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Islamic Religiosity in Reducing Academic Procrastination: A Narrative Literature Review among Muslim Students

*Religiusitas Islam dalam Mengurangi Prokrastinasi Akademik:
Tinjauan Literatur Naratif pada Partisipan Muslim*

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Abstract

Academic procrastination refers to the intentional delay in completing academic tasks, which negatively affects the academic performance and psychological well-being of Muslim students. In the context of Muslim learners, religiosity may serve as a protective factor through the internalization of spiritual values such as responsibility and discipline. This study employs a narrative literature review approach based on searches conducted via Google Scholar. Inclusion criteria consist of national and international journal articles that examine the relationship between religiosity in the context of Islam and academic procrastination among Muslim students. A total of nine articles were selected based on the established inclusion criteria. The review findings indicate that Islamic religiosity contributes to the enhancement of self-control, academic motivation, and time management. These results underscore the importance of integrating spiritual approaches into preventive and promotive strategies to reduce academic procrastination, and support the development of religiously grounded educational interventions within self-development programs for Muslim students.

Keywords: Religiosity; Academic Procrastination; Muslim Students; Muslim University Students

Abstrak

Penundaan akademik mengacu pada penundaan yang disengaja dalam menyelesaikan tugas-tugas akademik, yang berdampak negatif terhadap prestasi akademik dan kesejahteraan psikologis mahasiswa Muslim. Dalam konteks pelajar Muslim, religiusitas dapat berfungsi sebagai faktor pelindung melalui internalisasi nilai-nilai spiritual seperti tanggung jawab dan disiplin. Penelitian ini menggunakan pendekatan tinjauan pustaka naratif berdasarkan pencarian yang dilakukan melalui Google Scholar. Kriteria inklusi terdiri dari artikel jurnal nasional dan internasional yang meneliti hubungan antara religiusitas dalam konteks Islam dan penundaan akademik di kalangan mahasiswa Muslim. Sebanyak sembilan artikel dipilih berdasarkan kriteria inklusi yang telah ditetapkan. Temuan tinjauan ini menunjukkan bahwa keagamaan Islam berkontribusi pada peningkatan pengendalian diri, motivasi akademik, dan manajemen waktu. Hasil ini menekankan pentingnya mengintegrasikan pendekatan spiritual ke dalam strategi pencegahan dan peningkatan untuk mengurangi penundaan akademik, serta mendukung pengembangan intervensi pendidikan yang berlandaskan agama dalam program pengembangan diri bagi mahasiswa Muslim.

Kata Kunci: Religiusitas; Prokrastinasi Akademik; Pelajar Muslim; Mahasiswa Muslim



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INTRODUCTION

Academic procrastination is one of the most prevalent psychological issues among school and university students because it directly affects both the learning process and academic achievement. This behavior is characterized by the intentional delay in completing academic tasks despite awareness of the negative consequences that may result.¹ As academic demands continue to increase, students become more vulnerable to difficulties in managing their time, setting priorities, and maintaining learning motivation, leading to a greater tendency to postpone academic responsibilities.² Within the educational context, this condition not only hinders academic performance but also affects psychological well-being, self-discipline, and students' ability to fulfill their academic responsibilities. Consequently, academic procrastination has become an important issue that continues to attract the attention of educators, researchers, and educational practitioners.

Academic procrastination has also become a serious concern in Indonesia due to its relatively high prevalence across different educational levels. Setiadi and Hendriani reported that nearly 70% of university students at several higher education institutions admitted to frequently postponing academic assignments, particularly undergraduate theses and final projects.³ This finding is consistent with Pradana and Putri, who noted that delayed graduation remains a common phenomenon among university students.⁴ Furthermore, Jadidah et al. found that 89.5% of students could be classified as *deadline hunters*, whereas only 10.5% consistently completed their assignments well before the deadline.⁵ Previous studies have also demonstrated that this behavior is associated with poor time management, fatigue, low learning motivation, and involvement in non-academic activities.⁶

The adverse consequences of academic procrastination have encouraged researchers to identify protective factors capable of reducing this behavior. Academic procrastination has been associated with academic failure, delayed graduation, an increased risk of dropping out, and various psychological problems among university students. One internal factor that has received considerable scholarly attention is religiosity, as it is believed to promote self-discipline, personal responsibility, and behavioral self-regulation. Nirmalasari et al. reported that the dimensions of

