

## *Al-Syams and Al-Insyirah* as Treatment to Reduces Academic Procastination Among Students of UIN SUSKA

*Al-Syams and Al-Insyirah* Sebagai Rawatan Mengurangkan Prokastinasi Akademik Pelajar UIN SUSKA

AFRIZAL NUR<sup>1\*</sup>, VIVIK SHOFIAH<sup>1</sup>, MUHD NAJIB ABDUL KADIR<sup>2</sup>

<sup>1</sup>State Islamic University of Sulthan Syarif Kasim Riau, Indonesia

<sup>2</sup>Research Centre for Quran and Sunnah, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia

\*Corresponding Author; email: [afrizal.nur@uin-suska.ac.id](mailto:afrizal.nur@uin-suska.ac.id)

Received: 12 Mac 2023

Revised: 17 May 2023

Accepted: 12 July 2023

Publish: 1 September 2023

### ABSTRACT

*Procrastination can occur to everyone, and it has happened from the past until now. Academic procrastination is the behavior of procrastinating work or delaying the completion of academic obligations carried out by several students which has an impact on delaying graduation and completion of college so that it has an impact on the future of these students and decreases college accreditation. The aim of this study was to provide a practical solution to reduce academic procrastination for students of the Quran and Tafsir Study Program at UIN Suska Riau with the treatment of contemplating its meaning surah al-Syams and al-Insyirah. The type of this study was pre-experimental one group pre and posttest design, pretest was undertaken before being given treatment, the results of the treatment can be known more accurately, due to it can compare with the situation before and after being treated. and Al-Insyirah can reduce the academic procrastination of students of the Quran and Tafsir Study Program, Faculty of Ushuluddin UIN Sulthan Syarif Kasim Riau.*

*Keywords: Al-Syams and al-Insyirah; procrastination; treatment; students*

### ABSTRAK

*Prokrastinasi bisa terjadi pada siapa saja dan kejadiannya telah berlangsung dari dahulu sampai saat ini. Prokrastinasi akademik adalah perilaku mengulur-ulur pekerjaan atau menunda-nunda penyelesaian kewajiban-kewajiban akademik yang dilakukan oleh beberapa mahasiswa yang berdampak kepada tertundanya kelulusan dan penyelesaian kuliah sehingga membawa pengaruh pada masa depan mahasiswa tersebut dan menurunnya akreditasi perguruan tinggi. Penelitian ini bertujuan memberikan solusi praktis menurunkan prokrastinasi akademik mahasiswa prodi Ilmu al-Quran dan Tafsir UIN Suska Riau dengan treatment mentadabburi surah al-Syams dan al-Insyirah. Jenis penelitian ini adalah pre-eksperimental one group pre and posttest design, terdapat pretest sebelum diberi perlakuan, hasil perlakuan dapat diketahui dengan lebih akurat, karena dapat membandingkan dengan keadaan sebelum dan setelah diberi perlakuan. Dari hasil analisis data penelitian menunjukkan bahwa tadabbur surat Al-Syam dan Al-Insyirah dapat menurunkan prokrastinasi akademik mahasiswa prodi Ilmu al-Quran dan Tafsir Fakultas Ushuluddin UIN Sulthan Syarif Kasim Riau.*

*Kata kunci: Al-Syams and Al-Insyirah; prokrastinasi; rawatan; pelajar*

### INTRODUCTION

Students who have difficulty doing assignments with a predetermined time limit, often experience delays, prepare something very excessively are

referred to as students with procrastination behavior. Procrastination can be viewed from various aspects, because this procrastination involves various elements of complex problems, which are interrelated with one another. Procrastination can

be said as a delay or a tendency to procrastinate starting a job. However, procrastination can also be called task avoidance, which is caused by feelings of displeasure with tasks and a fear of failure in carrying out tasks. Delay in starting or completing work on the task at hand. The procrastinator deliberately does not immediately do his job, but uses the time he has to do other activities that are considered more fun and bring entertainment, such as watching movies, chatting, traveling, listening to music, playing games, and so on so that it takes time. This condition also has happened to the undergraduate students of UIN Suska Riau. An indication of students doing academic procrastination is that the number of students graduating on time (8 semesters) is still low. Academic procrastination causes great loss to student achievement. Procrastination is considered a negative behavior with lazy indicators that lead to poor performance (Sarah 2009). Procrastination that is not accompanied by the adaptive role of students can cause students to underachieve (Schraw Watkins & Olafson 2007). Therefore, effective coping is needed to reduce student academic procrastination, one of which is by using a religious approach.) Integration of religion into psychotherapy and religious beliefs affects management plans. Therefore, the researcher has believed that it is important to use the *tadabbur* of the Quran, especially the letters al-Syams and al-Insyirah as an approach to reduce academic procrastination in students (Sabry & Vohra 2013).

