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Academic Procrastination and Learning Discipline among Students through the Perspective of Islamic Educational Psychology

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academic procrastination; learning discipline; Islamic educational psychology; self-regulated learning; Qur'anic values.

Abstract

Academic procrastination impedes task completion, limits opportunities for feedback, and weakens students' learning independence. Although self-regulation research has advanced, the operational relationship among Islamic educational values, internal learning discipline, and procrastination requires clarification, particularly in schools and madrasahs. This article aims to reconstruct learning discipline as a capacity connecting Islamic educational psychology values with the prevention of academic procrastination. It uses a qualitative literature study with a conceptual-hermeneutic approach. Publications concerning procrastination, self-regulated learning, emotion regulation, educational interventions, and Islamic education are selected purposively and compared with relevant normative Qur'anic messages. Analysis distinguishes scriptural meanings, psychological concepts, and pedagogical applications. The synthesis maps niyyah onto goal setting, amanah onto academic responsibility, mujahadah onto effort regulation, muraqabah onto self-monitoring, and muhasabah onto reflection and strategy improvement. A further conceptual finding is that value orientations require clear task structures, emotion regulation practice, progress monitoring, and environmental support; moral advice alone does not provide the necessary learning skills. The framework implies developing discipline through graduated targets, reflective journals, regulatory feedback, and collaboration between teachers and parents. Its contribution is a mapping of values to observable academic behaviors that can inform intervention design. Because no new field data are collected, the study establishes neither effectiveness nor causal relationships. Its propositions require empirical testing with instruments appropriate to students' ages and educational contexts.

Kata kunci:
prokrastinasi akademik; disiplin belajar; psikologi pendidikan Islam; regulasi diri; nilai Al-Qur'an

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Abstrak

Prokrastinasi akademik merupakan persoalan pendidikan yang menghambat penyelesaian tugas, mengurangi kesempatan memperoleh umpan balik, dan melemahkan kemandirian belajar peserta didik. Penjelasan berbasis regulasi diri telah berkembang, tetapi hubungan operasional antara nilai pendidikan Islam, disiplin belajar internal, dan perilaku menunda masih perlu diperjelas, terutama untuk konteks sekolah dan madrasah. Artikel ini bertujuan merekonstruksi disiplin belajar sebagai kapasitas penghubung antara nilai psikologi pendidikan Islam dan pencegahan prokrastinasi akademik. Penelitian menggunakan studi kepustakaan kualitatif dengan pendekatan konseptual-hermeneutik. Artikel tentang prokrastinasi, pembelajaran teregulasi diri, regulasi emosi, intervensi pendidikan, dan pendidikan Islam dipilih secara purposif, kemudian dibandingkan dengan pesan normatif ayat Al-Qur'an yang relevan. Analisis membedakan makna dalil, konsep psikologis, dan penerapan pedagogisnya. Hasil sintesis memetakan niyyah pada penetapan tujuan, amanah pada tanggung jawab akademik, mujahadah pada pengaturan usaha,

muraqabah pada pemantauan diri, serta muhasabah pada refleksi dan perbaikan strategi. Temuan konseptual berikutnya menunjukkan bahwa orientasi nilai perlu diterjemahkan melalui struktur tugas yang jelas, latihan regulasi emosi, pemantauan kemajuan, dan dukungan lingkungan; nasihat moral saja belum menyediakan keterampilan belajar yang diperlukan. Kerangka ini mengimplikasikan pembinaan disiplin melalui target bertahap, jurnal refleksi, umpan balik regulatif, dan kolaborasi guru serta orang tua. Kontribusinya adalah pemetaan nilai ke indikator perilaku akademik yang dapat dikembangkan menjadi rancangan intervensi. Karena tidak menggunakan data lapangan baru, kajian ini tidak membuktikan efektivitas maupun hubungan sebab akibat; proposisinya memerlukan pengujian empiris dengan instrumen yang sesuai usia dan konteks pendidikan.

