



**Analysis of Academic Procrastination at Islamic University
by Using Spiritual Risk Management**

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ABSTRACT: *This study aim to analyze academic procrastination in Islamic University. Internal factors sourced from motivation, skills and commitment. External factors sorced from environment, academic facilities, digital ethics and irrelevance academic method. These are making more impact for result of academics, finishing study and institution. Research implemented at PAI major of UIN Mahmud Yunus Batusangkar. Preliminary data on 2021/2022 academic year there are 42,2% higher student impacted on procrastination. Data collected from guided interview with head master of major and academic. The result is 51% form communication and outcome of study. Using spiritual risk management can encourage participants to improve their academic and decresing their problem. Implementation of commitment from inside and time management shoul be self efficacy. Spiritual activity can balancing for emotion, online games and bad friendship can be impactfull to reducing.*

Keywords: *Spiritual, Risk Management, Academic Procrastination*

Penelitian ini bertujuan untuk menganalisis penundaan akademik di Universitas Islam. Faktor internal bersumber dari motivasi, keterampilan, dan komitmen. Faktor eksternal bersumber dari lingkungan, fasilitas akademik, etika digital, dan metode akademik yang tidak relevan. Faktor-faktor ini memberikan dampak yang lebih besar terhadap hasil akademik, penyelesaian studi, dan institusi. Penelitian dilaksanakan di jurusan PAI UIN Mahmud Yunus Batusangkar. Data awal pada tahun akademik

2021/2022 menunjukkan bahwa 42,2% mahasiswa mengalami penundaan akademik. Data dikumpulkan dari wawancara terarah dengan kepala jurusan dan staf akademik. Hasilnya menunjukkan 51% dari komunikasi dan hasil studi. Penggunaan manajemen risiko spiritual dapat mendorong peserta untuk meningkatkan prestasi akademik dan mengurangi masalah mereka. Implementasi komitmen dan manajemen waktu harus menjadi efikasi diri. Aktivitas spiritual dapat menyeimbangkan emosi, kecanduan game, dan pergaulan buruk yang dapat mengurangi prokrastinasi akademik.

Kata Kunci: Spiritual, Manajemen Resiko, Prokrastinasi Akademik

INTRODUCTION

The mostly difference between academic at school and university are programs and characters. University have inside and outside program and need the high energy to improve (Shinta et al., 2022). Many students in University fail academically and struggle to embrace this issue effectively (Ma & Juhaidi, 2025). However, a study by Wan Hussin and Mohd Matore (2023) presented contrasting findings, indicating a shift from high to low procrastination levels among students, suggesting that academic procrastination may not be static and might change with targeted interventions or variations in school settings (Penelitian, 2024). This difference highlights the importance of context in understanding the role of procrastination in students' academic experiences (Turmudi, 2021). The factors found from academic basic skill, culture, ability, readiness, environment, and midset. Reserch from Firdaus Umar analyze that academic performance remains a critical indicator of educational success (Rois et al., 2025). Stress, peer pressure, and the demand for high achievement can create imbalances in their overall wellbeing.

Higher students confront a challenging situation in academic life. It's relatively unguided and complex educational environment requires skills ,study work, planning, and others. However, only a minority of students have received instruction on such skills (Iskandar et al., 2024). Although research on effective study skills is becoming increasingly more available seem to be slow in adopting them (Prasad et al., 2024). The behaviors related to academic procrastination are also common as well. Procrastinate behavior has seriously affected the living conditions of higher students, life and academic satisfaction (Tian, 2024). It seems reasonable to assume that procrastination decrease the overall quality of life and adversely impact undergraduate student's academic performance and satisfaction, even their graduation.

