

SELF-REGULATED LEARNING IN THE TARBAWI INTERPRETATION PERSPECTIVE AND ITS IMPLICATIONS FOR THE PROFESSIONALISM OF ISLAMIC BOARDING SCHOOL MANAGEMENT

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Abstract

The professionalism of administrators at the Nurul Iman Cibaduyut Islamic Boarding School is often hampered by the dilemma of dual roles between academic demands and administrative responsibilities, which has implications for burnout and suboptimal performance. This study aims to analyze the concept of Self-Regulated Learning (SRL) from the perspective of Tafsir Tarbawi and its implications for the professionalism of Islamic boarding school administrators. This study uses a qualitative approach with an integrative multidisciplinary design that synergizes Grounded Theory for field data with the Tafsir Maudhu'i method for analysis of the Qur'an text. The results of the study show that the concept of SRL in the perspective of tarbawi interpretation is divided into three theological dimensions, namely the planning phase (Forethought) based on Niyah and the vision of the hereafter (QS. Al-Hasyr: 18), the implementation phase (Performance) based on Itqan and Muraqabah (QS. At-Taubah: 105), and the evaluation phase (Self-Reflection) based on Muhasabah (QS. Al-Qiyamah: 14). These values manifest into a 5C professionalism model: Commitment, Competence, Creativity, Control, and Consistency. This study concludes that the professionalism of Islamic boarding school administrators is not merely a technical achievement, but a manifestation of spiritual integrity built through a strong self-regulation mechanism.

Keywords: Self-Regulated Learning, Tarbawi Interpretation, Management Professionalism, 5C Model, Nurul Iman Islamic Boarding School

Abstrak

Profesionalisme pengurus di Pondok Pesantren Nurul Iman Cibaduyut seringkali terkendala oleh dilema peran ganda (dual role) antara tuntutan akademik dan tanggung jawab kepengurusan, yang berimplikasi pada kejenuhan dan kinerja yang tidak optimal. Penelitian ini bertujuan untuk menganalisis konsep Self-Regulated Learning (SRL) dalam perspektif Tafsir Tarbawi dan implikasinya pada profesionalisme pengurus pondok pesantren. Penelitian ini menggunakan pendekatan kualitatif dengan desain multidisipliner integratif yang mensinergikan Grounded Theory untuk data lapangan dengan metode Tafsir Maudhu'i untuk analisis teks Al-Qur'an. Hasil penelitian menunjukkan bahwa konsep SRL dalam perspektif tafsir tarbawi terbagi menjadi tiga dimensi teologis yakni fase perencanaan (Forethought) yang berbasis pada Niyah dan visi ukhrawi (QS. Al-Hasyr: 18), fase pelaksanaan (Performance) yang berbasis pada Itqan dan Muraqabah (QS. At-Taubah: 105), serta fase evaluasi (Self Reflection) yang berbasis pada Muhasabah (QS. Al-Qiyamah: 14). Nilai tersebut bermanifestasi menjadi model profesionalisme 5C: Commitment (Komitmen), Competence (Kompetensi), Creativity (Kreativitas), Control (Kontrol Diri), dan Consistency (Konsistensi). Penelitian ini menyimpulkan bahwa profesionalisme pengurus pondok pesantren bukanlah sekadar capaian teknis, melainkan manifestasi dari integritas spiritual yang dibangun melalui mekanisme regulasi diri yang kokoh. Kata Kunci: Self-Regulated Learning, Tafsir Tarbawi, Profesionalisme Pengurus, Model 5C, Pesantren Nurul Iman.



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INTRODUCTION

The dynamics of Islamic education in the contemporary era demand a transformation in the management system of Islamic boarding schools, from traditional patterns to adaptive professionalism, without uprooting their spiritual values. As indigenous educational institutions, the sustainability of Islamic boarding schools relies not only on the figure of the Kiai (Islamic leader), but also heavily on the quality of the human resources (HR) who run the organization on a daily basis, namely the boarding school administrators.¹ Administrators play a vital role in maintaining the stability of the education system, from curriculum development and student discipline to infrastructure maintenance. However, the reality on the ground shows that the professionalism of administrators is often a weak point in the Islamic boarding school ecosystem.²

