourages deeper engagement and interpretation of the subject matter. The need for pedagogical transformation becomes increasingly evident as global educational developments point to the growing demand for religious learning approaches that are more reflective, dialogical, and meaningful (Uzana & Khobir, 2025). Nevertheless, several studies indicate that Islamic Religious Education instruction continues to face challenges related to students' low learning motivation, which is often associated with instructional practices that lack contextual relevance and with the limited integration of spiritual dimensions within the teaching and learning process (Zahra, 2025; Fadillah et al., 2024).

Learning motivation is one of the primary psychological factors that influences the success of the learning process (Julita et al., 2025). Motivation not only encourages students to participate actively in learning activities but also determines the depth of their understanding and the continuity of their learning engagement (Masnadi et al., 2024; Dawolo et al., 2024). Motivation in learning refers to an internal condition that can be stimulated and sustained through appropriate instructional strategies and is influenced by four main components: attention, relevance, confidence, and satisfaction (Keller, 1987).

One strategy that is considered relevant for enhancing learning motivation is the mindfulness approach, which emphasizes full awareness of learning experiences, the management of attention, and deliberate self-reflection (Rohman et al., 2025; Rizka et al., 2025). Kabat-Zinn (2003) defines mindfulness as an individual's ability to intentionally

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focus attention on present experiences with an open and nonjudgmental attitude, encompassing awareness of thoughts, emotions, and bodily sensations from moment to moment. In this context, mindfulness is not merely understood as a meditation technique or breathing exercise but also as an approach that reflects awareness and acceptance of oneself (Periana & Faridari, 2025). Brown and Ryan (2003) explain that individuals with higher levels of mindfulness tend to demonstrate better attentional regulation, which can enhance the quality of their engagement in learning activities. Therefore, within the educational context, the implementation of mindfulness has the potential to contribute positively to improved learning focus, emotional regulation, intrinsic motivation, and students' psychological well-being.

Although various instructional innovations have been widely discussed in educational literature, their implementation remains uneven across different regions. Schools located in remote areas with limited educational resources often encounter challenges such as restricted access to professional teacher training, limited pedagogical innovation, and insufficient support for the development of innovative teaching methods. These conditions make regions such as Sorong Regency in Southwest Papua a relevant context for exploring alternative instructional strategies aimed at improving the quality of the learning process. In practice, classroom instruction in several schools within this region is still largely characterized by conventional, teacher-centered approaches that provide limited opportunities for active student participation (Ali et al., 2025). A similar situation is evident in Islamic Religious Education classes, where lecture-based instruction continues to dominate and may reduce students' interest and engagement in learning activities (Fauzi et al., 2025). In fact, Islamic Religious Education should not merely function as a means of transmitting religious knowledge but also as a medium for fostering character development and strengthening moral values through more participatory and reflective learning processes. Therefore, mindfulness-based instructional strategies may be considered a potential approach for creating learning experiences that are more conscious, reflective, and meaningful for students.

The importance of meaningful learning processes is also grounded in Islamic teachings. In the Qur'an, Surah Al-Mujādilah verse eleventh emphasizes that Allah

elevates the ranks of those who believe and those who are granted knowledge by several degrees.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا
يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١١)

“O you who believe! When it is said to you, ‘Make room in the assemblies,’ then make room; Allah will make room for you. And when it is said, ‘Rise up,’ then rise; Allah will raise those who have believed among you and those who have been given knowledge in degrees. And Allah is All-Aware of what you do.”(Q.S. Al-Mujadilah [58]:11).

The verse not only emphasizes the virtue of seeking knowledge but also conveys the importance of readiness, openness, and awareness in the learning process. These values are closely aligned with the principles of mindfulness, which highlight focused attention, awareness of learning experiences, and reflection on acquired knowledge. In the context of education, learning that is carried out with conscious awareness and reflective engagement enables students to develop a deeper understanding of the material while also internalizing the values they learn in their daily lives. Therefore, the message conveyed in Qur’an Surah Al-Mujādilah [58]:11, can be interpreted as a normative foundation that encourages the development of learning processes that are not solely oriented toward the acquisition of information, but also toward cultivating awareness, meaningful understanding of knowledge, and the development of students’ spiritual qualities.