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- 1 Bella Graceva Canavallia et al., "Faktor Penyebab Perilaku Prokrastinasi Akademik pada Mahasiswa FITK Angkatan 2021 UIN Raden Fatah Palembang," *JIMR: Journal Of International Multidisciplinary Research* 2, no. 02 (December 8, 2023): 180–88, <https://doi.org/10.62668/jimr.v2i02.854>.
 - 2 Femmy Sathyana, Rini Sugiarti, and Erwin Erlangga, "Studi Literatur Review: Analisis Faktor Prokrastinasi Pada Anak Usia Remaja," *Syntax Literate; Jurnal Ilmiah Indonesia* 9, no. 11 (November 21, 2024): 6120–28, <https://doi.org/10.36418/syntax-literate.v9i11.16978>.
 - 3 R Setiadi and W Hendriani, "Prokrastinasi Akademik Pada Mahasiswa: Faktor-Faktor Penyebab Dan Dampaknya," *Jurnal Psikologi Pendidikan Dan Perkembangan* 8, no. 2 (2019): 97–107, <https://doi.org/10.24127/jppp.v8i2.354>.
 - 4 Andhika Setya Pradana and Dona Eka Putri, "Flow Experience dan Prokrastinasi Akademik pada Mahasiswa," *Jurnal Psikologi* 12, no. 1 (June 10, 2019): 44–56, <https://doi.org/10.35760/psi.2019.v12i1.1915>.
 - 5 Canavallia et al., "Faktor Penyebab Perilaku Prokrastinasi Akademik pada Mahasiswa FITK Angkatan 2021 UIN Raden Fatah Palembang."
 - 6 Astri Haryanti and Rudi Santoso, "Prokrastinasi Akademik Pada Mahasiswa Organisasi," *SUKMA: Jurnal Penelitian Psikologi* 1, no. 1 (2020): 41–47, <http://jurnal.untag-sby.ac.id/index.php/sukma/article/view/3592>; Jessy P. Jose and Syed Hasan Qasim, "Academic Procrastination among Undergraduate Students of Prayagraj," *International Journal of Research and Social Sciences* 12, no. 7 (2022): 251–57; Hanah Pratini and Aini Nur Afifah, "Pendekatan Solution Focused Brief Therapy (SFBT) dalam Mengurangi Perilaku Prokrastinasi pada Mahasiswa," *FOKUS (Kajian Bimbingan & Konseling Dalam Pendidikan)* 1, no. 2 (March 12, 2018): 74, <https://doi.org/10.22460/fokus.v1i2.4506>; Aljuprianus Susar and Bernadette Defie Natalia, "Prokrastinasi Akademik Siswa Sekolah Menengah Pertama Di Masa Pandemi," *Mindset: Jurnal Pemikiran Pendidikan Dan Pembelajaran* 4, no. 1 (January 31, 2024): 11–16, <https://doi.org/10.56393/mindset.v4i1.2023>.

religiosity were significantly associated with academic procrastination,⁷ while Faujiah et al. demonstrated that religiosity substantially contributes to shaping individuals' tendencies either to postpone or complete their academic responsibilities.⁸ These findings suggest that religiosity may function as an important psychological mechanism that encourages more adaptive academic behavior.

From an Islamic perspective, religiosity extends beyond belief in Allah SWT and is reflected through the observance of religious practices, the development of moral character, and the fulfillment of ethical responsibilities in everyday life.⁹ These values encourage Muslims to use their time wisely and to carry out every entrusted responsibility conscientiously, including academic obligations.¹⁰ This principle is also emphasized in Surah Al-'Asr, which reminds believers that human beings are in a state of loss if they waste their time without engaging in beneficial deeds. Accordingly, valuing time is regarded as an essential component of developing disciplined, responsible, and self-controlled Muslim character. In practice, religiosity serves as a moral foundation that motivates individuals to avoid procrastination and to perceive the completion of academic tasks as a form of responsibility entrusted by Allah SWT, as well as an obligation toward themselves and society.

