



Implementation of Self-Regulated Learning and Religiosity in Shaping the Independent Character of Female Students

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Abstrak: This study investigates the synergistic mechanism between self-regulated learning (SRL) and religiosity in shaping the independent character of female students at Ibnul Qoyyim Putri Yogyakarta Modern Islamic Boarding School. Addressing the limited research that integrates educational psychology and Islamic education perspectives, this study explores how SRL and religiosity interact in everyday pesantren life to foster character development. A qualitative phenomenological approach was employed, with data collected through in-depth interviews, participatory observation, and document analysis involving four groups of informants: pesantren caretakers, female teachers (ustadzah), dormitory supervisors (musyrifah), and students (santriwati). Data were analyzed using the Miles and Huberman interactive model through data reduction, data display, and conclusion drawing. The findings reveal that seven SRL components motivation regulation, planning, effort regulation, attention focusing, task strategies, use of supplementary learning resources, and self-instruction operate in conjunction with dimensions of religiosity to shape students' independent character. The analysis further identifies a synergistic mechanism in which religiosity functions as a motivational and meaning-making foundation that answers why students learn, while SRL provides the self-management strategies that guide how they learn. This reciprocal interaction strengthens students' persistence, responsibility, self-awareness, and goal orientation. The pesantren's residential system, bilingual environment, and integrative curriculum support the internalization of both dimensions. The study contributes a novel integrative framework demonstrating that independent character formation in Islamic boarding schools emerges not from SRL or religiosity alone, but from their dynamic interaction within a holistic educational ecosystem.

Kata kunci : Self-Regulated Learning; Religiosity; Independent Character; Modern Islamic Boarding School; Islamic Education

Abstract: Penelitian ini mengkaji mekanisme sinergis antara self-regulated learning (SRL) dan religiusitas dalam membentuk karakter kemandirian santriwati di Pondok Pesantren Modern Ibnul Qoyyim Putri Yogyakarta. Dengan merespons keterbatasan penelitian yang mengintegrasikan perspektif psikologi pendidikan dan pendidikan Islam, studi ini mengeksplorasi bagaimana SRL dan religiusitas berinteraksi dalam kehidupan sehari-hari di pesantren untuk mendorong pengembangan karakter. Pendekatan fenomenologi kualitatif digunakan, dengan pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen yang melibatkan empat kelompok informan: pengasuh pesantren, guru perempuan (ustadzah), pembina asrama (musyrifah), dan santriwati. Data dianalisis menggunakan model interaktif Miles dan Huberman melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Temuan penelitian

menunjukkan bahwa tujuh komponen SRL regulasi motivasi, perencanaan, regulasi usaha, pemusatan perhatian, strategi tugas, penggunaan sumber belajar tambahan, dan instruksi diri beroperasi secara bersamaan dengan dimensi religiusitas untuk membentuk karakter kemandirian santriwati. Analisis lebih lanjut mengidentifikasi adanya mekanisme sinergis di mana religiusitas berfungsi sebagai landasan motivasi dan pemaknaan yang menjawab alasan santriwati belajar, sementara SRL menyediakan strategi manajemen diri yang memandu cara mereka belajar. Interaksi timbal balik ini memperkuat kegigihan, tanggung jawab, kesadaran diri, dan orientasi tujuan santriwati. Sistem asrama, lingkungan bilingual, dan kurikulum integratif di pesantren tersebut mendukung internalisasi kedua dimensi tersebut. Studi ini memberikan kontribusi berupa kerangka kerja integratif baru yang menunjukkan bahwa pembentukan karakter kemandirian di pesantren tidak muncul semata-mata dari SRL atau religiusitas, melainkan dari interaksi dinamis keduanya dalam ekosistem pendidikan yang holistik.

Keyword : *Self-Regulated Learning; Religiusitas; Karakter Mandiri; Pondok Pesantren Modern; Pendidikan Islam*

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Introduction

Islamic boarding schools (pesantren) represent one of the oldest Islamic educational institutions in Indonesia, having contributed significantly to shaping the character of Muslim generations for centuries. As residential institutions, pesantren not only impart religious knowledge in depth but also instill moral values, ethics, and discipline through structured daily life (Desfita et al., 2023). However, as the pace of social change accelerates, pesantren are increasingly called upon to transform in ways that address the complex challenges of the digital era. They must ensure that their students not only possess a solid grounding in religious understanding but also develop sufficient independence to navigate real-world demands after graduation. In this context, independence refers to the capacity to manage oneself responsibly, make decisions with full awareness, and refrain from relying excessively on others across various dimensions of life. Cultivating an independent character among students must therefore be a primary priority within the modern pesantren education system, so that graduates are equipped to become resilient and socially contributing individuals (Hidayatullah & Hanifah, 2022).

