

CHAPTER II

TAWAKKAL AND SELF-REGULATION WITH TENDENCY OF PROCRASTINATION

A. *Tawakkal*

1. Definition of *tawakkal*

Etymologically the word *tawakkal* can be found in various dictionaries. According to *Kamus Besar Bahasa Indonesia*, *tawakkal* means surrender to the will of Allah; believe with all heart to Allah (in suffering and so on).¹ *Tawakkal* derived from arabic language *tawakkul* means lean or entrust to.² While in the *Al-Munawwir dictionary*, called *توكل على الله* (trust, surrender to Allah) that comes from the word *وكل* that means hand something over.³

Literally, word *tawakkal* comes from the word *wakala* that means handing, entrusted, or representing affairs to others. *Tawakkal* is to hand all cases and the efforts made to Allah SWT., and surrender completely to Him to obtain benefit or reject the harm.⁴

In a book *Mu'jam Mufradat Alfaz Al-Qur'an* reported by Abdul Rozaq in his research,⁵ mentioned that there are some words of *tawakkal* contained in the Qur'an, they are:

1. Qs. Āli-'Imrān verse [3]:122, 159, and 160
2. Qs. an-Nisā' [4]: 81
3. Qs. al-Māidah [5]: 11, and 23

¹Depdiknas, *Kamus Besar Bahasa Indonesia Edisi Ketiga*, Balai Pustaka, Jakarta, 2007, p.1150.

²Totok Jumantoro and Samsul Munir Amin, *Kamus Ilmu Tasawuf*, Amzah, Jakarta, 2005, p.266.

³Ahmad Warson Al-Munawir, *Kamus Al-munawwir Arab-Indonesia Terlengkap Edisi Kedua*, Pustaka Progressif, Yogyakarta, 1997, p.1579.

⁴Ahmad Yani, *Be Excellent: Menjadi Pribadi Terpuji*, Gema Insani, Jakarta, 2007, p.52.

⁵See the thesis written by Abdul Rozaq, *Konsep Tawakkal Menurut Imam Al-Ghazali Dan Relevansinya Dengan Kesehatan Mental*, Thesis, Fakultas Ushuluddin, IAIN Walisongo Semarang, Semarang, 2008, p. 14.

4. Qs. al-A'rāf [7]: 89
5. Qs. al-Anfāl [8]: 2, 49, and 61
6. Qs. At-Taubah [9] : 51, and 129
7. Qs. Yūnus [10]: 84, and 85
8. Qs. Hūd [11] : 56, 88, and 123
9. Qs. Yūsuf [12]: 67
10. Qs. ar-Ra'd [13]: 30
11. Qs. Ibrāhīm [14]: 11, and 12
12. Qs. an-Naḥl [16]: 42, and 99
13. Qs. asy-Syu'arā' [26]: 217
14. Qs. an-Naml [27]: 79
15. Qs. al-'Ankabūt [29]: 59
16. Qs. al-Ahzāb [33]: 3, and 48
17. Qs. az-Zumar [39]: 38
18. Qs. asy-Syūrā [42]:10
19. Qs. al-Mujādalah [58]: 10
20. Qs. al-Mumtaḥanah [60]: 4
21. Qs. at-Tagābun [64]: 13
22. Qs. at-Ṭalāq [65]: 3
23. Qs. al-Mulk [67]: 29.

Whereas in religious terminology, *tawakkal* is defined as an attitude of lean and entrust ourselves to Allah, the God Almighty.⁶ According to the science of Sufism terminology, some figures have many definitions according to their perspective. The definitions of them as follow:

- 1) According to Imām al-Gazālī the word *Tawakkal* is taken (comes from) words *Wikalah* that has meaning he/she *mengwikalahkan* (cede or delegate) affairs to

⁶Totok Jumantoro and Samsul Munir Amin, *Kamus Ilmu Tasawuf*, *Loc.Cit.*,

a certain man.⁷ He mentioned that the person who is entrusted with a business named vice. And who gave it called: *which represented him and who gave him (muwakkil)*. That is when his heart had peace to the man and he had believed. Would not accuse him of careless and do not believe that there are weaknesses in people and negligence.⁸ As a child entrusted it bussnis to their parent, because believe and feeling peaceful to them, because they believe that parents more credible than others. He also mentioned that *Tawakkal*, is: like believed to a heart only.⁹

- 2) Fathullah Gulen in his book entitled “*Kunci-kunci Rahasia Sufi*” mention that *tawakkal* means the highest trust in Allah and feel anxious and restless when mind appears that there are other sources of power (dependent places).¹⁰
- 3) In his book, Kalābadzī wrote several scholar’s opinion as below:

Sirri as-Saqathī said: “*Tawakkal* is to abandon the effort and strength (ability to try). whereas Ibnu Masruq said: “*Tawakkal* is to surrender the decision of the law (destiny).” According to another sufi like sahal said: “*Tawakkal* was handed the decision (decree) of a deed to the power of Allah.” In this case Sahl explains that each state has the front and rear except *tawakkal*, because *tawakkal* actually it just has the face only and not having the rear. A willed *tawakkal* solely because Allah, not *tawakkal* that is not because Allah, because *tawakkal* is not because Allah is not His command.”¹¹

Whereas according to Abu ‘Abdillah al-Quraisī said that: “*Tawakkal* is left the possibility by submitting to the decision (destiny) of Allah.” Abu Ayyub said: “*Tawakkal* is passionate in his worship and always hang only to Allah, and receive the gift of Allah (feeling enough the thing owned).” Whereas according to Al-Junaid sais that:” Nature of *tawakkal* is feeling it

⁷It means that someone has been handed over to and hold on to the person in of the affairs. See Imām al-Gazālī, *Ihya’ ‘Ulūmuddīn Jilid VII*, ter. Ismail Yakub, CV FAIZAN, Jakarta, 1985, p. 319.

⁸*Ibid.*, p. 319.