Although the relationship between religiosity and academic procrastination has been extensively investigated, existing findings remain scattered across studies involving diverse participants, research designs, and educational contexts. Consequently, there is still a lack of comprehensive synthesis specifically examining the empirical evidence regarding the role of Islamic religiosity in reducing academic procrastination among Muslim students. Therefore, conducting a narrative literature review is necessary to identify consistent research patterns, explain the mechanisms through which religiosity influences academic procrastination, and synthesize evidence concerning religiously grounded interventions that have been implemented in previous studies. This review is expected to enrich the theoretical foundation of Islamic educational psychology while providing a conceptual basis for developing preventive and promotive strategies aimed at reducing academic procrastination among Muslim school and university students.

Method

This study employed a *narrative literature review* (NLR) to synthesize empirical findings regarding the relationship between Islamic religiosity and academic procrastination among Muslim school and university students.¹¹ This approach was selected because it enables the integration of findings from studies with diverse research designs, participant characteristics, and educational contexts, thereby providing a more comprehensive understanding of the role of religiosity in reducing academic procrastination. The literature search was conducted through Google Scholar using the following keywords: “*religiosity*,” “*Islamic religiosity*,” “*academic procrastination*,” “*Muslim students*,” and “*Islamic religiosity*.” Articles published between 2016 and 2025 were

7 Intan Nirmalasari, Sofyan Rofi, and Hairul Huda, “Korelasi Tingkat Religiusitas Siswa Dan Prokrastinasi Akademik Di MBS Al Mukhtar Watukebo,” *Jurnal Pendidikan Islam* 1, no. 2 (November 3, 2023): 11, <https://doi.org/10.47134/pjpi.v1i2.46>.

8 Riani Arifah Faujiah, Imas Kania Rahman, and Yono Yono, “Prokrastinasi Akademik Ditinjau Dari Religiusitas Siswa Di SMA Negeri 10 Bogor,” *Ta'dib: Jurnal Pendidikan Islam* 7, no. 2 (November 1, 2018): 43–52, <https://doi.org/10.29313/tjpi.v7i2.3952>.

9 Vicky Rizki Amalia and Fuad Nashori, “Hubungan antara Religiusitas dan Efikasi Diri dengan Stres Akademik Mahasiswa Farmasi,” *Psychosofia: Journal of Psychology, Religion, and Humanity* 3, no. 1 (June 4, 2021): 36–55, <https://doi.org/10.32923/psc.v3i1.1702>.

10 Faujiah, Rahman, and Yono, “Prokrastinasi Akademik Ditinjau Dari Religiusitas Siswa Di SMA Negeri 10 Bogor.”

11 J. W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 3rd ed. (Thousand Oaks, CA: SAGE Publications., 2013).

prioritized to ensure that the review reflected recent developments in the field. The initial search identified 56 articles that were considered relevant based on the selected keywords.

The retrieved articles were subsequently screened through a sequential review of titles, abstracts, and full texts. Articles were included if they were published in national or international peer-reviewed journals, examined the relationship between Islamic religiosity and academic procrastination, involved Muslim school or university students as participants, and employed empirical research approaches, including quantitative, experimental, or other relevant research designs. Articles that did not explicitly address religiosity from an Islamic perspective, involved non-Muslim participants, consisted solely of opinion papers, conference proceedings, or lacked sufficient empirical evidence were excluded from the review. Following the title and abstract screening, 21 articles met the preliminary inclusion criteria and were subjected to full-text assessment.

During the full-text review, each article was evaluated based on its relevance to the research objectives, participant characteristics, methodological adequacy, and completeness of the reported findings. Studies presenting only general discussions, lacking a specific examination of the relationship between Islamic religiosity and academic procrastination, or providing insufficient empirical evidence were excluded from the final synthesis. As a result, nine articles satisfied all inclusion criteria and were included in the review. The selected studies were then analyzed using a thematic approach by identifying their research characteristics, methodological designs, principal findings, and recurring patterns concerning the relationship between Islamic religiosity and academic procrastination, which subsequently served as the basis for the synthesis and discussion presented in this study.

