

ISLAMIC RELIGIOUS EDUCATION TEACHERS' STRATEGIES IN DEVELOPING SELF-REGULATION IN STUDENTS AT TAKHASSUS AL-QUR'AN SENIOR HIGH SCHOOL, WONOSOBO

Dena Nafikhatul Aulia¹, Maryono^{1*}, Fatiatun²

¹ Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, Al-Qur'an Science University, Wonosobo, Indonesia.

² Department of Physics Education, Faculty of Tarbiyah and Teacher Training, Al-Qur'an Science University, Wonosobo, Indonesia.

*Corresponding Email: maryono@unsiq.ac.id

ARTICLE INFO

Article History:

Received : 17/03/2026

Accepted : 04/06/2026

Published : 30/06/2026

Keywords:

Teacher Strategies

Self-Regulation

Islamic Religious Education

ABSTRACT

This study aims to examine the strategies of Islamic Religious Education teachers in fostering self-regulation in students at Takhassus Al-Qur'an Senior High School in Wonosobo, identify the forms of student self-regulation, and analyze the supporting and inhibiting factors. The study used a qualitative field approach with the subjects being the principal, vice principal for curriculum, PAI teachers, and students. Data were collected through observation, interviews, and documentation, then analyzed through the stages of reduction, presentation, and drawing conclusions. The results showed that PAI teachers' strategies were implemented through habituation of religious activities, role models, motivation, advice, supervision, and discipline development. Student self-regulation was reflected in the ability to plan and evaluate learning, internal motivation, and disciplined and responsible behavior, although some students still needed further guidance. Supporting factors included the religious school environment and school culture, while inhibiting factors included limited time, differences in student character, and the density of Islamic boarding school activities.

1. INTRODUCTION

Self-regulation plays a central role in student development because it enables learners to manage their thoughts, emotions, and actions in order to achieve long-term goals. In religious education, this becomes especially important since learning is not limited to academic achievement but also involves character formation and moral discipline. Students who are able to regulate themselves tend to be more consistent in their study habits, more focused in learning activities, and better able to resist distractions. This internal control helps them gradually internalize religious values rather than merely following external instructions, making education more meaningful and sustainable.

In religious contexts, self-regulation is closely connected to spiritual discipline and ethical behavior. Practices such as prayer, fasting, memorization of scriptures, and daily moral conduct require persistence and self-control, which cannot rely solely on external supervision. Through self-regulation, students learn to act based on internalized values such as responsibility, honesty, patience, and empathy, even when no authority is present. This not only strengthens their

religious commitment but also supports emotional maturity and social harmony, ultimately shaping individuals who are disciplined, reflective, and consistent in applying their faith in everyday life (Hawari dkk., 2024).

Formal education is a form of development process implemented in a planned, organized, and systematic manner through official institutions, with the goal of growing and developing an individual's knowledge, attitudes, and skills comprehensively. In an organizational context, formal education is understood as the process of developing individual capacity directed toward achieving the organization's stated goals.

Heidjrachman and Husnah explain that education is an effort to broaden insight and knowledge. Through education, individuals are expected to have a deeper understanding of theory, skills, and the ability to make decisions, both in educational settings and in everyday life. In line with this, Notoatmodjo defines formal development as a process of developing individual potential so that they can make maximum contributions to achieving organizational goals (Benny Heldrianto, 2021).

A teacher is an adult who is responsible for the educational process of students, including educating, guiding (Salsabila, 2025). The school is a structured educational environment where learning is systematically organized through curricula, schedules, rules, and social interactions. Within this setting, students are not only exposed to academic content but also to behavioral expectations that require them to manage their time, attention, and conduct. This makes the school a key context for the development of self-regulation, because students are repeatedly required to follow instructions, complete tasks within deadlines, and adapt their behavior to different learning situations. The presence of teachers as facilitators and supervisors further reinforces this process by providing guidance, feedback, and reinforcement that help students gradually internalize disciplined learning habits.