⁹Al-Gazālī explain that the perfect a vice to human is Allah only the God Almighty. See for more detail in Imām al-Gazālī, terj. H. Ismail Yakub, *Ihya’ ‘Ulūmuddīn Jilid 4*, Pustaka Nasional PTE LTD, Singapura, p. 324.

¹⁰Fathullah Gulen, *Kunci-Kunci Rahasia Sufi*, Translated from the original book *Key Concept of Practice Sufism oleh Tri Wibowo Budi Santoso*, PT Raja Grafindo Persada, Jakarta, 2001, p.115.

¹¹Kalābadzī, *Ajaran-Ajaran Sufi*, Pustaka, Bandung, 1985, p.134.

is, and the absence, something that is merely a will and power are from Allah, and only because of Allah everything is exist.”¹²

- 4) Hamka mentioned that *tawakkal* is manifestation of *Qāna'ah*¹³, is leaves the decision of all cases, endeavor and effort to the Lord of the Worlds. He is strong and powerful, we are weak and helpless.¹⁴ Hamka explain that by endeavor it does not mean out of the *tawakkal*. According to him it is not called *tawakkal* if somebody sleep under the lush fruit trees such as durian. If the fruit fall because blown by the wind, it will befall him. It is not *tawakkal* if deliberately somebody linger on the edge of a river that floods, or under the wall which will fall out.¹⁵ So, if somebody want to avoid the disaster then he had tried to avoid it.
- 5) According to Solihin and Anwar that reported by Amin Syukur said that *tawakkal* is visible image of courage in cleave to Allah.¹⁶ Whereas according to Amin an-Najar that reported by Amin Syukur also revealed that the *tawakkal* is lean to Allah SWT in every way. Place sole trust that is a servant break away from the power and strength -Allah the Almighty- while knowing that undergo causal law does not deny *tawakkal*.¹⁷
- 6) Yūsuf Qarḍawī said *tawakkal* is one of the most important whorship and one of variety of the great moral faith.¹⁸ He also defines that the *tawakkal* is not in depth but on the outer skin. Because of the depth of discussion on the meaning of *tawakkal* there are a personal experience of each Sufi. He defines the *tawakkal*

¹²*Ibid.*, p.133.

¹³According to Hamka *Qāna'ah* is the key of the *tawakkal*, which cause a sense of happiness. It is not too exaggeration to say that happy is *Qāna'ah* and *Qāna'ah* is happy. Because *Qāna'ah* goal is to embed in the hearts of his own feelings *Ṭuma'ninah* is feeling calm, and peaceful, either at a grief time or at a love time. more detail see Hamka, *Tasawuf Modern*, Pustaka Panjimas, Jakarta, 1990, p. 241.

¹⁴*Ibid.*, p. 232.

¹⁵*Ibid.*

¹⁶Amin Syukur, *Sufi Healing: Terapi dalam literatur Tasawuf*, Semarang: Finance by DIPA budget IAIN Walisongo Semarang tahun 2010, p.73.

¹⁷*Ibid.*

¹⁸Yūsuf Qarḍawī, terj.Moh. Anwari, *Tawakkal*, Pustaka al-Kautsar, Jakarta, 1996, p.17.

from the basic meaning, i.e., surrender completely to Allah, there is no doubt, and all sadness about whatever the decision of Allah.¹⁹

- 7) Totok Jumantoro and Samsul Munir Amin in their books said that the *tawakkal* is surrender to *Qada'* and decision of Allah. Abu Abdullah Al-Jala, said that the *tawakkal* is surrender to Allah only. Al-junaid written that *tawakkal* is relying to Allah in every situation, Or forever in a state of peace, if get the gift so thankful, if get nothing so be patient and surrender to the *Qada* and *Qadar* of God. Do not think of tomorrow, enough with anything today.²⁰
- 8) According to Amin Syukur *tawakkal* must be accompanied by effort, he also said that it does not called *tawakkal* if it "free fall" without effort. *Tawakkal* is to be freeing heart from reliance on except Allah, and hand over everything only to the His decision (Qs.Hud/11:123).²¹
- 9) Amru Khalid in his book said that to be people who put their trust should always instill dependence on God in his heart, and always pray to Allah in every zikir.²²

In the sciences of Sufism, *tawakkal* is the *maqam* as *wasīlah* that is a human stairs to turned away from the mundane and purify the heart from worldliness problems. Therefore, this concept often leads to Jabbari of *tawakkal* (fatalists), i.e. *tawakkal* without effort, all his destiny submitted to the destiny and the will of Allah SWT.²³ In conclusion, *tawakkal* as Sufi's *maqam* is fatalist, individualist, and ahistorical.²⁴

In this view Ibn Taimiyah rejected the terms of *tawakkal* is the total surrender, because this attitude will lead people to leave the acts that ordered and instead they were working on a prohibited act and eliminate the difference between the things that had to

¹⁹Totok Jumantoro, and Samsul Munir Amin, *Kamus Ilmu Tasawuf*, p.267.

²⁰*Ibid.*

²¹Amin Syukur, *Sufi Healing: Terapi dalam literatur Tasawuf*, p.73.

²²Amru Khalid, *Meniti Jalan Ke Surga*, Cakrawala Publishing, Jakarta, 2008, p.139.