Moreover, benefits from skills related to planning, organization of own learning, and self-motivation, generally referred to as strategies for self-

regulated learning . As is the case for study skills, SRL strategies are not normally part of the study curriculum, and when they are offered, it is often in one-off seminars. Still, they are important for academic success (Worku & Gita, 2024). Many students do not possess the sufficient levels of skills and competencies needed for efficient academic work, negatively affecting academic performance and retention (Wakhidah & Erman, 2022). This research focus on academic procrastination in Islamic higher student in UIN Mahmud Yunus Batusangkar to analyze in Pendidikan Agama Islam (PAI) major. The reason to choose one because higher student in PAI have complicated issues like academic material combined between more elemen from Shari'a, Islamic fundament, Islamic culture and social, and normative knowledge such statistics, and teaching method (Nur & Jassin, 2022). In another side, moral responsibility as Islamic teaching confronted by over stigma to being figure pressed and loosied enery.

The impact for academic procrastination come from internal and external factors. Internal factors are low motivation to over task and material (Tian, 2024). Because they don't interest fully for this jourey. In another side, time managerial is so badly make them don't contribute to better result. Self efficacy being the center factors from inside (Fakhrudin et al., 2025). Whatever, They have good underdntanding about concecutions, but its make procrastination not increase, but birth from inside. Badly, hifher student with best intelligences also becoming lazy and decreasing quality, skill and academic result.

External factors come from environment. Learning environment is don't condusive, academic facilities, shoul be distraction. Pressure from peers or a social environment that tends to be permissive towards procrastination can also reinforce behaviour (S et al., 2023). The availability of digital entertainment, such as social media and online games, often becomes a temptation that is difficult to avoid. Lecturers' unengaging teaching methods or excessive assignments with unclear instructions can also trigger procrastination. Lack of support from family or institutions in developing good study habits can also be a factor. These external factors often interact with students' internal tendencies, exacerbating the problem of procrastination (Ljubin-golub et al., 2019). Identifying and addressing these external factors is a crucial step in reducing procrastination.

Islamic education, by instilling values such as discipline, perseverance, and responsibility, indirectly enhances students' motivation to study and achieve better academic results (Faqihuddin et al., 2025). This suggests that spiritual wellbeing and academic performance are interconnected dimensions of student development (Asrori et al., 2025). Islamic education, through its emphasis on spiritual practices such as prayer, reflection, and moral guidance, provides students with coping mechanisms to manage stress and maintain focus on their educational goals (Rois et al., 2025). Thus, it serves not only as a source of spiritual enrichment but also as a tool for improving academic resilience. Research by M. Shalahuddin et al., (2024) analysed that Islamic education has long been regarded as an essential

foundation in shaping the moral, spiritual, and intellectual development of students (Ana et al., 2022). Unlike general education that focuses primarily on cognitive and academic outcomes, Islamic education emphasizes the balance between spiritual wellbeing and intellectual achievement. The integration of Islamic principles into students' daily learning activities is expected to form a holistic personality capable of responding to both worldly and spiritual challenges.

LITERATURE REVIEW

1. Procrastination from Academic Culture, Resilience and Commitment

Academic culture in universities, especially in faculties of education, plays a significant role in accelerating learning processes. Studies (Mappadang et al., 2022; Amoke et al., 2021; Joubert, 2015) show that academic procrastination is influenced by study time, family size, and parental education (Asrori et al., 2025). Academic resilience is a major determinant of students' ability to overcome challenges (Shinta et al., 2022). However, the relationships between academic resilience, academic commitment, and academic performance remain underexplored. Academic commitment represents psychological attachment to institutional goals and values (Ma & Juhaidi, 2025), functioning as a mediator between resilience and academic achievement.

2. Spiritual Well-Being

Islamic education has been proven to enhance students' spiritual well-being (Puet al., 2022). Through religious practices such as prayer and Qur'an recitation, students experience greater inner peace and life purpose. Teachers play a crucial role in embedding spiritual values across all subjects, creating a religious learning atmosphere (Jenuri et al., 2025). Transformative Islamic pedagogy emphasizes the unity of intellect ('aql) and spiritual consciousness (qalb). Spiritual well-being fosters self-control, discipline, and emotional resilience. Students actively involved in Islamic educational activities tend to be more honest, responsible, and disciplined (Rois et al., 2025). Thus, Islamic education serves not only as knowledge transmission but also as a means of shaping character and emotional stability that support academic success.

