

AN ANALYSIS OF MUJAHADAH AN-NAFS IN THE TARBAWI TAFSIR AND ITS RELEVANCE TO SELF-REGULATED LEARNING

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Abstract

The phenomena of moral degradation, low academic discipline, and weak self-awareness among students pose major challenges for modern education. In this context, self-control (*mujahadah an-nafs*), as taught in Islam, is strongly relevant to the theory of *self-regulated learning* (SRL) in educational psychology. This study employs a qualitative approach using a literature review method aimed at analyzing the concept of *mujahadah an-nafs* in educational exegesis and its relevance to the theory of *self-regulated learning*. The findings reveal that *mujahadah an-nafs*, which proceeds through six systematic stages: *ma'rifatul aduww*, *muraqabah*, *muhasabah*, *mu'aqabah*, *riyadhah*, and *istiqamah*, demonstrates significant convergence with Zimmerman's three *phases of self-regulated learning* (*forethought*, *performance*, and *self-reflection*). These findings yield an integrative model that offers a holistic educational paradigm, overcomes the dichotomy between academic and character education, and provides an applicable framework for developing self-regulated learning grounded in Islamic spiritual values within the context of strengthening the Pancasila Student Profile.

Keywords: Mujahadah an-Nafs, Self-Regulated Learning, Educational Exegesis

Abstrak

Fenomena degradasi moral, rendahnya kedisiplinan belajar, dan lemahnya kesadaran diri peserta didik menjadi tantangan utama dunia pendidikan modern. Dalam konteks ini, pengendalian diri (*mujahadah an-nafs*) yang diajarkan dalam Islam memiliki relevansi kuat dengan teori *self-regulated learning* (SRL) dalam psikologi pendidikan. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan yang bertujuan untuk menganalisis konsep *mujahadah an-nafs* dalam tafsir tarbawi dan relevansinya dengan teori *self-regulated learning*. Hasil penelitian mengungkap bahwa *mujahadah an-nafs* yang melalui enam tahapan sistematis: *ma'rifatul aduww*, *muraqabah*, *muhasabah*, *mu'aqabah*, *riyadhah*, dan *istiqamah* menunjukkan konvergensi yang signifikan dengan tiga fase *self-regulated learning* Zimmerman (*forethought*, *performance*, dan *self-reflection*). Temuan penelitian ini menghasilkan model integratif yang menawarkan paradigma pendidikan holistik, mengatasi dikotomi antara pendidikan akademik dan karakter, serta memberikan kerangka aplikatif bagi pengembangan kemandirian belajar yang berbasis nilai spiritual Islam dalam konteks penguatan Profil Pelajar Pancasila.

Kata kunci: *Mujāhadah an-Nafs, Self-Regulated Learning, Tafsir Tarbawi*

INTRODUCTION

The decline in self-control among students has become one of the serious challenges in modern education. Today's students often struggle to manage their emotions, delay gratification, and focus their attention on long-term learning goals (Hendayani, 2019); (Marses, 2024). This situation indicates a weakness in *self-regulated learning*, which is the student's ability to independently regulate their thoughts, motivation, and behavior during the learning process. From an Islamic educational perspective, this lack of self-control reflects a deficiency in the practice of *mujahadah an-nafs*—the spiritual struggle to control one's desires and direct oneself toward goodness. This situation calls for an educational approach that not only emphasizes cognitive skills but also fosters students' spiritual and moral awareness (Kristiyani, 2020); (Ananda, Rahmadani, & Gusmaneli, 2025); (Asrofi, Hamilaturroyya, & Purwoko, 2025).

These issues are evident in various empirical data showing a decline in students' discipline and learning motivation. Various educational surveys in Indonesia indicate an increase in reactive learning behaviors, high dependence on teacher guidance, and low initiative and responsibility in completing tasks. Phenomena such as smartphone addiction, declining concentration during learning, and low self-reflection skills further highlight a lack of self-regulation skills (Ahmad, 2023); (Syahputra Eko, Novianty Lily, 2023). On the other hand, religious education in schools often remains focused on cognitive and normative aspects, failing to fully internalize spiritual values such as *mujahadah an-nafs* into learning practices that foster self-control and independent learning.

