



Formation of Inclusive Attitudes in Students Through the Mindful Learning Approach to Islamic Religious Education

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Abstract: Efforts to shape students' inclusive attitudes tend to focus on structural approaches, such as multicultural integration and religious moderation policies. However, this study shows that Islamic Religious Education (IRE) learning approaches also play a role in shaping these attitudes. This study aims to analyze the application of Mindful Learning in Islamic Religious Education (IRE) learning, explain the process of developing students' inclusive attitudes, and describe its application in social interactions at SMP Negeri 10 Salatiga. This study used a qualitative approach with a case study and a single case embedded Yin design. Data were obtained through observation, interviews, and documentation involving Islamic Religious Education (IRE) teachers, Muslim students, and non-Muslim students. Data were analyzed using pattern matching, explanation building, and rival explanation examination techniques. The results show that Mindful Learning is implemented through adjustments to teaching modules, *mauidhoh hasanah*, personal approaches, *uswah hasanah*, perspective-taking activities, and dialogue spaces. This process shapes inclusive attitudes through Islamic Religious Education (IRE) learning, school policies, and students' daily interactions, which are evident in tolerance, mutual assistance, cooperation, and the ability to resolve conflicts independently. The novelty of this study lies in the role of Mindful Learning in teachers' responses to students' needs, the internalization of students' values, and the role of students as active actors in building an inclusive environment. Thus, Islamic Education learning that encourages awareness and reflection is one way to foster an inclusive attitude.

Keyword: inclusive attitude; mindful learning; islamic religious education

Abstrak: Upaya membentuk sikap inklusif siswa cenderung berfokus pada pendekatan struktural, seperti integrasi multikultural dan kebijakan moderasi beragama. Namun, penelitian ini menunjukkan bahwa pendekatan pembelajaran PAI juga berperan dalam membentuk sikap tersebut. Penelitian ini bertujuan menganalisis penerapan Mindful Learning dalam pembelajaran PAI, menjelaskan proses terbentuknya sikap inklusif siswa, serta mendeskripsikan penerapannya dalam interaksi sosial di SMP Negeri 10 Salatiga. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus dan desain single case embedded Yin. Data diperoleh melalui observasi, wawancara, dan dokumentasi dengan melibatkan guru PAI, siswa muslim, dan siswa non-Muslim. Data dianalisis menggunakan teknik pattern matching, explanation building, dan rival explanations examination. Hasil penelitian menunjukkan bahwa Mindful Learning diterapkan melalui penyesuaian modul ajar, *mauidhoh hasanah*, pendekatan personal, *uswah hasanah*, aktivitas pengambilan perspektif, dan ruang dialog. Proses tersebut membentuk sikap inklusif melalui pembelajaran PAI, kebijakan sekolah, dan interaksi sehari-hari siswa, yang tampak dalam toleransi, saling menolong, kerja sama, kemampuan menyelesaikan

konflik secara mandiri. Kebaruan penelitian terletak pada peran Mindful Learning dalam respons guru terhadap kebutuhan siswa, internalisasi nilai siswa, dan peran siswa sebagai pelaku aktif membangun lingkungan inklusif. Dengan demikian, pembelajaran PAI yang mendorong kesadaran dan reflektif menjadi salah satu cara untuk menumbuhkan sikap inklusif.

Kata kunci: sikap inklusif; *mindful learning*; pendidikan agama islam.

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Introduction

Indonesia is a country with a high level of diversity, both in terms of religion, ethnicity, culture, and social background. This diversity is both a wealth and a challenge in developing an inclusive and tolerant generation. In the context of education, inclusiveness is understood not only as acceptance of students with special needs, but also as an open attitude to differences in social life (Budianto, 2023).

The reality on the ground shows that students' inclusive attitudes have not yet developed optimally. A 2023 survey by the SETARA Institute and INFID showed that although 70.2% of students were tolerant, 24.2% were still passively intolerant, and active intolerance increased from 2.4% to 5% (SETARA Institute & INFID, 2023). This situation has resulted in the emergence of social problems in educational environments, such as bullying and intolerance. The Indonesian Child Protection Commission (KPAI) recorded 87 cases of bullying in educational units in 2023 (Fahham, 2024). This condition reflects that the learning process is not optimal in internalizing inclusive attitudes.