²³Amin Syukur, *Sufi Healing, Loc.Cit.*,

²⁴Masyharuddin, *Pemberontakan Tasawuf: Kritik Ibn Taimiyah atas Rancang Bangun Tasawuf*, PJ BOOKS, Surabaya, 2007, p. 234.

be different.²⁵ One of Sufi that is Ibrāhīm ibn Adham said: "*Work as the heroes, try to look for halal goods, and give your family a living (enough)*".²⁶

In the Qur'an and the Hadīṣ do not forbid a person to try, such as finding sustenance to fulfill their needs, treatment when sick, or other effort. Therefore, people do not rely on the destiny only without effort before.²⁷

Therefore, Imām al-Gazālī has the opinion that someone that place oneself trust in God should have the knowledge, because it is the essence. If not then it will always misinterpreted that the *tawakkal* is merely submits to Allah only.²⁸ People that place oneself trust in God must have knowledge, is understand and find out truth and the meaning of *tawakkal* is. The *tawakkal* is not just submitted and leave the *zahir* effort. On the contrary, a person that place oneself trust in God will always try; in the form of *tawakkal* is the effort. This is also confirmed by the opinion of Abdul Qādir al-Jilānī that people whose breasts are not filled with the knowledge about the 'Unity of God', then they must understand that everything is applicable to the will of Allah. He did choose everything that He wants, and that everything His provisions apply with full thoughtful and fair in accordance with knowledge and His *masyi'ah*.²⁹

Hamka seems in line with the opinion of Imām al-Gazālī, he said that the *tawakkal* is hand over all things of decision, endeavor and effort to the Lord of the Worlds.³⁰ He asserted that the effort does not mean that one out of *tawakkal*. According to him *tawakkal* must be accompanied by effort. Both external and spiritual efforts.

²⁵*Ibid*, p. 234-235.

²⁶See in Totok Jumantoro and Samsul Munir Amin, *Kamus Ilmu Tasawuf*, *Op.cit.*, p.267.

²⁷In the hadīṣ narrated by At-Tirmizī and Al-Hakīm, a companion asked to Prophet Muhammad SAW, "O Messenger of Allah what do you think about drugs that we make drugs, *ruqyah* that we make the spell, and what we are always aware that we fear, whether it will reject God's destiny? He replied, "It is the destiny of Allah", more clear see Syaikhul Islam Ibnu Taimiyah, *Tazkiyatun Nafs: Menyucikan Jiwa dan Menjernihkan Hati dengan Akhlak yang Mulia*, Darus Sunnah, Jakarta Timur, p.332.

²⁸Imām al-Gazālī also explained that it regularly from the *maqam* of *tawakkal*: *Science, Things-circumstances and charity*. According to him *tawakkal* it was like the circumstances. Science is the principal and charity is the result. See in Imām al-Gazālī, *Ihya' 'Ulūmuddīn jilid VII*, CV FAIZAN, Jakarta, p. 319.

²⁹Abdul Qādir al-Jilānī, terj. Abdul Majid Hj. Khatib, *Rahasia Sufi*, Pustaka Sufi, Jogjakarta, 2002, p. 269.

³⁰Hamka, *Tasawuf Modern*, Penerbit Pustaka Panjimas, Jakarta, 1990, p. 232.

The Sufis say: *Kasb (trying) is the sunnah of the Messenger and Kasb is worship. The tawakkal is (heart condition's) from the Messengers and tawakkal is ubudiyah. So, both is necessity and not contradict each other.*³¹

As a believer, we are ordered to sole trust in Allah, as Allah SWT said in the Holy Qur'an:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾³²

"But on Allah put your trust if ye have faith."

Imām Qusyairī that reported by Anwar Masy'ari said, "the place of *tawakkal* is on the heart".³³ *Tawakkal* is the inner '*amaliah*'. A Hadīṣ of Imām Mas'ūd declared that the trying / endeavor are obligatory for every Muslim to seek knowledge as necessity. Abū Ḥamīd said, "Whoever thinks that the *tawakkal* is leaving the trying / endeavor by the body and designing the heart, so it is forbidden".³⁴

From the definition above the authors, take conclusion that the *tawakkal* is not merely a mental effort only without do external effort. As a Muslim *tawakkal* must be understood both literally and essentials. In its practice, resignation must be instilled in the hearts and actions. Not only interpret *tawakkal* as a form of physical and spiritual surrender. However, *tawakkal* is a surrender or Trusting to Allah SWT with keep on trying. He has a true faith about the power of God, so that he felt calm and peaceful in their activities.

2. The Forms of *Tawakkal*

In a book mentions that there are few forms of *tawakkal*³⁵ such as:

³¹Totok Jumantoro and Samsul Munir Amin, *Kamus Ilmu Tasawuf*, p. 267.

³²Qs.Al-mā'idah [3]:23.

³³Anwar Masy'ari, *Akhlak Al-Qur'an*, PT Bina Ilmu, Surabaya, 1990, p.160.

³⁴Mahmud yūnus in Anwar Masy'ari, *Ibid*, p.160.

³⁵Ahmad Yani, *Be Excellent: Menjadi Pribadi Terpuji*, Gema Insani, Jakarta, 2007, p.52-61.

1. *Tawakkal* in effort
2. *Tawakkal* in worship
3. *Tawakkal* in holding the principle of truth
4. *Tawakkal* on the results of deliberations
5. *Tawakkal* in a dispute
6. *Tawakkal* in warfare
7. *Tawakkal* in the peace
8. *Tawakkal* in da'wah
9. *Tawakkal* in the face of slander
10. *Tawakkal* in the face of disturbance.

3. The Virtue of *Tawakkal*

Ahmad yani in his book³⁶ mentions there are some virtue of *tawakkal*, as below:

- a) Capable to show the true faith.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ
غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾³⁷

“(But) among (their) Allah-fearing men were two on whom Allah had bestowed His grace: They said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; But on Allah put your trust if ye have faith.”

- b) Getting assurance of sustenance

The Messenger saw said:

"If your sole trust in God with true resignation, then indeed He will bestow luck to you, as He bestows sustenance to birds who go (looking for food) in the morning

³⁶*Ibid.*

³⁷Qs. Al-Māidah [3]: 23

with hungry condition and returns in the afternoon with satiety condition".
(HR.Ahmad, Tirmizi, dan Al-Ḥakīm).³⁸

- c) Obtain adequacy of what is needed

Allah SWT said in the Holy Qur'an:

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ
لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾³⁹

“And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.”

According to Quraishy Shihab, based on the verse above he interpret the word sustenance is not always a material only but also a spiritual. For example, let us say Person A monthly get salary millions will feel a little when he or one of his family sick. In contrast to Person B who earned salaries just five hundred thousand per month but he is healthy and his heart feel calm.⁴⁰

- d) Do not Controlled by Satan

Allah Swt said:

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾⁴¹

“No authority has he over those who believe and put their trust in their Lord.”