Several previous studies have addressed related topics. First, Majied's research (Majied, 2025) analyzed the concept of *mujahadah* in exegesis and Sufism and its implementation in moral education, but did not address the aspect of *self-regulated learning*. Second, Hannani & Ajikusumo (Hannani & Ajikusumo, 2021) investigated *self-regulated learning* among high-achieving santri, but without linking it to the concept of *mujahadah an-nafs*. Third, Muwafiq & Sadewa (Muwafiq & Sadewa, 2018) examined the educational exegesis of Surah Al-Ankabut verse 69 regarding jihad, yet their focus was primarily on the macro-level aspects of da'wah efforts. Fourth, an international study by Zimmerman (Zimmerman, 2002) developed a comprehensive model of *self-regulated learning*, but without considering the Islamic spiritual perspective.

Based on this review of prior research, several research gaps exist. First, no study has specifically analyzed the concept of *mujahadah an-nafs* through a comprehensive educational exegesis approach. Second, research integrating the concept of *mujahadah an-nafs* with *self-regulated learning* theory remains very limited, even though both share commonalities in the aspects of self-control and internal motivation. Third, previous research has tended to be divided between normative-spiritual and psychological-educational approaches, thus failing to produce an integrative model that can be applied. This study aims to address this gap by offering an integrative analysis that connects the

concept of *mujahadah an-nafs* in educational exegesis with the theory of *self-regulated learning*.

This study will base its analysis on two main theoretical frameworks. First, the concept of *mujahadah an-nafs* in educational exegesis, which will be examined through the interpretation of Quranic verses related to *mujahadah* (such as Surah Al-Ankabut: 69, Surah Al-Hajj: 78) in educationally oriented exegetical works such as Tafsir Al-Azhar by Hamka, Tafsir Fi Zilalil Qur'an by Sayyid Qutb, and Tafsir Al-Misbah by Quraish Shihab (Sa'adah, 2025). Second, the theory of *self-regulated learning* according to Zimmerman (Zimmerman, 2002), which encompasses three phases: *forethought* (planning), *performance* (execution), and *self-reflection* (self-reflection), as well as the cognitive and metacognitive strategies employed in self-directed learning (Nahariani, Nursalam, Triharini, & Probowati, 2013); (Ahmad, 2023). Based on the identified research problems and gaps outlined above, this study aims to address three main research questions. First, the study seeks to uncover how the concept of *mujahadah an-nafs* can be understood from the perspective of educational exegesis (tafsir tarbawi), by examining the interpretations of exegetes regarding the relevant verses. Second, this study aims to describe and elaborate on the key elements of *mujahadah an-nafs* that have direct relevance and implications for the dynamics of the learning process. Finally, this research seeks to analyze and map the points of convergence between the concept of *mujahadah an-nafs* and the theory of *self-regulated learning*, as well as to describe the relevance of integrating these two concepts within the context of Islamic education in the contemporary era.

METHODS

This study employs a qualitative approach using the library research method (Assyakurrohim, Ikhrum, Sirodj, & Afgani, 2022). This approach was chosen because it aligns with the characteristics of the research material, which is textual and conceptual in nature, namely exploring the meaning and construction of understanding from exegetical texts and educational psychology theories (Sugiyono, 2020). The library research method allows researchers to conduct a systematic, in-depth analysis of documentary data to produce a comprehensive understanding of the integration of the concepts of *mujahadah an-nafs* and *self-regulated learning* (Creswell & Poth, 2016). This study is descriptive-analytical in nature, aiming to describe, analyze, and synthesize data to identify patterns of relationships and relevance between the two concepts (Pringgar & Sujatmiko, 2020).