The school is therefore a relevant case for studying self-regulation because it represents one of the primary environments where this capacity is systematically shaped and observed. Unlike informal settings, schools operate with clear goals of cognitive, social, and moral development, making them ideal for examining how self-regulatory skills are formed and applied in real learning conditions. In addition, classroom dynamics, peer interactions, and teacher expectations all create continuous opportunities for students to practice controlling impulses, sustaining motivation, and reflecting on their behavior. This makes the school not only a place of knowledge transmission but also a critical setting for building the foundational self-regulation skills needed for academic success and lifelong personal development (Abuddin Nata, 2010).

Islamic Religious Education teachers have a different role from other subject teachers. In addition to teaching and imparting religious knowledge, Islamic Religious Education teachers are also responsible for educating and guiding students. Their duties include helping shape character, fostering noble morals, and instilling and developing faith and piety in students. Islamic Religious Education teachers act as educators, mentors, and role models for students. Through exemplary behavior, fostering religious activities, providing motivation, and fostering morals, Islamic Religious Education teachers can help students instill Islamic values that support self-regulation (Sanjaya, 2016). It is believed that consistently practicing religious values can form positive behavioral patterns and increase students' awareness of self-control.

Islamic Religious Education plays a strategic role in shaping students' personalities and character. The goal of PAI is not only to instill religious knowledge but also to guide students in

cultivating Islamic values in their daily lives. Islamic values such as discipline, responsibility, honesty, and self-control align with the concept of self-regulation in educational psychology (Mulyasa, 2018). Thus, Islamic Education learning has the potential to be an effective means of fostering students' self-regulation.

Islamic Religious Education is a form of teaching and training for Muslim students aimed at helping them gain knowledge and understanding that is used to increase student independence so that they can behave as people who believe and are pious towards Allah SWT.

At the high school level, students are in the adolescent development phase, characterized by emotional dynamics and the search for self-identity. This often leads to behavioral problems, such as a lack of discipline, low motivation to learn, and poor self-control. Therefore, an educational role is needed that focuses not only on cognitive aspects but also on character development and strengthening students' self-regulation skills (Boekaerts, 2011).

High school is a crucial phase in adolescent development, transitioning from childhood to adulthood. During this phase, students are generally between the ages of 15 and 18, falling into middle adolescence. This period is characterized by rapid physical, cognitive, emotional, social, and moral development. Adolescents begin to demonstrate independence in thought and action, develop a strong desire to discover their identity, and strive to adapt to social norms. However, their emotional development is not yet fully mature, often leading to emotional instability and confusion in decision-making. During this period, students are expected to understand their roles and responsibilities as individuals approaching adulthood, manage their behavior without relying entirely on parental or teacher control, and learn to adapt to social and environmental circumstances independently.

Self-regulation is fostered through various educational frameworks that emphasize different pathways of learning control and student autonomy. In behaviorist approaches, it is developed through structured routines, reinforcement, and consistent feedback that gradually shape disciplined behavior. Cognitive and metacognitive perspectives focus on equipping students with strategies such as goal setting, self-monitoring, planning, and reflection, enabling them to actively manage their own learning processes. Constructivist and socio-cultural frameworks further highlight the role of social interaction, teacher scaffolding, and peer collaboration, where self-regulation is developed through guided participation and modeling within learning environments. However, existing research still shows important gaps, particularly in how self-regulation is conceptualized beyond individual cognitive skills and how it is shaped by social, cultural, and institutional contexts. Many studies also rely heavily on self-report instruments rather than direct behavioral observation, and there is limited research examining its development across different educational stages and in religious or value-based schooling contexts where moral discipline and spiritual practices are integral. This indicates a need for more context-sensitive, mixed-method, and longitudinal studies that capture how self-regulation is actually formed and practiced in real classroom and school environments. (Zimmerman, 2000). Students who have a good level of self-regulation generally demonstrate high levels of discipline, strong learning motivation, and the ability to control their behavior in accordance with the academic and social demands they face (Schunk & DiBenedetto, 2020).

Several studies have shown that self-regulation is not formed immediately but through a continuous process of learning and habituation. A religious school environment, teacher support, and a conducive school culture are important factors in developing student self-regulation

(Hidayat & Syafe'i, 2021). However, the implementation of the habituation of Islamic values in Islamic Religious Education learning faces various challenges, one of which is the differences in student character and limited time allocation.