Empirically, this professionalism issue has been clearly identified at the Nurul Iman Cibaduyut Islamic Boarding School in Bandung. A preliminary study found that the administrators are trapped in a complex dual role dilemma. On the one hand, they are students who must fulfill their academic obligations, but on the other hand, they bear the heavy burden of responsibility for maintaining order among hundreds of students. This situation often triggers psychological conflict in the form of boredom and a loss of focus on performance, which leads to neglect of duties. A visible indicator in the field is the phenomenon of "just dropping obligations" performance, where total work often only appears when under the direct supervision of the leader.³ This reality indicates that the deficit in professionalism among Nurul Iman's administrators is not solely due to a lack of technical competence, but rather is rooted in a weak spiritual capacity for self-regulation as a defense mechanism amidst the pressures of work.

In the discourse of educational psychology, the ability to manage oneself is known as Self-Regulated Learning (SRL). Zimmerman defines SRL as a process in which individuals actively engage cognition, behavior, and feelings to achieve goals. Although this concept is well-established in Western psychology, recent literature has attempted to dialogue with it in an Islamic context. The International Journal on Organizational Research in Educational Review found that the climate of

¹ Ahmad Zakky Mubarak, *The Vision of Internationalization at Pondok Modern Darussalam Gontor : A Transnational Theory Perspective*, 20, no. 1 (2025).

² Ulfah Hannani and Clara Ajisukmo, *The Relationship of Self Regulated Learning with Academic Adjustment of Seventh Grade Santri of Pondok Pesantren*, n.d.

³ Elly's Mersina Mursidik et al., "Self-Regulated Learning Profile of Students with Auditory Learning Style in Mathematics Lessons," *Premiere Educandum : Jurnal Pendidikan Dasar Dan Pembelajaran* 14, no. 1 (2024): 1–13, <https://doi.org/10.25273/pe.v14i1.18306>.

traditional Islamic boarding schools shapes the self-regulation of students. However, this study is still limited to the subject of "students" as students, not "administrators" as organizational managers.

In academic discourse, the urgency of self-management skills, or Self-Regulated Learning (SRL), has been widely studied, but the majority is still dominated by Western psychological perspectives or limited to student subjects. Various recent literature attempts to dialogue with the Islamic context, but still leaves gaps. Mukni'ah & Fawait in the International Journal on Organizational Research in Educational Review found that the climate of traditional Islamic boarding schools can shape self-regulation, but this study is limited to the subject of "santri" as learners, not "administrators" as organizational managers.⁴ Meanwhile, Maulida in the Journal of Islamic Psychology (PSIKIS) highlighted the role of self-regulation in memorizing the Qur'an, which emphasizes the individual's cognitive-spiritual aspects but has not yet touched on the aspect of organizational performance.⁵ Other research in Al-Tanzim: Journal of Islamic Education Management also highlights the performance of Islamic boarding school human resources, but the majority still use a general management approach and have not offered an operational framework for how spiritual values are transformed into measurable performance through an interpretation approach.⁶

Based on the literature review, a significant research gap exists. No study has specifically reconstructed the concept of SRL using the Tafsir Tarbawi approach to address the issue of professionalism among Islamic boarding school administrators. Most research views SRL solely as an academic learning strategy, whereas in the context of Islamic boarding schools like Nurul Iman, self-regulation is a manifestation of the Tarbiyah process, which is oriented toward spiritual independence and vertical accountability.⁷

Therefore, this research presents a novelty in the form of a SRL concept that goes beyond the technical-psychological dimension to the transcendental dimension. This research proves that the SRL cycle consisting of forethought (planning), performance (implementation), and self-reflection (evaluation) has a strong theological equivalent in the Qur'an, namely through the terminology of Niyah/Azam (QS. Al-Hasyr: 18), Itqan/Muraqabah (QS. At-Taubah: 105), and

⁴ Agus Fawait, *Self-Regulation Skills in The Learning Climate of Traditional Muslim Schools in Indonesia*, 5, no. 2 (2024): 393–401.