3. The Relationship between Spiritual Well-Being and Academic Motivation

Spiritual well-being is strongly linked to academic motivation. Students with higher spirituality demonstrate stronger and more consistent motivation to study (Worku & Gita, 2024). They view learning as a form of worship and divine duty. Spiritual awareness nurtures discipline, time management, and perseverance in the face of difficulties (Muslihah et al., 2025). Religious beliefs help students interpret challenges as divine tests,

reinforcing patience and persistence (Suud & Na, 2023). Practices such as prayer and Qur'an recitation before studying enhance focus and reduce stress, turning spirituality into a key driver of intrinsic motivation and self-regulated learning.

4. Islamic Education as a Foundation for Character Development

Islamic education contributes significantly to character formation (Judrah et al., 2024). Core values such as honesty, discipline, empathy, and social responsibility are instilled through teaching and teacher modeling. Students active in Islamic learning display politeness, cooperation, and respect toward teachers (Nikkola & Tervasmäki, 2022). Extracurricular activities such as Qur'an memorization, Islamic arts, and charity programs reinforce moral internalization. Many students reported avoiding cheating because of their belief in Allah's constant observation, showing the internalization of ethical awareness (Susmiyati et al., 2023). Islamic education integrates moral learning within and beyond the classroom, preparing students to become ethical leaders and responsible citizens.

5. Academic Performance and the Role of Discipline in Islamic Education

Discipline derived from Islamic teachings positively influences academic performance (Muhammad Zainul Arifin & Ainur Rofiq Sofa, 2024). Ritual practices such as daily prayers provide a structured rhythm that supports time management (Fakhruddin et al., 2025). Students who perceive studying as a divine trust show stronger diligence and responsibility. Teachers often relate academic obligations to religious accountability, framing neglect of studies as a failure in upholding Islamic values (Prasad et al., 2024). Such framing increases students' academic commitment and self-discipline. Spiritually driven discipline fosters calmness, focus, and endurance during examinations and academic pressure.

6. Spiritual Risk Management

Islamic education strengthens students' commitment, emotional regulation, and sense of purpose (Turmudi, 2021). Integrating spiritual and academic values builds intellectual competence, spiritual strength, and social responsibility in balance (Nikkola & Tervasmäki, 2022). Therefore, Islamic education produces graduates who are knowledgeable, ethical, and spiritually grounded. However, more empirical research is needed to clarify how spiritual well-being directly affects measurable academic outcomes.

Self-management refers to the ability to regulate one's actions, emotions, and time toward goal achievement. Students with strong self-management demonstrate greater resilience against academic stress (Berdida, 2023). Cognitive and spiritual approaches such as *tadabbur* and *dhikr* (Ansyah

et al., 2019; Rajianti & Merdekasari, 2019) effectively reduce stress and reinforce positive thinking. The integration of cognitive reflection with spiritual awareness encourages optimism and calmness in facing academic pressures. Thus, combining faith-based and psychological strategies enhances emotional balance and academic endurance.

METHODS

This research use mix method model. Objects of research are higher student in UIN Mahmud Yunus btausangkar specially major PAI in 2021/2022 academic year. The qualitative data found from guided interview to concern about their perception about procrastination and spiritual risk managemen to over (Walker et al., 2024). The quantitative data founded from questionare shared to 168 respondens to 97 sample. The qualitative data analyzed by triangulasi data (Ikhsan & Satria, 2024). However quantitative data analyzed by SPSS to find percentage of procrastination in 4 general indicators (Mastrantonio et al., 2020). The qualitative phase began with in-depth interviews to explore responden perceptions and experiences regarding current problem about procarastination, factor and type . The results of this phase were then used to develop a learning model, which was tested quantitatively in the next phase using a pretest and postt- est design on one group to assess changes in the variables measured before and after implementing the model (Sugianto, 2023). The purpose of qualitative and quantitative data was to understand their views on this scema below:

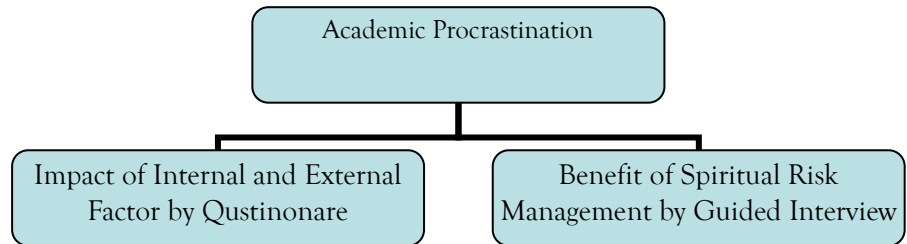


Figure 1. Diagram of Academic Procrastination

FINDINGS AND DISCUSSION

FINDING

By share questionare, find the data about type of procrastination. This data is sources, type and percentage.

Table 1. Questionare Analized

COMMUNICAT ION	NO	Indicator	Scale				
			Very High	High	Midle	Low	Very Low
Communication groups with lecturers							
	1.	I put off doing my assignments because I was hesitant or afraid to ask my lecturer about things	47%	27%	14%	6%	5%

	I didn't understand.						
2.	I delayed contacting my lecturer to ask for guidance on my thesis/final project.	63%	17%	8%	9%	4%	
3.	I delayed submitting my assignment because the instructions given by the lecturer were unclear, and I did not ask for clarification.	45%	22%	17%	10%	6%	
4.	When the lecturer gave feedback, I delayed revising the assignment.	53%	29%	10%	3%	5%	
5.	I postponed presenting my assignment in class because I lacked confidence in communicating.	49%	21%	14%	13%	4%	
Communication with Peers							
6.	I delayed working on the group assignment due to a lack of coordination and effective communication with group members.	40%	24%	18%	12%	6%	
7.	I delayed starting the task because I was waiting for a friend to work on it with me.	40%	26%	18%	8%	9%	
8.	I am reluctant to ask questions or discuss difficulties in understanding the material with my friends, so my assignments are delayed.	51%	32%	4%	10%	3%	
9.	I would rather procrastinate than have to argue or conflict with my group mates about the division of tasks.	46%	32%	13%	6%	3%	
10.	I put off studying for the exam because no one invited me to study together.	63%	18%	6%	9%	4%	
Digital Communications and Information							
11.	I delay opening and reading important emails from the university or lecturers containing information about assignment deadlines.	60%	26%	5%	4%	5%	
12.	I delay doing assignments because I am too busy communicating on social media or other chat platforms.	47%	29%	12%	6%	5%	
13.	I am overwhelmed by the amount of information in class chat groups, so I delay filtering	44%	24%	17%	12%	4%	

		out the important information.						
	14.	I delay doing assignments that require online research because I am distracted by other irrelevant content.	38%	27%	22%	10%	3%	
	15.	I often 'forget' or delay replying to messages related to academic matters.	46%	22%	12%	12%	9%	
Time Management & Planning (Process)								
LECTURE PROCESS & STUDY COMPLETION	16.	I often complete assignments right before the deadline.	18%	21%	24%	24%	13%	
	17.	I make study and assignment schedules, but I often do not follow them.	22%	29%	27%	17%	5%	
	18.	I prioritise non-academic activities (such as entertainment and hanging out) over my academic obligations.	49%	23%	17%	4%	8%	
	19.	I find it difficult to start working on large assignments (such as papers or dissertations).	32%	33%	18%	13%	4%	
	20.	I often put off reading course materials or modules until the exam period arrives.	33%	28%	18%	17%	4%	
	Academic Performance & Assessment (Process)							
	21.	The tasks I rushed to complete due to deadlines resulted in suboptimal quality.	19%	27%	22%	18%	14%	
	22.	My grades, or GPA, were affected because I often submitted assignments late.	29%	21%	26%	18%	6%	
	23.	I often did not perform optimally in exams because I studied using the SKS (cramming) system.	22%	24%	26%	19%	9%	
	24.	I feel stressed and anxious because of the pile of tasks I have put off.	21%	26%	17%	27%	10%	
25.	Lecturers have given me poor comments or grades because of late or untidy assignments.	36%	24%	17%	18%	5%		
Motivation & Focus on Learning (Process)								
	26.	I am easily distracted (by my mobile phone, surroundings, etc.) when trying to do my college assignments.	22%	21%	24%	24%	9%	
	27.	I feel that college assignments are very burdensome, so I tend to avoid them.	38%	38%	9%	10%	4%	