In contemporary educational psychology, independence is a construct far more complex than the mere ability to act without assistance. It encompasses critical thinking, the development of a responsible attitude, and the consistent and purposeful enactment of behavior in everyday life (Luo & Lim, 2024). One of the most relevant psychological concepts for understanding the dimensions of learning independence is self-regulated learning, or SRL (Chen et al., 2025). Zimmerman defines SRL as the process by which individuals actively activate and sustain their cognition, behavior, and affect in pursuit of self-set learning goals. This process

involves three interacting core components: a cognitive component encompassing information processing strategies, a motivational component relating to self-beliefs, and a behavioral component associated with managing the learning environment and time (Khamidulina & Maloshonok, 2025). Students with high SRL are thus not only technically capable learners but also reflective and self-evaluative about their own learning processes in a conscious and ongoing manner.

According to Habib (Habib et al., 2021), SRL occurs when a person is able to manage thoughts, behaviors, and feelings in a planned manner to achieve predetermined learning goals. In the pesantren context, SRL manifests in how students independently schedule their study time, maintain consistency in memorizing the Qur'an, discipline themselves in worship, and take initiative in learning without constant prompting. Ritonga (2025) further clarifies that SRL in the pesantren environment encompasses seven operational components: motivation regulation, planning, effort regulation, attention focusing, task strategies, use of supplementary resources, and self-instruction. Beyond technical learning skills, metacognition also constitutes an integral part of SRL the capacity to reflect on and evaluate one's own thinking processes (Seban & Urban, 2024). A student with strong metacognitive ability is better positioned to recognize personal weaknesses, determine appropriate strategies, and proactively seek solutions to learning obstacles. The development of SRL in pesantren therefore touches on deeper dimensions of self-awareness, self-control, and the student's broader orientation in life.

Beyond SRL, there is another fundamental dimension inseparable from pesantren life: religiosity. Religiosity does not merely refer to outward religious routines; it encompasses the sincere internalization and enactment of religious values across all aspects of daily existence. Glock and Stark were among the first scholars to conceptualize religiosity in a multidimensional manner, dividing it into five primary dimensions (Budiharso & Bakri, 2023). Salim (2024) explains these dimensions as belief (ideological), worship practices (ritualistic), spiritual experience (experiential), religious knowledge (intellectual), and the influence of religious values on social behavior (consequential). In the pesantren setting, religiosity is evident not only in regular acts of worship but also in how students treat one another, regard learning as an act of devotion, and understand the purpose of their lives through the lens of mardhatillah seeking the pleasure of God (Yusuf et al., 2023). This depth of religiosity is strongly believed to serve as a motivational foundation that reinforces the process of developing an independent character among students (A. Kibtiyah, 2025).

A number of prior studies have examined SRL and religiosity independently within Islamic education contexts. Khamidulina and Maloshonok (2025) found that SRL development programs in pesantren significantly enhance students' resilience

and adaptive capacity. Jiang (2025) demonstrated a positive relationship between SRL and the academic adjustment of seventh-grade students in Islamic boarding schools. Omar Fauzee (2026) found that SRL has a significant connection to students' ability to manage academic procrastination. On the other side, Salzabillah dan Wicaksono (2024) affirm that religiosity is a central pillar of character education in pesantren, contributing to the development of discipline, responsibility, and positive social behavior. Hannani and Ajisuksmo (2021) further found that religiosity significantly influences student engagement in madrasah settings a crucial precondition for the development of SRL.

Suud (2024) found that family social support affects the academic resilience of Indonesian and Turkish students through SRL as a mediator, underscoring the strategic role of SRL in cross-cultural contexts. Kibtiyah and Suud (2024) examined the relationship between Big Five personality traits, Qur'an memorization habits, and mathematics achievement, with SRL serving as a mediator further affirming the importance of internal individual factors in optimizing self-regulation processes. Nevertheless, these studies generally examine SRL and religiosity in isolation, without explaining how the two interact synergistically in the formation of students' independent character. A few studies have begun linking SRL and religiosity in Islamic education contexts, though still in limited scope. Kibtiyah (2025) identified a relationship between self-regulation and religiosity in the adjustment process of pesantren students, yet the study did not specifically investigate the mechanisms through which independent character is formed as an educational outcome.

Most existing research employs correlational quantitative approaches that are unable to deeply explore the psychological and spiritual mechanisms unfolding in students' daily lives. Based on this literature review, three gaps remain to be addressed: first, SRL and religiosity tend to be studied separately; second, their integration in the context of shaping students' independent character is severely limited; and third, qualitative research exploring how SRL and religiosity work synergistically in modern pesantren is rarely found. The novelty of this study lies in its attempt to integrate the perspectives of educational psychology and Islamic education in a holistic manner to explain the synergistic mechanisms between SRL and religiosity in cultivating the independent character of female pesantren students.