⁵ Iqlima Nurkarima Maulidin et al., *Pengaruh Adversity Quotient Dan Social Support Terhadap Motivasi Menghafal Al- Qur ' an Pada Calon Peserta Wisuda Hafidz Di Miftahul Qur ' an The Influence of Adversity Quotient and Social Support on Motivation to Memorize the Qur ' an in Prospective Hafidz Graduation Participants at Miftahul Qur ' an*, 10, no. 1 (2025): 9–20, <https://doi.org/10.47399/jpi.v10i1.235>.

⁶ Agus Sutiyono and Muhammad Nabhan Perdana, *Improving Governance of the Pesantren through Human Resource Management*, 07, no. 01 (2023): 94–109.

⁷ Reza Darmawan, *Efektivitas Manajemen Pembelajaran Di Pondok Pesantren Al-Basyariyah 2 Kabupaten Bandung*, 2023.

Muhasabah (QS. Al-Qiyamah: 14). The integration of these tarbawi interpretation values then manifests into the attributes of professionalism typical of Islamic boarding schools called the 5C model: Commitment, Competence, Creativity, Control, and Consistency.⁸

Based on this urgency, this study aims to: (1) Analyze the concept of Self-Regulated Learning from the perspective of Tafsir Tarbawi, and (2) Analyze the implications of implementing Self-Regulated Learning based on Tafsir Tarbawi on the formation of professionalism in the performance of administrators at the Nurul Iman Cibaduyut Islamic Boarding School in Bandung.

RESEARCH METHODS

This study uses a qualitative approach with an integrative multidisciplinary design, combining field research methods. Specifically, this research design adopts a Grounded Theory framework for field data, which is synergized with the Maudhu'i (Thematic) Tafsir method for analyzing the text of the Qur'an.⁹ The selection of this dual method aims to analyze the concept of Self Regulated Learning (SRL) not only based on empirical phenomena, but also has a strong ontological foundation from the perspective of Tafsir Tarbawi.¹⁰

The research location was Nurul Iman Cibaduyut Islamic Boarding School in Bandung. This location was chosen because it represents a unique Islamic educational ecosystem that implements a senior-based management system, where self-regulation and dual-role conflict are intense. The research subjects were selected using purposive sampling, with the following criteria: active administrators, dual roles (academic and managerial), and willingness to provide in-depth information regarding their self-management strategies.

In the data collection process, the researcher acts as a key instrument (human instrument). Researchers immerse themselves in natural settings to capture the implicit meaning of the subjects being studied. Data collection techniques are divided into two areas:

1. Field Area: Using unstructured interviews to explore the subjective experiences of administrators in a natural and in-depth manner.
2. Tafsir Domain: Using documentation techniques of tafsir literature with the working steps of the Maudhu'i method: inventorying verses related to self-management (muhasabah, itqan, niyyah), studying Asbabun Nuzul, and quoting the views of authoritative

⁸ Raudhatuz Zahrah et al., *Islamic Guidance and Counseling Practices for Strengthening Student Adjustment : A Multisite Study in Urban Modern Pesantren of Medan*, 14, no. 2 (2025): 209–24.

⁹ Muhammad Zaïd Shamshul Kamar Mohamad Redha Mohamad, Muhammad Firdaus Abdul Manaf, "Sumbangan Shaykh Muhammad Mutawalli Al-Sha'rawi Terhadap Dunia Islam," *Jurnal Pengajian Islam* 13, no. 1 (2020): 56–66.

¹⁰ Emi Andriyani et al., "Pengaruh Model Self Regulated Learning Dan Discovery Learning Terhadap Kemampuan Berpikir Kreatif Matematis," *Edumatica : Jurnal Pendidikan Matematika* 11, no. 03 (2021): 54–64, <https://doi.org/10.22437/edumatica.v11i03.14599>.

commentators (such as Ibnu Katsir, Al-Maraghi, Quraish Shihab) to draw educational values (Tarbawi).