- e) Appreciate the efforts made

Someone that place oneself trust in God will appreciate the effort he did. If the effort does not achieve satisfactory results, then he did not despair. On the contrary,

³⁸Abdullah Taslim Al Buthoni, “*Tawakkal, Kunci Keberhasilan Yang Sering Dilalaikan* — Muslim.Or.Id,” accessed September 4, 2013, <http://muslim.or.id/aqidah/tawakkal-kunci-keberhasilan-yang-sering-dilalaikan.html>.

³⁹Qs. at-Tālaq [65]:3.

⁴⁰See in M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, Lentera Hati, vol 14, Jakarta, 2009, p, 139.

⁴¹Qs.an-Nahl [16]:99.

he will continue to trying maximum. Thus, this is the attitude of *tawakkal* that preferred by Allah.

f) Loved by Allah SWT

In the Holy Qur'an Allah SWT said:

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾⁴²

“Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him)”.

g) Go to Heaven

As Allah SWT said in the Holy Qur'an:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ﴿٥٨﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾⁴³

“But those who believe and work deeds of righteousness - to them shall We give a Home in Heaven,- lofty mansions beneath which flow rivers,- to dwell therein for aye;- an excellent reward for those who do (good)!- Those who persevere in patience, and put their trust, in their Lord and Cherisher”.

4. Aspects of *tawakkal*

To get trully *tawakkal*, Ibn Qayyim that quoted by Yūsuf Abdul Mujib and Mudzakir⁴⁴ give provisions as below:

- a. Have true beliefs about the power and the will of Allah SWT., to His servant.
- b. Knowing the law of cause and effect of working affairs
- c. Strengthen the heart to unity of God
- d. Resting heart to Allah and feel calm in His side.
- e. Have a good presupposition to Allah
- f. Hand over the heart completely to Him and banish anything that hinder
- g. Surrender or submit all matters to Him (*al-tafwiz*)

⁴² Qs. Āli-‘Imrān [3]: 159.

⁴³ Qs. Al-‘ankabūt [29]58-59.

⁴⁴ Abdul Mujib dan Yūsuf Muzakir, *Nuansa-Nuansa Psikologi Islam*, PT Raja Grafindo Persada, Jakarta, 2001, p.345.

Whereas, according to Amru Khalid in his book,⁴⁵ people that will resignation should:

- a. Always instill dependence on God in his heart
- b. Always pray through every *zikir*

Meanwhile, according to Yūsuf Qarḍawī quoted by PraptiNingsih in her thesis⁴⁶, mentioning among aspects of *tawakkal* is as below:

- a. The emergence of calm and peaceful
- b. To bring the surface of power
- c. *Al-‘Izzah* (self-esteem)
- d. Attitude of *riḍa*
- e. The emergence of expectations

A. Self-Regulation

1. Definition of Self-Regulation

The word Self-Regulation derived from word *self*⁴⁷ and *regulation*⁴⁸. In *Oxford Advanced Learner’s Dictionary* the word *self-regulation* is *an official rule made by a government or some other authority. Controlling something by thing by means of rules.*⁴⁹ Meanwhile in Cambridge *self-regulation* is *making certain yourself that you or your employees act according to the rules, rather than having this done by other people.*⁵⁰

⁴⁵Amru Khalid, *Meniti Jalan Ke Surga*, Cakrawala Publishing, Jakarta, 2008, p.139.

⁴⁶Praptiningsih, *Pengaruh Tawakkal Terhadap Adversity Quotient Pada Santri Putra-Putri Pondok Pesantren Al-Ishlah Mangkang Kulon Tugu Semarang*, Thesis, Fakultas Ushuluddin Institut Agama Islam Negeri Semarang, 2013, p.22.

⁴⁷The plural of Self is selves mean the set of someone’s characteristics, such as personality and ability, which are not physical and make that person different from other people. See Cambridge Advance Learner’s Dictionary, Third Edition, Cambridge University Press, copyright 2008.

⁴⁸Regulation mean an official rule or the act of controlling, *ibid.*

⁴⁹Oxford Advance Learner’s Dictionary, Eighth Edition, Oxford University Press, copyright 2013.

⁵⁰Cambridge Advance Learner’s Dictionary, Third Edition, Cambridge University Press, copyright 2008.

Carver & Shceirer in Vohs & Baumeister have definition about self-regulation that is The term of Self-regulation is often used to refer broadly to efforts by humans to alter their thoughts, feelings, desires, and actions in the perspective of such higher goals.⁵¹ Hence Baumeister told that self-regulation refers to the person as an active agent and decision-maker, and is a vital aspect of human adaptation to life without which the individual would be a helpless spectator of events.⁵²

In social cognitive theory, self-regulation is a very important component. As published by Albert Bandura. According to him, self-regulation is the ability to describe imaginatively the desired results in the future to develop strategies that guide behavior toward long-term goals.⁵³ However, this does not mean that the individual merely imagining without based on real behavior. Self-regulation related to aspects of cognition, thought to realize to the action, so what he was thinking, and what he plans, will implemented well.

Albert Bandura that quoted by Tirta Kurniawan in his thesis⁵⁴ believes that every people using reactive and proactive strategies to manage itself. It means that each individual/self has an effort to reduce the resistance in the planning effort and also a target, so if he saw there is no obstacle to his plan, then he will attempt to complete the task well.

The word regulation translated more than change, because the change were made not a random the change but the change that is based on the role, purpose, or other standards. Thus, self-regulation is directed change, where people see themselves in the ability to give an appropriate reaction to some existing standards.⁵⁵

Self-regulation is not only related to the planning, implementation and program-program that has been scheduled, But also evaluate all the programs that have been

⁵¹John Wiley and Sons, Ltd., *Self-regulation in Health Behavior*, Ed. Denise T.D de Ridder and John B.F. de Wit, England, the Atrium, Southern Gate, Chichester, copyright 2006, p. 2-3.