Based on this description, a study is needed that examines in depth how to foster student self-regulation. The purpose of this study is to examine Islamic Religious Education teachers' strategies in fostering student self-regulation, the forms of self-regulation that develop, and the supporting and inhibiting factors in its implementation in the school environment. This study aims to describe the strategies of Islamic Religious Education teachers in fostering regulation in students at SMA Takhasus Al-Qur'an Wonosobo.

1) Strategy

Strategy can be defined as a general framework or guideline for action used to achieve a specific goal. Etymologically, the term strategy comes from the Greek noun *strategos*, a combination of the words *stratos*, meaning military, and *ago*, meaning to lead. *Stratego* is defined as the activity of planning. Initially, the concept of strategy was used in a military context and understood as the art of planning and planning war operations, particularly those related to troop movements and navigational arrangements to maximize advantage and achieve victory.

Based on these various perspectives, it can be concluded that a learning strategy is a series of efforts undertaken by teachers to improve the quality and outcomes of learning. The implementation of appropriate strategies enables learning objectives to be achieved effectively and efficiently through planned interactions between teachers and students. Therefore, a learning strategy is understood as a series of initial activities systematically designed and equipped with achievement indicators to achieve learning objectives (Djamarah, 2010).

Thus, what is meant by Islamic Religious Education teacher strategy is a method or tactic that provides Islamic religious knowledge to provide assistance and guidance in the spiritual, intellectual, moral processes and provide good role models in life to prepare students to face life in this world and the hereafter, so that they become individuals who are pious to Allah SWT.

2) Islamic Education

Islamic Religious Education is a guidance and coaching effort given to students so they can understand, appreciate and practice Islamic teachings in everyday life. In its implementation, Islamic religious education places more emphasis on forming students' personalities through cultivating good habits and morals, so that they grow into individuals with noble character and superior personality.

According to Zakiyah Daradjat, Islamic religious education is a process of coaching and educating students so that they are able to understand Islamic teachings directly, internalize them, and practice them in everyday life, so that Islam can be used as a guide for life. Islamic religious education cannot justify the neglect of social ethics and morality; both its meaning and objectives must be linked to the instillation of Islamic principles. Instilling values is also necessary for students to succeed in this world and the hereafter.

Islamic Religious Education in schools aims to develop and strengthen faith by fostering students' knowledge, appreciation and experience of the Islamic religion, so that they can become

Muslims who continue to develop in terms of faith, piety, nation and state that are able to continue to higher levels of education.

Islamic religious education is a requirement that religion be given to humans with the vision of developing individuals who are devout to Allah SWT and possess noble morals, and aims to produce individuals who are honest, just, virtuous, and respectful of one another. This requirement drives the development of competency standards appropriate to each level of education.

The aim of Islamic religious education is to develop faith, piety, and form noble morals in students. In line with this, M. Athiyah al-Abrasyi emphasized that moral and soul development is the main and most essential goal in Islamic Religious Education. Therefore, he is of the view that every subject should contain moral values, and every educator has a responsibility to pay attention to the moral development of students.

Another view holds that Islamic Religious Education aims to shape students' ideal personalities, foster moral qualities and good deeds, instill a religious attitude and faith in God, and optimally develop intelligence so that students can achieve happiness in the future. Furthermore, Islamic Religious Education is directed at enabling humans to wisely manage and utilize their personal, social, and environmental potential to achieve happiness in this world and the hereafter.

Islamic religious education aims to guide students to become successful and balanced individuals in this world and the afterlife. Through internalizing Islamic values, students are expected to be able to control their behavior in this world and achieve salvation in the afterlife, while also being prepared to live a happy and meaningful life.

3) Self Regulation

According to Morrison in Wahyuningtyas, self-regulation is an individual's ability to control their emotions and behavior, including the ability to restrain excessive impulses or excitement, as well as build and maintain positive social relationships with others (Maririson, 2012).