Building on the identified research gaps, this study seeks to answer the central question of how self-regulated learning (SRL) and religiosity jointly contribute to shaping the independent character of female students at Ibnul Qoyyim Putri Yogyakarta Modern Islamic Boarding School. This particular institution was selected as the research site because of its unique characteristics as an exclusively female educational institution that comprehensively integrates formal education with character development grounded in Islamic values. Students from diverse

social and academic backgrounds live within a structured residential environment, generating rich educational dynamics for study. The institution's educational system including the use of Arabic and English in daily communication and a curriculum integrating religious and general knowledge makes it a highly relevant context for examining SRL and religiosity development. The academic, social, and spiritual demands that students naturally encounter encourage them to develop self-regulation capacities so they can adapt and grow optimally. The institution thus offers an ideal setting for understanding the interplay between SRL, religiosity, and the cultivation of independent character.

In this study, SRL is not understood merely as a technical skill for managing learning processes, nor is religiosity viewed simply as a standalone spiritual dimension. Instead, the study examines how both aspects interact with and reinforce each other in shaping students' independent character within the texture of daily pesantren life. In practical terms, the findings are expected to inform pesantren guides, teachers, and supervisors in designing more effective, targeted, and sustainable character development programs. Academically, this study aspires to enrich the field of Islamic education by introducing an integrative perspective that bridges educational psychology and pesantren spirituality. This approach is expected to yield a more comprehensive understanding of the processes through which an independent character is formed in pesantren students, thereby contributing meaningfully to both the theory and practice of Islamic education in a more holistic and contextually grounded manner.

Method

This study employs a qualitative method with a phenomenological approach, selected on the grounds that the subject of investigation namely, the implementation of SRL and religiosity in shaping the independent character of female students constitutes a phenomenon that is inherently subjective, contextual, and irreducible to numerical measures alone. As Subchi (2023) explains, the phenomenological approach in qualitative research aims to understand research subjects and the various forms of their interactions as phenomena grasped as they are, often addressing deeply ontological questions. This approach allows the researcher to explore, in rich and nuanced detail, the lived experiences, perceptions, and meanings that students ascribe to the SRL processes and religious practices they engage with daily within the pesantren environment. The depth and richness of data obtainable through this approach cannot be achieved through quantitative methods oriented toward generalization; the phenomenological approach is therefore considered most appropriate for addressing the research questions formulated in this study.

Informants were selected through purposive sampling, choosing participants on the basis that they possessed direct knowledge, experience, and involvement with

the phenomenon under study. The research informants comprised four groups, each playing a distinct yet interrelated role within the pesantren's educational ecosystem. The first group consists of pesantren caretakers (P-01 to P-02), who hold authority over policy-making and the overall direction of students' character development. The second group comprises female Islamic teachers (ustadzah, U-01 to U-03), who interact directly with students in formal classroom learning. The third group includes dormitory supervisors (musyrifah, M-01 to M-03), who accompany students in their daily residential life. The fourth group encompasses the female students themselves (santriwati, S-01 to S-06) as the primary subjects who directly experience the character-formation process through SRL and religiosity, bringing the total number of informants to fourteen.

Table 1. Identity and Role of Research Informants

No	Informant Group	Informant Code	Count	Role in Research
1	Pesantren Caretakers	P-01 to P-02	2	Policy-makers and directors of character development
2	Ustadzah (Female Islamic Teachers)	U-01 to U-03	3	Facilitators of formal classroom learning
3	Musyrifah (Dormitory Supervisors)	M-01 to M-03	3	Companions in residential daily life
4	Santriwati (Female Students)	S-01 to S-06	6	Primary research subjects
Total			14 persons	

Data were collected through three systematically complementary techniques. First, in-depth interviews were conducted in a semi-structured format with all informant groups to elicit rich accounts of their experiences, perspectives, and meanings in relation to the phenomena under study. Second, participatory observation was carried out throughout the research period, directly monitoring students' daily activities including study sessions, acts of worship, and social interactions within the pesantren environment. Third, documentary analysis involved collecting and examining relevant documents such as daily activity schedules, character development programs, musyrifah notes, and the pesantren curriculum. As Jiang (2025) notes, systematic and interlocking data collection techniques enhance both the depth and credibility of the data obtained. The three techniques were applied in a mutually reinforcing manner, allowing each finding to be cross-checked and substantiated by the others.

Data analysis followed Miles and Huberman's interactive model, comprising three continuously cycling stages (Greisel et al., 2023). The first stage is data reduction a process of sorting and selecting data relevant to the research focus from the entirety of raw collected data. The second stage is data presentation the systematic organization of data into descriptive narratives, tables, and conceptual diagrams that facilitate conclusion drawing. The third stage is conclusion drawing the formulation of key findings based on patterns and themes that inductively emerge from the data. Data validity was maintained through source triangulation, comparing data across different informant groups, and technique triangulation, comparing data obtained through interviews, observation, and documentation. This triangulation process was carried out consistently throughout the study to ensure that the resulting findings genuinely reflect the realities encountered in the field

Results And Discussion

Results

This study yielded findings that describe how SRL and religiosity work synergistically in shaping the independent character of female students at Ibnul Qoyyim Putri Yogyakarta Modern Islamic Boarding School. In general, seven SRL components were identified as operating in an integrated manner with the dimensions of religiosity in students' daily lives. Each SRL component does not function mechanically; rather, each is infused with religious values that have taken deep root in the students as a result of ongoing internalization within the pesantren environment. An overview of these findings is presented in Table 2, while a more comprehensive interpretation and discussion of each component is provided in the following Discussion section.