The data sources in this study consist of two types: primary data sources and secondary data sources. Primary data sources constitute the main material for analysis, including: (1) Tarbawi exegetical works, such as Tafsir Al-Azhar by Hamka, Fi Zilalil Qur'an by Sayyid Qutb, and *Tafsir Al-Misbah* by Quraish Shihab, which specifically discuss verses related to *mujahadah an-nafs* (such as Q.S. Al-Ankabut: 69); and (2) works by Barry J. Zimmerman on *self-regulated learning*. Secondary data sources include scientific journal articles, books, dissertations, and other academic publications discussing *mujahadah an-nafs*, Islamic educational psychology, and *self-regulated*

learning from a broader perspective. Data sources were selected using purposive sampling, where sources were chosen based on criteria of relevance and depth of discussion regarding the research topic (Given, 2008).

The data collection technique used was a documentary study employing *content analysis* (Braun & Clarke, 2022). The data collection process was carried out in several stages. First, document collection (*data collection*), which involved searching for and gathering relevant primary and secondary data sources from physical and digital libraries, institutional repositories, and reputable scientific journal databases. Second, close reading, which involves reading each data source carefully, critically, and repeatedly to understand the context, explicit and implicit meanings, and the structure of arguments constructed by interpreters and theorists. Third, note-taking and coding, which involves noting key quotations, concepts, themes, and patterns of thought emerging from the text, then grouping them into thematic codes to facilitate further analysis (Ahmad, J., & Development, 2019). The collected data was analyzed using thematic content analysis and the interactive analysis model by Miles, Huberman, and Saldana (Miles, Huberman, & Saldana, 2014), which comprises three interrelated stages. First, data reduction, which involves simplifying and focusing a large amount of raw data into manageable core data by filtering, summarizing, and selecting the most significant data related to the research questions. Second, data display, which involves organizing the reduced data into matrices, tables, or structured narrative descriptions to identify relationships, similarities, and differences between the concept of *mujahadah an-nafs* and the components of *self-regulated learning*. Third, conclusion drawing and verification, which involves interpreting the meaning of the presented data, identifying central themes, drawing inferences about the relevance and relationships between the two concepts, and continuously verifying these initial findings against the data to ensure the validity and credibility of the final conclusions (Sugiyono, 2020).

RESULTS AND DISCUSSION

Based on an analysis of educational exegetical works, it has been found that *mujahadah an-nafs* is a systematic process of spiritual education. In Tafsir Al-Azhar, Hamka (Hamka, 2018) emphasizes that *mujahadah an-nafs* in Surah Al-Ankabut: 69 is not merely a physical struggle, but rather a process of mental and spiritual education through six main stages, which include: (1) Recognition of the enemy within (*ma'rifatul aduww*), (2) Continuous vigilance (*muraqabah*), (3) Self-evaluation (*muhasabah*), (4) Correction (*mu'aqabah*), (5) Capacity building (*riyadhah*), and (6) Consistency (*istiqamah*).

Meanwhile, Quraish Shihab in *Tafsir Al-Misbah* (Shihab, 2002) states that *mujahadah an-nafs* is the greatest jihad (al-jihad al-akbar) because it involves a struggle against the hidden negative tendencies within the human self. An analysis of Sayyid Qutb's *Tafsir Fi Zilalil Qur'an* (Qutb, 2003) reveals that the process of *mujahadah* produces a free individual (*al-insan al-hurr*) liberated from the shackles of carnal desires.