Based on preliminary observations conducted at SMA GUPPI Salawati, Sorong Regency, it was found that students’ learning motivation in Islamic Religious Education had not developed optimally. During the learning process, the level of student participation tended to be relatively low. Out of the 33 students attending the class, only about 6–7 students ($\pm 20\%$) actively asked questions or responded to the material presented by the teacher, while the majority remained passive and mainly listened to the explanation without actively engaging in classroom discussions. In addition, several students demonstrated unstable levels of concentration, such as talking with their seatmates or failing to give full attention to the teacher’s explanation. Opportunities for reflective engagement with the values embedded in the learning material were also limited, as students were rarely encouraged to relate the content of Islamic Religious

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Education to their everyday life experiences. These initial observations suggest that the instructional process was still largely characterized by one-way knowledge transmission, which limited students' opportunities to participate actively in the learning process.

In addition to classroom observations, the researcher obtained an initial overview of the learning context through informal discussions with an Islamic Religious Education teacher at SMA GUPPI Salawati, Sorong Regency. According to the teacher's explanation, the level of understanding among eleventh-grade students varied considerably, and some students still encountered difficulties in mastering the learning material effectively. The teacher also emphasized that Islamic Religious Education is not solely focused on cognitive mastery but also aims to cultivate students' moral conduct and character (*adab and akhlak*). This preliminary information was obtained through a conversation with the Islamic Religious Education teacher on April 1, 2025, and was used as part of a preliminary observation to understand the instructional context underlying this study. Therefore, it was not analyzed as part of the primary research data.

Although numerous studies have indicated that mindfulness-based approaches can enhance students' attention, emotional regulation, and engagement in general education settings, research specifically examining their application in Islamic Religious Education remains relatively limited. Most previous studies have primarily focused on psychological aspects and student well-being within broader educational contexts, while the integration of mindfulness concepts with learning processes oriented toward religious values has received comparatively little scholarly attention. In addition, empirical research on the implementation of innovative instructional strategies in eastern regions of Indonesia, particularly at the senior high school level, is still scarce in the academic literature. This limitation highlights a research gap in understanding how mindfulness-based learning strategies may be implemented in Islamic Religious Education to foster students' learning motivation while simultaneously strengthening their understanding and internalization of the values embedded in the subject matter. Therefore, this study aims to examine the effectiveness of implementing a mindfulness-based instructional strategy in enhancing both students' learning motivation and their learning outcomes in Islamic Religious Education among eleventh-grade students at SMA GUPPI Salawati, Sorong Regency.

METHOD

This study employed a quantitative approach using a quasi-experimental design with a nonequivalent control group design. This design was selected because the research was conducted in a school setting where classes had already been formed (intact classes), making random assignment of participants impractical. The study involved two groups: an experimental group that received the treatment in the form of a mindfulness-based instructional strategy and a control group that participated in learning activities through a conventional instructional approach. The selection of the research site and the classes used as samples was carried out through purposive sampling, considering several criteria such as the accessibility of the research location, indications of relatively low student learning motivation in Islamic Religious Education, and the willingness of the school administration and teachers to participate in the study. Although the classes used in the study were pre-existing groups, the equivalence of the initial abilities between the experimental and control groups was verified through an analysis of pretest scores. Furthermore, to minimize potential threats to internal validity, the instructional process for both groups was conducted within the same time period, employed equivalent learning materials, and was delivered by the same teacher throughout the implementation of the study.