Table 2. Summary of Findings: SRL Components and the Role of Religiosity in Shaping Independent Character

SRL Component	Manifestation in Pesantren	Role of Religiosity
Motivation Regulation	Learning is understood as an act of worship and a sacred trust	Provides intrinsic motivation grounded in spiritual awareness
Planning	Students design independent study agendas within the pesantren's schedule framework	Fosters a sense of responsibility toward time as a blessing from Allah

Effort Regulation	Persevering through difficulties in memorization and language learning	Reframing the struggle to learn as jihad fi sabilillah
Attention Focusing	Using varied instructional media and minimizing digital distractions	Awareness that knowledge is a trust that must be guarded with dedication
Task Strategies	Personal vocabulary notebooks (buku mufradat) and self-designed note-taking systems	Diligence as an expression of sincerity in the pursuit of knowledge
Supplementary Resources	Library, senior students' expertise, teachers' materials	The spirit of iqra' as a foundation for seeking knowledge from diverse sources
Self-Instruction	Senior students manage their learning processes metacognitively	Spiritual maturity nurtures intellectual and metacognitive maturity
Integration of SRL and Religiosity	All components of self-regulated learning (SRL) operate within a framework of religious values that are internalized through the daily life of the Islamic boarding school. In this framework, religiosity provides the fundamental motivation the <i>why</i> of learning while SRL equips learners with the strategies and skills that address the <i>how</i> of learning.	This integration ultimately fosters an independent character that is not only capable of self-regulation but is also firmly grounded in spiritual values and a strong sense of social responsibility.

The first finding indicates that the santriwati's motivation regulation is shaped by their understanding that learning is both an act of worship and a trust (amanah) that must be carried out with full responsibility. This understanding fosters intrinsic motivation, encouraging them to engage in learning not only to fulfill academic requirements but also as a form of devotion to Allah SWT. Consequently, their learning motivation is driven primarily by spiritual awareness rather than by external factors such as rewards or punishment. This finding suggests that religiosity is not merely taught as a set of normative values but has been internalized as the foundation for regulating the santriwati's learning motivation. Their awareness that learning is an act of worship encourages them to maintain consistent motivation and commitment to learning, even in the absence of intensive supervision.

This is illustrated by the statement of Informant P-01:

"Here we always instill in the students that learning is part of worship. Once they genuinely understand that, they no longer need to be constantly reminded or supervised. They study not because they fear punishment, but because they feel accountable to God and to their parents."

The second finding indicates that the educational environment of Ibnul Qoyyim Boarding School for Girls plays an important role in fostering the santriwati's learning planning through a structured educational system and continuous reflective practices. Although the students' daily activities are organized according to the boarding school's schedule, the system provides opportunities for them to develop study plans based on their individual academic needs, such as allocating additional time to subjects they find challenging and adjusting their learning goals accordingly. Furthermore, the learning planning process is strengthened through regular weekly evaluation sessions that encourage the students to reflect on their learning progress, identify the challenges they encounter, and revise their study plans according to their current needs and circumstances. This finding suggests that learning planning is shaped not only through adherence to the boarding school's educational system but also through reflective practices and continuous habituation that encourage the santriwati to manage their learning independently and sustainably.

This is reflected in the explanation offered by Ustadzah U-01:

"The pesantren's daily schedule is certainly already structured from dawn to night. But within those intervals, we encourage students to maintain their own study agenda. For instance, a student who feels weak in Arabic grammar should take the initiative herself to add extra time for that subject without waiting to be told."

The third finding indicate that the educational environment of Ibnul Qoyyim Boarding School plays a significant role in fostering strong effort regulation among the santriwati. Through a learning system that consistently instills religious values,

the boarding school encourages students to persevere in completing academic tasks, review material they have not yet mastered, and maintain their learning commitment despite encountering academic challenges. Within this educational context, the pursuit of knowledge is understood as an act of worship and devotion to Allah SWT, allowing the religious values internalized through daily life in the boarding school to serve as a foundation for sustaining students' perseverance and commitment toward achieving their learning goals. This finding further indicates that the santriwati's effort regulation is driven not only by the desire to achieve positive academic outcomes but also by the internalization of religious values, through which perseverance, patience, and resilience in overcoming learning difficulties are regarded as forms of spiritual responsibility. Consequently, their learning motivation is primarily intrinsic, enabling them to maintain consistent effort until their learning objectives are successfully achieved.

This is illustrated by the account of Student S-01:

"The early days of boarding school were really difficult especially memorizing the Qur'an and studying Arabic. I nearly gave up. But the teacher said this is part of the obligation of seeking knowledge that God has commanded. That made me reconsider. If this is an act of worship, how could I stop halfway?"