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INTRODUCTION

Academic procrastination requires attention because repeated delay reduces the time available to understand material, seek help, receive feedback, and revise assignments (Prameswari & Suryani, 2023). The issue is not every instance of lateness but the gap between intended action and its implementation despite anticipated harm. The urgency of intervention is illustrated by Turner and Hodis's review 17 of the 21 intervention studies examined reported significant reductions in procrastination (Turner & Hodis, 2023). These figures count studies; they do not represent the proportion of students who procrastinate or the success rate of a single program. The review also identifies a need to explain intervention mechanisms and the conditions affecting outcomes. For schools and madrasahs, this matters because meeting deadlines does not necessarily indicate the ability to plan, initiate, and monitor learning independently. Discipline development therefore needs to cultivate capacities for consistent action while distinguishing task avoidance from justified postponement, including illness or restricted access to learning resources (Amalia, 2026; Fikri, Suharijadi, & Samson, 2025; Maqfirah, Seena, Usman, & Ismail, 2026).

Limone and Valenzuela connect procrastination with self-regulation strategies and the ability to translate goals into action (Limone, Sinatra, Ceglie, & Monacis, 2020) (Valenzuela, Codina, Castillo, & Pestana, 2020). Chen and Chung extend this account through the dynamic relationship between procrastination and emotion regulation difficulties across a semester (Chen & Chung, 2025). Procrastination is consequently understood beyond time management or laziness alone. However, university findings cannot be generalized directly to school-age students. Gonzalez review identifies continuing questions about definitions, measurement, and developmental context in children and adolescents (González-Brignardello, Sánchez-Elvira Paniagua, & López-González, 2023). This literature provides psychological foundations, but does not by itself explain how Islamic value orientations can be translated into practices that develop academic discipline (Aslihah & Wasehudin, 2023; Fajar Fauziah & Purwanto, 2026; Tsani & Ali, 2024; Uula & Ali, 2025).

Research within Islamic education has made distinct contributions. Chairunnisya report improved discipline and reduced procrastination through Islamic-based Rational Emotive Behavior Therapy group counseling among junior secondary students (Chairunnisya, Sugiyo, & Sutoyo, 2022). Nurhayati examines the relationship between self-regulated learning and procrastination among Qur'an memorization students. Through a literature study (Ghanim, Wahab, & Naif, 2025; Munir, Sholehah, & Solihah, 2026; Nisa, Ningsih, Ayu, & Pane, 2025; Nurhayati, 2023), propose Islamic religious education portfolios as tools for planning, monitoring, and reflection; this conceptual

contribution should be distinguished from experimental evidence of effectiveness (Murni, Juita, Maulana, & Kamal, 2025). Meanwhile, Salabi qualitative research highlights routines, role modeling, and the interpretation of boarding school culture in discipline formation without directly testing a procrastination intervention (Salabi, 2025). Rouzi broaden this discussion through parenting, resilience, and self-regulated learning in Islamic educational psychology (Rouzi et al., 2025). These studies demonstrate that Islamic education and counseling have already addressed self-regulation, values, and discipline. This article therefore does not introduce the relationship between religion and learning behavior for the first time. It clarifies conceptual relationships dispersed across particular interventions, student groups, and subjects.

The gap addressed here is the need for a mapping that connects the meanings of Islamic values, self-regulation functions, and academic behavior indicators within an examinable framework (Ahadiyah, Zahidi, & Hidayatussholihah, 2024; Aisah, Asy'ari, & Rofiq, 2025; Fauziyah, Nuha, Mehnaz, & Darmaningrum, 2025). In the studies compared above, internal learning discipline has not been integrated as the link connecting *niyyah, amanah, mujahadah, muraqabah*, and *muhasabah* with task initiation, sustained effort, distraction control, and strategy improvement. This need differs from testing one counseling technique or describing an institution's disciplinary culture. The proposed contribution is conceptual and operational: connecting five value orientations with self-regulation processes and identifying supportive roles for teachers and parents. This claim is limited to the synthesis of the sources reviewed. The article does not suggest that all previous research overlooks Islamic values or that spiritual concepts are identical to psychological constructs.

Specifically, this article aims to explain procrastination mechanisms through self-regulation, reconstruct the functions of five Islamic educational values in developing internal learning discipline, and derive indicators and pedagogical practices for schools and madrasahs. It complements earlier work by connecting moral and spiritual orientations with observable learning actions. The argument examined is that Islamic values may support procrastination prevention when translated into self-regulation skills and sustained by supportive learning structures and environments; normative advice alone is insufficient as an educational design. Here, support denotes a conceptual proposition rather than an established causal effect. The argument is assessed through the coherence of conceptual mapping, comparison with previous research findings, and the appropriateness of connections between scriptural messages and applications. Because the study reviews literature without collecting new field data, it does not test statistical hypotheses or intervention effectiveness. Its framework provides a basis for subsequent empirical testing.