⁵²*Ibid.*

⁵³According to Alwisol in thesis written by Tirta Kurniawan, *Stres Pada Calon Tenaga Kerja Wanita Yang Akan Bekerja Di Luar Negeri Ditinjau Dari Self-regulation*, Thesis, Fakultas Psikologi UNIKA, Semarang , 2010, p.20.

⁵⁴*Ibid.*, p.19.

⁵⁵*Ibid.*, p.20.

planned. Susanto⁵⁶ said that the ability of self-regulation could not grow by itself. Therefore, we need a conducive environment so that individuals can develop the skills of self-regulation.

Schunk and Zimmerman in Susanto⁵⁷ revealed that self-regulation is the ability to control their own behavior. Self-regulation is the use of a process that activates thoughts, behaviors, and feelings in a continuous effort to achieve intended purpose.

2. The Elements of Self-Regulation

According to Zimmerman,⁵⁸ elements of self-regulation consists of three aspects that is:

a. Metacognitive

Metacognition is the ability to control or cognitive domains. Metacognitive control six cognitive levels, as defined by Benjamin Bloom metacognitive consists of memory phase, comprehension, applied, analysis and synthesis.⁵⁹ Metacognitive is important process for individuals, Zimmerman and Pon⁶⁰ added that points of metacognitive for individuals who perform self-management is individual to plan, organize, measure themselves, and instructed themselves as the need for a process of behavior, for example in learning.

b. Motivation

Motivation is an encouragement. That is the state of self-person what drives individuals desire to perform certain activities in order to achieve a goal.⁶¹

⁵⁶In Nitya Apranadyanti, *Hubungan Antara Regulasi Diri dengan Motivasi Berprestasi pada Siswa Kelas x SMK Ibu kartini Semarang*, Fakultas Psikologi Universitas Diponegoro, Semarang, 2010, p. 10.

⁵⁷*Ibid*, p, 10.

⁵⁸Nur Ghufon and Rini Risnawati, *Teori-Teori Psikologi*, Ar-Ruzz Media, Jogjakarta, 2010, p. 59.

⁵⁹ <http://id.wikipedia.org/w/index.php?title=Metakognitif&oldid=6627686>, accessed September 3, 2013.

⁶⁰Nur Ghufon and Rini Risnawati, *Op.cit.*, p, 60.

⁶¹*Ibid.*, p. 83.

c. Behavior

Zimmerman and Pon said that individuals select, organize, and create social and physical environment balanced to optimize the achievement of the activities performed.⁶² Therefore, here is how individual behavior can utilize state of the environment to support its activities.

Whereas according to Fiske dan Taylor⁶³ Expert social cognition suggests that there are three elements in self-regulation, which is as follows:

a. Goal Setting

Each individual who active will define the target as his goal, so the individual will run according to something that they want. Showers and Cantor in Fiske and Taylor⁶⁴ reveals that individuals can review several alternatives to interpret certain events, due to the changing understanding of the inputs that is learned through experience, applying something they believes, values, and goals.

b. Cognitive preparation in order to behave in accordance with the objectives achieved (planning and strategy are trained).

Individuals have a right to learn and assess their own behavior. If the actions that have been done interfere with a goal then they will be revisiting. So, they will form a strategic action for smooth reaching goals.

c. Monitoring and evaluation activities of goal achievement

Individuals do monitoring and evaluation activities of individual goals supported by the process or mechanism of self-regulation.⁶⁵ That is a review the behavior and balance with the existing norms it is appropriate or not. If there is a gap then he will balance between the ability and the possibility of success that to be achieved.

According to Bandura⁶⁶ he explain the component of Self-regulation are:

⁶²*Ibid.*, p.61.

⁶³Tirta kurniawan, *Stres Pada Calon Tenaga Kerja Wanita Yang Akan Bekerja Di Luar Negeri Ditinjau Dari Self-regulation*,...p, 21-23.

⁶⁴*Ibid.*, p.22.

⁶⁵*Ibid.*

⁶⁶Quoted by Feist and Feist 2008 in Tirta Kurniawan, *Stres Pada Calon Tenaga Kerja Wanita Yang Akan Bekerja Di Luar Negeri Ditinjau Dari Self-regulation*,...p.28-31.

a. Self-Observation

Self observation is an observation made by the individual. Self-monitoring made by individuals even though do not complete even inaccurate. With selective made by individuals will determine some aspects of behavior and leave the other aspects. Usually this is done based on the concept theirself. Individuals will pay attention in quality, quantity, and originality of work.

b. Assessment Process

This process can help to manage the behavior through the process of mediation cognitive. By consciously the individual will assess their actions have a self-esteem or not. This assessment process depends on four points⁶⁷: first personal standards, second performances of reference, the third activity value, and the fourth a performance improvement.

First, Personal standards is personal qualities that made reference how much the individual can obtain the goal. Until this behavior will not compare the ability of others to achieve the goals.

Second, reference standard is to compare is the goal was appropriate with the standards of personal or not yet. The tendency of individuals to improve the quality of theirself in achieving the objectives by weighing or see-performances of standard or performances of reference

Third, the individual tend to give value to the activities of that he did. For example, if the individual put a minimum value on the ability to wash clothes, then the individual will spend a bit of time and effort simple in improving his ability. Different matter if the individual is putting a high value in the case of politics, business, career, or pursue an academic degree, that individual certainly will try everything to achieve these things.

⁶⁷*Ibid.*, p. 29.

Fourth, if the individual believes that success that related to the efforts already conducted, then the individual would be proud of what any achievements and tend to work harder to improve it⁶⁸, and conversely.

c. Self-Reaction

Self-reaction is an individual response to the activity. This Self-reaction can be positive or negative form. Individuals often give a positive reaction to the activities that considered successful. Conversely, the individual will give a negative reaction to the activities that considered failed.