Islamic Religious Education (IRE) plays a strategic role in instilling the values of *rahmatan lil 'alamin*, *tasammuh*, and *ta'aruf* as the basis for developing inclusive attitudes (Latifah et al., 2026). Islamic Religious Education (IRE) not only serves to transfer religious knowledge but is also required to shape inclusive attitudes and social awareness in students (Fais et al., 2025). This aligns with the concept of learning that integrates social and emotional aspects, such as self-awareness, social awareness, and decision-making (Priambodo & Punggeti, 2025). According to Takizawa, Bambling, Matsumoto, Ishimoto, & Edirippulige (Takizawa et al., 2023), social-emotional learning in schools helps improve students' positive attitudes and prosocial behavior, while reducing behavioral and emotional problems. According to teachers, mindfulness programs help students improve social skills, manage emotions, reduce anxiety, and increase learning focus (Kenwright et al., 2021). However, the implementation of Islamic Education in the field still tends to focus on cognitive and memorization aspects, so that the process of internalizing inclusive values in the affective dimension of students has not run optimally (C. D. Rahma, 2025).

One approach that can be used is mindful learning within the deep learning framework developed by Michael Fullan. Mindful learning is an essential part of the New Pedagogies for Deep Learning (NPDL) concept (Fullan et al., 2018). This approach emphasizes active, reflective, and conscious engagement in the learning process (Haq & Prasetyo, 2025). This is derived from Langer's mindfulness theory, which emphasizes the importance of openness to new perspectives to enhance creativity, the ability to see others'

perspectives, and social-emotional awareness (Davenport & Pagnini, 2016). Through mindful learning, students not only understand the material but also cultivate an inclusive attitude, build self-awareness, and respect the views of others (Ramadhan, 2025). Similarly, Ainscow (Ainscow, 2020a) emphasized that an inclusive attitude grows from an awareness to recognize and reduce prejudice against differences. This aligns with the reflective awareness that is at the heart of mindful learning (Feri, 2025).

Research on inclusive attitudes in Islamic Religious Education (IRE) learning can be grouped into three areas of study, each with several limitations. First, several studies discuss strengthening inclusive attitudes through structural aspects, such as the integration of multicultural values into the curriculum (Ramadhani et al., 2025). The study by Savolainen, Malinen, & Schwab (Savolainen et al., 2020) on inclusive education primarily uses a quantitative approach, measuring teacher attitudes and efficacy as the primary focus of the research. Both studies only discuss the curriculum or individual characteristics as factors shaping inclusive attitudes, without explaining the process by which these attitudes develop in students. Second, the study by Hidayani, Utomo, Syah, & Fauziati (Hidayani et al., 2025) examined mindful learning from Langer's perspective to shape global diversity character, but their study focused on general citizenship character and did not explain how this approach works in Islamic Religious Education (IRE) learning. Third, a qualitative study by Langer et al. (Langer et al., 2020) on high school students in Chile revealed students' experiences related to increased self-awareness, emotional regulation, and reflection through in-depth interviews. However, this research was conducted in the context of general education and therefore did not explain the relationship between reflective awareness and religious values, nor how inclusive attitudes are applied in students' social lives at school. Therefore, previous research has not provided a comprehensive explanation of how mindful learning is implemented as an Islamic Religious Education (IRE) learning approach, how this process shapes inclusive attitudes in students, and how these attitudes are manifested in students' social lives at school.

Based on these research gaps, this study aims to analyze the application of the mindful learning approach in Islamic Religious Education (IRE) learning, examine the process of developing inclusive attitudes in students through the mindful learning approach, and describe the application of inclusive attitudes in students' social interactions at school. This research is expected to provide academic contributions to the development of Islamic Religious Education studies based on the mindful learning approach, and practically serve as a reference for educators in designing learning that can foster inclusive attitudes in students.