The population of this study consisted of all Grade XI students who participated in Islamic Religious Education classes during the 2025/2026 academic year at SMA GUPPI Salawati, Sorong Regency. The total number of students at this level was 33; therefore, the entire population was included as research participants in order to maximize representation within the school context. The participants were then grouped according to their pre-existing classes, namely Class eleven A, which consisted of 16 students and served as the experimental group, and Class eleven B, which consisted of 17 students and served as the control group. The experimental group received instruction through a mindfulness-based learning strategy, while the control group followed instruction using a conventional teaching approach. Although the sample size in this study was relatively small, the inclusion of the entire population at this grade level was considered to provide a representative depiction of the learning conditions within the school under investigation. Furthermore, data analysis employed the Mann–Whitney U test, as this nonparametric

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statistical method is appropriate for comparing two independent groups with relatively small sample sizes.

The implementation of the mindfulness-based instructional strategy in this study was carried out in the experimental group across several instructional sessions and was integrated into three stages of the learning process: introduction, core activities, and closing. During the introductory stage, students engaged in a brief awareness exercise through mindful breathing for approximately 3–5 minutes, focusing their attention on the rhythm of their breathing in order to calm the mind and enhance concentration. In the core learning stage, mindfulness practices were incorporated through activities such as reading or listening to the instructional material attentively (mindful listening), identifying and recording key ideas, and discussing the meaning of the material by relating it to students' everyday experiences. Short pauses of approximately 1–2 minutes were also included to help students restore their attention and maintain focus during the learning process. In the closing stage, students participated in a brief reflection lasting about three minutes, during which they wrote or shared the main insights they had gained, their feelings throughout the learning process, and the values that could be applied in their daily lives. These activities were implemented consistently in each session to encourage students to maintain sustained awareness throughout the learning process.

Data collection in this study was conducted using a questionnaire and a test as the primary research instruments. The questionnaire was designed to measure students' learning motivation based on the ARCS model (Attention, Relevance, Confidence, and Satisfaction) and consisted of 15 statements rated on a five-point Likert scale, ranging from strongly disagree to strongly agree. Each component of the ARCS model was represented by several items intended to assess students' attention during learning activities, the perceived relevance of the material to their learning needs, their level of confidence in participating in the learning process, and their satisfaction with the instructional experience. The overall motivation score was calculated by summing all item responses, with higher scores indicating a greater level of learning motivation. Student learning outcomes were measured using a cognitive test consisting of 20 multiple-choice questions developed in accordance with the cognitive levels of Bloom's Taxonomy, specifically from C1 to C4. These levels encompass knowledge,

comprehension, application, and analysis related to the Islamic Religious Education material. The learning outcome score was calculated based on the percentage of correct answers obtained by each student. Prior to their use in the study, both instruments were examined for validity and reliability to ensure the accuracy and consistency of the measurements. In addition, classroom observations and informal discussions with the teacher were conducted to obtain a general overview of the learning environment and student engagement. These activities served as supplementary sources of information to better understand the instructional context and to enrich the interpretation of the quantitative findings.

The research instruments were developed through several systematic stages, beginning with the preparation of an instrument blueprint based on the indicators of the research variables and the relevant learning competencies. Based on this blueprint, the instrument items were constructed and subsequently reviewed by experts to evaluate the appropriateness of the content, the clarity of the language used, and the adequacy of the constructs being measured. Following the expert review stage, the instruments were piloted with respondents who possessed characteristics similar to those of the research sample in order to obtain preliminary empirical data (Sugiyono, 2019). Item validity was examined using the Pearson Product–Moment correlation analysis. The results indicated that all items produced calculated correlation coefficients (r -count) greater than the critical r -table value at a significance level of 0.05 (r -table = 0.361; $n = 30$). Therefore, all items were considered valid and appropriate for use in the study. Subsequently, the reliability of the instrument was assessed using Cronbach's Alpha to determine the internal consistency of the instrument. The analysis yielded a Cronbach's Alpha coefficient of 0.922, indicating that the instrument demonstrated a very high level of reliability and could be used consistently for data collection in this research.

Data analysis in this study was conducted using both descriptive and inferential statistical techniques. Descriptive analysis was employed to describe the characteristics of the research data, including mean scores, percentages, and the changes in students' learning motivation and learning outcomes before and after the treatment. Prior to hypothesis testing, prerequisite analyses were carried out, including tests of normality and homogeneity, to determine the distribution characteristics of the data. The results of the

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normality test indicated that the data were not normally distributed. Consequently, hypothesis testing was performed using the nonparametric Mann–Whitney U test to examine the differences between the experimental and control groups. All statistical analyses in this study were conducted at a significance level of 0.05.