RESULTS AND DISCUSSION

Mapping of Research on Islamic Religiosity and Academic Procrastination

Based on the literature search and selection process, nine articles met the inclusion criteria and were included in this review. These studies were published between 2017 and 2024 and focused on the relationship between Islamic religiosity and academic procrastination among Muslim school and university students. To provide a systematic overview of the existing literature, Table 1 presents the mapping of the reviewed studies according to the authors, participant characteristics, and the main findings reported in each study.

Table 1. Mapping of Research on Islamic Religiosity and Academic Procrastination

No.	Author	Participants	Main Findings
1	Bastri	185 university students (67 males and 118 females) enrolled in the third, fifth, and seventh semesters from the 2011–2013 cohorts who were actively enrolled, had never taken academic leave, and were unmarried.	Students' religiosity was categorized as high, whereas academic procrastination was at a moderate level. A significant negative relationship was found between Islamic religiosity and academic procrastination.
2	Faujiah et al.	91 students from SMA Negeri 10 Bogor, including classes X MIPA 6, X IPS 2, XI MIPA 1, and XI MIPA 3.	A significant relationship was found between Islamic religiosity and academic procrastination ($r = 0.466$). Religiosity contributed to students' tendency toward academic procrastination.
3	Nirmalasari et al.	58 students from MBS Al Mukhtar Watukebo.	A significant negative correlation ($r = -0.545$) was found between religiosity

			and academic procrastination. Higher religiosity was associated with lower levels of academic procrastination.
4	Azizah & Ruhaena	408 undergraduate students from Universitas Muhammadiyah Surakarta.	Religiosity showed a negative relationship with academic procrastination ($\beta = -0.196$), indicating that higher religiosity was associated with lower levels of academic procrastination.
5	Yasmeen et al.	303 doctoral (Ph.D.) students from public universities in Punjab, Pakistan.	Religiosity significantly reduced the tendency toward academic procrastination while improving students' discipline and time management.
6	Hosseinaei	343 students from Islamic Azad University, Azadshahr, Iran.	Both intrinsic and extrinsic religious orientations were associated with academic procrastination and were able to predict students' procrastination tendencies.
7	Winarso et al.	155 students aged 18–20 years from IAIN Syekh Nurjati and Universitas Muhammadiyah Cirebon.	Religiosity-based psychoeducational intervention reduced academic procrastination scores from 56.97 to 49.95 ($p = 0.000$).
8	Madjid et al.	797 students from nine faculties at Universitas Muhammadiyah Yogyakarta.	Religious character functioned as a mediator in the relationship between resilience and academic procrastination.
9	Kadafi et al.	Eight final-year students from the Guidance and Counseling Study Program at Universitas PGRI Madiun.	Islamic group counseling effectively reduced academic procrastination based on the Wilcoxon test through the enhancement of religiosity.

Source: Author (2026)

As presented in Table 1, research on Islamic religiosity and academic procrastination has been predominantly conducted within higher education settings. Of the nine reviewed studies, seven involved university students, ranging from undergraduate to doctoral levels, while the remaining two focused on senior high school students. The sample sizes also varied considerably, ranging from eight to 797 participants. This diversity indicates that the relationship between Islamic religiosity and academic procrastination has been investigated across educational levels and among participants with different demographic characteristics.

Regarding the geographical distribution, most of the studies were conducted in Indonesia, whereas two studies were carried out in Pakistan and Iran. This distribution suggests that the relationship between Islamic religiosity and academic procrastination has attracted scholarly attention not only in Indonesia but also in other Muslim-majority countries. Despite differences in social, cultural, and educational contexts, these studies consistently focused on examining the role of Islamic religiosity in shaping students' academic behavior, particularly their tendency to delay academic tasks.

The findings summarized in Table 1 reveal a relatively consistent pattern. Most studies reported that Islamic religiosity was associated with lower levels of academic procrastination. This relationship was demonstrated through negative correlations or regression coefficients, as

reported by Basri, Nirmalasari et al., and Azizah and Ruhaena. Meanwhile, Faujjah et al. also identified a statistically significant relationship between religiosity and academic procrastination, although the direction of the reported association differed, suggesting the need for careful interpretation within the context of the study.