Data analysis was conducted inductively following the systematic procedures of Grounded Theory combined with the Tafsir Tarbawi approach. This analysis phase includes three strategic steps:

1. Open Coding (Initial Coding): Researchers identify and classify basic findings from interviews. At this stage, meaningful data units, such as administrators' expressions or key terminology in verses, are mapped to identify substantive keywords without changing their original meaning.
2. Axial Coding: Researchers begin to build connections between field data categories and the concept of tarbawi interpretation. In this phase, interpretation analysis serves as the primary perspective for analyzing field phenomena. As an illustration, the phenomenon of administrators' behavior, whose performance meets high standards due to spiritual awareness, can be conceptually connected to the value of Muraqabah (God's supervision) as contained in QS. At-Taubah verse 105.
3. Selective Coding: This is the final integration process to unify all data categories into a substantive formulation. At this peak stage, the researcher formulates the manifestation of 5C professionalism (Commitment, Competence, Creativity, Control, Consistency) as a complete synthesis of self-regulation from the perspective of Tafsir Tarbawi.

RESULTS AND DISCUSSION

The Concept of Self-Regulated Learning from the Tarbawi Interpretation Perspective

Various scientific disciplines agree that the essence of the learning and work process boils down to an awareness of the ability to self-regulate. The term self-regulation, or Self-Regulated Learning (SRL), often labeled as active learning behavior, from an Islamic perspective is a fundamental manifestation of the Tarbiyah process, which is oriented towards spiritual independence. In the context of exegetical scholarship, the ability to self-regulate is seen as an innate characteristic that must be actualized through the internalization of transcendental values. The Qur'an positions self-regulation not merely as a cognitive strategy for completing tasks, but as a form of vertical accountability for a servant that directly impacts the quality of his or her horizontal performance. Therefore, self-regulation in Islam transcends merely technical dimensions,

transforming into a self-management system that ties every human planning and evaluation activity to Divine oversight.¹¹

The operationalization of self-regulation in Islam begins with the planning phase (forethought), which is reinterpreted through the following interpretation of QS. Al-Hasyr verse 18:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

"O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (the afterlife). Fear Allah. Indeed, Allah is Careful in what you do."

Historically, Surah Al-Hasyr relates to the expulsion of the Bani Nadhir (Jews of Medina) who betrayed the agreement. Verse 18 was revealed as a strong warning for believers not to become lulled like the wicked who forget Allah so that they forget themselves. This context emphasizes that planning (preparing for tomorrow) is a mental defense strategy so as not to fall into ruin.

Order وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ (Let every soul consider what it has done for tomorrow)

provides an ontological foundation for a vision of the future. Ibn Kathir in his commentary emphasized that this verse is a command to perform Muhasabah (calculation) of deeds before being accounted for in the hereafter. This view is reinforced in the context of tarbawi by Quraish Shihab, who interprets the verse as a strategic planning competency based on Niyyah (intention) and Azam (strong determination). Self-regulation begins with the ability to set clear and straight goals. When a manager is able to plan his "tomorrow" with precision as implied by the verse, then he is inherently building the initial foundation of a strong commitment to his duties, because he realizes that every work plan has long-term, eternal consequences.

After maturity in the planning phase, the self-regulation cycle continues to the implementation phase (performance), which is closely linked to the concept of Itqan (professionalism) as stated in QS. At-Taubah verse 105 as follows:

وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

"Say (to the Prophet Muhammad), 'Work!' Then Allah, His Messenger, and the believers will see your work. You will be returned to the Knower of the unseen and the seen. Then He will inform you of what you used to do."

¹¹ Fifi Indrayani et al., "Pentingnya Kecerdasan Spiritual Bagi Self-Regulated Learning Siswa SMA," *Jurnal Studia Insania* 9, no. 1 (2021): 23, <https://doi.org/10.18592/jsi.v9i1.4589>.

This verse comes down in the context of motivation for people who repent (related to the previous verse, QS. 102-104) and believers in general. Allah commanded them not only to repent of their sins verbally, but to prove their repentance and faith through 'Amal' (real work). In the tarbawi perspective, this teaches that work professionalism is proof of the validity of one's faith.