Based on self-regulation elements above, researcher take syntheses the aspects of self regulation are motivation, planning, and also self-awareness. Schunk and Zimmerman revealed that self-regulation is the ability to control their own behavior. Self-regulation is the use of a process that activates thoughts, behaviors, and feelings in a continuous effort to achieve intended purpose.⁶⁹

3. The Characteristics of Self-Regulation

While the common characteristics of self-regulation are the first Self-Regulation as dynamic motivation a system of setting goals, develop and implement strategies to achieve these goals, assess progress, and revise goals and strategies accordingly. Second, self-regulation is also concerned with the management of emotional response, which is seen as essential elements of the motivational system, and that is understood as closely linked to cognitive processes.⁷⁰

4. The Influential Factor of Self-Regulation

According to Zimmerman and Pons in Gufron⁷¹ there are three factors that influencing the self regulation, are:

⁶⁸*Ibid.*, p. 30.

⁶⁹In Nitya Apranadyanti, *Hubungan Antara Regulasi Diri dengan Motivasi Berprestasi pada Siswa Kelas x SMK Ibu kartini Semarang*,...p. 10.

⁷⁰John Wiley and Sons, Ltd., *Self-regulation in Health Behavior*, Ed. Denise T.D de Ridder and John B.F. de Wit, England, the Atrium, Southern Gate, Chichester, copyright 2006, p.3.

⁷¹Nur Ghufron dan Rini Risnawati, *Teori-Teori Psikologi*, p.61-63.

a. Individual (Self)

There are three factors: self-knowledge, which the many and varied knowledge of the individual will be more help individuals to regulate themselves. Second, the level of metacognition skills, and the third goals to achieved by individuals. The higher and the large of person goals the higher managing on him.

b. Behavior

Behavior refers to the efforts to use the capabilities of the individual. The larger and the optimal individual effort that exerted in managing and organizing an activity will increase the individual's self-management.⁷²

c. Environment

Susanto said that the ability of Self-Regulation could not grow by itself. So need a conducive environment so that individuals can develop the skills.⁷³

B. Tendency of Procrastination

1. Definition of Tendency of Procrastination

Etymologically, the word procrastination can be found in several dictionaries. As in the English dictionary, the meaning of procrastination is a suspension or postponement.⁷⁴ Whereas in *Cambridge Advance Learner's Dictionary* procrastination has meaning *delaying and wasting time*.⁷⁵

While the terminology, the meaning of this word can be seen from the definition that has been defined by some experts. To describe the problem of procrastination every individual is unique. It means that some researchers have varied definitions.

⁷²*Ibid.*, p. 62.

⁷³See in thesis written by Nitya Apranadyanti, *Hubungan Antara Regulasi Diri dengan Motivasi Berprestasi pada Siswa Kelas x SMK Ibu kartini Semarang*, Thesis, Fakultas Psikologi Universitas Diponegoro, Semarang, 2010, p. 10.

⁷⁴John M. Echol and Hassan Sadily, *Kamus Inggris-Indonesia: An English-Indonesian Dictionary*, Jakarta, PT Gramedia, 1976, p. 449.

⁷⁵Cambridge Advance Learner's Dictionary, Third Edition, Cambridge University Press, copyright 2008.

According to Desimone, term of procrastination derived from the Latin verb *procrastinare*, means suspend or postpone until another day.⁷⁶ Desimone also explained that this word consists of two words are "Pro" means pushing forward or move, and "Crastinus", means the decision for tomorrow.⁷⁷

Gufon asserts that a person has a tendency to delay or not immediately start work when faced a job and a task called person who does procrastination. Do not care whether the delay has reason or not. Every delay in the face a task called procrastination.

Ellis and Knaus defining that procrastination is an appearance of a lack of Self-Regulation and behavioral tendencies delaying what is important to achieve the goal. According to Caroline, procrastination is a common problem in academic. She also cited the opinion of Ellis and Knaus that about 95% of American students perform procrastination.⁷⁸ In his article also mentions that students are more likely to postpone the script task than studying for exams or weekly task.

It is undeniable that each individual student first must ever doing procrastination. Whether it is the task of papers, as well as weekly chores. This is because the task was considered too difficult by most students. In addition, factors both from within and from outside himself is also very decisive. For example, we often find that students often do delay, and ultimately they did moment are racing last night (SKS).

Very varied their way to cope with problem of academic tasks. Thus, tendency to postpone is often done in order to relieve stress, as well as to refres the brain at

⁷⁶Joseph R. Ferri, Judith L. Johnson, and William G. McCown, *Procrastination and Task Avoidance: Theory, Research, and Treatment*, Springer, 1995, p.4.

⁷⁷In the history, the word procrastination has been used in the past, but it has a positive meaning. This word used by the Egyptians to postpone the things that are constructive such as planting rice after time. Although a farmer has their own desires, but they still had to postpone harvest the rice in order to the harvest really has a good quality. To more complete see deeply in thesis written by Irmawati Dwi Fibrianti, *Hubungan Antara Dukungan Sosial Orangtua dengan Prokrastinasi Akademik dalam Menyelesaikan skripsi pada Mahasiswa Fakultas Psikologi Universitas Diponegoro Semarang*, Thesis, Universitas Diponegoro, Semarang 2009, p. 27.

⁷⁸Carolin, Senecal, and Richard Koestner, *Self-regulation and Academic Procrastination*, Psychology Department, McGill University, Canada, p, 608.

moment. Behavior displayed also different, such as doing the coursework while opening facebook, stopping to read the newspaper, play games, and do other jobs that are considered more pleasant.

According to Glenn, procrastination related with the variety of sindroms associated with various psychiatric syndromes. He also said that one that does this delay have unhealthy sleep habits, chronic depression, stress and other psychological causes of deviations.⁷⁹ Watson also has an opinion that antecedents the word procrastination related to fear of failure, not like the assigned tasks, oppose, and against control. Also has the property of dependency and difficulty in making decisions.⁸⁰

This case would not be a big problem if it happens in the short time. However, feeling lazy, prolonged afraid will only increase the stress and to postpone it just make student to procrastinate. So, the academic taks unfinished.