In addition to examining the direct relationship between religiosity and academic procrastination, several studies explored broader perspectives on the role of Islamic religiosity. Madjid et al. demonstrated that religious character functioned as a mediator in the relationship between resilience and academic procrastination. Similarly, Hosseinaei reported that religious orientation was capable of predicting students' procrastination tendencies. Furthermore, intervention studies conducted by Winarso et al. and Kadafi et al. demonstrated that religiosity-based psychoeducation and Islamic group counseling effectively reduced academic procrastination. Collectively, these findings indicate that Islamic religiosity is not only associated with academic procrastination but also has considerable potential as a foundation for developing educational interventions aimed at fostering more adaptive academic behavior.

Islamic Religiosity as a Protective Factor against Academic Procrastination

The synthesis of the nine reviewed studies revealed a relatively consistent pattern indicating that Islamic religiosity functions as a protective factor against academic procrastination among Muslim school and university students. Most studies reported that individuals with higher levels of religiosity tended to exhibit lower levels of academic procrastination. This pattern was consistently observed across different educational levels, including senior high school students, undergraduate students, and doctoral students. These consistent findings suggest that religiosity is not merely associated with individuals' spiritual dimensions but also contributes to the development of more adaptive academic behaviors. Therefore, Islamic religiosity can be understood as an important internal factor that supports students in coping with academic demands while reducing their tendency to delay academic tasks.

The protective role of religiosity in reducing academic procrastination can be understood through its contribution to strengthening self-control and academic discipline. Individuals with higher levels of religiosity tend to regulate their impulses more effectively because they possess a stronger sense of moral responsibility toward fulfilling their obligations. This finding is consistent with the studies conducted by Basri,¹² Azizah and Ruhaena,¹³ and Nirmalasari et al.,¹⁴ which demonstrated that higher levels of religiosity were associated with lower levels of academic procrastination. In this context, religiosity serves as a mechanism that enables individuals to regulate their behavior, manage their time more effectively, and maintain commitment to completing academic responsibilities. Consequently, religiosity should not be viewed solely as the practice of religious rituals but also as a value system that fosters discipline, responsibility, and commitment in academic life.

From an Islamic perspective, academic responsibilities are regarded as a trust (*amanah*) that must be fulfilled responsibly. Islamic teachings emphasize the importance of making effective use of time, honoring responsibilities, and performing every task with diligence as an act of devotion to Allah SWT. The internalization of these values encourages Muslim students to perceive academic tasks not merely as institutional obligations but as forms of worship and moral

12 A. Said Hasan Basri, "Prokrastinasi Akademik Mahasiswa Ditinjau dari Religiusitas," *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam* 14, no. 2 (February 3, 2018): 54–77, <https://doi.org/10.14421/hisbah.2017.142-05>.

13 Umi Fajar Azizah and Lisnawati Ruhaena, "The Role of Self-Regulatory Learning, Religiosity, and Parental Social Support with Student Academic Procrastination in Distance Learning," *Indigenious: Jurnal Ilmiah Psikologi* 7, no. 2 (December 13, 2022): 176–88, <https://doi.org/10.23917/indigenious.v7i2.18087>.

14 Nirmalasari, Rofi, and Huda, "Korelasi Tingkat Religiusitas Siswa Dan Prokrastinasi Akademik Di MBS Al Mukhtar Watukeyo."

responsibility. This perspective helps explain why religiosity contributes to more adaptive academic behavior, as students' motivation extends beyond external academic expectations and is reinforced by internal spiritual awareness rooted in Islamic values.

In addition to its direct relationship with academic procrastination, several studies demonstrated that religiosity performs a more complex function in explaining students' academic behavior. Madjid et al. found that religious character mediated the relationship between resilience and academic procrastination, indicating that resilient students were more likely to reduce procrastination when supported by strong religious character.¹⁵ Likewise, Hosseinaei reported that religious orientation significantly predicted students' tendencies toward academic procrastination.¹⁶ These findings suggest that religiosity functions not only as a direct protective factor but also as a psychological mechanism that strengthens the positive influence of other adaptive characteristics on academic behavior.

Another important finding emerging from the reviewed studies is the growing implementation of religiosity-based interventions to reduce academic procrastination. Winarso et al. demonstrated that religiosity-based psychoeducational programs significantly reduced academic procrastination by strengthening Islamic values, enhancing learning motivation, and improving self-control.¹⁷ Similar findings were reported by Kadafi et al., who found that Islamic group counseling effectively reduced academic procrastination among final-year university students.¹⁸ These findings indicate that religiosity should not merely be regarded as an individual characteristic but also as a developmental resource that can be strengthened through structured educational programs and counseling services to promote positive academic behavior.