The fourth finding indicates that the educational environment of Ibnul Qoyyim Boarding School for Girls plays an important role in supporting the santriwati's attention focusing during the learning process. Through the implementation of regulations governing the use of digital technology and the provision of a conducive learning environment, the boarding school creates conditions that enable students to maintain concentration throughout their learning activities. In addition, continuous habituation encourages the santriwati to develop awareness of regulating their attention independently during the learning process. This finding suggests that attention focusing is shaped not only by the regulations implemented within the boarding school environment but also through an internalization process that enables attention control to become an integral part of the students' self-regulated learning. Furthermore, this finding indicates that the ability to maintain attention is influenced not only by the availability of diverse learning resources but also by the continuous habituation process that encourages the santriwati to regulate their attention independently throughout learning activities. Consequently, the ability to sustain concentration develops as an integral component of self-regulated learning, enabling the students to make optimal use of their learning environment in achieving their learning goals.

This is reflected in the statement of Ustadzah U-02:

"We use various instructional media to keep students focused. Lectures and textbooks alone are not enough. We combine audio, visual, and even language games. The goal is

to train them to activate their own attention not to sit passively waiting to be told to focus."

The fifth finding indicates that the educational environment of Ibnul Qoyyim Boarding School for Girls plays an important role in promoting the use of various learning strategies and additional learning resources as an integral part of the learning process. Through learning practices that emphasize independence, the boarding school encourages the santriwati to develop personal vocabulary notebooks, prepare independent study notes, and regularly review previously learned materials. In addition, the boarding school facilitates access to a variety of learning resources, including the library, discussions with senior students, and consultations with ustadzah when they encounter difficulties in understanding the learning materials. This finding suggests that the use of learning strategies and additional learning resources develops not only through the students' individual initiative but is also supported by the boarding school's educational system, which promotes independence, collaboration, and the continuous development of understanding.

This is illustrated by the explanation of Musyrifah M-03:

"Every student has a dedicated notebook we call a buku mufradat. In it, they record vocabulary they have not yet mastered, grammatical rules that still confuse them, or points from classical texts they have not fully understood. We do not impose a particular format what matters is that each student has her own system for keeping notes."

The sixth finding indicates that the educational environment of Ibnul Qoyyim Boarding School for Girls plays an important role in fostering the santriwati's self-instruction through a continuous learning process. By cultivating independent learning habits, encouraging regular reflection on learning progress, and providing opportunities to overcome various academic challenges, the boarding school enables the students to recognize their learning strengths and weaknesses, establish priorities, and develop improvement strategies based on their individual learning needs. Furthermore, the learning experiences gained throughout their time in the boarding school strengthen the students' ability to evaluate their learning process and adjust their learning strategies when encountering difficulties. This finding suggests that self-instruction develops not only through individual learning experiences but also through the boarding school's educational system, which consistently promotes independence, self-reflection, and responsibility in managing the learning process.

This is reflected in the statement of Informant S-06, a final-year student:

"Now, when I encounter a difficult lesson, I don't immediately ask the teacher. I try on my own first reviewing my old notes, searching in reference books, asking a friend."

Only when I'm truly stuck do I ask. That's what we're taught here: don't give up easily, and don't depend on others."

The seventh finding demonstrates that the educational environment of Ibnul Qoyyim Putri Modern Islamic Boarding School fosters a synergistic relationship between self-regulated learning (SRL) and religiosity in the development of santriwati's independent character. Through an educational system that integrates religious values with the cultivation of self-regulation in learning, the boarding school encourages santriwati to understand that independent learning is an integral part of their responsibility as Muslim women. Consequently, the ability to regulate their own learning develops not only through the mastery of various self-regulated learning strategies but is also strengthened by religious awareness, which provides meaning and purpose to every learning activity.

This is illustrated by the statement of Informant P-02:

"What we build here is not simply students who are skilled at managing their time or adept at independent learning. What we want are students who are independent because they are aware that it is part of their life's trust as Muslim women. Once that awareness exists, all other independent learning techniques will naturally follow."

Discussion

Motivation Regulation: Religiosity as the Fuel of Learning Enthusiasm

Self-regulated learning a concept first systematically developed by Zimmerman and continuously expanded into the early 2000s encompasses a three-phase cyclical process: forethought (planning), performance and volitional control (execution and self-monitoring), and self-reflection (Colling et al., 2025). The first key finding of this study reveals that motivation regulation among students at Ibnul Qoyyim Putri does not primarily derive from external sources such as rewards or punishments. Instead, it grows from within and is shaped by a deeply internalized sense of religious awareness. Religiosity here functions as a source of intrinsic motivation that drives students to learn not out of pressure, but out of a genuine sense of responsibility toward God and their parents. as reflected in Informant P-01's account, presented in the Results section.