Methods

This research uses a qualitative method with a case study type developed by Yin (Yin, 2018). The design used is a single case embedded design. The study was conducted at SMP Negeri 10 Salatiga in May 2026. The research subjects consisted of one Islamic Religious Education teacher and three Muslim students who participated in Islamic Religious Education learning, as well as three non-Muslim students. The number of informants was chosen because the case study emphasizes data depth rather than the number of informants. Informants were selected based on their ability to provide relevant and in-depth information

regarding the phenomenon being studied (Yin, 2018). Data collection was carried out until no new themes or patterns related to the research focus were found. Data sufficiency was determined through converging lines of inquiry, in which findings from observations, interviews, and documentation involving the Islamic Religious Education teacher, Muslim students, and non-Muslim students mutually reinforced each other and converged toward consistent explanations, rather than through the number of informants.

Data collection techniques were conducted in three stages. First, direct observation during Islamic Religious Education (IRE) learning and interactions between students was conducted openly, with the researcher explaining to data sources that the activities were part of the research (Sulistiyo, 2019). Second, semi-structured interviews were conducted flexibly to adapt to the field situation. Third, documentation was conducted in the form of photographs of learning activities and student interactions. The instruments used were observation guidelines, interview guidelines, and documentation sheets compiled based on the research focus.

Data analysis used pattern matching, explanation building, and rival explanation examination techniques. First, pattern matching was conducted by identifying predicted patterns based on Fullan and Ainscow's theory with patterns found in the field. The data obtained were selected and focused on three main themes: the application of mindful learning in Islamic Religious Education (IRE) learning, the formation of inclusive attitudes, and the implementation of inclusive attitudes in student interactions. Second, explanation building was conducted by compiling a series of step-by-step explanations, starting from Islamic Religious Education teachers' learning strategies, the reflection process experienced by students, and the formation of inclusive attitudes evident in student interactions at school, so that the flow of relationships between findings could be systematically traced. Third, rival explanation examination was conducted by testing other possible explanations, such as the influence of school policies or interactions between students. Next, all these possibilities were compared with the data and retained explanations to determine which explanations were mutually supported by the research results.

Results And Discussion

Result

Application of the Mindful Learning Approach in IRE Learning

Based on interviews and classroom observations conducted on May 10, 2026, Islamic Education teachers viewed the teaching modules as flexible guidelines, not rigid rules. During lessons, they adapted learning activities to classroom conditions and responded to students' needs. For example, rather than immediately disciplining students who were not paying attention, teachers approached them individually and encouraged them to re-engage in the lesson. They also used students' unrelated questions as learning opportunities, rather than ending the discussion.

Based on the interview results, Islamic Religious Education teachers use *mauidhoh hasanah* or giving advice in a good way as a first step when dealing with various student behaviors in class or when conveying character values.

"First, with good advice, I advise well. When I'm explaining and a student isn't listening, the first step I take is to offer advice." (Islamic Religious Education Teacher, Interview, May 11, 2026).

The interview results show that if advice doesn't produce change, the Islamic Religious Education teacher will use a more personal approach. The Islamic Religious Education teacher explained that when there are students who don't understand the material or are too noisy, the teacher will approach the students directly, especially those who appear sleepy. This statement aligns with observations that showed the Islamic Religious Education teacher several times approaching students who appear less focused during the lesson without attracting the attention of the entire class.

In addition to advice and a personal approach, Islamic Religious Education teachers also strive to set a good example, or *uswah hasanah*, for students to emulate. During observations, researchers observed that Islamic Religious Education teachers treated all students equally without distinction of background, used polite language, and did not exhibit discriminatory behavior.

The Islamic Religious Education teacher stated that reflection activities also aim to build student awareness. Muslim students stated that the Islamic Religious Education teacher often asks reflective questions to help them understand situations from different perspectives. One such question is, *"If you were in the position of a minority student, how would you feel?"*

Based on observations and interviews, Islamic Religious Education teachers provide opportunities for all students to express their opinions and ask questions. According to one Muslim student, Islamic Religious Education teachers frequently solicit students' opinions and questions, thus making them feel involved in the learning process. This is consistent with observations, which show that students are quite active in answering questions posed by Islamic Religious Education teachers and are not hesitant to ask questions when they encounter difficulties.