The findings of this review also have important implications for educational practice. Strengthening students' religiosity may serve as an effective strategy for improving academic success by fostering disciplined, responsible, and productive learning behaviors. Educational institutions can facilitate this process by integrating Islamic values into classroom instruction, counseling services, character education programs, and student development activities. Such integration positions religiosity not merely as a ritual practice but as a comprehensive value system that supports students' ability to manage academic responsibilities while cultivating self-discipline and personal accountability.

Overall, the synthesized evidence demonstrates that Islamic religiosity consistently contributes to reducing academic procrastination through multiple mechanisms, including strengthening self-control, promoting academic discipline, fostering moral responsibility, and enhancing learning motivation. Beyond functioning as a protective factor, religiosity also serves as a mediator and provides a foundation for the development of educational interventions aimed at reducing academic procrastination. These findings reinforce the view that strengthening Islamic religiosity is not only relevant for spiritual and character development but also has practical

15 Abd. Madjid, Dian Aryogo Sutoyo, and Sadam Fajar Shodiq, "Academic Procrastination Among Students: The Influence of Social Support and Resilience Mediated By Religious Character," *Jurnal Cakrawala Pendidikan* 40, no. 1 (February 15, 2021): 56–69, <https://doi.org/10.21831/cp.v40i1.34641>.

16 Ali Hosseinaei, "Prediction of Academic Procrastination Based on Religious Orientation and Communication Technology Overuse among Students," *Religion and Health* 6, no. 1 (2018): 54–61, <https://jrh.mazums.ac.ir/article-1-506-en.html>.

17 Widodo Winarso, Tamsik Udin, and Asep Mulyana, "Religiosity-Based Psychoeducational Intervention for Academic Procrastination Based on the Big Five Personality Traits among College Students," *International Journal of Education and Practice* 11, no. 3 (May 29, 2023): 411–24, <https://doi.org/10.18488/61.v11i3.3385>.

18 Asroful Kadafi, Rizki Ramatus Mardiyah, and Ninik Komsiya Desy Rahmawati, "Upaya Menurunkan Prokrastinasi Akademik Mahasiswa Melalui Bimbingan Kelompok Islami," *Jurnal Edukasi: Jurnal Bimbingan Konseling* 4, no. 2 (2018): 181–95, <https://jurnal.ar-raniry.ac.id/index.php/cobaBK/article/view/3882/3311>.

significance for improving students' academic behavior. Therefore, Islamic religiosity should be regarded as an important component of preventive and promotive strategies designed to reduce academic procrastination among Muslim school and university students.

CONCLUSION

This review demonstrates that Islamic religiosity functions as a protective factor against academic procrastination among Muslim school and university students. Based on the synthesis of the nine reviewed studies, religiosity is not only associated with a reduced tendency to delay academic tasks but also contributes to the development of more adaptive academic behaviors by strengthening self-control, academic discipline, moral responsibility, and time management. Islamic values, internalized through faith, religious practices, and moral conduct, encourage individuals to perceive academic responsibilities as a trust (*amanah*) that must be fulfilled conscientiously. Consequently, religiosity operates not only as a spiritual dimension but also as a psychological mechanism that reinforces learning motivation and reduces the tendency to engage in academic procrastination.

This review contributes to the existing literature by providing a conceptual synthesis of the role of Islamic religiosity in reducing academic procrastination and identifying consistent patterns across diverse educational contexts and Muslim participant characteristics. Nevertheless, this review has several limitations, as it relied exclusively on articles retrieved through Google Scholar and employed a narrative literature review approach, which does not provide quantitative effect estimates comparable to those generated through systematic reviews or meta-analyses. Therefore, future research is encouraged to expand the scope of literature sources by incorporating additional international scholarly databases, employ more comprehensive evidence synthesis methods, and further investigate the psychological mechanisms that mediate the relationship between Islamic religiosity and academic procrastination. In addition, future studies should develop and evaluate religiosity-based educational interventions to strengthen the practical implementation of these findings within educational settings.

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