Table 1. Stages of *Mujahadah an-nafs* from the Perspective of Tarbawi Exegesis

STAGES	CONCEPT	MEANING	VERSE
1	Ma'rifatul Aduww	Critical awareness of one's weaknesses	Q.S Yusuf: 53
2	Muraqabah	Continuous self-supervision	Q.S Al-Hadid: 4
3	Muhasabah	Periodic self-evaluation	Q.S Al-Hasyr: 18
4	Mu'aqabah	Correction of errors	Q.S Ali Imran: 135
5	Riyadhya	Mental-spiritual exercises	Q.S Al-Ankabut:169
6	Istiqamah	Consistency in goodness	Q.S Fussilat: 30

A thematic analysis of the textual data reveals three main elements of *mujahadah an-nafs* that are relevant to learning: 1) The cognitive-spiritual element, which includes *tafakkur* (deep reflection), *tadabbur* (contemplation), and *ta'aqul* (holistic understanding). Hamka (Hamka, 2018) states that deep thinking (*tafakkur*) is the starting point of effective spiritual education; 2) The affective-spiritual element, which includes sabar (steadfastness), ikhlas (purity of intention), and tawakkal (surrender). Shihab (Shihab, 2002) explains that patience in facing learning difficulties is a concrete form of *mujahadah an-nafs*; 3) the psychomotor-spiritual element, which consists of time discipline, consistency in practice, and the application of knowledge.

A comparative analysis reveals significant convergence between the concept of *mujahadah an-nafs* and Zimmerman's theory of *self-regulated learning* (Zimmerman, 2002). The following are the results of the integrative analysis:

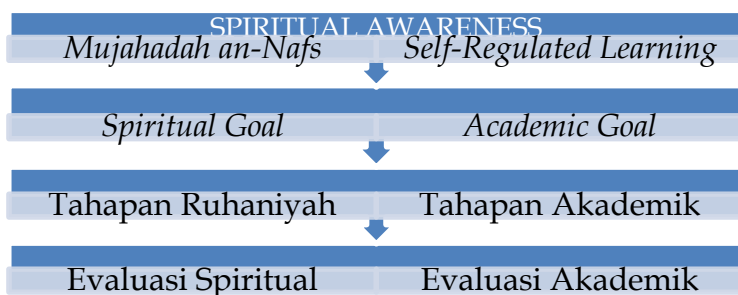
Table 2. Integration of the Stages of *Mujahadah an-Nafs* with *Self-Regulated Learning*

SLR PHASE	SLR COMPONENTS	THE STAGES OF MUJAHADAH	POINT INTEGRASI
FORETHOUGHT	<i>Goal Setting</i>	<i>Ma'rifatul Aduww</i>	Setting learning goals based on self-awareness
	<i>Strategic Planning</i>	<i>Muraqabah</i>	Planning learning strategies with self-supervision
	<i>Self-Efficacy</i>	<i>Riyadhya</i>	Self-confidence development through practice

PERFORMANCE	<i>Self-Control</i>	<i>Mu'aqabah</i>	Self-control during the learning process
	<i>Self-Observation</i>	<i>Muhasabah</i>	Monitoring the progress of learning
	<i>Attention Focusing</i>	<i>Istiqamah</i>	Continuous focus and concentration
SELF-REFLECTION	<i>Self-Judgment</i>	<i>Muhasabah</i>	Evaluation of learning outcomes
	<i>Self-Reaction</i>	<i>Mu'aqabah</i>	Response to success/failure
	<i>Causal Attribution</i>	<i>Ma'rifatul Aduww</i>	Analysis of the causes of learning outcomes

Based on data analysis, the implementation of these two concepts in learning includes: 1) In the planning phase (*forethought*), the concept of *ma'rifatul aduww* helps students recognize their learning strengths and weaknesses. As stated in Tafsir Fi Zilalil Qur'an (Quthb, 2003), knowing the enemy within is half the battle (Lo, 2012). In the context of learning, this means that awareness of learning barriers is the first step toward academic success; 2) In the implementation phase (performance), the concepts of *muraqabah* and *muhasabah* provide a framework for continuous self-monitoring and self-evaluation. Hamka (Hamka, 2018) emphasizes that self-monitoring (*muraqabah*) must be practiced at all times, just as a teacher supervises their students; 3) In the reflection phase (*self-reflection*), the concepts of *mu'aqabah* and *istiqamah* teach the importance of consistency and self-correction (Wibawa & Badrudin, n.d.). This finding aligns with Boekaerts' research (Boekaerts, 1999), which states that effective self-reflection must be followed by a commitment to self-improvement.