*Tadabbur Al-Quran* is a thorough and in-depth reflection to find out the intent and meaning of a verse or letter in the Quran. *Tadabbur* is thinking and paying attention to the verses of the Quran to understand them, to know their meanings, their wisdom, and their purpose to be used as *ibrah* or lessons. The Quran talks a lot about learning about humanism, namely talking about humans. Humans in the Quran reflect the characteristics and perfection of Allah's creation of human beings, not only as biological and psychological beings but also as religious beings, social beings and moral beings and cultural beings, all of which reflect the advantages and privileges of humans compared to other God's creatures (Hayyi 2012). The main demand of the Quran for mankind is *tadabbur* implied meaning behind the holy verses, this has been stated clearly

in the Quran through the letter al-Shad verse 29, surah al-Nisa' verse 82, surah al-Nisa' verse 82, al-Mu'minun verse 68 and various other verses related to the means of Allah SWT so that people can recite the verses of the Quran. Prophet Muhammad saw as al-Huda and preaching the al-Quran al-Syifa for all mankind. This is as stated by Allah in the letter Yunus verse 57 which means: "O mankind! Verily, there has come to you the Quran which is a teaching advice from your Lord, and which is an antidote to the mental illnesses that are in your breasts, and also a guidance for guidance to salvation, and brings mercy to those who believe".

The holy verse above has explained that the Quran is a form of advice from Allah SWT through His guidance. It is also an antidote for all forms of illness, especially mental illness (doubt about the nature of truth) which starts from *qalb maridh* (sick heart). If the heart is in a state of *salim* (prosperous) and *mutma'in* (calm), then the mind and emotions will also be good and calm. The key to having a *qalb salim* (prosperous heart) condition is to always recite the holy verses of the Quran. These verses of Allah are able to seep into the human heart so that it reaches the soul like water seeps into the ground so that it reaches the seeds (Rohana Zakaria & et al 2018).

Through these verses, it can be understood that *tadabbur* is important to provide benefits and guidance for every human being regardless of race and religion because the Quran was revealed for all mankind. Without *tadabbur al-Quran*, humans are difficult to understand and even accept teachings and *ibrah* to be implemented in daily life (Mohd Salleh 2011) even Allah also denounces His servants who do not carry out *tadabbur al-Quran* through Muhammad's chapter on verse 24: "Then are they deliberately not trying to understand and think about the contents of the Quran? Or have there been upon their hearts the key to the closing?"

The verse above is not just criticizing intelligent people who do not try to adapt the Quran, it is a motivational verse for all to read the Quran with full appreciation and understanding (Al-Syanqithi 2010). The Quran is like rainwater which is able to fertilize arid land and even able to give the impression of a hard rock (Al-Khalidi 1994). This parable is a symbol that a heart as hard as a stone can be softened by the Quran which acts like water. Likewise, the troubled thoughts and emotions are able to calm down with this miraculous holy verse. Thus, *tadabbur al-Quran* coincides as learning and contemplation in life because the Quran is always a guide for all problems.

This current research aims to adapt the letters of al-Syams and al-Insyirah as a treatment to reduce academic procrastination for undergraduate students of UIN Sulthan Syarif Kasim Riau.

#### LITERATURE REVIEW

Academic procrastination has long been undertaken by studies such as Solomon and Rotblum found that 50% to 90% of American students procrastinate. Further, Ellis & Knaus in their research found that 95% of students procrastinate (Solomon & Rotblum 1984)

Ullyia Romatika (2022) in her article entitled: *Method of Tadabbur Quran in the Quranic Mushaf Tadabbur Maiyah Padangmbul*. There are many factors that distance the Quran from humans, distance humans from the Quran. Cak Nun and Cak Fuad introduced a new concept in understanding the Quran called the tadabbur method. With the spirit of tadabbur, the *Mushaf Al-Quran Tadabbur Maiyah Padang bulan* is published and it contains various tadabbur content in it. The results of this study reveal the tadabbur method used in the *Mushaf Tadabbur Maiyah Padang bulan* the assumptions that need to be built are that the Quran is Hudanlinnas, the Quran was revealed to me, the way it works is free with the condition that the output is better, strengthens faith and morality, the provision is basmalah (Ullyia Romatika 2022).

Umm Hany, Musyarapah (2022) in her article entitled: *Tadabbur of Reciting Al-Quran in Overcoming Learning Loss (Study of Living Quran at SMP Integral Kumai)*, with *tadabbur al-Quran* can activate all self-ability, especially in overcoming learning loss which is happening a lot nowadays. Because it is known when contemplating its meaning the Quran. Many miracles will be felt. The recitation of the Quran is used as a spiritual healing technique which is considered the first and foremost therapy. Because in it there are efficacious recipes that can also cure diseases in the human soul. This study concludes that learning loss can be overcome after learning the Quranic readings. Students are more active, open-minded, happy to discuss, more enthusiastic and knowledge increases. (Umm Hany & Musyarapah 2022).

Zainal Arifin (2020) in his article entitled: *Learning Model of al-Quran Tadabur in Kitab At-Tibyan for Tahfidz Islamic Boarding School*, explained that tadabur al-Quran is one of the goals of the revelation of the Quran. The reality in the field,

there are still many students who find it difficult to recite the Quran. In addition, the output in terms of morals and behavior tends not to reflect the Quran. There are still many students who are not good morals. This article produces a learning model for *tadabbur al-Quran*, among which are: *Reciting the Quran to the maximum within three days once khatam/till finished, get used to reciting the Quran at night, repeat reciting the Quran an to avoid forgetting* (Arifin 2020)

Riza Noviana Khoirunnisa (2021) et al, wrote an article: *Academic Procrastination of Final Years during the COVID-19 Pandemic*, it indicates that the COVID-19 pandemic has had an impact on higher education. The negative impact cannot be ignored in learning activities, especially for final semester students who are working on thesis. Various obstacles encountered by students lead to academic procrastination. The impact of academic procrastination is the delay in graduation which affects both the future of students and the image of the university. The results showed that academic procrastination was in the moderate category. Place of residence is a factor in the occurrence of academic procrastination while working on thesis from home (Khoirunnisa et al 2021)

Suhadianto (2019) in an article entitled: *Exploration of Causes, Impacts and Strategies for Handling Academic Procrastination in Undergraduate Student*, he explained that academic procrastination has occurred throughout human life, but until now this behavior continues to occur, even experienced by undergraduate and postgraduate students. So efforts to resolve it must continue. This study provides a comprehensive picture so that it can be used as a reference in explaining and dealing with academic procrastination in undergraduate students (Suhadianto 2019).