RESEARCH METHOD

Research Design. This study uses a qualitative literature study with a conceptual-hermeneutic approach. This design serves the purpose of interpreting, comparing, and reconstructing the concepts of academic procrastination, self-regulation, learning discipline, and Islamic educational psychology. It does not estimate variable effects in a particular school. Its outcome is a conceptual framework that can inform field research, module development, or intervention design. Literature reviews can integrate dispersed knowledge and identify opportunities to develop theory and practice (Svartdal, Dahl, Gamst-Klaussen, Koppenborg, & Klingsieck, 2020).

Sources and Selection. Sources include journal articles and academic publications addressing academic procrastination, self-regulated learning, educational interventions, learning discipline, Islamic education, and Islamic counseling. Priority is given to publications from 2019–2025 with traceable authorship, methods, and bibliographic information. Sources are included when they provide conceptual arguments or empirical findings relevant to the relationships among academic delay, discipline, self-regulation, and Islamic education. Popular accounts, opinions without methods, and discussions lacking educational relevance are excluded. Foundational sources on procrastination definitions and self-regulation models are also used to clarify concepts. Qur'anic passages are interpreted with reference to (Kementerian Agama Republik Indonesia, 2022) considering their messages before relating them to learning. Selection is purposive and narrative; the study does not claim an exhaustive systematic search or a synthesis of effect sizes.

Analysis. Analysis proceeds iteratively through three stages. First, educational psychology concepts and factors associated with procrastination are identified. Second, Islamic educational values concerning purpose, responsibility, sustained effort, self-monitoring, and self-evaluation are grouped. Third, these concepts are reconstructed into a learning discipline framework. Interpretive consistency is supported by comparing reviews, empirical studies, and intervention studies. As this is a conceptual study, results refer to literature analysis rather than newly collected statistical data. Interpretation distinguishes the normative message of a verse, the relevant psychological concept, and the example of pedagogical application. Functional correspondence is not treated as complete equivalence between spiritual concepts and psychological constructs. Recommendations derived from the synthesis remain propositions for future research.

The Arabic text and Indonesian meanings quoted in this article were checked against the digital quran-uthmani and id.indonesian editions of (Pickthall, 2022) their wording is retained as a published translation of meaning. These digital quotations are distinct from the 2019 print translation used in the conceptual discussion.

RESULTS

Academic Procrastination as Disruption of the Self-Regulation Cycle

The literature suggests that academic procrastination is usefully understood as disruption of the self-regulation cycle. This cycle involves understanding task demands, assessing task value and difficulty, setting goals, selecting and implementing strategies, monitoring implementation, and reflecting on outcomes. Delay may arise at any stage. Students may lack specific goals at the outset, become distracted by devices or more enjoyable activities during implementation, or avoid reflection because they feel unsuccessful. Because these pathways differ, prevention requires more than instructions not to procrastinate.

Self-regulated learning models encompass cognitive, metacognitive, motivational, behavioral, and emotional processes. This perspective clarifies why visible compliance alone is insufficient for assessing discipline. Students also need to understand tasks, choose strategies, and adjust their actions when plans fail. In this article, Islamic educational values provide an orientation of meaning for these processes, while psychological constructs remain distinct from religious concepts.

Self-regulation also has an emotional dimension. Tasks perceived as excessively difficult, uninteresting, or likely to expose weaknesses may cause discomfort. Delay can then serve as temporary avoidance of those feelings. Students experience immediate

relief, but academic demands accumulate as deadlines approach. Salguero identify anxiety, motivation, and self-efficacy as important to understanding procrastination. Teachers should distinguish students who lack necessary skills from those who resist responsibility: both may delay, but they require different forms of support (Salguero-Pazos & Reyes-de-Cózar, 2023).

Procrastination through the priority of short-term mood repair: an unpleasant task is abandoned for immediate comfort, while its consequences are borne in the future. This account helps teachers understand why advice about discipline sometimes fails to change behavior. Students need ways to face discomfort and initiate small actions, so that relief is not obtained solely through avoidance. Mujahadah may give meaning to such effort, but emotion regulation skills still need to be practiced.