RESULT AND DISCUSSION

Results

The adequacy of the learning motivation instrument was first examined through validity and reliability testing. This procedure was conducted to ensure that each statement item was capable of consistently measuring the construct of learning motivation.

Table 1
Results of the Reliability and Validity Tests of the Questionnaire

Aspect	Indicator	Result	Interpretation
Reliability	Cronbach's Alpha	0.922	Very High
Validity	Corrected item-total correlation	All items valid	Acceptable

Based on Table 1, the questionnaire instrument was first piloted with 30 students who were not part of the research sample in order to obtain empirical evidence regarding the validity and reliability of the instrument. The validity test was conducted using the Pearson Product–Moment correlation by comparing the calculated correlation coefficient (r-count) for each item with the critical r-table value at a significance level of 0.05 (df = 28), which was 0.361. The results of the analysis indicated that all statement items had item–total correlation coefficients greater than the r-table value, with correlation values ranging from 0.51 to 0.90. These findings indicate that each item demonstrated an adequate relationship with the total instrument score and was therefore considered valid. Subsequently, reliability testing was performed using the Cronbach's Alpha coefficient to assess the internal consistency of the instrument. The analysis yielded a Cronbach's Alpha value of 0.922, indicating that the instrument possesses a very high level of reliability and is appropriate for use as a data collection tool in this study.

Learning Motivation

The instrument that had been confirmed as valid and reliable was subsequently analyzed using descriptive statistics to compare the learning motivation scores of students

in the experimental and control groups based on the results of the pretest and posttest. The analysis indicated that the average level of learning motivation in both groups during the pretest phase was relatively comparable. After the instructional process was implemented, both groups demonstrated an increase in learning motivation. However, a greater improvement was observed in the experimental group, which received the mindfulness-based instructional strategy, compared with the control group that participated in conventional learning activities.

Table 2
Descriptive Statistics of Learning Motivation

Group	N	Mean	Std. Deviation	Std. Error Mean
Experiment	16	62.94	4.946	1.236
Control	17	33.41	4.963	1.204

Based on the data presented in Table 2, the total number of participants in this study was 33 students, consisting of 16 students in the experimental group and 17 students in the control group. The learning motivation instrument had a score range from 10 to 80. The results of the descriptive analysis indicate that the mean score of learning motivation in the experimental group was 62.94 (SD = 4.946), whereas the control group obtained a mean score of 33.41 (SD = 4.963). When converted into a percentage of the maximum possible score, the average score of the experimental group corresponds to approximately 78.7%, which can be interpreted as a high level of learning motivation, while the control group falls within a considerably lower range. The standard deviation values for both groups are relatively similar, indicating that the variability of scores within each group is not markedly different. Prior to conducting further inferential statistical analysis, a normality test was performed to determine whether the distribution of the learning motivation data met the assumptions required for parametric analysis.

Table 3
Normality Test of Learning Motivation

Group	Tests of Normality		
	Shapiro-Wilk		
	Statistic	df	Sig.
Experiment	0.660	16	0.000
Control	0.869	17	0.21

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The results of the normality test presented in Table 3, indicate that the data for the experimental group yielded a significance value of 0.000 ($p < 0.05$), suggesting that the distribution of the data was not normal. In contrast, the control group obtained a significance value of 0.21 ($p > 0.05$), indicating that the data in this group were normally distributed. Since one of the groups did not meet the normality assumption, further statistical analysis was conducted using a nonparametric approach. Therefore, the Mann–Whitney U test was employed to compare the differences between the two independent groups in this study.

Table 4
Homogeneity Test of Learning Motivation

Variable	Levene's Test for Equality of Variances	
	F	Sig.
<i>Learning Motivation</i>	0.012	0.913

Based on the results of the homogeneity of variance test presented in Table 4, the significance value obtained was 0.913 ($p > 0.05$), indicating that the variance between the experimental and control groups was homogeneous. This finding suggests that the differences in scores observed between the two groups were not caused by unequal data variance, and therefore both groups can be considered to have a relatively comparable level of data variability.