Siti Muyana in her article entitled: *Academic Procrastination Among Guidance and Counseling Study Program Students*. Academic procrastination is the behavior of procrastinating doing or completing academic tasks. This study aims to provide an overview of academic procrastination experienced by students. The results obtained in this study describe the condition of student academic procrastination in the very high category of 6%, high category 81%, medium category 13%, low category 0%. The academic procrastination experienced by these students consists of several aspects, including belief in ability, impaired attention, social factors, time management, initiative, personal, and laziness (Siti

Muyana 2018). Responding to the several studies above, it can be seen that the novelty of what this study wants to achieve, namely the treatment of reducing procrastination by means of contemplating its meaning surah al-Syams and al-Insyirah.

## METHODS

The type of this study was a pre-experimental one group pre and posttest design, there is a pretest before being given treatment, the results of the treatment can be known more accurately, because it can compare with the situation before and after being given treatment (Allen 2017). The treatment in this study was *tadabbur* surah al-Syams and al-Insyirah to reduce student academic procrastination. The subjects in this study were students of the Quran and Tafsir Study Program, faculty of Ushuluddin, Islamic University of Sulthan Syarif Kasim Riau, who were selected through a screening process of seven (7) people who were used as the experimental group with the sampling technique used was purposive sampling. The reason for selecting the sample using purposive sampling is because not all samples have criteria according to what the researcher has determined. Purposive sampling technique by setting certain considerations or criteria that must be met by the sample used in this study (Sugiyono 2012). The criteria were students of semester VII and above, and were at a very high level of academic procrastination.

The measuring instrument in this study used an academic procrastination scale which was based on the theory of Ferrari, Johnson, Mc Cown with indicators: delaying to do the task until it is finished, slowing down the work of the task, spending unnatural time, unable to complete the task on time, tends to doing other activities that are fun, regardless of responsibility for their duties with the number of items arranged as many as 28. The analysis of research data by calculating the gain-score from the pre and post tests to determine the effect of *tadabbur* Surah al-Syams and al-Insyirah on the decline student academic procrastination.

## RESULT AND DISCUSSION

Senecal at all. (1995) explain that procrastination in an academic context is the activity of working on an academic task of someone who fails to do and complete it within the expected timeframe. Academic procrastination is a tendency to leave, delay or avoid completing activities that should be

completed (Tuckman 1991). Solomon & Rothblum (1984) suggested that academic procrastination is an act of delaying intentionally on tasks within the academic scope that are useful for achieving a certain goal. Procrastination makes someone procrastinate and avoid work or tasks that should be done, every individual has a strategy or creativity in procrastinating (Aynur 2011).

In accordance with Ferrarier at all. (1995), the behavioral aspects of academic procrastination are divided into four, namely: *delaying when they are about to start or when they are about to complete a job such as schoolwork, delays in completing assignments, time gaps between planning and carrying out tasks, tendencies to do other activities that seen as more fun and less boring*. According to Steel, students who procrastinate know the negative impact that will be obtained when they do procrastination (Steel 2007). Procrastination carried out in the preparation of the thesis will also have a negative impact on students such as wasting time for free, not providing maximum results to the possibility of not completing the thesis on time. Several factors cause the emergence of academic procrastination, namely internal factors originating within a person including physical factors such as a person's physiological condition that leads to procrastination such as fatigue and psychological factors that include personality type and motivation, the higher the intrinsic motivation an individual has when facing a situation. task, the lower the tendency to procrastinate. Furthermore, external factors include the number of tasks that require completion at almost the same time and environmental conditions (Ferrari et al 1995).

The Quran and its readers are classified into two categories. The first is tazakkur, namely the Quran gives warnings, reprimands and advice (Israr Ahmed 1992). This is as stated by Allah SWT in the letter al-Qamar verse 17 which means: "*And by verily! We have made it easy for the Quran to be a warning and a teaching, so is there anyone who wants to take a warning and a lesson (from it)?*". The second *tadabbur* is to think more deeply about each verse of the Quran, to reflect on the lessons learned and to obtain the treasures of the ocean of knowledge contained in it. This is as stated by Allah SWT in Surah ash-Sad verse 29 which means: "*The Quran is a book that We have sent down to you (and your people, O Muhammad SAW), a book that has many benefits and benefits, for them to understand it carefully. its verses, and for those of perfect understanding remember to take iktibar.*"

Therefore, for someone who cannot understand the verses of al-Quran, how would he gain *hidayah* (guidance)? If there is difficulty or something that someone does not know about certain verses, then he/she should refer to its interpretation. He/she should concentrate when reading and presenting his/her heart by comprehending what is stated in the verses either in the form of *threat, warning, hope, affection, the condition of the previous congregations, and so on*. Allah God Almighty said: “Do they not then reflect on the Quran? Or are there locks upon their hearts?” (Surah Muhammad: 24). Abdul Mohsen Al Mutairi in his book “*Mabadi’ Tadabbur al-Quran*” classified muslims into four groups in comprehending al-Quran.