In the observed learning activities, each group member was assigned tasks and responsibilities, ensuring active participation by all students. The Islamic Religious Education teacher explained that Islamic Religious Education (IRE) lessons utilize more than just lectures, but also other methods to make learning more enjoyable and varied. This was reinforced by a student's statement that the learning process involved various variations, such as group discussions, mind mapping, the use of cardboard, and so on.

Interview results showed that in addition to implementing learning strategies, Islamic Religious Education teachers also conduct ongoing evaluations. According to them, evaluations are conducted not only through cognitive assessments but also by observing students' responses, attitudes, and engagement during the learning process. Based on these evaluation results, Islamic Religious Education teachers adjust their learning strategies for subsequent meetings.

Formation of an inclusive attitude through Mindful Learning IRE

In line with the various learning strategies implemented by Islamic Religious Education teachers, interview results indicate that developing inclusive attitudes in students does not occur instantly, but rather through a gradual process that occurs throughout the learning process. Some students from homogeneous environments admitted to being unfamiliar with interacting with peers of different religions or with students with

special needs. Two students also reported feeling awkward and confused when first interacting with students with special needs. One student explained:

"Previously, I rarely socialized with friends of different religions, especially those with special needs. Back in elementary school, there were only one or two non-Muslims, and they were upperclassmen, so we never really interacted. As for those with special needs, honestly, it was a bit awkward at first and I didn't know what to do." (Muslim Student C, Interview, May 11, 2026).

In the interview, the Islamic Religious Education teacher recounted an incident of teasing a student with special needs. The Islamic Religious Education teacher not only reprimanded the student but also used the incident as a source of collective reflection. The Islamic Religious Education teacher explained:

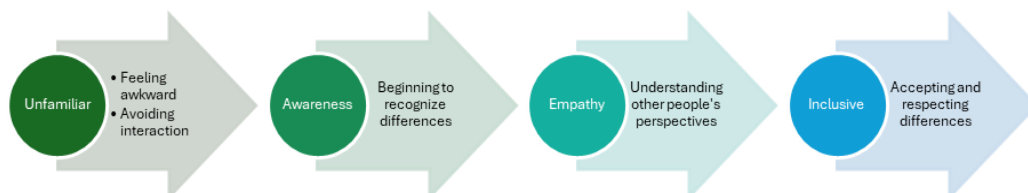
"There was a time when students were joking around, teasing a friend with special needs. At first, the students thought it was a joke, but I immediately advised them, asked them to reflect and think about the impact of their words, and apologized. Then I also asked all the students to imagine themselves in that position." (Islamic Religious Education Teacher, Interview, May 11, 2026).

Both Islamic Religious Education (IRE) teachers and students expressed that behavioral changes do not occur overnight. The IRE teacher emphasized that students require consistent guidance and direction to foster their awareness. He noted that behavioral changes are beginning to be seen, but they don't happen instantly. This echoes the experiences of Muslim students who admitted that it took time to adjust, but after going through this process, they became more cautious in their behavior toward others.

The Islamic Religious Education teacher explained that the formation of inclusive attitudes in students is the result of various interrelated factors:

"I think all factors support each other: daily interactions and school policies. But Islamic Religious Education (IRE) learning plays a special role because it explains values. This way, students also learn why they should respect others, and IRE becomes very important." (Islamic Religious Education Teacher, Interview, May 11, 2026).

In addition, the results of observations and documentation show that SMP N 10 Salatiga has various programs that support the creation of an inclusive environment, such as the Religious Thursday program, the provision of worship facilities according to each religion, acceptance of students with special needs, and the implementation of student pledges every Monday.



Picture 1. Phases of Formation of Students' Inclusive Attitudes

Picture 1. Shows the gradual changes in student attitudes, from feeling awkward during interactions, realizing that differences are normal, understanding others'

perspectives, to demonstrating inclusiveness in everyday life. These stages are derived from experiences shared by students during interviews.