In line with Zimmerman's work in Ghufroon and Rini, self-regulation is explained as a process used to stimulate and maintain planned thoughts, feelings, and behaviors to achieve specific goals. This means that self-regulation is a child's ability to limit and regulate thoughts, emotions, and behaviors in social situations. This self-regulation ability will enable children to engage in positive behavior.

Pintrich and De Groot in Mastuti, et al. stated that self-regulation in learning is known as self-regulated learning, namely a learning process that is managed by the individual himself, where students actively move their thoughts, motivation, and behavior that can achieve the expected learning goals (Pintrich dan Groot, 1990).

According to experts, self-regulation is a child's ability to manage emotions, behavior, and responses to various situations. Self-regulation in children is an important learning process that helps individuals understand and control themselves, ensuring that their behavior aligns with prevailing social norms.

This ability can also help children delay temporary gratification, comply with applicable rules, maintain their thinking, and consider their actions, all while remaining within the rules while still achieving their desired goals. Every child possesses good self-regulation skills,

enabling them to maintain social relationships with everyone. Furthermore, children with good self-regulation naturally have clear goals because they consider their actions. They typically possess strong motivation because they have a foundation of rules, a plan of action, and a clear goal.

According to Zimmerman (2020), self-regulation in learning has three main aspects, namely metacognitive, motivational, and behavioral.

- 1) Metacognitive, namely students' awareness of their academic abilities and limitations and the use of appropriate cognitive strategies in facing the demands of learning tasks.
- 2) Motivation, which is an internal drive characterized by students' self-confidence and commitment to actively engage and complete learning tasks. Motivation is a crucial component in supporting self-regulation in the classroom.
- 3) Behavior, which is the concrete manifestation of self-regulation seen in actions, such as discipline, perseverance, and adherence to learning rules.

Students with good self-regulation are characterized by effective metacognitive skills, strong Motivation to learn, and positive behaviors during the learning process. These three aspects are interrelated and support student learning success.

2. METHOD

This research was conducted using a qualitative approach to answer the problem formulation and achieve the research objectives. This approach served as the basis for compiling all stages of the research. The research design was determined to align with the established problem formulation. The study used a qualitative approach because it aimed to provide in-depth explanations. The method applied was descriptive analysis, which is a method used to describe and examine data in detail.

Research data was collected using observation, in-depth interviews, and documentation. Observations were conducted to observe the implementation of religious activities and students' self-regulation behavior in the school environment. In-depth interviews were conducted to gather information on Islamic Religious Education teachers' strategies, forms of student self-regulation, and factors that support and hinder its implementation. Documentation, including school archives, religious activity schedules, and various documents relevant to the research, served as supporting data.

The validity of research data was tested through source and method triangulation. Source triangulation was conducted by comparing data from various informants, while method triangulation was conducted by confirming findings through observation, interviews, and documentation to ensure the validity and credibility of the data (Sugiyono, 2019). Data analysis was carried out interactively through three stages: data reduction, data presentation, and conclusion drawing. Field data was selected according to the research objectives, presented in narrative form, and then formulated into final research conclusions (Moleong, 2018).

3. RESULTS AND DISCUSSION

This research was conducted at SMA Takhasus Al-Qur'an Wonosobo from December 17, 2025, to December 31, 2026. Data collection through interviews and observations focused on the

strategies of Islamic Religious Education teachers in fostering student self-regulation. The results of the study are presented as follows:

3.1. Islamic Religious Education Teachers' Strategies in Developing Students' Self-Regulation

Islamic Religious Education (IRE) teacher strategies in fostering self-regulation typically operate through structured habituation, role modeling, and value internalization, all of which directly shape student behavior and long-term learning outcomes. When teachers consistently integrate daily routines such as disciplined prayer practices, Qur'an recitation, punctuality enforcement, and reflective religious discussions, students are repeatedly exposed to situations that require behavioral control and responsibility. This repetition is not just about compliance; it gradually builds automatic self-regulatory habits where students begin to regulate their own actions without external reminders. Teacher modeling also plays a crucial role—when educators demonstrate patience, discipline, and ethical conduct in interactions, students tend to imitate and internalize these behaviors as part of their own self-regulation framework.