The word “*tadabbur*” comes from the word “*tadabbara*”, which implies to think and observe to understand the verses of the Quran, and to live up to their meanings, laws and wisdom desired by the verses of the Quran. (Al-Suyuti, 1996). Al-Quran is a book that is facilitated (*muyassar*) in reading it, memorizing it, understanding it and interpreting it. Allah SWT has said which means: “And by verily! We have made it easy for the Quran to be a warning and a teaching, so is there anyone who wants to take a warning and a lesson (from it)?” (Surah Al-Qamar :17). Allah SWT gives a clue to us to always recite the Quran and try so that we can understand it by reciting slowly and trying to be able to live up to its verses. “Indeed, the Quran is a book of guidance for those who are pious.” (Surah al-Baqarah: 2).

Thus, for someone who cannot understand the verses of the Quran how will he get guidance from it? If he has difficulty or does not understand the meaning of a verse, let him refer to its interpretation. He should concentrate when reading and present his heart by living what is stated in the verse that is read in the form of: threats, warnings, hopes, mercy, matters of the condition of the previous people and others. Allah SWT says: “So are they deliberately not trying to understand and think about the contents of the Quran? Or have there been a lock on their hearts (which prevents them from accepting the teachings of the Quran)?” (Surah Muhammad: 24). Abdul Mohsen Al-Mutairi, in his book “*Mabadi Tadabbur al-Quran*” divides believers into four groups in contemplating its meaning of al-Quran:

1. *Tadabbur of Muslims in general*; it implies that their consideration of the Quran, and their understanding of what can be understood and acted upon, this is an obligatory affair for all people according to their abilities.

2. *Tadabbur of the scholars*: what is meant is *tadabbur* to the Quran in accordance with what has been given to them from the science of sharia and language which gives them a greater opportunity to understand, conclude, see and research, so that they can extract its treasures, charity with him; This is an obligation (*kifayah*) for people who have knowledge.
3. *Tadabbur of specialists*, as every specialist is in the arts or sciences; as the language of medicine, politics, etc., which is derived from the Quran and with the appreciation of *tadabur*, *tadabbur* with specialization can help it highlight some meanings, which cannot be found or felt other than them.
4. *Tadabbur of the believers*: This is the contemplation of the believers, those of *taqwa*, asceticism. (Al-Mutairi 2010).

#### TREATMENT OF TADABBUR THE HOLY QURAN

According to Abdurrahman Habannakah Hasan al-Midani (1980), in his book “*Qawa'id al-Tadabbur al-Amsal li Kitab Allah 'Azza wa Jalla*”. In the Preamble, al-Midani, among other things, emphasized that the *tadabur* of Allah's verses in His Book is a very noble and main scientific work (*a'mal 'ilmiyah*). It is also the brightest way to know the basics of His religion in order to gain His various pleasures. Allah sent down the Quran, to be sprinkled with its verses, not to be turned back or used as a mere hum, or just a talisman to ward off evil. Surah Shad: 29, al-Mu`minun: 68-70, al-Nisa` : 82, and Muhammad: 24 ensure the obligation of *tadabbur* on His verses.

The concepts and steps in *tadabbur al-Quran* which have been inherited by the scholars to make it easier for Muslims to practice it in everyday life. Therefore, among the basic concepts for *tadabbur al-Quran* according to al-Sunaidi in his book entitled “*Tadabbur Al-Quran*” explains there are nine rules that can be applied in *tadabbur*, each rule is closely related to the rules of other *tadabbur*, then the mind and heart as the main key. The nine rules are *Al-Fahm* (الفهم): understanding knowledge, *Al-fiqh* (الفقه): deepening knowledge, *Al-bashîrah* (البصيرة): wisdom or perfection of knowledge, *Al-fikr* (الفكر): thinking that brings understanding in the heart to realize knowledge, *Al-tafakkur* (التفكير): using the mind to bring understanding, *Al-tadzakkur* (التذكير): warnings or images of knowledge that are remembered and present in the heart that will produce deeds or actions, *Al-ta`ammul* (التأمل): doing research or studying

repeatedly so that it becomes clear and reveals the meaning behind the verse to determine the heart, *Al-i'tibar* (الإعتبار): take teaching or iktibar about a verse. *Al-Istibshar* (الإستبصار): action or research to explain a problem and be able to reveal and make it clear as evidence or evidence. (Al-Sunaidi 2002). According to Al-Sunaidi also offers the following steps for *tadabbur al-Quran*:

1. Providing the meaning of the verse to life by associating the meaning in the real world
2. Reciting the Quran clearly, tartil, tarannum and correct recitation;
3. Reciting the Quran in prayer;
4. Responding to the verses that are read such as describing the story told in the Quran;
5. Believe and ensoul the verses that are read and their meanings;
6. Trying to finish the Quran within a specified time period;
7. Reciting the Quran repeatedly;
8. Knowing the uslub of the Quran such as prohibitions, orders and so on;
9. Studying the Quran. (Al-Sunaidi 2002).