Table 5
Hypothesis Test of Learning Motivation

Test Statistics	Learning Motivation
Mann-Whitney U	0.000
Z	-4.915
Asymp. Sig. (2-tailed)	0.000

Based on the results of the Mann–Whitney U test presented in Table 5, the Asymp. Sig. (2-tailed) value obtained was 0.000 ($p < 0.05$), indicating a statistically significant difference in learning motivation between the experimental and control groups. This finding suggests that the treatment administered to the experimental group contributed to the observed difference in the level of learning motivation compared with the control group. Furthermore, the level of effectiveness in improving learning motivation was analyzed using the N-Gain calculation, the results of which are presented in Table 6.

Table 6

N-Gain Test of Learning Motivation

Group	Percentage (%)	N-Gain	Category	Interpretation
Experiment	45	0.45	Moderate	Effective
Control	8	0.08	Low	Ineffective

Based on the results of the analysis presented in Table 6, the experimental group obtained an N-gain value of 0.45, which falls within the moderate improvement category (0.30–0.70), whereas the control group obtained an N-gain value of 0.08, which is classified as a low improvement category (< 0.30). The percentage column in the table represents the conversion of the N-gain values into percentages ($N\text{-gain} \times 100\%$). Accordingly, a value of 0.45 corresponds to an improvement of 45%, while a value of 0.08 corresponds to an improvement of 8%. The difference in improvement between the two groups indicates that the implementation of the mindfulness-based strategy was more effective in enhancing students' learning motivation compared with conventional instructional practices.

Learning Outcomes

Changes in students' learning outcomes were analyzed to identify the effects of the treatment implemented during the instructional process. The results of this analysis are presented in Table 7, which displays the descriptive statistics of students' scores before and after the intervention in both research groups. The presentation of these data provides an initial overview of the pattern of changes in learning outcomes between the experimental group, which participated in learning activities using the mindfulness-based strategy, and the control group, which followed conventional instructional practices.

Table 7
Descriptive Statistics of Learning Outcomes

Group	N	Mean	Std. Deviation	Std. Error Mean
Experiment	16	85.63	6.021	1.505
Control	17	65.29	4.832	1.172

Based on the data presented in Table 7, the number of participants included in the analysis of learning outcomes was 33 students, consisting of 16 students in the experimental group and 17 students in the control group. The results of the descriptive analysis indicate that the mean learning outcome score in the experimental group was 85.63 (SD = 6.021), whereas the control group obtained a mean score of 65.29 (SD =

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4.832). The difference in mean scores suggests that the experimental group achieved a higher level of learning outcomes compared with the control group. The standard deviation values for both groups are relatively similar, indicating that the variability of scores within each group does not show a substantial difference. Before proceeding to the inferential statistical analysis, a normality test was first conducted to determine whether the distribution of the learning outcome data met the assumptions required for selecting an appropriate statistical analysis technique.

Table 8
Normality Test of Learning Outcomes

Tests of Normality	Shapiro-Wilk		
	Statistic	df	Sig.
Experiment	0.810	16	0.004
Control	0.856	17	0.013

The results of the normality test presented in Table 8, indicate that the data for the experimental group yielded a significance value of 0.004 ($p < 0.05$), suggesting that the data were not normally distributed. In contrast, the control group obtained a significance value of 0.013 ($p > 0.05$), indicating that the data in this group were normally distributed. Since one of the groups did not meet the normality assumption, further statistical analysis was conducted using a nonparametric approach. Accordingly, the Mann–Whitney U test was employed to compare the differences between the two independent groups in this study.

Table 9
Homogeneity Test of Learning Outcomes

Levene's Test for Equality of Variances		
Variable	F	Sig.
Learning Outcomes	0.711	0.201

Based on the results of the homogeneity test presented in Table 9, the significance value obtained was 0.201 ($p > 0.05$), indicating that the variance between the two groups was homogeneous. This finding suggests that the differences in scores observed were not affected by unequal data variance between the groups.