Limone and Valenzuela clarify that procrastination is not synonymous with low aspirations. Students may seek good grades but fail to decide when and how to begin. They may value a subject but struggle to persist with difficult reading. Interventions should therefore teach concrete decisions: setting a start time, dividing tasks into manageable parts, preparing the learning environment, limiting distractions, and planning responses to obstacles. Learning discipline develops as these decisions are repeated until they become habits (Limone et al., 2020) (Valenzuela et al., 2020).

External discipline still has a function within this framework. Class schedules, submission deadlines, reminders, and feedback provide needed structure. External control, however, should not be the ultimate goal. If students work only under supervision, disciplined behavior may disappear when monitoring declines. Internal discipline involves following plans because students understand the reasons, consequences, and responsibilities associated with learning choices. This distinction matters in Islamic education because character formation extends beyond visible behavior toward stable self-awareness.

Reconstructing Islamic Educational Psychology Values

The conceptual reconstruction maps niyyah onto goal setting and task value, amanah onto ownership of responsibilities, mujahadah onto effort regulation, muraqabah onto behavioral monitoring, and muhasabah onto reflection and strategy revision. These values provide moral and spiritual orientations for self-regulation processes that can be learned. Learning discipline is the proposed capacity linking the meaning of values with observable academic behavior. Table 1 summarizes the educational meanings, self-regulation functions, and proposed discipline indicators.

This mapping is conceptual. It does not claim that spiritual concepts are identical to psychological constructs or that religious commitment automatically determines academic discipline. Normative foundations provide direction, while learning strategies, emotion regulation, and environmental support explain their implementation. The following discussion develops the relevant scriptural foundations and practices; their effectiveness still requires empirical testing.

Table 1. *Mapping Islamic Educational Values to Self-Regulation and Learning Discipline*

Value	Educational Meaning	Self-Regulation Function	Learning Discipline Indicator
Niyyah	Meaningful learning goals.	Goal setting and task value.	Set specific learning targets and a start time.
Amanah	Responsibility for obligations.	Ownership of tasks and deadlines.	Complete work, seek help, or report obstacles honestly.

Value	Educational Meaning	Self-Regulation Function	Learning Discipline Indicator
Mujahadah	Sustained effort against avoidance.	Effort regulation and persistence.	Begin difficult tasks in small steps and continue working.
Muraqabah	Awareness of one's own behavior.	Monitor attention, time, and progress.	Record progress and control distractions.
Muhasabah	Self-evaluation for improvement.	Reflection and strategy revision.	Examine causes of delay and plan realistic follow-up.

Source: Conceptual synthesis by the authors.

DISCUSSION

Learning Discipline from External Compliance toward Internal Control

Table 1 shows how Islamic values can be operationalized through learning practices. Niyyah concerns planning, amanah responsibility for decisions, mujahadah effort regulation, muraqabah monitoring, and muhasabah reflection. These values form a cycle. Discipline may weaken when one element is missing: students may have goals but fail to monitor distractions, or feel responsible but lack a strategy for beginning a large assignment.

Internal discipline differs from external compliance in its motivational basis. External compliance is driven mainly by rules, supervision, rewards, or fear of punishment. Internal discipline develops when students have personal and moral reasons to regulate their behavior. Clear rules remain necessary, particularly early in development, but should be explained alongside their rationale and means of implementation. When teachers explain that deadlines allow feedback and revision, students learn to see rules as supportive structures.

The transition from external control to internal discipline requires scaffolding. Teachers can model task decomposition, provide simple rubrics, establish checkpoints before final deadlines, and hold brief conferences with students who fall behind. Parents can provide a study space, reduce interruptions, and ask about plans without taking over assignments. Such support is consistent with the view that self-regulated education should develop active strategies rather than merely increase academic pressure (Jansen, van Leeuwen, Janssen, Jak, & Kester, 2019).

Role modeling is important in Islamic education. Students may internalize discipline more readily when teachers and parents keep promises, arrive on time, acknowledge mistakes, and fulfill responsibilities calmly. Modeling should be accompanied by dialogue. Students need opportunities to explain obstacles, because delay may relate to disproportionate workloads, unclear instructions, emotional difficulties, or unequal access to technology. Dialogue helps educators understand the context of behavior rather than make moral judgments alone.