Figure 1. Model Integrating *Mujahadah an-Nafs* and *Self-Regulated Learning*



DISCUSSION

Research findings indicate that the integration of *mujahadah an-nafs* and *self-regulated learning* forms a holistic educational paradigm. As Zimmerman (2002) noted, *self-regulated learning* is an active process in which learners regulate their cognition, motivation, behavior, and environment to achieve learning goals. This perspective aligns with the concept of *mujahadah an-nafs*, which emphasizes comprehensive self-regulation (*tahkim an-nafs*) (Hamid & Hadori, 2022).

Table 1 outlines the six systematic stages of the *mujahadah an-nafs* process, reconstructed from an analysis of educational exegetical texts. The first stage, *ma'rifatul aduww* (recognizing the enemy within), serves as the foundation of critical awareness where students are encouraged to engage in introspection regarding negative tendencies within themselves, as reflected in Quranic Surah Yusuf: 56 regarding the acknowledgment of the nafs that tends to urge one toward evil. From an educational psychology perspective, this stage aligns with the concept of metacognitive awareness in Zimmerman's theory of self-regulated learning (Zimmerman, 2002), where awareness of one's own strengths and weaknesses is a prerequisite for effective self-regulation. The second stage, *muraqabah* (constant vigilance), teaches the principle of mindfulness in every activity, in line with Quranic Surah Al-Hadid: 4 regarding Allah's knowledge that encompasses all things. Psychologically, this concept intersects with the theory of mindful learning (Langer, 2016), which emphasizes the importance of mindfulness in the learning process.

The third stage, *muhasabah* (self-evaluation), is a process of critical reflection on all actions and thoughts, as commanded in Quranic verse Al-Hasyr: 18 regarding self-evaluation for the future. In learning theory, this stage parallels the self-reflection phase in Zimmerman & Moylan's self-regulated learning model (Zimmerman & Moylan, 2009), where learners evaluate the effectiveness of the learning strategies they employ. The fourth stage, *mu'aqabah* (self-correction), is the implementation of the concept of accountability, where every mistake must be followed by corrective action, in accordance with the spirit of Quranic Surah Ali Imran: 135 regarding the importance of immediately repenting for one's mistakes. The theory of *behavioral self-regulation* by Kanfer & Gaelick-Buys (Kanfer & Gaelick-Buys, 1991) supports this concept through the principles of *self-correction* and *adaptive learning*.

The fifth stage, *riyadhah* (mental-spiritual exercise), emphasizes the importance of habit formation and discipline through continuous practice, as stated in Quranic Surah Al-Ankabut: 69 regarding earnest striving toward the path of God. In educational psychology, this stage aligns with Ericsson et al.'s theory of *deliberate practice* (Ericsson, Krampe, & Tesch-Romer, 1993), which emphasizes the importance of structured and sustained practice to achieve expertise. The sixth stage, *istiqamah* (consistency), represents the pinnacle of the *mujahadah* process, where the learner is able to maintain a commitment to goodness, in accordance with the assurance of tranquility in Surah

Fussilat: 30. This concept aligns with Duckworth's (2016) theory of grit regarding *passion* and *perseverance* in achieving long-term goals.

Integratively, these six stages form a comprehensive cycle of spiritual education, where each stage is interconnected and reinforces the others. This process not only develops spiritual capacity but also builds the *self-regulation* competencies essential for modern learning. The integration of the concept of *tarbiyah nafsiyah* with the principles of educational psychology offers a holistic perspective on the holistic development of human potential. An analysis of the Tafsir Al-Misbah (Shihab, 2002) reveals that the educational process in Islam must encompass both the outward and inward dimensions, as well as the intellectual and spiritual aspects (Harahap, 2017). This reinforces the finding that the integration of these two concepts can bridge the dichotomy between academic education and character education (Wartini, 2014).