Implementation of Students' Inclusive Attitudes in Social Interactions at School

This gradually developing inclusive attitude is then evident in students' daily social interactions at school. Students stated that they are becoming accustomed to working together with students with special needs in various learning activities. Students explained that although their contributions may not always be equal to those of other students, they understand the situation and strive to help each other. This finding aligns with observations during discussions and presentations, which showed no signs of teasing, demeaning, or ostracizing students with special needs.

Observations show that students respect each other when expressing or responding to each other's opinions, use polite language, and avoid belittling or interrupting other students. This occurs not only in Islamic Religious Education (IRE) lessons but also in other subjects. One non-Muslim student stated:

"Actually, I used to feel awkward when chatting and discussing with Muslim and special needs students, unsure of how to start and what to say. But once we started talking, it turned out they were fun and not what I had imagined." (Non-Muslim Student B, Interview, May 11, 2026)

Based on interviews, students reported frequently interacting and participating in various activities together, such as scouting, flag ceremonies, school competitions, and other activities. They also frequently invite students with special needs to play, eat together, and participate in daily activities.

The interview results showed that students from different religious backgrounds not only respect each other's religious practices, but also help in carrying out various activities, as explained by the Islamic Religious Education teacher:

"When Muslim students have events, Christian or Catholic students also help out. Conversely, during celebrations like Christmas, teachers and other students also help, for example, with documentation." (Islamic Religious Education Teacher, Interview, May 11, 2026).

Interviews revealed that some minor conflicts still arose, but these were not related to differences in religion, physical condition, or student identity. Non-Muslim students explained that the disputes were generally triggered by everyday issues unrelated to diversity. Interestingly, students also revealed that such issues were often resolved independently through peer communication without involving teachers.



Picture 2. Forms of Internalization of Inclusive Attitudes in Student Interactions at School

Picture 2. Shows that cooperation, mutual assistance, interfaith relationships, and the ability to resolve conflicts independently are forms of inclusive student attitudes. These four attitudes were obtained from repeated observations and interviews.

Discussion

Application of the Mindful Learning Approach in IRE Learning

This study is based on the proposition that teachers who practice mindful learning demonstrate awareness of students' needs, openness to diverse perspectives, and flexibility in adapting instructional strategies. In accordance with the New Pedagogies for Deep Learning (NPDL) framework, (Fullan et al., 2018) describe teachers as learning partners who design instruction based on students' needs and support the development of the 6Cs, specifically character, citizenship, collaboration, and communication. The findings support this proposition. In Islamic Religious Education (IRE) classes, teachers use personalized approaches, reflective questions, open dialogue, and diverse learning methods to address students' needs rather than simply following lesson plans. These findings reinforce the role of teachers as learning partners and further demonstrate that this role is most evident when teachers address the diverse needs of students within the same classroom, an aspect not detailed in the NPDL framework.

Teachers do not view teaching modules as a rigid reference, but rather as a flexible guideline that allows for choices regarding when a plan needs to be systematically followed and when to respond directly to a situation (Azizah et al., 2025). This flexibility serves as the starting point for the entire learning process, because when teachers are not fixated on planning, they have the opportunity to understand students' real-world situations and respond more consciously and appropriately. (Syafi'i & Darnaningsih, 2025) explain that mindful learning emphasizes full awareness in the learning process, requiring teachers to be present consciously, focused, and reflective. This finding expands on the views of (Hasanuddin et al., 2025) by demonstrating that teacher flexibility not only impacts learning interactions but also gradually shapes teachers' sensitivity to student diversity. However, this flexibility does not diminish the importance of teaching modules. (Arinie & Azmah, 2025) demonstrate that structured teaching modules help teachers implement learning systematically. Thus, teaching modules serve as a basic framework, while teacher flexibility

complements their implementation according to the needs and dynamics of classroom learning.