Table 10
Hypothesis Test of Learning Outcomes

Test Statistics	Learning Outcomes
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Mann-Whitney U	0.000
Z	-4.959
Asymp. Sig. (2-tailed)	0.000

Based on the results of the Mann–Whitney U test presented in Table 10, a Mann–Whitney U value of 0.000 was obtained, with $Z = -4.959$ and *Asymp. Sig. (2-tailed) = 0.000* ($p < 0.05$). The Mann–Whitney U value of 0.000 indicates that every student in the experimental group achieved higher learning outcome scores than every student in the control group, without any overlap of scores between the groups. This finding demonstrates a clear and statistically significant difference between the two groups. These results further support the conclusion that the implementation of the mindfulness-based strategy has a positive impact on improving learning outcomes. To assess the level of effectiveness in enhancing learning outcomes, an N-gain analysis was conducted, the results of which are presented in Table 11.

Table 11
N-Gain Test of Learning Outcomes

Group	Percentage (%)	N-Gain	Category	Interpretation
Experiment	59	0.59	Moderate	Effective
Control	4	0.04	Low	Ineffective

Based on the results of the analysis presented in Table 11, the experimental group achieved an N-gain value of 0.59, which falls within the moderate improvement category (0.30–0.70), whereas the control group obtained an N-gain value of 0.04, classified as a low improvement category (< 0.30). The percentage column in the table represents the conversion of the N-gain values into percentages ($N\text{-gain} \times 100\%$), where a value of 0.59 corresponds to a 59% improvement, and a value of 0.04 corresponds to a 4% improvement. The difference in improvement between the two groups indicates that the implementation of the mindfulness-based strategy was more effective in enhancing students' learning outcomes compared with conventional instructional practices. These findings suggest that the mindfulness strategy contributed positively to the improvement of students' academic performance.

Discussion

The findings of this study indicate that the implementation of a mindfulness-based learning strategy has a positive influence on students' learning motivation and academic achievement in Islamic Religious Education. The results of the statistical analysis revealed that students in the experimental group who participated in mindfulness-based instruction obtained higher scores in both learning motivation and academic performance compared to those in the control group. The control group received conventional teacher-centered instruction, which primarily involved lectures, textbook reading, and individual written exercises without incorporating activities that promote self-awareness or reflective learning. The difference in outcomes between the two groups suggests that the mindfulness strategy does not merely introduce an alternative instructional method but also contributes significantly to the improvement of both affective and cognitive aspects of student learning. Therefore, the findings provide empirical evidence that the integration of mindfulness-based strategies can serve as an effective pedagogical approach for enhancing students' learning motivation and academic achievement in Islamic Religious Education.

The increase in learning motivation observed in the experimental group indicates that the mindfulness strategy assisted students in enhancing their focus, self-awareness, and engagement during the learning process. From a theoretical perspective, this finding can be interpreted through the ARCS motivational model proposed by Keller (1987) has been widely applied in various educational contexts, including language learning (Octaria & Erlina, 2024) which consists of four key components: *Attention*, *Relevance*, *Confidence*, and *Satisfaction*. The mindfulness practices implemented in this study directly supported the *Attention* component, as students were guided to direct their focus consciously and intentionally toward the learning material (Keller, 1987; Keller, 2022). These findings are consistent with the study conducted by Mettler et al. (2023), which demonstrated that mindfulness training can enhance students' concentration and attentional capacity at the secondary school level (Mettler et al., 2023). However, the present study not only confirms these earlier findings but also extends them by showing that increased attentional focus through mindfulness practices can further contribute to the improvement of students' learning motivation within the context of Islamic Religious

Education in Indonesia, a context that has received relatively limited attention in previous research.