Beyond short-term behavioral compliance, these strategies contribute to long-term self-regulation by strengthening internal motivation and moral awareness. Assigning students responsibility—such as leading prayers, managing group tasks, or being accountable for peer learning activities—develops ownership and decision-making skills that extend beyond the classroom context. Reflective practices embedded in religious learning, such as discussing moral consequences or self-evaluation after activities, help students connect behavior with personal values and spiritual accountability. Over time, this shifts regulation from teacher-controlled supervision to student-driven self-control rooted in internalized religious and ethical principles. As a result, students are more likely to demonstrate consistent discipline, respectful social behavior, and independent moral judgment even outside the school environment, indicating that self-regulation has become a stable personal trait rather than a temporary classroom behavior.

As is known, nowadays many students are easily influenced by their environment so they tend to be less able to watch their words and behave impolitely towards others; therefore, teachers play an important role in providing appropriate direction and being role models in good behavior for each student.

The research findings indicate that Islamic Religious Education teachers employ various strategies to foster self-regulation. The primary strategies include teacher role models, fostering religious activities, providing religious motivation, and fostering student discipline and responsibility in both learning and religious activities at school. The PAI teachers' strategies for fostering self-regulation in students at Takhassus Al-Qur'an High School are as follows:

a. Religious Activities

Through religious activities such as morning assembly, recitation of the Asmaul Husna in the Koran, congregational midday prayers, and tahlil sessions (recitation of the Koran) every Friday, these activities aim to guide students toward positive activities. By participating in more positive activities, students are less likely to have free time to engage in unhealthy behavior.

b. Understanding Student Character

In an effort to foster student self-regulation, teachers pay attention to the characteristics and educational level of the students. Islamic Religious Education teachers employ an

experience-based approach by gathering information directly from the students themselves and their classmates. This approach allows teachers to understand the students' conditions, behaviors, and challenges, enabling them to provide more targeted guidance.

c. Exemplary

Teacher role models are the most dominant strategy. Islamic Religious Education teachers strive to demonstrate discipline, responsibility, and consistency in practicing Islamic teachings, thereby serving as examples for students. This exemplary behavior is evident in teachers' discipline in conducting lessons, polite interactions, and consistency in performing religious duties. This strategy aligns with the view that internalization of values is more effective when students directly observe the practice of these values in the behavior of educators.

d. Extracurricular Activities

There are many extracurricular activities in this school, one of which is IRMAS. In IRMAS extracurricular activities there are many benefits, namely students are taught many studies, how to manage religion, In addition, students are also guided through religious activities, such as training in reading Friday sermons for male students and tahlil. Extracurricular activities such as scouts and BTQ also contribute to fostering student self-regulation. These activities make students learn about discipline, responsibility, and the values of politeness and cooperation. And do not forget that in addition to the role of teachers, students must also get support from parents who are considered important to help students overcome challenges in self-control. Cooperation between schools and parents is key to supporting student development holistically.

e. Communication and Cooperation with Guidance and Counseling Teachers

Islamic Religious Education teachers collaborate with Guidance and Counseling teachers to address students with problems. Through this collaboration, schools guide to help students improve their behavior and enhance self-control.

f. Providing Motivation and Guidance

Teachers motivate and encourage students to reach their full potential and set positive examples. Habitual practices such as morning assembly, prayer, reciting the Asmaul Husana (the Name of God), and tadarus (recitation of the Quran) and tahlilan (recitation of the Quran) are part of the learning methods at school. Through these practices, Islamic religious education teachers can help students develop self-control and develop good habits. Islamic education teachers also act as mentors, providing examples and guidance to students. They not only provide an understanding of religious teachings but also create a learning environment that supports students' spiritual and moral growth.

g. Giving Instructions, Warnings, and Punishments

Teachers provide educational instructions, warnings, and punishments. Instructions are given by teachers as a form of guidance to students so they understand the rules and understand appropriate behavior in the school environment. Through these instructions, students are expected to participate in learning and religious activities properly and orderly.

Islamic Religious Education teachers also warn students who break the rules to remind them not to repeat their mistakes. If the warnings are ignored, the teacher will impose educational punishments, such as additional assignments or specific coaching. These punishments are not intended solely as punishment, but rather as an effort to instill discipline and responsibility in students so they can better manage their behavior.