The three strategies implemented by teachers complement each other. *Mauidhoh hasanah* serves to open up space for instilling values, a personal approach helps students be more open to the values conveyed, while *uswah hasanah* provides concrete examples that students can emulate. *Mauidhoh hasanah* is considered effective because it is delivered in a warm relationship, thus facilitating the process of internalizing values (Huda & Luailik, 2023). The personal approach maintains student engagement, while *uswah hasanah* reinforces learning through role models that are more easily imitated than values that are simply explained (V. P. N. Rahma et al., 2025). In contrast to (Hadi et al., 2025) and (Gustian et al., 2025), who emphasize teacher role models as the main factor, this study shows that opportunities for students to reflect on their own experiences play a greater role in instilling values. Previous studies generally view the three strategies as equivalent approaches. On the contrary, the findings of this study indicate that all three are implemented in stages, starting with advice, followed by a personal approach if necessary, while role modeling is the basis that is consistently implemented.

Reflective questions posed by teachers play a role in building students' awareness of their own experiences, feelings, and actions. When students seek to understand the experiences of others, they not only receive information about diversity but also reflect on how they view and treat others. This process helps students recognize the impact of their attitudes and develop deeper empathy. (Hidayani et al., 2025) explain that mindful learning emphasizes openness to diverse perspectives and the ability to understand others' experiences, enabling students to develop empathy and appreciation for diversity. This expands on (Ramadhan, 2025) perspective by demonstrating that student awareness does not form instantly, but develops through ongoing dialogue between teachers and students.

Open dialogue, diverse learning methods, and ongoing evaluation help foster a sense of psychological safety, enabling students to confidently express their ideas and become more open to differences. These findings support (Fullan et al., 2018) 6Cs, specifically communication, collaboration, and citizenship. These findings are also consistent with (Priyambodo & Punggeti, 2025), who highlight psychological safety as a foundation for deeper learning, (Fais et al., 2025), who emphasize the role of a dialogic approach in fostering tolerance, and (C. D. Rahma, 2025), who found that rote-based Islamic Religious Education (IRE) limits students' affective development. Unlike previous research, this study demonstrates that students' sense of psychological safety is created not by a single strategy, but by a combination of open dialogue, diverse learning methods, and ongoing teacher evaluation.

Overall, this study demonstrates that mindful learning in Islamic Religious Education (IRE) occurs through interconnected interactions between teachers and students. Teachers adapt learning based on students' needs and responses, while students construct understanding through reflection on their own experiences and interactions with others. This process forms a continuous reflective cycle, as student responses serve as the basis for teachers in determining the next steps in learning. These findings complement the concept of reflective collaborative inquiry in the NPDL (Fullan et al., 2018) by demonstrating that

teacher reflection is based not only on self-evaluation but also on student responses. Furthermore, this study offers a perspective that teachers' pedagogical flexibility and the internalization of religious values are two interrelated processes in shaping inclusive attitudes. This perspective expands the application of the NPDL framework to the context of Islamic Religious Education (IRE) learning by demonstrating that reflection and the formation of moral values occur in an integrated manner.

Formation of an inclusive attitude through Mindful Learning IRE

This research begins with the proposition that inclusive attitudes do not emerge simply because students are in a diverse environment. This aligns with the thinking of (Ainscow, 2020b), who views inclusiveness as an active and ongoing process focused on identifying and eliminating various barriers to student attendance, participation, and achievement. This prediction was then matched with patterns found in the field. The research findings indicate that some students initially felt awkward when interacting with peers from different backgrounds. However, after participating in the Islamic Religious Education (IRE) learning process that provided space for reflection, dialogue, and mutual understanding, students' attitudes began to change, becoming more open and accepting of differences. This suggests that diversity alone is not enough to foster inclusive attitudes; learning experiences that consciously help students understand and appreciate differences are needed.

The activity of asking students to imagine themselves in the shoes of an excluded friend differs from a lecture on inclusivity. Lectures touch on the cognitive dimension, while perspective-taking touches on the emotional dimension. When students construct another person's experience in their imagination, they undergo a process of empathy that involves feelings, not just thoughts (Hasan & Aziz, 2023). Openness to perspectives and the ability to understand others' experiences enable students to develop empathy, tolerance, and appreciation for diversity (Hidayani et al., 2025). Unlike (Galuh et al., 2025), who emphasize emotional regulation as a primary factor, this study shows that teacher-designed perspective-taking activities are actually a more instrumental initial step in instilling values.