Beyond enhancing students' attention, the reflective activities incorporated within mindfulness practices enable learners to relate the learning material to their everyday life experiences, thereby strengthening the *Relevance* component within the ARCS motivational framework (Periana & Faridari, 2025). A calmer and more structured learning environment also facilitates deeper comprehension of the material, which in turn fosters greater self-confidence (*Confidence*) in participating in the learning process (Syafii et al., 2025). Furthermore, students' success in understanding the material, combined with their active participation during the learning activities, generates a sense of satisfaction (*Satisfaction*) with their learning experience (Kabat-Zinn, 2003). Accordingly, the improvement in learning motivation observed in the experimental group can be interpreted as the result of the simultaneous fulfillment of the four components of the ARCS model through the implementation of mindfulness-based learning strategies. These findings support previous studies suggesting that mindfulness practices can enhance students' learning motivation by improving attention and engagement. At the same time, the present study extends the existing body of literature by demonstrating that such an approach is also effective within the context of value-based learning, particularly in Islamic Religious Education.

Conceptually, mindfulness-based learning strategies are grounded in mindfulness theory, popularized by Kabat-Zinn which refers to a state of awareness that emerges when individuals intentionally direct their attention to present-moment experiences without judgment (Kabat-Zinn, 2003). Within educational settings, mindfulness is not merely regarded as a form of meditation practice; rather, it is understood as a pedagogical approach that emphasizes the development of self-awareness, emotional regulation, and sustained attention among students during the learning process (Ulandari & Efendi, 2025). Previous studies have indicated that enhanced self-awareness cultivated through mindfulness practices can reduce cognitive distractions and promote greater student engagement in learning activities. The findings of the present study support this perspective by demonstrating that increased learning awareness facilitated through

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mindfulness contributes to improvements in students' motivation and conceptual understanding in Islamic Religious Education.

From an Islamic perspective, the concept of mindfulness aligns closely with the principle of *tafakkur* (deep reflection), which is strongly encouraged in the Qur'an. Allah Subhanahu wa ta'ala states in Qur'an Surah Ali 'Imran [3]:191:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ (١٩١)

“Those who remember Allah while standing, sitting, and lying on their sides, and who reflect upon the creation of the heavens and the earth, saying, ‘Our Lord, You did not create all of this without purpose. Glory be to You; therefore protect us from the punishment of the Fire.’” (Q.S. Ali 'Imran [3]:191).

This verse highlights the importance of reflective awareness in understanding reality and the deeper meaning of life. In the context of this study, the value of *tafakkur* is reflected in the reflective activities undertaken by students during mindfulness practices. Through this reflective process, students not only engage with the learning material at a cognitive level but also connect it with their personal experiences and everyday values. The findings of this study indicate that such structured reflective practices contribute to increased attention, greater learning engagement, and enhanced student motivation in Islamic Religious Education. Therefore, the empirical evidence from this study suggests that the reflective principles embedded in the concept of *tafakkur* can be pedagogically operationalized through mindfulness-based strategies within the learning process (Rianita, 2023; Khoirunisa et al., 2025; Sura et al., 2025).

Mindfulness strategies also contribute to improvements in students' learning outcomes. This improvement can be understood through the framework of Bloom's Taxonomy, which encompasses the cognitive, affective, and psychomotor domains (Bloom et al., 1956). The state of mindful awareness cultivated through mindfulness practices enables students to maintain more stable attention throughout the learning process, thereby supporting the development of various levels of cognitive ability. At the C1 level (knowledge), enhanced focus assists students in recalling previously learned information with greater accuracy. At the C2 level (comprehension), sustained attention allows students to develop a clearer understanding of concepts through more careful

observation of the learning material. At the C3 level (application), reflective awareness fostered through mindfulness practices supports students in applying their knowledge to solve problems or address new situations. Meanwhile, at the C4 level (analysis), the metacognitive awareness that develops through such practices strengthens students' ability to identify relationships among concepts, categorize information, and evaluate learning material more critically (Bloom in Lafendry, 2023; Suwandi et al., 2024). These findings confirm earlier research indicating that mindfulness can enhance academic performance by improving focus and cognitive regulation, while also extending current understanding of how these processes operate within the context of Islamic Religious Education.