This religiosity based motivational pattern was corroborated by the testimonies of students S-03 and S-05, who both stated that their strongest motivation for learning was not to achieve high academic grades but to eventually benefit their families and communities a clearly religiosity-infused orientation. Musyrifah M-02 reinforced this finding by noting that students with a deeper sense of religious devotion tend to demonstrate more consistent diligence in their studies, even outside formal study hours. This finding is consistent with the Islamic concept of muraqabah, namely the awareness that Allah continuously observes every human action. Conceptually, this principle closely aligns with the Islamic concept of muraqabah the awareness that God continually observes every human action which

substantially parallels the principle of self-monitoring within SRL (Affandi et al., 2023). Similar findings were reported by Musgamy and Rusydi (2024) report a similar finding at Pesantren IMMIM Putra Makassar, where instructional content richly imbued with motivational analogies rooted in religious values was found to promote students' motivation regulation more effectively and sustainably.

Learning Planning: When Residential Discipline Meets Self-Awareness

Planning is a crucial SRL component that determines how focused and effective a learner is in managing the learning process (Chen et al., 2025). In the pesantren context, Budiharso and Bakri (2023) identify planning as the capacity to schedule content, time, and learning strategies in a realistic and measurable manner. Findings from Ibnul Qoyyim Putri reveal a distinctive pattern the residential system provides a structured time framework, yet within that framework students are actively encouraged to create their own independent study plans tailored to their individual needs. Ustadzah U-01 explained that students who recognize their weaknesses in particular subjects are expected to take personal initiative in allocating additional study time, without waiting to be directed by a supervisor. Notably, the study found that musyrifah serve as facilitators of reflective rather than prescriptive planning. Informant M-01 described this practice as a 'self-directed weekly review,' conducted in a relaxed yet regular manner at the end of each week, in which students are invited to reflect on their learning progress and revise their plans in accordance with their actual circumstances.

These findings indicate that the boarding school's learning system not only encourages santriwati to follow the established schedule but also cultivates their initiative to set learning priorities based on their individual needs. The dimension of religiosity further colors this planning component through the internalization of the conviction that time is a gift from God for which one is accountable. Budiharso and Bakri (2023) emphasize the importance of involving students as active agents in the planning process itself, rather than treating them as passive recipients of schedules predetermined by others. This finding aligns with that principle students at Ibnul Qoyyim Putri not to merely follow the schedule set by the pesantren but actively design personal study agendas that complement the existing formal structure. The combination of external discipline from the residential system and an internal awareness grounded in religiosity is precisely what renders the students' learning plans more meaningful, consistent, and purposeful over the long term.

Effort Regulation: Persevering Through Challenges with the Strength of Faith

Effort regulation the capacity to persist and complete tasks even when confronting significant difficulties is one of the SRL components most determinative of long-term learning success (Salzabillah & Wicaksono, 2024). Theis and Junita (2021) affirm that the educational process must afford students broad access to

learning experiences that guide them toward achieving maturity physically, mentally, and spiritually a principle thoroughly aligned with the aims of pesantren education. The findings indicate that effort regulation among students at Ibnu Qoyyim Putri is particularly robust, especially among those with higher levels of religiosity. The religious framing of learning serves as an effective psychological defense mechanism when students encounter obstacles, because the struggle to seek knowledge is understood as a form of jihad and an act of worship deserving of God's reward. Musgamy and Rusydi (2024) observed a similar pattern at IMMIM Pesantren, where a system of classifying Arabic language proficiency helped students objectively gauge their own progress and motivated them to strive continually toward higher levels. as recounted by Student S-01 in the Results section.

This kind of narrative recurred repeatedly in interviews with students across different cohorts, indicating that the internalization of the religious value of learning as worship has become a deeply embedded element of pesantren culture, transmitted across generations. The Islamic concepts of sabar (patience) and istiqamah (steadfastness) resonate strongly with the SRL capacity to maintain diligence and consistency in the face of obstacles. This aligns with the findings of Subchi (2023) who found that students with higher levels of religiosity tend to manage academic procrastination more effectively and are more motivated to achieve optimal outcomes. These findings confirm that well-internalized religiosity does not merely impact the spiritual dimension but concretely strengthens the psychological resilience of students when confronting the pressures and challenges inherent in the learning process.

Attention Focusing: The Residential Environment as a Learning Ecosystem

Attention focusing is the SRL component concerned with the capacity to create distraction-free learning conditions and to actively maintain concentration throughout the learning process (Daradoumis & Arguedas, 2020). The pesantren's residential environment demonstrably plays a significant role in supporting students' attention focusing through strict regulation of digital technology use. More significantly, however, the findings show that students actively develop their own capacity to regulate concentration, rather than depending solely on the external restrictions imposed by the institution (Izdiharunnisa et al., 2023). This indicates that digital restrictions in the pesantren do not merely function as external controls; over time, they are gradually internalized as a self-regulatory capacity that is both internal and sustained. Khamidulina and Maloshonok (2025) argue that a learning process must provide students with broad access to experiences that direct them toward achieving self-maturity, and that this can only be realized when diverse learning resources are available to support the independent development of focus and concentration.