The findings of this study support (Ainscow, 2020b) concept of "removing barriers," which emphasizes the active efforts of schools and teachers in eliminating social barriers. However, this study demonstrates that this process is not solely carried out by teachers but also involves students as active participants. Teachers encourage students to understand the perspectives of peers who are being teased, so that the experience becomes a space for shared reflection and empathy. Thus, students not only benefit from an inclusive environment but also play a role in building that environment. (Putri et al., 2025) found a similar pattern: Islamic Religious Education teachers who successfully foster tolerance are those who are able to turn real-life classroom events into shared learning materials. This finding expands the views of (Sakinatullatifah & Fajriyyatin, 2026) by demonstrating that teachers can design real-life situations as strategies for instilling values, rather than simply occurring spontaneously.

School policies, student interactions, and Islamic Religious Education (IRE) learning are three factors that mutually support the development of inclusive attitudes in students. School policies create an environment open to diversity, while interactions between

students provide real-life experiences interacting with peers from diverse backgrounds. In this context, Islamic Religious Education (IRE) learning through a mindful learning approach plays a role in helping students reflect on these experiences and understand the importance of consciously appreciating differences (Dewi et al., 2024; Kamali & Sugiyanto, 2024). This finding aligns with (Ainscow, 2020a), who stated that inclusivity is fostered through both learning and a school culture that supports diversity. (Fionita & Nurjannah, 2024) also emphasized that inclusive schools depend on the integration of diversity values throughout the school culture, while (Nurmalita, 2025) demonstrated that the school environment plays a crucial role in shaping students' inclusive attitudes. However, this study clarifies that Islamic Religious Education (IRE) learning through mindful learning serves as a bridge that helps students interpret everyday social experiences and understand the values underlying school policies. Thus, Islamic Religious Education (IRE) learning not only coexists with school culture but also strengthens its influence on the development of inclusive attitudes.

Overall, this study shows that the formation of inclusive attitudes occurs in two stages. First, students are encouraged to reflect on differences from new perspectives through reflective questions. Furthermore, the results of this reflection encourage a change in perspective that develops into a more open attitude and respect for differences. These findings clarify the process of developing inclusive attitudes in students and complement (Ainscow, 2020b) presence-participation-achievement framework by demonstrating the existence of an internal change process before inclusive attitudes become apparent in student behavior. Furthermore, this study offers a perspective that reflection in Islamic Religious Education learning not only builds empathy but also strengthens the internalization of religious values. Thus, the formation of inclusive attitudes is understood as a reflective process that integrates perspective-taking and the internalization of moral values.

Implementation of Students' Inclusive Attitudes in Social Interactions at School

This study starts from the proposition that inclusive attitudes instilled through Islamic Religious Education (IRE) learning will be reflected in students' daily behavior without the need for reminders. This aligns with (Ainscow, 2020b) presence-participation-achievement framework, which views inclusive education as a continuous process characterized by the presence, participation, and achievement of all students. This proposition was then matched with research findings. The results showed that students were able to collaborate with non-Muslim and special needs peers, communicate well, help each other in various activities, and resolve conflicts independently. Non-Muslim and special needs students were also accepted as part of the group and given opportunities to participate according to their abilities. These findings clarify (Ainscow, 2020b) framework by demonstrating that mindful learning in IRE learning not only supports presence, participation, and achievement but also provides a moral and spiritual foundation for the realization of all three aspects (Azizah et al., 2023).

The finding that students demonstrate active communication in other learning activities without teacher reminders indicates that inclusive attitudes have been internalized. This is a more advanced stage of Islamic Religious Education (IRE) learning,

where understood values no longer require external reminders because they are already embedded in students' thinking. (Feri, 2025) explains that one of the successes of the mindful learning approach is when learned values and attitudes emerge spontaneously and are applied, without the need for reminders. (Haq & Prasetyo, 2025) emphasize that one indicator of deep learning is when students are able to use learned values to take meaningful action in real life.