The principle of diligence and commitment in seeking knowledge is also emphasized in a hadith of the Prophet Muhammad Shallallahu 'Alaihi wa Sallam, which states that:

"مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ" (حَدِيثٌ رَوَاهُ مُسْلِمٌ، رَقْمٌ ٢٦٩٩)

"Whoever follows a path in pursuit of knowledge, Allah will make easy for him a path to Paradise." (HR. Muslim, No. 2699, as cited in Baqi, 2017).

This hadith highlights the importance of diligence, attentiveness, and commitment in the pursuit of knowledge. In the context of this study, mindfulness practices can be understood as a pedagogical approach that supports students in developing sustained attention, self-reflection, and dedication throughout the learning process. The findings indicate that students in the experimental group who participated in mindfulness-based instruction demonstrated higher levels of engagement and better learning outcomes compared to those in the control group. These results suggest that the enhancement of focus and learning awareness cultivated through mindfulness practices can support a more effective pursuit of knowledge, in line with the values emphasized in Islamic teachings (Rediarpi et al., 2025; Kanapi et al., 2024).

The findings of this study also offer practical implications for the teaching of Islamic Religious Education in schools. Teachers may incorporate simple mindfulness practices, such as brief awareness exercises lasting approximately 3-5 minutes at the beginning of a lesson, to help students focus their attention before engaging in learning

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activities. The results indicate that even short mindfulness practices can enhance students' attention, engagement, and learning motivation throughout the instructional process. This approach is relatively easy to implement and does not require substantial modifications to the existing curriculum, making it a practical strategy for effective classroom management. Furthermore, integrating mindfulness practices into Islamic Religious Education may also support the deeper internalization of Islamic values through reflective learning. As a result, students' learning experiences can become more meaningful and contextually relevant.

Nevertheless, several limitations of this study should be acknowledged. The research involved a relatively small sample and was conducted in only one school, which limits the extent to which the findings can be generalized to broader educational contexts. In addition, the use of a quasi-experimental design and the relatively short duration of the intervention may influence the strength of causal inferences that can be drawn from the results. Therefore, future research is recommended to involve larger and more diverse samples, as well as to extend the duration of the intervention in order to provide a more comprehensive understanding of the effectiveness of mindfulness-based strategies in enhancing students' learning motivation and academic achievement.

CONCLUSION

The results of this study indicate that the implementation of a mindfulness-based instructional strategy has the potential to enhance students' learning motivation and outcomes in Islamic Religious Education at SMA GUPPI Salawati, Sorong Regency. Analysis using the Mann–Whitney U test revealed a significant difference between the experimental and control groups ($p < 0.05$). Quantitatively, the experimental group demonstrated greater improvement, with N-gain scores in the moderate category 0.45 for learning motivation and 0.59 for learning outcomes whereas the control group, which followed conventional instruction, showed relatively low gains, with N-gain scores of 0.08 for motivation and 0.04 for learning outcomes. These findings suggest that, within the context of this study, the mindfulness strategy is more effective than conventional teaching approaches in enhancing students' cognitive, affective, and psychomotor domains. Theoretically, the results contribute to the development of pedagogical practices

in Islamic Religious Education by demonstrating that mindfulness-based instructional strategies can strengthen the motivational components outlined in Keller's ARCS model while simultaneously supporting students' cognitive processes within Bloom's Taxonomy framework.

Nevertheless, this study has several limitations that should be considered, including the relatively small sample size ($n = 33$), the confinement of the research to a single school, and the relatively short duration of the intervention, which limit the generalizability of the findings to broader educational contexts. Therefore, future research is recommended to involve larger samples, include multiple educational institutions, and implement longer intervention periods in order to obtain more robust empirical evidence. Based on these findings, Islamic Religious Education teachers may consider integrating brief mindfulness exercises at the beginning of lessons to help enhance students' focus, engagement, and learning motivation. Meanwhile, schools can support this implementation by strengthening teachers' pedagogical competencies and developing instructional practices that promote reflection and more meaningful student engagement.

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