Meanwhile, al-Lahim in his book *entitled "Mafatih Tadabbur al-Quran wa al-Najah fi al-Hayah"* also explains several steps for *tadabbur al-Quran* such as:

1. A heart that loves the Quran
2. Straighten the purpose of reading the Quran.
3. Evening prayer with the Quran
4. Read it at night.
5. Finishing the Koran every week
6. Read it by rote
7. Repeating the verses that are read.
8. Linking the Quran with the meaning and reality of life.
9. Read the Quran in tartil.
10. Harden the reading of the Quran. (Al-Lahim 2007)

#### PROFILE OF SURAH AL-SYAMS AND AL-INSYIRAH

Surah Asy-Syams is the 91st surah in the Quran which was revealed in Mecca totaling 15 verses, Ibn Kathir explains that Allah swears by great verses over great souls and vile souls, Allah swears by calling the sun and during the day, because the bright sunlight is there during the day. (Ibnu Katsir 2010) According

to Sayyid Qutb that this letter tells about the human soul, it also contains the story of the Thamud who denied the warnings of his Apostle, the Prophet S.a.w. (Sayyid Qutb 2001). This letter is called the letter ash-Syams because it begins with Allah's oath with the sun shining brightly during the day. The content of this letter talks about two important themes, namely:

1. Swearing with the great being in the upper and lower realms and the means of thinking about it, namely the soul. Thinking about the condition of the human psyche, the role of humans in improving it, and getting used to having noble character in order to be successful and successful or let and leave it running as he wishes so that he will lose.
2. Giving an example with the Thamud for people who pollute and do not care about their souls so that they are always in tyranny. Therefore, the soul will get a painful torment that can destroy it openly while in the world. In conclusion, the purpose of this letter is a recommendation to worship and a warning from disobedience (Al-Zuhaili 2010).

The surah al-Insyirah is the 94th surah in the Quran which was sent down in the city of Mecca and is classified as a Makkiyah surah which came down after the ad-Dhuha letter and consists of 8 verses. Surah al-Insyirah means expanding the chest. Surah Al-Insyirah contains the meaning of affirming the blessings of Allah SWT. given to the Prophet Muhammad SAW. and his people, as well as the statement of Allah's promise that every difficulty will always be accompanied by ease, therefore the Prophet was ordered to continue to do righteous deeds and put his trust in Him. The favor that was bestowed upon the Prophet Muhammad SAW was to widen his heart and fill him with guidance. (Al-Quran and the Indonesian Ministry of Religion Translation 1994). According to Imam as-Suyuti, verses 1-8 of Surah al-Insyirah were revealed regarding the polytheists who reproached the Muslims because of their disbelief (As-Suyuti 2020).

#### INTERPRETATION OF SURAH AL-SYAMS AND AL-INSYIRAH

As for the summary of the interpretation of Surah Al-Syams verses 7-10 which means: "*And for the sake of the soul and its perfection (its creation), then Allah inspires the soul (the path) of wickedness*

and piety, verily, successful is the one who purifies the soul, and indeed loses the one who pollutes it.” According to Ibn Kathir, Allah explained to him the path of wickedness and piety, then gave him instructions according to what Allah had ordained for him. Ibn Jubair said that Allah inspired him the way of good and evil. Ibn Zaid said that Allah SWT. make in the soul its wickedness and piety (Jubair 2016). Al-Maraghi interprets:

“I swear by using the name of the soul and the substance that created it and provided it with spiritual and physical powers, so that these two powers function in their respective jobs. Then the body only remains according to the will of the soul with the limbs as executor.” (Mustafa 1997: 29)

This is in line with what argued by Sayyid Qutb, he has explained that in the previous verse Allah swore by creatures and natural phenomena as He swears by the soul and the perfection of His creation and inspiration. Among these oaths giving very high value to these creatures, Sayyid Qutb explained, from this verse it can be understood that humans are creatures who have a complex character, potential, and direction. And what is meant by complex is in the sense that with the nature of its creation (which is a mixture of soil from the earth and the blowing of God’s created spirit into it), then it is equipped with the same potentials to do good or bad, follow directions or go astray. According to him, a person will be lucky if he is able to use the potential that exists within him to purify and develop the potential for good and harm for people who weaken the potential for good over evil (Qutb 2001).

Takwil the meaning of the verse can be asserted that in fact lucky people who purify themselves by obeying Allah, as said by Qatadah, and cleanse them of low morals (Al-Hanbali 2016). The same thing has also been narrated from *Mujahid, Ikrimah, and Sa’id ibn Jubair*. Namely burying him, burying him, and humiliating him by not following the path of guidance, until he falls into immoral acts and leaves obedience to Allah SWT. Another interpretation is that the person whose soul is cleansed by Allah is lucky, and the person whose soul is destined to be dirty by Allah SWT. As argued by al-Aufi and Ali ibn Abu Talha, from Ibn Abbas r.a. These verses explain the psychological theory in Islam and complement the verses that hint at the complexity of human nature

according to Sayyid Qutb as the determinant of the nature of charity and retribution (Qutb 2001).

As for the interpretation of the letter al-Insyirah “So when you have finished (from a business), keep working hard (for other matters)”. (Surah al-Insyirah: 7). According to Buya Hamka in his interpretation:

“When a job or a plan has become a reality. انصَب means get ready to start a new job. With the realization that all the work that is finished or that will be started is not free from difficulties, but in that difficulty, there is ease that will participate. This is a guide given by Allah to His Messenger to be conveyed to his people who are upright struggling to continue the journey to carry out Allah’s commands. Do not be afraid to face difficulties, because in that difficulty there must be ease. (HAMKA 2019).

According to al-Sabuniy:

“If you, O Muhammad SAW. finish the da’wah to the creatures, then be serious in worshiping Allah SWT. If you are finished with worldly affairs, then tire yourself for the hereafter.” Make your goals and your difficulties to what is with Allah, not to this mortal world (Ash-Shabuniy 2020).