Mutual assistance among students of different religions reflects the development of inclusive attitudes. Students voluntarily assist peers of different faiths in various school activities. This finding is consistent with Hakim & Muhid, (2025), who argue that effective Islamic Religious Education (IRE) in multicultural schools fosters not only tolerance but also an active appreciation of diversity. This also expands on the concepts of *tasamuh* and *ta'aruf* from (Bashori et al., 2025) by demonstrating that these values become moral responsibilities when consistently practiced in interfaith interactions.

The shift from initial fear to comfort among non-Muslim students indicates that students are not only physically present but also feel accepted and valued in the school environment. This finding aligns with (Ainscow, 2020b) concept of presence, which defines presence as acknowledged and meaningful involvement, not merely physical presence. This study complements this concept by demonstrating that presence in Islamic Religious Education encompasses two interrelated dimensions: a rational dimension through mutual respect and a structural dimension through the provision of religious instruction and worship facilities. This finding is supported by (Latifah et al., 2026) who emphasized that inclusive Islamic Religious Education must be able to create a space of real equality for minority groups, in line with (Budianto, 2023) who stated that inclusive learning environments need to be designed so that all students have equal access.

The minimal conflict caused by differences in religion or physical condition, as well as students' ability to solve problems independently, demonstrates two equally important factors. First, differences in identity are no longer seen as a source of problems, thus preventing conflict. Second, students have reached a stage of independence, where they act based on their own values, rather than on the supervision of teachers or external rules. At this stage, values are embedded in how they think and assess social situations. (Ainscow, 2020a) states that the success of inclusive education is seen when differences become a natural part of living together. This finding differs from (Warminda et al., 2022), who emphasized various factors as determining the success of inclusive education. This study shows that students' ability to resolve conflicts independently plays a more important role.

These findings regarding social implementation complement (Ainscow, 2020b) presence-participation-achievement framework. While that framework explains the success of inclusive education through three main aspects, this study demonstrates how these three aspects are realized in Islamic Religious Education (IRE) learning. This is evident in the inclusive attitudes that students consistently demonstrate outside the classroom, their ability to resolve conflicts independently, and their habit of helping each other based on moral awareness. This study also shows that participation is evident not only in academic activities but also in social interactions outside of learning. Thus, school policies build a supportive environment, while Islamic Religious Education (IRE) learning provides a moral

foundation for the development of inclusive attitudes. Furthermore, this study offers a perspective that internalization of values is a process that connects learning experiences with the emergence of consistent inclusive behaviors. These findings extend the application of Ainscow's framework to the context of Islamic Religious Education (IRE) learning by clarifying the mechanisms connecting learning, internalization of values, and students' inclusive behaviors.

Conclusion

This research shows that inclusive attitudes don't develop spontaneously simply through a diverse school environment. These attitudes need to be consciously developed through a mindful learning approach in Islamic Religious Education (IRE) instruction, which fosters awareness among both teachers and students. Teachers implement this approach by adapting learning to students' needs, using a personalized approach, providing role models, and fostering dialogue. Through this process, students learn to understand themselves and others, fostering openness, caring, and respect for differences.

This study shows that the development of inclusive attitudes occurs gradually through a combination of three factors: supportive school policies, positive relationships between students, and Islamic Religious Education (IRE) learning that instills religious values as a foundation for mutual respect. The success of the mindful learning approach is evident in the spontaneous emergence of inclusive attitudes in students' behavior without needing to be reminded by the teacher. This condition indicates that inclusive values have been successfully internalized within students. This is evident in students' ability to collaborate with non-Muslim friends and children with special needs, respect the religious practices of their peers, and resolve conflicts independently.

This study has limitations because it was conducted in only one school with a limited number of informants. Therefore, further research is needed in schools with more diverse characteristics and involving more participants to provide a broader picture. It is hoped that the results of this study can inform the development of more appropriate inclusive education policies.

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