The command "do your work" in this verse was interpreted by Ahmad Mustafa Al-Maraghi as an obligation not just to do charity, but to do charity with full awareness that Allah, the Messenger and the believers will "see" the quality of the work. Al-Maraghi emphasized the aspect of Muraqabah (feeling of being watched) which encourages individuals to mobilize their full potential. This internal drive not to work haphazardly is the embryo for the birth of capable Competence and Creativity Creativity in solving problems, because he is aware that the standard for assessing his work is not just the satisfaction of human leadership, but the pleasure of God which demands perfection of endeavor.¹²

This self-regulation cycle is then completed with a phase of self-reflection, known in Qur'anic terminology as Muhasabah. Referring to QS. Al-Qiyamah verse 14, where humans are referred to as basyirah witnesses against themselves, Wahbah Az-Zuhaili in Tafsir Al-Munir explains that humans truly have clear evidence against themselves, so they cannot avoid the shortcomings they have committed. Islamic education emphasizes the importance of intellectual and spiritual honesty to audit personal performance without waiting for external reprimands.¹³ The ability to conduct self-criticism, as explained by Az-Zuhaili, is the highest form of mental maturity. When a manager habitually conducts regular self-evaluations, he or she is actually practicing self-control to avoid deviating from the rules, while also maintaining consistent performance across various situations.¹⁴

The comprehensive integration of the transcendental vision in the initial phase, the implementation supervised by spiritual awareness in the middle phase, and the evaluation in the final phase does not stop at the level of theological concepts alone, but becomes an incubator for concrete professionalism. The spiritual dynamics built through these Qur'anic values naturally manifest into superior work character, where the seeds of Commitment grow from righteous intentions, Competence and Creativity are honed through a thorough work ethic (itqan), and the

¹² Alastair Henry and Meng Liu, "L2 Motivation and Self Regulated Learning: An Integrated Model," *System* 123, no. August 2023 (2024): 103301, <https://doi.org/10.1016/j.system.2024.103301>.

¹³ Muh Barid et al., *Reconceptualising Islamic Education in Indonesia: Strategies for Future Integration*, 23, no. 2 (2025): 256–71.

¹⁴ Mohammad Syairozi Dimyathi et al., *The Cognitive-Pedagogical Link: Working Memory Strategies and the Enhancement of Qur'an Memorization and Retention*, 11, no. 2 (2025): 376–89.

stability of Control and Consistency are maintained through a strict self-evaluation mechanism.¹⁵ These five 5C elements are presented as empirical evidence of the success of a person's self-regulation, which also serves as a bridge between individual performance and managerial professionalism, which requires more specific discussion in the next section.¹⁶

Implications of Self-Regulated Learning on the Professionalism of Islamic Boarding School Administrators

ImplementationSelf-regulation rooted in the tafsir tarbawi perspective has a significant practical impact on the development of the professionalism of Islamic boarding school administrators. Based on field observations, Islamic boarding school administrators are often faced with a complex dual role dilemma: on the one hand, they are students who must complete their academic obligations, but on the other hand, they bear the managerial burden of maintaining order among thousands of students. This situation often triggers boredom or a loss of focus, which leads to neglect of tasks. In the context of this problem, self-regulation no longer functions simply as a learning strategy, but rather transforms into a self-defense mechanism to maintain stable performance amidst high pressure.¹⁷

To map the transformation of the Self-Regulated Learning concept through the perspective of Tafsir Tarbawi into real professional practices in the field, the researcher presents the following data coding matrix:

No	Self-Regulation Phase (Tafsir Tarbawi Perspective)	Value Focus	Field Findings Keywords (Line by Coding)	Manifestation of 5C Professionalism
1.	Planning Phase	Vision and Intention	"Fear of reckoning in the afterlife", "Straighten your intentions",	Commitment
	Reference: QS. Al-Hasyr: 18	Interpreting program	"Priority scale", "Dividing time	Total commitment to the task because of

¹⁵ Medina Srem-Sai et al., “Modelling the Associations between Students’ Academic Resilience, Learning Motivation, Self-Regulated Learning and Academic Well-Being in Ghana,” *Acta Psychologica* 258, no. August 2024 (2025): 105278, <https://doi.org/10.1016/j.actpsy.2025.105278>.

¹⁶ Agricultural Mechanization Engineers and Skills Assessment, *Integrating Islamic Pedagogy And The Sustainable Development Goals In Preparing Future Educators In Uzbekistan*, 11, no. 2 (2025): 216–31, <https://doi.org/10.15575/jpi.v11i2.48413>.