28.	I have lost interest and motivation to complete my college assignments.	41%	31%	13%	8%	8%
29.	I feel confident that I can complete pending assignments in a short time (overconfidence).	22%	27%	22%	21%	9%
30.	I often feel mentally exhausted thinking about the pile of assignments.	24%	22%	28%	19%	6%
Completion of Studies (Outcome)						
31.	The process of completing my thesis/final project is behind schedule.	41%	27%	18%	9%	5%
32.	I need more time than the normal duration to complete my studies (e.g., more than 4 years for a bachelor's degree).	72%	12%	9%	4%	4%
33.	I have been or feel at risk of not graduating on time because I have been procrastinating on my final project.	41%	22%	15%	14%	8%
34.	I have considered taking a leave of absence or withdrawing from my studies due to the pressure of delayed assignments.	65%	15%	9%	5%	5%
35.	I feel that my delays have hindered my opportunities (such as internships, further studies, or obtaining employment).	37%	26%	12%	19%	6%

Source: Questionare Analyzed by SPSS

Recapitulation from questionare showed by this table below:

Table 2 Recapitulation

Indicator	Very High	High	Midle	Low	Very Low
Communication with lecturers	51%	23%	13%	8%	5%
Communication with peers	48%	26%	12%	9%	5%
Digital communication and information	47%	26%	13%	9%	5%
Time management and planning (process)	31%	27%	21%	15%	7%
Academic performance and evaluation (process)	25%	24%	21%	20%	9%
Motivation and focus on learning (process)	29%	28%	19%	16%	7%

Completion of studies (outcome)	51%	20%	13%	10%	6%
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Sources: Input and Extracting Data by SPSS

Based on the percentage data for the procrastination measurement above, the highest level of academic procrastination was found in the communication group with lecturers and study completion (outcome) indicators, at 51%. This concludes that many students procrastinate during communication groups with lecturers and study completion (outcome).

DISCUSSION

Academic procrastination in the context of contemporary Islamic education is understood not only as a problem of poor time management, but as a manifestation of a deep inner crisis in the form of spiritual emptiness and mental unpreparedness of students in facing the complexity of educational demands in the modern era. The problem that refers to imbalance between the external and internal aspects of a human being (MK, Guide Interview). So that it is necessary to integrate Al-Ghazali's concept of humanity to fill this spiritual emptiness so that students have a strong behavioral commitment (Faqihuddin et al., 2025). Actually, many higher students often get caught up in procrastination because their behavior like decision making style and an inability to manage learning resources effectively, when faced with a workload (MF, Guide Interview). This phenomenon showing that failure in resource management and instability of students' affective styles are clear signs of a soul that is not yet spiritually directed, without good emotional regulation, of stress and triggers avoidance (Iskandar et al., 2024). However, procrastination is also influenced by perceive the assessment system on campus, academic motivation and individual resilience (Linando et al., 2023). So, factors are a combination of an inner crisis in the form of spiritual emptiness and weaknesses in technical self-regulation (IY, Guided Interview), so the solutions offered must include strengthening Islamic values combined with systematic behavioral and emotional management training.