In a qualitative study at Darul Hijrah Islamic Boarding School, highlights structured routines, educator role modeling, and cooperative activities in discipline formation. These findings support attention to educational environments and the meaning of values, although they do not directly test a procrastination intervention. Their relevance to this framework therefore concerns the context of character education. They cannot establish that the five values mapped here causally reduce procrastination in general schools (Salabi, 2025).

Examining Niyyah, Amanah, Mujahadah, Muraqabah, and Muhasabah

Qur'an 103:1–3 (Al-'Asr)

وَٱلۡعَصۡرِ (١) إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ (٢) إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ (٣)

Translation of meaning (Pickthall): "(1) By the declining day, (2) Lo! man is a state of loss, (3) Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance."

Qur'an 103:1–3 connects time with faith, good deeds, and mutual encouragement toward truth and patience. In education, this message can support awareness that learning opportunities should be used for meaningful action. Its relevance to procrastination lies in turning available time into practical learning steps accompanied by patient social support. Teachers may apply it through realistic schedules and helpful reminders. The passage does not prescribe a specific time-management technique; this connection is a pedagogical application of its normative principles (Kementerian Agama Republik Indonesia, 2022).

Niyyah and Operational Learning Goals

Niyyah means the intention or purpose underlying an action. The Prophet Muhammad taught that actions are judged by intentions and that each person receives according to what they intended (Al-Bukhari, 2023). In education, this teaching requires more than general advice to have good intentions. Niyyah can orient learning by helping students understand why they study, the value of an assignment, and the first action they need to take.

Niyyah relates to procrastination through unclear goals. Students may want good grades without having specific behavioral targets. A goal such as I will study later specifies neither a start time nor a duration or work sequence, allowing more enjoyable activities to displace the task. An operational intention might be: After Maghrib prayer, I will read two pages, record three main ideas, and complete questions one to five. This connects the meaning of learning with immediate action.

Niyyah-based discipline means that students do not wait for an ideal mood before starting. Their chosen goal guides action. Teachers should help distinguish long-term objectives, such as mastering a subject, from short-term targets, such as completing one assignment section today. Niyyah may thus support discipline by reducing delay associated with confusion, unclear priorities, or weak task meaning.

Qur'an 94:7–8 (Ash-Sharh)

فَإِذَا فَرَغۡتَ فَٱنصَبۡ (٧) وَإِلَىٰ رَبِّكَ فَٱرۡغَب (٨)

Translation of meaning (Pickthall): "(7) So when thou art relieved, still toil (8) And strive to please thy Lord."

Qur'an 94:7–8 can enrich this orientation of intention. The passage directs continued effort after completing an undertaking and hope directed toward Allah. Pedagogically, it may support continuity of effort: after completing one task stage, students prepare the next within a healthy schedule. Hope in Allah gives effort spiritual direction, while concrete plans help intention become action. This application does not equate the passage with productivity without rest or promise automatic academic success (Kementerian Agama Republik Indonesia, 2022).

Amanah and Academic Responsibility

Qur'an 4:58 (An-Nisa')

إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرٗا (٥٨)

Translation of meaning (Pickthall): "Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer."

Qur'an 23:8 (Al-Mu'minun)

وَٱلَّذِينَ هُمۡ لِأَمَٰنَٰتِهِمۡ وَعَهۡدِهِمۡ رَٰعُونَ (٨)

Translation of meaning (Pickthall): "And who are shepherds of their pledge and their covenant,"

Amanah refers to a trust or responsibility that must be preserved and fulfilled. Allah commands that trusts be returned to those entitled to them (Qur'an 4:58) and describes believers as preserving their trusts and commitments (Qur'an 23:8) (Kementerian Agama Republik Indonesia, 2022). In learning, assignments, group commitments, time use, and academic honesty may be understood as forms of amanah.

Amanah is relevant to procrastination because repeated delay may reflect limited ownership of learning obligations. Students may see assignments only as pressure from teachers or parents rather than responsibility for their development. Treating assignments as amanah encourages earlier starts, honoring group commitments, and honest reporting of obstacles. However, amanah should not become a demand for perfection. Students who do not understand an assignment need to seek clarification; those experiencing illness or family difficulties need opportunities to communicate.