The integration of the stages of *mujahadah an-nafs* and *self-regulated learning* (SRL) in Table 2 demonstrates a systematic convergence between the Islamic spiritual approach and modern educational psychology. In the planning phase (*forethought*), the concept of *ma'rifatul aduww* (knowing the enemy within) aligns with the goal-setting component in Zimmerman's theory (Zimmerman, 2002), where awareness of one's weaknesses forms the basis for setting learning goals. Hamka (Hamka, 2018) in Tafsir Al-Azhar emphasizes that recognizing one's desires is the first step toward self-mastery. Furthermore, *muraqabah* (self-monitoring) is integrated with *strategic planning*, where awareness of divine oversight fosters discipline in planning learning strategies. Meanwhile, *riyadhah* (mental training) correlates with *self-efficacy*, aligning with Bandura's theory (Bandura, 1997), which states that self-confidence is developed through *mastery experiences*.

In the performance phase, the concept of *mu'aqabah* (self-correction) corresponds to self-control in SRL. Quraish Shihab (Shihab, 2002) explains that correcting mistakes must be done immediately as a form of spiritual education. *Muhasabah* (self-evaluation), which is the core of *mujahadah*, integrates with *self-observation*, where the process of continuous monitoring of learning aligns with the principle of *metacognitive monitoring* in Flavell's theory (Flavell, 1979). Meanwhile, *istiqamah* (consistency) reflects *attention focusing*, where steadfastness in Islamic spirituality aligns with sustained focus in learning. In the reflection phase (*self-reflection*), *muhasabah* re-emerges as the core of self-judgment, reinforcing the view of Zimmerman & Martinez-Pons (Zimmerman & Martinez-Pons, 1990) that the evaluation of learning outcomes is a key component of SRL. *Mu'aqabah*, in the form of a response to mistakes, integrates with *self-reaction*, while *ma'rifatul aduww* provides the foundation for causal attribution through a deep understanding of the causes of success or failure. This integration reinforces the findings of Abdullah's (ABDULLAH, MOKHTAR, & TUMIRAN, 2025) research on the convergence of Islamic educational concepts with modern psychology; however, this study offers a more specific contribution through a systematic mapping of the interrelationships among these components.

This integration model supports the *holistic education* approach developed by Miller (Miller, 1999), which emphasizes a balance between the spiritual and rational dimensions in education. The analysis results indicate that the spiritual values in *mujahadah an-nafs* can serve as a powerful intrinsic motivator in fostering self-directed learning, while also addressing critiques regarding the limitations of the SRL approach in accommodating the dimension of spirituality (Deci & Ryan, 2000).

This study makes a significant contribution to the development of contemporary Islamic educational theory. The integration of Islamic spiritual concepts with modern educational psychology theories yields a comprehensive educational model. As stated by Al-Attas (Naquib al-Attas, 1980), education in Islam must be capable of shaping knowledgeable and civilized individuals (HUSAINI, 2010). From a practical perspective, this integration model can be implemented as follows: 1) Curriculum design that integrates spiritual values into learning; 2) Development of training modules on *self-regulated learning* based on Islamic values; 3) A learning evaluation system that encompasses both academic and spiritual aspects.

The findings of this study have significant implications for the development of character education in Indonesia. The integration of *mujahadah an-nafs* into the *self-regulated learning* framework provides a systematic and measurable approach to character development. This aligns with the Ministry of Education and Culture's (Kemendikbud, 2022) vision for strengthening the profile of Pancasila students, which encompasses the dimensions of noble character and independence. Diagram 1 illustrates an integrative model that unites the Islamic spiritual concept (*Mujahadah an-Nafs*) with modern educational psychology theory (*Self-Regulated Learning*) within a holistic educational framework. This model begins with *Spiritual Awareness* as its primary foundation, where students' awareness of the importance of spiritual purification as the foundation of the learning process is awakened. This awareness then triggers two parallel, interrelated processes: on one hand, it activates the process of *Mujahadah an-Nafs* as a spiritual struggle, and on the other hand, it drives *Self-Regulated Learning as an academic process*.