Ibnu Katsir argued:

“It means, if you have finished the affairs of the world and its busyness, then hurry up to worship. Stand up for worship with a clean spirit and heart, purify your intentions and love your God (Ibnu Katsir 2015).

Sheikh Ahmad ad-Dairobi al-Kabir in his book entitled *Mujarabat* mentions some of the virtues of reciting Surah al-Insyirah, among which reading Surah Al-Insyirah can facilitate sustenance, expand the heart, eliminate difficulties in every business, improve people who have get lazy, and for people who have lost their jobs, especially if they disciplined themselves to read them. (Ad-Dairobi 2020).

This research used pre-Experimental method with One-Group Pre and Post Test design. This study aims to reduce student academic procrastination by tadabur surah al-Syams and al-Insyirah. The results of the screening on research subjects indicated by the criteria for high academic procrastination were taken by 7 students from the Ushuludin faculty of the Quran and Tafsir Study Program. The results of the pretest showed an average score of 63. Then the subject was given treatment in the form of tadabur activities of Surat al-Syams and al-Insyirah. The results of the pretest and posttest can be seen in the following table:

TABLE 1. Pre and post test results of student academic procrastination

Subject	Pre test Score	Category	Post Test Score	Category
FR	75	High	65	Very Low
RPS	77	Very High	66	Very Low
IPD	81	Very High	72	Low
S	80	Very High	70	Low
AS	75	High	64	Very Low
BAR	75	High	67	Low
MAR	80	Very High	73	Low
Average	77,57		68,14	

Based on the table above, it can be seen that all subjects experienced a decrease in academic procrastination after participating in the tadabur activities of Surat al-Syams and al-Insyirah as

indicated by the decrease in the pre-test average of 77.57 to the post-test average of 68.14. The results of the gain score calculation to see the difference in the decrease in the pre and post-test scores are as follows:

TABLE 2. Gain Score Calculation Results

No	Subject	Pre test Score	Post Test Score	N-Gain
1	FR	75	65	10
2	RPS	77	66	11
3	IPD	81	72	9
4	S	80	70	10
5	AS	75	64	11
6	BAR	75	67	8
7	MAR	80	73	7
	Total	543	477	66
	Average	77,57	68,14	9,42

Based on Table 1 and 2, it can be explained that there is a decrease of pre-post test score and N-Gain which means tadabbur activity of Surah al-Syams and al-Insyirah has influence in decreasing students' academic procrastination. According to Knaus (2010) academic procrastination can be caused by cognitive, affective, and psychomotor aspect. Therefore, the management of academic procrastination also must use an approach which not only limited on behavioristic approach. Further Knaus (2010) states that academic procrastination can be managed through cognitive approach which is carried out by changeling someone's irrational belief such as the consideration that the purpose of doing assignment is to obtain the good result, considering the assignment given by the lecturer is too difficult to be solved, and considering themselves incapable of completing the assignment well. Therefore, it needs an effective coping to decrease students' academic procrastination. One of which is through religious approach.

Religious approach usage needs to be carried out based on the need of mental health service which is in line with the client (Sabry & Vohra 2013). Where nowadays, total muslim populations in Indonesia dominate the number 87% out of 238 million population according the population census 2010 (Yusuf 2015). Sabry and Vohra (2013) also confirms that the integration between spirituality and religiosity into psychotherapy and religious belief influences the management plan. Therefore, the researcher believes the importance of using tadabbur of Surah al-Syam and al-Insyirah.

Further, Richard and Bergin (Purwoko 2012) argues that the verses in the holy book have been used by psychotherapist to help the client in curing stress and anxiety. The research conducted by Azzahra (2012) concerning the effectiveness of comprehending Surah Al-Insyirah to decrease the students' stress who were working on their undergraduate thesis until doing procrastination showed that the students' group who obtained the training of *tadabbur* Surah Al-Insyirah experience a



decrease in the stress level compared to the students who did not obtain the training of tadabbur surah al-Insyirah.

## CONCLUSION

*Taddabur al-Quran* is part of the process of moral formation and is the main foundation for reducing academic procrastination for students of the Quran and Tafsir study program at UIN Sulthan Syarif Kasim Riau. Of course, in the taddabur treatment, the letters of al-Syams and al-Insyirah have perfect learning values, and it is our obligation to find these values and apply them in everyday life. Based on the explanations of the mufassirs regarding the concept of taddabur surah al-Syams and al-Insyirah, they concluded that there was treatment in reducing academic procrastination for UIN Sulthan Syarif Kasim Riau students. From the results of the analysis of research data, it shows that tadabur surah al-Syam and al-Insyirah can reduce academic procrastination, especially students of the Quran and Tafsir study programs at UIN Sulthan Syarif Kasim Riau. Surat al-Syams and al-Insyirah contain motivation and solutions to life's problems, such as character cultivation, religiosity, aqidah, because we all have to start with the name of Allah swt. In these two surahs, the values of etiquette, politeness, and always require us to clean our souls and motivate ourselves to do positive life activities. Every Muslim must live purposefully so that his time is not worth wasting time.