Amanah-based discipline appears in completing assignments as agreed, avoiding plagiarism, respecting peers' time in group work, and accepting responsibility for delay without blaming others. Healthy education in amanah fosters accountability and the confidence to seek help. Teachers should therefore provide clear standards and opportunities for improvement, rather than assess final products alone.

Qur'an 17:36 (Al-Isra')

وَلَا تَقۡفُ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۚ إِنَّ ٱلسَّمۡعَ وَٱلۡبَصَرَ وَٱلۡفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنۡهُ مَسۡـُٔولٗا (٣٦)

Translation of meaning (Pickthall): "(O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked."

Academic amanah also involves honesty about the limits of one's knowledge. Qur'an 17:36 prohibits following what one does not know and affirms accountability for hearing, sight, and the heart. Its educational relevance includes checking sources, admitting what remains unclear, and avoiding copying that conceals misunderstanding. Students who have fallen behind because of delay need support to complete work honestly rather than take shortcuts. Teachers may request source records and explanations of the work process so that responsibility includes quality and integrity as well as punctuality (Kementerian Agama Republik Indonesia, 2022).

Mujahadah and Persistence in Learning

Qur'an 29:69 (Al-'Ankabut)

وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ (٦٩)

Translation of meaning (Pickthall): "As for those who strive in Us, We surely guide them to Our paths, and lo! Allah is with the good."

Mujahadah refers to sustained effort in facing inclinations toward neglect or avoidance. Allah states that those who strive in His way will be guided toward His paths (Qur'an 29:69) (Kementerian Agama Republik Indonesia, 2022). In learning, mujahadah need not mean harsh activity or limitless exhaustion. It can mean willingness to begin and sustain effort when a task feels difficult, boring, or anxiety-provoking.

Procrastination often offers short-term comfort. Students may play games, use social media, or choose easier activities to escape learning discomfort temporarily. Mujahadah helps explain that discipline is not the absence of reluctance; it is the capacity to act purposefully despite that reluctance. From a self-regulation perspective, this value concerns effort regulation, persistence, and tolerance of frustration.

Application should be gradual. Teachers and parents can help students divide large assignments into smaller steps, use realistic study periods, and reinforce the act of starting. Reading one page or completing one outline section can be recognized as progress. These strategies allow mujahadah to strengthen confidence that difficult tasks can be approached incrementally without creating excessive pressure.

Qur'an 53:39 (An-Najm)

وَأَن لَّيۡسَ لِلۡإِنسَٰنِ إِلَّا مَا سَعَىٰ (٣٩)

Translation of meaning (Pickthall): "And that man hath only that for which he maketh effort,"

Qur'an 53:39 affirms the relationship between a person and their effort. Within its surrounding passage, the message concerns accountability and recompense; it should not be interpreted as a formula guaranteeing high grades for every effort. Its educational application is to value actions students can control: beginning, asking questions, practicing, and improving strategies. Teachers can respond to these actions while acknowledging differences in ability and learning opportunities. Mujahadah thus supports realistic persistence without blaming students for obstacles beyond their control (Kementerian Agama Republik Indonesia, 2022).

Muraqabah and Distraction Control

Qur'an 57:4 (Al-Hadid)

هُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۚ يَعۡلَمُ مَا يَلِجُ فِي ٱلۡأَرۡضِ وَمَا يَخۡرُجُ مِنۡهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعۡرُجُ فِيهَاۖ وَهُوَ مَعَكُمۡ أَيۡنَ مَا كُنتُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ (٤)

Translation of meaning (Pickthall): "He it is Who created the heavens and the earth in six Days; then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein; and He is with you wheresoever ye may be. And Allah is Seer of what ye do."

Muraqabah is awareness that Allah knows human actions. The Qur'an states that Allah is with people wherever they are and sees what they do (Qur'an 57:4). This concept corresponds with the hadith on ihsan: worshiping Allah as though one sees Him, and, if one cannot, recognizing that He sees oneself. In educational application, muraqabah

may support self-monitoring, although its spiritual meaning is broader than that psychological construct.

Self-monitoring is needed because much delay occurs automatically. Students may open a device briefly, move between applications, or postpone starting because they expect to work better later. Muraqabah can help them recognize which tasks they avoid, when they are most distractible, and which emotions precede delay. Such awareness supports change because unrecognized behavior is difficult to improve.