3.2. Forms of Student Self-Regulation

Based on research results, student self-regulation at SMA Takhassus Al-Qur'an Wonosobo is reflected through metacognitive, motivational, and behavioral aspects. These three aspects are interrelated and reflect students' ability to manage themselves in the learning process and in their daily lives.

In the metacognitive aspect, some students have demonstrated the ability to plan and evaluate learning activities, such as preparing themselves before learning and reflecting on learning outcomes. However, there are still students who require teacher guidance in managing their learning strategies independently. Students demonstrate the ability to understand and control their way of thinking in dealing with various situations. The results of interviews with Islamic Religious Education teachers and grade 10 students are still in the adjustment stage so that sometimes they are not able to control themselves optimally and are still easily influenced by peers. However, in grades 11 and 12 students show better development, where they are starting to be able to think more maturely and consider every action to be taken. This shows that students' metacognitive abilities develop with age and their learning experience.

In terms of motivation, students demonstrated an internal drive to learn and improve themselves, particularly when Islamic Religious Education learning was linked to life values and the purpose of worship. Students' motivation to learn increased when teachers emphasized that the learning process is part of practicing Islamic teachings. This demonstrates that a religious approach can strengthen students' intrinsic motivation to learn.

Motivation provided by teachers in the form of advice, direction, and real-life examples can foster students' self-awareness and discipline in their studies. Several students revealed that they often procrastinated on assignments before, but after receiving motivation from their teachers, they began to manage their study time better. This demonstrates the role that motivation plays in fostering student self-awareness.

Meanwhile, in the behavioral aspect, student self-regulation is reflected in the discipline of following school rules, involvement in religious activities, and the ability to control attitudes and emotions. However, differences in student character cause varying levels of self-regulation, so teachers need to apply different approaches according to student needs. Some students still show less disciplined behavior such as talking during learning or not paying attention to the material. However, in general, students in grades XI and XII have shown better behavior than students in grade X. In this case, teachers play an active role in providing direction, warnings, and guidance to students so that they can improve their behavior and be able to control themselves according to the good behavior taught at school.

3.3. Supporting and Inhibiting Factors in Developing Student Self-Regulation

The research results show that factors supporting student self-regulation include a religious school environment, support from the principal, collaboration between teachers, and a school culture that consistently instills Islamic values. A conducive environment provides space for students to develop positive behaviors and internalize religious values in their daily lives. The involvement and support of the school, including the principal and teachers, play a role in providing individual guidance to students. The availability of facilities such as prayer rooms, laboratories, libraries, and computer labs at the school helps create a supportive learning

environment. Students' experiences at the Islamic boarding school provide a strong foundation for developing self-regulation, and the school reinforces the religious values instilled in the boarding school.

Inhibiting factors include differences in student character and background, the density of learning activities, and student fatigue due to involvement in various school and Islamic boarding school activities. These conditions sometimes lead to boredom and lower student motivation during Islamic Religious Education lessons. Furthermore, limited learning time also presents a challenge for teachers in optimally fostering self-regulation.

4. CONCLUSION

Teachers play a crucial role in fostering self-regulation in students at Takhassus Al-Qur'an Senior High School in Wonosobo, not only as instructors but also as instillers of character and Islamic values. Islamic Religious Education teachers employ various strategies, such as role modeling (*uswah hasanah*), instilling Islamic values, providing advice and motivation, mentoring, and implementing educational rules and consequences. The inclusion of religious and extracurricular activities has been shown to positively impact students' discipline, self-control, and moral development. Student self-regulation is reflected in metacognitive, motivational, and behavioral aspects. Students demonstrate the ability to manage their learning process, possess an internal drive influenced by religious values, and demonstrate discipline in following school rules. Self-regulation develops with grade level, with 10th-grade students requiring more intensive support than 11th and 12th graders. The supportive school environment and Islamic boarding school background are key factors in developing student self-regulation. Challenges include differences in student character and busy schedules, which can potentially lead to fatigue and learning boredom.

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