According to Al-Ghazali (Al-Ghazali, 1937), this spiritual awareness constitutes *ma'rifatun nafs* (self-knowledge), which serves as the initial prerequisite for self-improvement. These two processes then yield distinct yet complementary goals. *Mujahadah an-Nafs* leads to the achievement of a *Spiritual Goal*—the formation of an *insan kamil* (perfect human being) possessing noble character—while *Self-Regulated Learning* leads to an *Academic Goal*—the mastery of academic competencies. However, in this integrative model, these two goals do not operate in isolation. As emphasized by Al-Attas (Al-Attas, 1980), the goal of Islamic education should not merely be to produce knowledgeable individuals but also good individuals.

The subsequent process demonstrates the integration between the *Ruhaniyah* (spiritual) stages of *Mujahadah an-Nafs* and the academic stages of *Self-Regulated Learning*. Each spiritual stage, such as *muraqabah* (self-monitoring), adds a dimension of depth of

meaning to academic stages like *self-observation*. Similarly, the stage of *muhasabah* (self-evaluation) in the Islamic spiritual tradition enriches the process of *self-judgment* in an academic context. Zimmerman (Zimmerman, 2002) does acknowledge the importance of metacognitive aspects in learning, but this integrative model complements it with a deeper spiritual dimension.

The culmination of this model lies in a comprehensive evaluation process, where Spiritual Evaluation and Academic Evaluation are conducted simultaneously and influence one another. Spiritual evaluation, grounded in the concept of *muhasabah*, does not merely assess religious ritual aspects but also encompasses evaluation of intention, ethics, and the social impact of the learning process. Meanwhile, academic evaluation remains focused on the competency standards that must be achieved. This model aligns with Hashim's (2017) view, which emphasizes the importance of integrating *fardhu ain* and *fardhu kifayah* knowledge in modern education. This integration model also addresses the challenges of character education, which has traditionally tended to be normative and poorly integrated with the academic learning process. As revealed in the student character survey (Ministry of Education and Culture, 2022), only 45% of students are able to manage their study time independently (Kusuma, 2020). The findings of this study offer concrete solutions through an approach that combines spirituality and educational psychology.

CONCLUSION

Based on the research findings and discussion outlined above, it can be concluded that the concept of *mujahadah an-nafs* in educational exegesis constitutes a systematic and structured system of spiritual education comprising six main stages: (1) *ma'rifatul aduww* (recognition of the inner enemy), (2) *muraqabah* (constant self-monitoring), (3) *muhasabah* (self-evaluation), (4) *mu'aqabah* (self-correction), (5) *riyadhah* (mental-spiritual training), and (6) *istiqamah* (consistency). Each stage is grounded in clear verses of the Qur'an and contains profound educational significance for the character development of students.

This study successfully revealed a significant convergence between the concept of *mujahadah an-nafs* and Zimmerman's theory of *self-regulated learning* (SRL). The integration of these two concepts is realized in a holistic model that connects the three phases of SRL (forethought, performance, self-reflection) with the stages of *mujahadah an-nafs*. In the *forethought* phase, the concepts of *ma'rifatul aduww* and *muraqabah* integrate with *goal setting* and *strategic planning*; in the *performance* phase, *mu'aqabah* and *muhasabah* correspond to *self-control* and *self-observation*; while in the *self-reflection* phase, *muhasabah* and *ma'rifatul aduww* enrich the processes of *self-judgment* and *causal attribution*. The integration model developed in this study offers a holistic educational paradigm that addresses the separation between academic education and character education. This model is not only theoretically relevant but also applicable in the context of contemporary Indonesian education, particularly in supporting the

strengthening of the Pancasila Student Profile characterized by noble character and independence. The implementation of this model in curriculum design, the development of learning modules, and evaluation systems is expected to address the challenges of the crisis in self-regulation and character faced by modern education

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