Muraqabah-based discipline can be practiced through task checklists, short study journals, start-time records, or reviews of device use. These tools should provide students with information about their habits rather than subject them to excessive control. Teachers and parents can help younger students build routines, gradually transferring monitoring responsibility as competence increases.

Muhasabah and Strategy Improvement

Qur'an 59:18 (Al-Hashr)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ (١٨)

Translation of meaning (Pickthall): "O ye who believe! Observe your duty to Allah. And let every soul look to that which it sendeth on before for the morrow. And observe your duty to Allah. Lo! Allah is Informed of what ye do."

Muhasabah means self-evaluation. Allah calls each person to consider what they have prepared for the morrow (Qur'an 59:18) (Kementerian Agama Republik Indonesia, 2022). In this passage, the morrow refers to the hereafter. Relating it to learning evaluation is a pedagogical development of accountability, not a replacement of its eschatological meaning. In education, muhasabah goes beyond regret after a late assignment: it involves understanding causes of delay, assessing strategies, and planning changes for the next learning cycle.

Students can use simple reflective questions: Which task did I delay? What was the main obstacle? What have I tried? What help do I need? What small step will I take tomorrow? These questions shift attention from self-blame to problem-solving. Portfolios and reflective journals are useful because they document the process as well as final grades. This approach is consistent with self-regulated learning, which treats reflection as a basis for revising strategies.

Muhasabah and learning discipline have an ongoing relationship. A disciplined student is not one who never misses a target, but one who can treat failure as information and plan again. In relation to procrastination, muhasabah turns passive regret into corrective action: reorganizing subtasks, adjusting study times, seeking help, or managing distractions. It therefore both completes and renews the learning discipline cycle.

Emotion, Self-Efficacy, and Task Avoidance

The analysis requires attention to emotion. Delay often provides short-term avoidance of boredom, fear of failure, embarrassment about misunderstanding material, or assessment anxiety. Mohammadi Bytamar in Chen an Chung identify associations between emotion regulation difficulties and academic procrastination; longitudinal research also identifies reciprocal relationships across a semester (Chen & Chung, 2025). Discipline development should therefore extend beyond schedules and sanctions. Students need to recognize feelings preceding delay, name their difficulties, and choose adaptive responses, such as starting for five minutes, seeking clarification, or working with peers in a structured way.

Rozental identify benefits of psychological interventions for procrastination, while reporting variation among studies and limitations in the evidence. Value-based support should consequently be combined with needs assessment and appropriate strategies rather than treated as a reliably effective therapy. When emotional obstacles persistently impair learning, teachers can collaborate with counselors. Such support is part of educational responsibility and does not indicate a student's moral failure.(Rozental et al., 2018)

Self-efficacy influences whether students regard the first step as achievable. If a task seems beyond their ability, they may delay to protect self-esteem from possible failure. Advice to be more disciplined may then increase pressure unless accompanied by support for mastering the material. Teachers should provide worked examples, graduated tasks, rubrics, and formative feedback that allow early success. In the Islamic framework, amanah means honest and responsible effort within one's capacities, including seeking assistance when needed, rather than demanding perfect outcomes.

Digital Context and the Quality of Learning Structure

Academic procrastination also needs to be examined in its digital context. Devices can support learning, but notifications, social media, and rapid switching between applications increase the demands on attention control. Salguero-Pazos and Reyes-de-Cózar discuss risks associated with undirected screen use. Muraqabah can therefore be applied through auditing device use: distinguishing educational and recreational screen time, disabling notifications during study, and planning deliberate breaks. This approach is more realistic than a total prohibition that may be difficult to follow and does not teach self-control (Salguero-Pazos & Reyes-de-Cózar, 2023).

Clear learning structures reduce task ambiguity, an often overlooked trigger of delay. Students can begin more readily when they know the expected product, assessment criteria, subtask sequence, and available help. Turner and Hodis review interventions that can reduce procrastination, indicating the importance of selecting feasible and appropriate strategies. Teachers should not assume that one technique resolves every case. Delay caused by unclear instructions differs from delay associated with anxiety or digital habits (Turner & Hodis, 2023).