Ustadzah U-02's statement, presented in the Results section, illustrates that teachers at Ibnul Qoyyim Putri consciously design learning experiences that actively train students' capacity for focused attention. The dimension of religiosity further shapes this component through the internalization of the conviction that knowledge is a trust that must be guarded wholeheartedly and with sincere effort. The findings of the present study further indicate that the use of diverse instructional media reflects the view that attention focusing is not an innate ability but a self-regulatory skill that can be developed progressively through structured learning experiences. In this context, the ustadzah serves not only as an instructor but also as a facilitator who creates learning conditions that enable santriwati to develop control over their own attention. These findings demonstrate that the development of attention-focusing ability results from the interaction between intentionally designed instructional practices and learners' readiness to regulate their own learning processes independently.

Task Strategies and Use of Supplementary Resources: Structured Independence

The next two SRL components task strategies and the use of supplementary learning resources are realized through concrete practices that have become embedded in the culture of Ibnul Qoyyim Putri. Garn and Stenling (2024) explain that the task strategies component of SRL is actualized when learners are given dedicated notebooks to record competencies they need to master a practice conceptually identical to the buku mufradat (vocabulary notebook) system employed at this institution. Musyrifah M-03 explained that each student maintains a dedicated notebook called a buku mufradat, in which she records vocabulary not yet mastered, confusing rules of Arabic grammar, or points from classical texts not yet fully understood. With respect to the use of supplementary learning resources, students draw upon the pesantren library, materials from ustadzah, and senior students as highly valuable alternative sources of knowledge. Bai and Dan (2025) affirm that the use of diverse learning media helps students grasp material and accommodates individual differences in learning styles. The dimension of religiosity infuses both of these components through the spirit of iqra' the fundamental Islamic imperative to read and seek knowledge which inspires students to pursue learning from diverse sources without limitation.

This practice of self-directed note-taking substantively reflects the metacognitive component of SRL, in which students do not merely passively receive information but actively monitor their own comprehension and identify areas still requiring reinforcement (Kim et al., 2023). The internalization of diligence in the pursuit of knowledge as an expression of sincerity before God transforms this note-taking practice from a mere mechanical routine into an expression of deep spiritual commitment (Ritonga et al., 2025). It is the combination of structured learning strategies and robust religious motivation that distinguishes the quality of

independent learning among students at Ibnul Qoyyim Putri from general educational contexts that lack a comparable spiritual dimension. The findings of the present study suggest that, within the context of Islamic boarding schools, task strategies function not only as a means of organizing the learning process but also as a medium for self-reflection that integrates metacognitive processes with religious values. These findings extend the current understanding of task strategies in SRL by demonstrating that the effectiveness of such strategies is influenced by the spiritual meaning attached to learning activities.

Self-Instruction: When the Student Becomes Her Own Teacher

Self-instruction represents the highest SRL component, requiring the most mature metacognitive ability, as it involves understanding, designing, and evaluating the steps needed to complete learning tasks independently, without reliance on external guidance (Ying et al., 2025). In the pesantren context, Triyuliasari and Mubarok (2024) found that students with higher spiritual intelligence tend to demonstrate stronger self-instruction capacity, because spiritual maturity concurrently drives the development of intellectual and metacognitive maturity. The findings indicate that senior students at Ibnul Qoyyim Putri are generally able to articulate their own learning processes consciously including identifying weaknesses, setting priorities, and designing improvement steps without waiting for direction from a teacher or supervisor. This internalization does not occur instantaneously; rather, it results from the accumulation of years of learning experience within a pesantren environment that consistently fosters independence. as expressed by Informant S-06, a final-year student, in the Results section.

The informant's statement indicates that the decision to review personal notes, consult additional references, and discuss learning difficulties with peers before seeking assistance from the ustadzah reflects more than the application of metacognitive strategies. It also demonstrates a strong sense of personal responsibility in the pursuit of knowledge. This attitude develops because santriwati perceive making their utmost effort as part of the scholarly trust (*amanah*) for which they are accountable. This pattern of mature self-instruction reflects the attainment of the independent character development goals that constitute the pesantren's primary vision. Von Keyserlingk (2025) explains that self-instruction in the pesantren context is realized when the management of learning gives every party involved the space to be creative in accordance with their individual orientations and learning styles. Tempelaar (2025) adds that the curriculum must support efforts to maximize learners' achievement in the learning process, and this is only possible when the components of instruction are designed to support both motivation and independence simultaneously. The findings of this study further demonstrate that self-instruction within the Islamic boarding school context develops through the

interaction of repeated learning experiences, a supportive educational environment, and the internalization of religious values. These three elements reinforce one another, enabling santriwati not only to regulate their learning strategies independently but also to sustain those strategies as part of their spiritual responsibility. Accordingly, this study proposes that religiosity serves as the underlying foundation that provides both direction and meaning for the development of self-instruction within the framework of self-regulated learning. In other words, self-instruction is not merely a technical skill for independent learning; it is a reflection of the psychological and spiritual maturity that grows through the holistic educational processes of the pesantren.