According to Tambunan procrastination included psychological problems are complex, because involve pattern of thingking and feeling in the one time. Usually based on irrational thought patterns and unconscious fear.⁸¹ So, it is often found that people who procrastination too much to think about what will be done later than it should have been done now.

To overcome this, the college students need a strategy from within himself. One of them is to manage the activities that have been carried out by the students themselves, such as self-regulation and of course with earnest effort.

2. The Kinds of Procrastination

a. Everyday Procrastination

Everyday procrastination is procrastination is done everyday in daily activities. This type of procrastination is also called non-academic procrastination, the delay is

⁷⁹Nur Gufron and Rini Risnawati, *Teori-Teori Psikologi* p.151.

⁸⁰*Ibid.*

⁸¹Carolyn, Senecal, and Richard Koestner, *Op.cit*, p.10.

done on non-formal type of task or tasks associated with daily living, such as household activity, social duty, and office duties.⁸²

b. Academic Procrastination

Academic procrastination is all matters relating to the delay in completing academic tasks including delay graduation, usually the delay is not the end of the work begins with the thesis. Delay for daily tasks and weekly tasks are included procrastination.

3. Procrastination in taking the thesis

a. Definition of procrastination in taking the thesis

Thesis is the final project to be completed by the student. Therefore, this job has credits (Credit Semester System) which is fairly higher than the other subject. According to Salim Reporting by Mia Kusumaatmaja in the thesis says that the thesis is a scholarly work that prepared students individually in their course as a prerequisite for obtaining undergraduate degree.⁸³ Thesis also can be interpreted as a scientific paper in the a field study made by the students of S1 at the end of their studies. As a requirement to complete the course of study, thesis made should be based on a scientific study, both field research, library research or development research.⁸⁴

In completing this task, not all students find a smooth road to complete. Starting from the difficulty of finding an idea, a lack of available materials that could be the trigger delay this task ends. All kinds of obstacles and temptations when it will finish. Because of it obstacle students tend to postpone, either delay to start or to finish it.

Milgram⁸⁵ said that procrastination is a specific behavior, which includes:

⁸²Irmawati Dwi Fibrianti, *Hubungan Antara Dukungan Sosial Orangtua dengan Prokrastinasi Akademik dalam Menyelesaikan skripsi pada Mahasiswa Fakultas Psikologi Universitas Diponegoro Semarang*, Thesis,... p.30.

⁸³Mia Kusumaatmaja, *Prokrastinasi Dalam Menempuh Skripsi Ditinjau Dari Persepsi Terhadap Disiplin Orangtua*, "Thesis", Fakultas Psikologi Universitas Katolik Soegijapranata, Semarang, 2010,p. 10.

⁸⁴*Ibid.*

⁸⁵*Ibid.*, p. 9-10.

- a. A behavior that involves an element of delay, either to start or finish a task or activity.
- b. Produce other effects that any further for example the delay to complete the task or failure in doing the task.
- c. Involves a task that perceived by a procrastination behavior as an important task to be done, for example office tasks, school assignments, and household activity.
- d. Produce an unpleasant emotional state, for example feelings of anxiety, guilt, anger, panic, and so on.

4. The Characteristics Of Procrastination In Taking Thesis

According to Ferrari reported by Mia Kusumaatmaja in her thesis⁸⁶ mentioned the characteristics are as follows:

- a. Delay time to start a job.
- b. Delay time to finish the job.
- c. There are differences the intention to do with the action.
- d. Do other things than finishing the job.

Whereas according to Solomon⁸⁷ some of the Characteristic are as follows:

1. Wait for the last minute to do
2. Reluctant to take risks or try new things
3. Feeling sick or lazy if met an unpleasant task.
4. Avoid confrontation or decision.
5. Make a plan but not do it.

Meanwhile, according to Midgley individuals who perform is marked by postpone, replace the useless activities, and quibble because lack of time. The

⁸⁶*Ibid.*, p. 15.

⁸⁷Desy Ayu Wulandari, *Prokrastinasi Akademik Ditinjau Dari Perfeksionis*, Thesis, Fakultas Psikologi Universitas Katolik Soegijapranata, Semarang, 2012, p.36.

characteristics of procrastination according to Midgley⁸⁸ emphasis on attitudes and traits.

5. The Influential Factor of Procrastination

According to Knaus there are some principal the reason why somebody putt off the work,⁸⁹ are:

a. Physical Condition

A person's physical condition also determines whether he will delay or not, for example, an athlete of runner is experiencing his foot is pain, but the next day he would play, then, like it or not he had to postpone the first until he is completely healed in conducting activities.

b. Ignorance

Ignorance is a relative thing. Like a science, if he does not know he's okay in running order.

c. Want to avoid everything that are not good

The reason for delaying a job one of them is to avoid the trouble. Either a short or a long time, the work will still be done, likes or dislikes.

d. Self-Doubt

Doubt is a disease in man. All men must have it, but to seek out and overcome doubts, then the delay in work can be avoided.

Meanwhile, according to Gufron, factors affecting academic procrastination divided into two: external factors and internal factors.⁹⁰ The internal factors that include:

- a. The physical condition of the individual
- b. Psychological condition of the individual

In addition, external factors which include:

- a. Parenting styles

⁸⁸That is quoted by Rachmahana in Mia Kusumaatmaja, *Op.cit*, p. 15.

⁸⁹Desy Ayu Wulandari,*Op.cit*, p.11

⁹⁰Nur Gufron and Rini Risnawati, *Teori-Teori Psikologi*,...p.163-165.

Parenting style of parents determines a child's behavior, but because they are the people who are closest with child's activity, the wrong upbringing would result in children who do not behave accordingly. For example, the habit of parents who spoil their children or too permissive without any monitoring.

b. Environmental Conditions

Good environment will form a good character as well, otherwise a bad environment will form a bad habit anyway.

C. Correlation between *Tawakkal* and Self-Regulation with Tendency of Procrastination on College Student.

To determine the relationship among the independent variables, the *tawakkal* and self-regulation with the dependent variable, is tendency of procrastination, so in this case the need to clarify the definition of each variable. *Tawakkal* is surrendering any effort or work done in God. Fully surrender and have a feeling of calm and serene because believe to the power of Allah.