¹⁷ Fawait, *Self-Regulation Skills in The Learning Climate of Traditional Muslim Schools in Indonesia*.

		planning as a provision for reckoning in "tomorrow" (the afterlife).	between studying and serving"	the foundation of a transcendental vision
2.	Implementation Phase	Complete Work (Itqan) & Supervision	"You'll be ashamed of Allah if you're lazy", "Get the job done", "Take the initiative without being asked", "Find your own solution"	Competence and Creativity
	Reference: QS. At-Taubah: 105	Working optimally because you feel that God is watching you, not just fulfilling your obligations.		(High work skills & initiative to solve problems without waiting for instructions)
3.	Evaluation Phase	Self-Evaluation	"Self-introspection",	Control and Consistency
	Reference: QS. Al-Qiyamah: 14	Be a witness to one's own shortcomings for continuous improvement.	"Aware of your position", "Accept criticism", "Stay enthusiastic even when tired"	(Controlling job ego & performance stability/consistency)

Based on the data matrix above, reality shows that administrators who are able to practice a Qur'anic-based planning, implementation, and evaluation cycle consistently deliver far superior performance quality. The first tangible impact is seen in the planning or forethought phase. As interpreted in the Surah Al-Hasyr verse 18 regarding future vision, administrators with high self-regulation are able to have the intention to become a solid operational commitment. Field findings

reveal that their biggest challenge is managing their time.¹⁸ Administrators who lack a vision for the hereafter tend to give up easily when their lecture schedules clash with their duties at Islamic boarding schools. Research findings in the field reveal that administrators who truly embrace the meaning of "preparing for tomorrow" are able to set strict priorities. This is based on the awareness that the mandate of the administrators has eternal consequences.¹⁹

Further implications in the implementation phase are manifested in the form of a thorough work ethic, or Itqan. Referring to Surah At-Taubah, verse 105, the awareness of being watched over by God encourages administrators to develop competent performance competencies. A classic problem in Islamic boarding schools is the work culture of "just fulfilling obligations," which is merely present but not fully committed. However, administrators with strong self-regulation skills, from the perspective of tarbawi interpretation, reject this mentality.²⁰ They view every detail of their managerial work as an act of worship witnessed directly by God. Consequently, they always strive to instill total competence in their performance so that their work is worthy of being presented before God, not merely before men.²¹

Dynamic field situations, such as conflicts between students or infrastructure constraints, demand a swift response from administrators. This is where creativity comes into play, as a result of self-regulation. Field findings reveal a visible difference in behavior when administrators with weak self-awareness tend to passively await instructions from the kiai (religious leader) when problems arise. Conversely, administrators accustomed to self-regulation immediately take the initiative to find solutions. This ability to think creatively to find solutions (problem-solving) stems from their high performance standards, as they refuse to disappoint the trust they have been given.²²

Furthermore, the administrators' creativity also emerges in their self-education strategies. Amidst their busy schedules, the professional administrators maintain the quality of their knowledge. Field data shows initiatives within the administrators to organize internal discussion groups to address management issues or deepen their understanding of the scriptures outside of mandatory hours. This demonstrates that self-regulation drives them to continue growing. They do

¹⁸ N. P. Shahara, *Pengaruh Gaya Kepemimpinan Terhadap Kinerja Karyawan Pada Pt. Andalas Media Informatika Jakarta*, 9, no. 1 (n.d.): 669–78.

¹⁹ Umiarso Dina Mardiana, *The Development Of Students Self Regulated Learning Through Online Learning Design*, 8, no. 2 (2021): 119–34.

²⁰ Novitasari Triyastuti and Lilik Ariyanto, *From Vision to Impact: A Strategic Framework for Principal Leadership in Professional Learning Communities*, 09, no. 04 (2025): 1160–73.

²¹ Oktaviana Devi RomadaniNailyIslakhul Muttaqin Arrozanah, *Strategi Self-Management Mahasiswa Dalam Menyeimbangkan Peran Ganda Sebagai Pengurus Pondok Pesantren*, 01, no. 1 (2025).