The Relationship between academic procrastination and risk management in Islamic education is threatens the achievement of academic quality and institutional efficiency. Based on rooted in the phenomenon of "spiritual emptiness," failure of behavioral risk management occurs because the curriculum has not fully integrated inner strengths to guide student actions (Jenuri et al., 2025). For example, this risk of procrastination often peaks in students at Islamic universities when they experience intense academic stress but fail to regulate their emotions, thus choosing to procrastinate as an escape (SS, Guided Interview). Al-Ghazali analyzed

indicates that procrastination is a manifestation of psychological inflexibility and poor resource management as evidence of a soul that has not yet achieved tranquility or *itmi'nan* (Marie-amélie & Shankland, 2023). However, there is another argument in modern risk management procrastination can be mitigated not only through spiritual strengthening (SR, Guided Interview), but also through practical self-management (Marie-amélie & Shankland, 2023). Risk management in Islamic education should not be administrative but must combine technical mitigation (self-regulation) with spiritual mitigation (Al-Ghazali's concept).

Concrete actions in academic procrastination risk management should focus on integrating Islamic spirituality-based emotional regulation and strengthening self-efficacy as protective strategies for students. Internalizing Al-Ghazali's concept of humanity, which involves balancing inner potential to overcome the "spiritual emptiness" that is often the root cause of procrastination (Marie-amélie & Shankland, 2023). The Challenge of Procrastination in writing final Projects For example, this risk is clearly visible in students at Islamic universities who postpone working on their theses because they experience high academic stress, but are not supported by good emotional regulation skills to deal with it (Prasad et al., 2024). Self-Management Failure Through the perspective of Al-Ghazali's theory, the case of procrastination is analyzed as a manifestation of psychological inflexibility and failure of self-resource management, which proves that the student's soul has not reached the stage of calm or *itmi'nan* in facing academic pressure. On the other hand, mitigating the risk of procrastination will be more effective by academic self-efficacy and technical time management skills (Tian, 2024). The main implication of the research findings is that risk management of academic procrastination in Islamic education is crucial for strengthening resilience and self-efficacy (NN, Guided Interview). Integrating Al-Ghazali's concept of humanity by balancing inner potential enables students to face the challenges of academic obligations (Jenuri et al., 2025). Internalization of spiritual values and peace of mind (*itmi'nan*), students fail to manage stress which is the main predictor of the emergence of procrastination behavior at Islamic Universities (Jenuri et al., 2025). Mitigating the risk of procrastination is not only about spirituality, but must also include improving the management of learning resources (Marie-amélie & Shankland, 2023). Risk management that integrates Islamic-based spiritual strengthening with academic self-efficacy has been proven to minimize procrastination, while simultaneously increasing student satisfaction and performance in a sustainable manner.

The need for risk management for academic procrastination arises because postponing assignments is seen as a failure of students to manage spiritual and intellectual responsibilities, which results in low academic performance (IA: Guided Interview). Theoretically, the results of this study indicate that procrastination is often rooted in a "spiritual vacuum" where students lose the balance of inner potential due to the lack of integration of Al-Ghazali's concept of humanity in the learning model (Faqihuddin et al., 2025). On the other hand, there is a perspective that risk management is not only about spirituality, but must also include improvements in students' decision-making styles and affective styles that technically trigger procrastination behavior (S et al., 2023). Integration of emotional regulation and strengthening of Islamic values to ensure students have resilience in completing their academic obligations on time.

CONCLUSION

Academic procrastination come from complicating between inside and outside problematic. However, this is struggle moment for high students to overviews for theoir condition. Research implemented at PAI major of UIN Mahmud Yunus Batusangkar. Preliminary data on 2021/2022 academic year there are 42,2% higher student impacted on procrastination. Data collected from guided interview with head master of major and academic. The result is 51% form communication and outcome of study. Spiritual wellbeing comabined with risk management could decrease the effect of procarastination. Higher students should be reunderstanding about problem. Spirituuals value can be use are prayeing, discipline, commitment, character, wellbeing and motivation. Risk managements also used to decrease impact of procrastination are self efficacy, academic resilience, and self management. Integration between both of this fronted by Al-Ghazali with humanity self concept. So, foe every higher students with this problem, should be remember.

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