Svartdal, Dahl, Gamst-Klaussen, Koppenborg, and Klingsieck describe how poorly structured autonomy, long deadlines, distractions, and limited monitoring information can facilitate procrastination. Self-control therefore also requires supportive environmental design(Aziz, Purnomo, Lee, & Sholikah, 2026; Chairawati et al., 2026). Teachers can divide projects into stages with periodic feedback, while families can agree on a place to store devices during study. *Muraqabah* becomes practical when students use progress information to regulate behavior and educational institutions help reduce environmental obstacles (Svartdal et al., 2020).

A Pedagogical Model for Preventing Procrastination in Schools and Madrasahs

The proposed framework comprises four layers of action. First, task structure: teachers clarify objectives, success criteria, work stages, and intermediate deadlines. Second, self-regulation routines: students write plans, set start times, use checklists, and evaluate progress. Third, value interpretation: teachers connect plans with niyyah, responsibility with amanah, persistence with mujahadah, monitoring with muraqabah, and reflection with muhasabah. Fourth, social support: schools and families agree on communication that helps students without creating excessive surveillance.

Implementation should reflect students' educational level. In primary school, plans may use illustrated task cards, short study periods, and oral reflection with teachers or parents. Secondary students may use weekly agendas, subtask targets,

progress journals, and periodically reviewed learning agreements. Assistance should be reduced gradually: as competence develops, students assume greater responsibility for planning and evaluation.

Teacher feedback is a key component. Comments such as late or undisciplined do not necessarily help students improve. Regulatory feedback is more specific: Which part makes starting difficult? When could you complete the first step? Which distractions need to be managed before studying? Such questions direct students toward behavioral analysis while maintaining responsibility. This approach is consistent with Chairunnisya whose findings indicate that value reinforcement and counseling can support discipline and reduce procrastination (Chairunnisya et al., 2022).

Table 2. Recommendations for Developing Learning Discipline

Stage	Teacher and Islamic Education Practices	Parents' Role	Expected Outcome
Planning	Help establish niyyah and subtask targets.	Discuss plans and provide study time.	Students know what, when, and why they should study.
Implement ation	Provide checkpoints, strategy examples, and process feedback.	Reduce distractions without taking over assignments.	Students start earlier and regulate effort.
Monitoring	Use checklists, journals, or brief conferences.	Discuss progress through open questions.	Students recognize triggers of delay.
Reflection	Facilitate muhasabah on outcomes and strategies.	Accept reports of obstacles and support improvement.	Students develop realistic follow-up plans.

Source: Conceptual synthesis by the authors.

Teachers' and Parents' Roles in Applying the Framework

Teachers help students apply the cycle by designing clear assignments, translating niyyah into targets, providing intermediate deadlines, offering regulatory feedback, and facilitating reflection without humiliation. Islamic religious education teachers can contextualize these values through real academic experiences, while subject teachers can integrate them into task structures and everyday learning practices.

Parents can provide an orderly study environment, help reduce distractions, and encourage reflective dialogue. Support should not mean taking over assignments. Questions such as Which part will you start? What makes starting difficult? What is your next step? support internal discipline more effectively than general commands to study. Collaboration between teachers and parents can maintain consistent messages about responsibility, effort, self-monitoring, and evaluation across school and home.

CONCLUSION

This study identifies five Islamic educational values that can inform learning discipline: niyyah provides direction through goal setting, amanah strengthens academic responsibility, mujahadah supports sustained effort, muraqabah encourages self-monitoring, and muhasabah guides reflection and strategy improvement. Translating these values into academic practice requires clear task structures, emotion regulation skills, and supportive learning environments. This synthesis challenges the view that procrastination merely reflects laziness or weak intention and highlights the

importance of connecting moral and spiritual orientations with practical self-regulation skills.

The study contributes to Islamic educational psychology by proposing internal learning discipline as a conceptual link between Islamic values and observable academic behavior. It reinforces existing accounts of self-regulated learning while extending their discussion through an integrated moral and spiritual perspective. The framework also questions the assumption that religious instruction or ritual observance alone ensures academic discipline. Its contribution lies in formulating relationships that can guide educational practice and future investigation, rather than establishing causal effects.

The findings are limited by the purposive selection of literature and the absence of new empirical data. The study therefore cannot establish intervention effectiveness or determine whether the proposed framework applies consistently across different ages, genders, educational levels, and school contexts. Future research should examine these relationships using larger and more diverse samples, age-appropriate measures, and longitudinal designs. Such research would clarify how the framework operates, the conditions supporting its application, and whether improvements in learning discipline are sustained over time.

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