²² M. E. A. S. U. R. E. Framework et al., *Evaluation and Strategic Enhancement of School Counselors' Accountability: A Qualitative Case Study Based on The*, 14, no. 1 (2025): 51–60.

not use their administrative duties as an excuse to stop learning, but rather utilize the dynamics of the Islamic boarding school as a living laboratory to hone their capacities.²³

The most crucial implication lies in the evaluation phase, which is described in Surah Al-Qiyamah, verse 14, as the ability to bear witness to oneself. In practice, this fosters strong self-control to prevent abuse of authority. Islamic boarding school administrators wield significant power over their juniors, potentially leading to authoritarian behavior. However, in deliberation forums, it appears that administrators with a solid spiritual foundation tend to be more open to criticism.²⁴ This ability to perform self-criticism (muhasabah) becomes a control that ensures their behavior remains in line with the morals and rules of the Islamic boarding school.²⁵

The subsequent impact of this iterative evaluation process is the birth of consistency or istiqamah. One common ailment in social organizations is fluctuating enthusiasm, which is fiery at the beginning but wanes midway. For administrators who implement self-regulation based on transcendental values, they have a spiritual self-healing mechanism.²⁶ When their enthusiasm begins to wane due to physical fatigue, they return to self-reflection and remember their initial intentions.²⁷ From the perspective of tarbawi interpretation, this spiritual strength is what keeps their performance stable throughout the school year, as recorded in consistent attendance data.²⁸

Comprehensively, these findings confirm that the professionalism of Islamic boarding school administrators has a distinctive paradigm compared to professionalism in general. The 5C elements (Commitment, Competence, Creativity, Control, and Consistency) that are formed are not the instant product of technical training alone, but rather the fruit of a process of mujahadah (sincerity) in self-regulation. Commitment is rooted in transcendental planning and intention, while Competence and Creativity grow from work implementation framed through awareness or muraqabah, while Control and Consistency are maintained through the mechanism of muhasabah. This reality strengthens the view that, in the tradition at the Nurul Iman Islamic Boarding School,

²³ Azka Sya et al., *Model Penjaminan Mutu Sumber Daya Manusia Di Pesantren : Pendekatan Supply Demand and Resourcing Strategy*, 4, no. 4 (2024).

²⁴ Iskandar Mirza and Eka Purwanti, *Analisis Implementasi Tafsir Tarbawi Dalam Pendidikan Etika Dan Moral Di Sekolah Islam*, 5, no. 1 (2025), <https://doi.org/10.59818/jpi.v5i1.1196>.

²⁵ Umi Khusnul Khotimah, *Islamic Self-Regulated Learning on Gender Differences in Prospective College Lecturers*, no. November (2023): 1423–36, <https://doi.org/10.30868/ei.v12i04.6574>.

²⁶ Shanty Komalasari, *Ikhlash Dan Spiritualitas Kerja Terhadap Profesionalisme Guru Pada Guru Pondok Pesantren*, 1, no. 3 (2020): 249–65, <https://doi.org/10.1234/jah.v1i3.4197>.

²⁷ Fawait, *Self-Regulation Skills in The Learning Climate of Traditional Muslim Schools in Indonesia*.

²⁸ Mirza and Purwanti, *Analisis Implementasi Tafsir Tarbawi Dalam Pendidikan Etika Dan Moral Di Sekolah Islam*.

the professional performance of an administrator cannot be separated from the individual's spiritual integrity.²⁹

CONCLUSION

Based on the results of the analysis of the research objectives, this study concludes that the concept of Self-Regulated Learning (SRL) in the perspective of Tafsir Tarbawi reconstructs the self-regulation cycle into three theological dimensions, namely the planning phase based on Niyah and the vision of the hereafter (QS. Al-Hasyr: 18), the implementation phase based on Itqan and Muraqabah (QS. At-Taubah: 105), and the evaluation phase based on Muhasabah (QS. Al-Qiyamah: 14). The application of this concept at the Nurul Iman Cibaduyut Islamic Boarding School has been proven to have direct implications for the formation of professionalism of administrators through the 5C model (Commitment, Competence, Creativity, Control, and Consistency), which emphasizes that the professionalism of Islamic boarding school administrators is not merely a technical managerial achievement, but a real manifestation of spiritual integrity built through a strong self-regulation mechanism.

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²⁹ Muhammad Rafi Wijayanto and Rahmah Hastuti, *Pelatihan Self-Regulated Learning Pada Santri Di Pesantren X Tangerang*, 1, no. 2 (2023): 958–63.

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