Whereas self-regulation is the ability to imaginatively to describe the desired of results in the future with develop strategies that guide behavior toward long-term goals.

Whereas, tendency of procrastination is postponement which is deliberate or not. Academic procrastination is all matters relating with delay in finishing academic tasks including delay graduation, usually the delay is begin with not the end of the work thesis yet.

As a college student academic tasks is the responsibility that must be resolved. As final level students who have to complete to finishing the thesis. However, so many difficulties faced by students in taking the thesis, ultimately delaying tactics to stretch is difficult. Burka and Yen said that one of the delaying factors is the difficulty of the lack of personality just as a lazy, undisciplined, or do not know how to manage their time.⁹¹

⁹¹Caroline Senecal, dan Richard Koestner, *Self-Regulation and Academic Procrastination*, "The Journal of Social Psychology", 1995, 135 (5), McGill University, Canada, p. 608.

He also explain that a procrastinator have an irrational aspect, namely the view that a task must be completed to perfection so that he feels safer not to do it soon.⁹²

In Islam, it ordered to trying without limits. As stated in the Qur'an, Allah Almighty says:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾⁹³

“So, verily, with every difficulty, there is relief. Verily, with every difficulty there is relief”.

According to Imām al-Gazālī the right *tawakkal* is should entered a door is the door of faith and more specifically of monotheism.⁹⁴ In this case al-Gazālī relate the *tawakkal* with monotheism, with the emphasis that monotheism very functioning as foundation of *tawakkal*. The type of monotheism is very important in maintaining and managing disorders and mental illness.⁹⁵ When connecting monotheism with the six pillars of faith, then when someone runs, believe, and live the six pillars of faith, it is unlikely someone does delay in doing something. Because the concept of destiny in it inside teaches that as a good servant of Allah, it should always be endeavor and trying. So, individual as a servant would regulate itself so it does not tend to procrastination.

While the correlation self-regulation with academic procrastination on college students is there is self-regulation to overcome procrastination. College students as young adults, it is considered to have a strong personality and principles about himself. They certainly will use all his ability to achieve what they want. This activity will involve aspects of cognitive and psychomotor activity. For that, in all human behavior, must have their own reasons. It is associated with itself and the environment influence.

It can be seen at the final moments of the study period where student must finish the final task that is with collecting thesis. Thesis problem become problems alone. Starting from the difficulty of finding ideas, titles, difficult to get the book of references.

⁹²Nur Gufron and Rini Risnawati, *Teori-Teori Psikologi, Loc Cit*, p. 152.

⁹³Qs. Al-Insyirāh [94]: 5-6.

⁹⁴Abdul Rozaq, Thesis,... p.vi.

⁹⁵*Ibid.*

Some attitudes must taken to complete this task. To act or stagnant are two options that should be chosen by students to face of the thesis. So inevitable many obstacles can not be avoided. One of them is with a delay due to hard work.

Ferrari said that procrastination is a negative problem that very complex. Because it is highly related with many things, not only because of lack of self-regulation in learning but also in managing time. Self-Regulation leads the individual to have a good Self-Control, Self-Efficacy, and time management.⁹⁶ With good time management, course students will use the best possible time to do his duties. No matter how busy he was, in the self-regulation it has the ability to arrange his schedule, such as the time in learning, organizing and working on thesis.

Solomon also said that procrastination is not only an overview of the low learning habits or time management, but also involves a complex interaction of components of behavioral, cognitive, and affective.⁹⁷ In a research, explain that self-regulation accounted affect for 25% to procrastination behavior.⁹⁸ That is can be called that regulation contribution very significant behavioral procrastination. If high levels of student self-regulation, the lower the students perform procrastination.

In the short term, procrastination will reduce the sense of stress. Knowingly or not, this reason is quite acceptable because some individual do it because they feel pressured by the tasks assigned. Instead, SKS system or night racing system is often done because of low regulation of study conducted by students in facing duty. However, if this behavior continued to continually will be dependence and the results did not reach the maximum.

From the theory above procrastination mention there is no direct correlation between *tawakkal* and procrastination, self-regulation is directly related to

⁹⁶Irmawati Dwi Fibrianti, *Hubungan Antara Dukungan Sosial Orangtua dengan Prokrastinasi Akademik dalam Menyelesaikan skripsi pada Mahasiswa Fakultas Psikologi Universitas Diponegoro Semarang*, Thesis,... p.20.

⁹⁷*Ibid.*, p.20.

⁹⁸Caroline Senecal, dan Richard Koestner, *Self-Regulation and Academic Procrastination*, p. 607.

procrastination, so researchers will examine the correlation between *tawakkal* and self regulation in college students. Thus it can be predicted that regulation contribution very significant there is a negative correlation between self-regulation with tendency of academic procrastination in college students.

D. Hypothesis

Etimologically the hypothesis comes from two syllables that are *hypo* mean weak and *thesis* mean statement. When it is combined, become a statement that is still weak. In the research hypothesis is defined as temporary assestment that submitted by researcher that form of statements to tested the validity.⁹⁹

Based on the theoretical explanation above, then the hypothesis is used alternative hypothesis (Ha).¹⁰⁰ Hypothesis is accepted if the alternative hypothesis (Ha) proved. The hypotheses of this study are as follows: There is a negative correlation between *tawakkal* and self-regulation with tendency of procrastination on college student. The higher *tawakkal* and self-regulation, the level of tendency of procrastination is low. The lower *tawakkal* and Self-Regulation, the level of tendency of procrastination of college students is high.

⁹⁹Tulus Winarsunu, *Statistik Dalam Penelitian Psikologi Dan Pendidikan*, UMM Press, Malang, 2002, p.10.

¹⁰⁰Alternative hypothesis is also called a working hypothesis or the hypothesis one is abbreviated H₁, is a statement that states the difference, the influence or correlation between two or more variables. *Ibid.*