Based on the interpreters' study concerning the concept of tadabbur surah al-Syams and Al-Insyirah in decreasing academic procrastination among students at State Islamic University of Sultan Syarif Kasim Riau, it can be concluded as follows:

1. Tadabbur al Quran or comprehending the content of al-Quran verses is an effort to understand and practice in daily life from the verse which has been comprehended. Every human has different level in comprehending al-Quran.
2. QS. asy-Syams is the 91st surah in al-Quran in the amount of 15 verses while QS. al-Insyirah is the 94th surah amounted 8 verses. Both of these surah were sent down in Mecca.
  - a. Ibnu Katsir explains QS. as-Syams that Allah swears with the great verses on behalf of great souls and the vile souls, Allah swears by mentioning the sun and daylight, because the bright sunlight is obtained during the

day. And Ahmad Mustafa al-Maraghi, this surah contains two things namely: 1) The Swear by using the creature's name along with its content, 2) Telling about tsamud people as the warning for himself. According to Sayyid Qutub that his surah tells about human souls, also contains the story of Tsamud people who belied their prophet's warning namely Prophet Soleh Peace Be Upon Him.

- b. Ibnu Katshir says that QS. Al-Insyirah encourages people who have completed the world affairs and its business, then do worship directly. In "Mujarobat Book", the author said that reading Surah al-Insyirah can ease the fortune, broaden the heart, eliminating the difficulty in everything, and fix the people who have lazy illness.
3. From the analysis result in the treatment to decrease academic procrastination among students of State Islamic University of Sulthan Syarif Kasim Riau in tadabbur surah al-Syams and al-Insyirah showed that there is educational value in them. It is started by the beginning of character education which has been very clear namely religious value, everything must be started by reciting the name of Allah God Almighty, not only that two of those surah also contain politeness value, and always encourages us to clean our soul and motivate us to do the activity. In this surah, everyime we gain difficulty in any form then we must follow the prophet and good people, in here religious value also existed. Then to own care trait and respect one-self or other people. Having explicit character, work hard, and discipline. Not easy to give up, because this surah is the exam for believers and being true in their worship. Thus this study is made to be presented by the author. May it can be beneficial for the readers and for the reviewer particularly.

## AUTHORS' CONTRIBUTIONS

Writing the original version, draft preparation, Afrizal Nur; Provision of principal supervision and written review, Vivik Shofiah, Najib Abdul Kadir, the authors have read and agreed to the published version of the manuscript.