Integration of SRL and Religiosity: Synergistic Mechanisms in Character Formation

One of the most significant findings of this study is the confirmation of a synergistic relationship between SRL and religiosity in the process of shaping female students' independent character. Salim (2024) identified a positive relationship between self-regulation and students' academic adjustment, yet that study did not deeply explore the synergistic mechanisms operating between SRL and religiosity. The present study finds that the two are not separate variables working sequentially; rather, they constitute two mutually completing and reinforcing systems operating simultaneously within the pesantren ecosystem. Schematically, religiosity provides the motivational foundation that answers the question 'why learn?', while SRL supplies the operational tools and strategies that answer the question 'how to learn?' When both are present simultaneously and in an integrated manner, the result is an individual who not only knows how to learn but also has a compelling and meaningful reason to continue learning. The independent character that emerges is not a dry or self centered independence, it is an independence rooted in spiritual values and a strong sense of social responsibility.

Informant P-02's statement, presented in the Results section, captures the synergistic mechanism between SRL and religiosity with remarkable precision. This finding makes a meaningful contribution to the development of Islamic education scholarship by demonstrating that SRL and religiosity should not be viewed as two independently standing approaches but as two systems that organically complement and reinforce each other. Kim (2022) affirms that motivation and self-regulation are mutually related predictors in the effective use of learning resources a dynamic that in the pesantren context is realized through the synergy between religiosity-based motivation and structured SRL capacities. The integrated application of both dimensions thus becomes a strategic pathway toward creating an Islamic education that is more effective, meaningful, and capable of producing Muslim graduates who are independent, knowledgeable, and of noble character (Omar Fauzee et al., 2026). A limitation of this study lies in its restriction to a single

pesantren site; future research is therefore encouraged to expand to multiple locations or adopt a mixed-methods approach in order to achieve a more comprehensive understanding of the relationships among SRL, religiosity, and independent character formation in pesantren students.

Conclusion

Based on the findings and discussion presented in this study, several conclusions can be drawn. First, the capacity for self-regulated learning (SRL) demonstrably exists and is observable in the daily lives of female students at Ibnul Qoyyim Putri Yogyakarta Modern Islamic Boarding School through seven mutually reinforcing components motivation regulation, planning, effort regulation, attention focusing, task strategies, use of supplementary resources, and self-instruction all of which operate in an integrated manner within the structured and conducive educational system of the pesantren. The residential system, bilingual instruction, and integrative curriculum collectively prove to be an ecosystem that organically supports the development of SRL among students. Second, religiosity plays a profoundly foundational role not merely as a religious identity, but as a source of intrinsic motivation that drives students to continually learn and grow. Students who regard learning as worship, the struggle to learn as jihad fi sabilillah, and knowledge as a sacred trust demonstrate greater psychological resilience and learning consistency. Third, and most significantly, this study confirms the existence of a synergistic mechanism between SRL and religiosity in shaping students' independent character. In this mechanism, religiosity functions as a motivational foundation that strengthens and gives meaning to each component of SRL, so that the resulting independent character is not merely cognitive and behavioral in dimension but also deeply rooted in spiritual values and social responsibility.

This study acknowledges several limitations that must be transparently stated. First, the geographic scope of the research was restricted to a single institution Ibnul Qoyyim Putri Yogyakarta Modern Islamic Boarding School meaning that the findings cannot be broadly generalized to all pesantren contexts across Indonesia, which vary considerably in character. Second, the phenomenological qualitative approach prioritizes the depth of data but, as a consequence, does not yield statistically quantifiable and measurable data on the relationships among SRL, religiosity, and independent character formation. Third, all research informants were female students (santriwati), and the findings therefore do not represent the dynamics of SRL and religiosity among male students (santriwan) at different institutions. Fourth, the study was conducted within a limited time frame and was thus unable to capture the longitudinal development of students' independent character over the full course of their time at the pesantren.

Based on the limitations identified above, several recommendations are offered for future research. First, subsequent studies are encouraged to expand the

geographic scope by involving multiple pesantren from diverse regions and typologies both traditional (salafiyah) and modern in order to obtain a more comprehensive and representative picture. Second, the use of a mixed-methods approach combining qualitative and quantitative data is strongly recommended, as it would yield both deeper insight and statistically measurable findings regarding the relationships among SRL, religiosity, and independent character. Third, future studies should consider including male students (santriwan) as research subjects, so as to enable more balanced comparisons of SRL and religiosity dynamics between male and female students. Fourth, longitudinal studies that follow students' development across several years of study are greatly needed to understand how SRL and religiosity evolve and dynamically influence each other over time. Fifth, future research may explore the role of additional mediating or moderating variables such as peer social support, the teaching styles of ustadz or ustadzah, or features of the pesantren environment in strengthening or weakening the relationships among SRL, religiosity, and independent character formation.

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