## REFERENCES

- Ahmad Mustafa al-Maraghi. 1997. *Tafsir al Maraghi*, Darel Fikri, Beirut
- Al-Quran dan Terjemah Depag RI. 1994. Semarang: Kumudasmoro Grafindo.
- Allen, M. 2017. *The Sage Encyclopedia of Communication Research Methods* (Vol. 1-4). Thousand Oaks, CA: SAGE Publications, Inc.
- Alhambali, Ibnu Rajab, dkk. 2016. *Tadzkiyatun Nafsi Pensucian Jiwa menurut Ulama Salafushalih*, Pustaka Arafah, Bandung.
- Asyafah, A. 2014. *Konsep Tadabbur al-Quran*. Bandung: CV Maulana Media Grafika.
- Aynur, Pala. 2011. The need for character education. *International Journal of Social Sciences and Humanity Studies* 3(2).
- Az-Zahabi, A. 2005. *al-Tafsir wa al-Mufasirun*. Mesir: Darul Hadis.
- Azzahra, A. 2012. *Efektifitas Pelatihan Pemaknaan Surat Al-Insyirah Untuk Mengurangi Stres Mahasiswa Yang Sedang Mengerjakan Skripsi*. Skripsi. Universitas Islam Negeri Sunan Kalijaga Yogyakarta.
- Departemen Agama RI. 2010. *Al-Qur'an dan Tafsirnya* (Edisi yang Disempurnakan ed., Vol. Jilid IV). Jakarta: Lentera Abadi.
- Ferrari, J. R., Johnson, J. & McCown, W. 1995. *Procrastination and Task Avoidance: Theory, Research, and Treatment*. New York, USA: Plenum Press
- Hayyi, A. 2012. *Fiqh al Islam wa Adillatuh*. Jakarta: Cakrawala.
- HAMKA. 1982. *Tafsir Al Azhar*, Saingapura, Pustaka Nasional PTE LTD
- Imam Jalaludin as-Suyuti. 2020. *Asbabun Nuzul: Latar Belakang Turunnya Ayat-ayat AlQuran*, Penerjemah. Zennal Muttaqin, (Bandung: Penerbit jabal).
- Israr, A, 1992. *The Obligations Muslims owe to the Quran*, Lahore, Pakistan, Markazi Anjuman Khuddam al Quran.
- Ibnu Katsir, Abul Fida' Isma'il bin Umar bin Katsir. 1996. *Tafsir al Quran al-Azim, Kaherah, Darel Sya'ab*
- Jubair Ibnu. 2016. *Konsep Perhatian Jiwa*. Perpustakaan Arafah, Jakarta
- Al-Khalidi, A. F. 1994. *Mafatih lil ta'ammul ma'a al-Quran*. Damsyik: Darul Qalam.
- Al-Lahim, K. B. A. K. 2007. *Mafatih tadabbur al-Quran wa al-najah fi al-hayah*. Riyadh: Al- Mamlakah al-'Arabiyyah al-Sa'udiyah.
- Al Maidani, Abd Rahman Habbanakah. 1980. *Qawa'id al Tadabbur al Amtsal lil Kitabilla Azza Wa Jalla*, Beirut Darul Qalam.
- Muhammad Ali Ash-Shabuni. 2020. *Shafwatut Tafasir: Tafsir-tafsir Pilihan*. Penerjemah. Yasin, (Ja'karta Timur: Pustaka Al-Kautsar
- Muhsin, A. 2017. *Mabadi' tadabbur al-Quran al-karim*. Riyadh Al-Dairi al-Syarqi.
- Mohd Solleh Abdul Razak. 2011, *Sehingga Al-Quran terpahat di Hati*, Telaga Biru sdn bhd, Malaysia
- Purwoko, S. B. 2012. *Psikologi Islami: Teori dan Penelitian* (edisi kedua). Saktiyono WordPress
- Quthb, Sayyid. 2001. *Tafsir Fi Zhilalil Quran: Dibawah Naungan Al-Quran*. Jakarta: Gema Insani Press.
- Riza Noviana Khoirunnisa, Miftakhul Jannah, Damajanti Kusuma Dewi, Satiningsih. 2021. Prokrastinasi akademik mahasiswa tingkat akhir pada masa pandemik Covid-19. *Jurnal Psikologi Teori dan Terapan* 11(3) (Special Issue): 278-292. <http://dx.doi.org/10.26740/jptt.v11n3.p278-292>
- Sabry, W. M., & Vohra, A. 2013. Role of Islam in the management of Psychiatric disorders. *Indian Journal of Psychiatry* 55 (Suppl 2): S205–S214. <http://doi.org/10.4103/0019-5545.105534>
- Schraw, G., Watkins, T., & Olafson, L. 2007. Doing the things we do: A grounded theory of academic procrastination. *Journal of Educational Psychology* 99(1): 12–25.
- Senal, Caroline, Koestner, Richard and Vallerand, Robert J. 1995. Self-regulation and academic procrastination. *The Journal of Social Psychology* 135(5): 607-609
- Siti Muyana. 2018. Prokrastinasi akademik dikalangan mahasiswa program studi bimbingan dan konseling. *Counsellia: Jurnal Bimbingan dan Konseling* 8(1): 45 – 52.
- Solomon, L.J., & Rothblum, E.D. 1984. Academic procrastination: Frequency and cognitive-behavioral correlates. *Journal of Counseling Psychology* 31: 503-509
- Steel, P. 2007. Arousal, avoidant and decisional procrastinators: Do they exist? Personality and individual differences. 48: 926-934.
- Sugiyono. 2012. *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D*. Bandung: Alfabeta.
- Suhadianto, Nindia Pratitis. 2019. Ekplokasi faktor penyebab, dampak dan strategi untuk penanganan prokrastinasi akademik pada mahasiswa. *Jurnal RAP (Riset Aktual Psikologi)* 10(2): 204-223.
- Al-Sunaidi, S. U. 2002. *Tadabbur al-Quran*. Riyadh, Arab Saudi: Maktabah Malik Fahd.
- Al-Suyuti, J. A.R. 1996. *Al-Itqan Fi Ulum al-Quran*. Muassasah al-Kutub al-Thaqafiah.
- Al-Syanqithi. 2010. *Tafsir Adhwa'ul Bayan Tafsir al-Quran dengan al-Quran. Takhrij Syaikh Muhammad & Abdul Aziz Al-Khalidi*. Pustaka Azzam.
- Syekh Ahmad Ad-Dairobi al-Kabir. 2020, *Kitab Mujarobat: Referensi Terlengkap Ilmu Pengobatan dan Penyembuhan Islam*, Penerjemah. Muhammad Zairul Haq, (Jakarta Selatan: Turos Pustaka
- Tuckman, B. W. 1991. *Measuring procrastination attitudinally and behaviorally*. Diunduh dari ERIC database. (ED319792)

- Ullyya Romatika. 2022. *Metode Tadabbur Quran Dalam Mushaf Al-Quran Tadabbur Maiyah Padangmbul. MAGHZA: Jurnal Ilmu Al-Quran dan Tafsir Fakultas Ushuluddin Adab dan Humaniora*, Universitas Islam Negeri Professor Kiai Haji Saifuddin Zuhri Purwokerto. Edisi: Januari-Juli, Vol.7, No.1, 2022 doi: <https://doi.org/10.24090/maghza.v7i1.6654>
- Ummu Hany, Musyarapah. 2022. *Tadabbur Bacaan al-Quran dalam Mengatasi Learning Loss (Studi Living Quran di SMP Integral Kumai)*, Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan <https://jurnal.stiq-amuntai.ac.id/index.php/al-qalam> P-ISSN: 1907-4174; E-ISSN: 2621-0681 DOI : 10.35931/aq.v16i3.964
- Yusuf, H. A. 2015. India Akan Kalahkan Indonesia Soal Pemeluk Islam. Diakses pada tanggal 29 Maret 2016 dari <https://m.tempo.co/read/news/2015/04/05/116655435/india-akan-kalahkanindonesia-soal-pemeluk-Islam>
- Zainal Arifin, Akhmad Alim, Abdul Hayyie al Kattani. 2020. *Model Pembelajaran Tadabur Al-Quran dalam Kitab At-Tibyan untuk Pondok Pesantren Tahfidz, Tawazaun Jurnal Pendidikan Islam* <http://ejournal.uika-bogor.ac.id/index.php/TAWAZUN/index> Vol. 13, No. 2, 2020, e-ISSN: 2654-5845, hlm. 171-181, DOI: 10.32832/tawazun.v13i2.3955
- Al-Zuhaili, W. M. 2010. *Tafsir al-Munir* (5th ed., Vol. 6). Mesir: Darul Hadis.