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THE EFFECT OF DZIKIR INTENSITY ON SELF-CONTROL IN PSYCHOLOGY STUDENTS

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ABSTRAK: Berdasarkan hasil penyebaran angket yang dilakukan peneliti diketahui bahwa 63% mahasiswa belum mengetahui cara mengendalikan diri. Wawancara dengan salah satu mahasiswa UIN Malang yang berinisial YH mengatakan bahwa dirinya sudah mengetahui tentang pengendalian diri, namun belum bisa menerapkannya karena belum menemukan metode pengendalian diri yang tepat. Oleh karena itu, penelitian ini bertujuan untuk mengetahui pengaruh intensitas dzikir terhadap pengendalian diri siswa. Penelitian ini menggunakan desain kuantitatif dengan instrumen skala pengendalian diri mengacu pada teori pengendalian diri Averill dengan jumlah 16 item. Skala intensitas dzikir mengacu pada teori milik Makmun dengan jumlah 15 item pernyataan. Analisis data menggunakan metode Analisis regresi sederhana. Hasil penelitian menunjukkan tingkat signifikansi sebesar 0,00 yang berarti $p = 0,000$ ($p < 0,01$), artinya terdapat pengaruh yang signifikan antara intensitas dzikir terhadap pengendalian diri pada



siswa serta nilai R Square 0.402, hal ini berarti bahwa intensitas dzikir dapat mempengaruhi self-control mahasiswa sebesar 40,2%. Hasil penelitian ini juga memberikan gambaran bahwa dzikir yang dilakukan secara istiqomah dapat meningkatkan pengendalian diri seseorang.

Kata Kunci: Intensitas, Dzikir, Pengendalian Diri

ABSTRACT: *Based on the results of a questionnaire distributed by researchers, it is known that 63% of students do not know how to control themselves. An interview with one of the UIN Malang students with the initials YH said that he already knew about self-control, but had not been able to apply it because he had not found the right method of self-control. Therefore, this research aims to determine the effect of dhikr intensity on students' self-control. This research uses a quantitative design with a self-control scale instrument referring to Averill's self-control theory with 16 items. The dhikr intensity scale refers to Makmun's theory, which has a total of 15 statement items. Data analysis uses the simple regression analysis method. The results of the research show a significance level of 0.00, which means $p = 0.000$ ($p < 0.01$), meaning that there is a significant influence between the intensity of dhikr on self-control in students and the R Square value of 0.402. This means that the intensity of dhikr can influence students' self-control by 40.2%. The results of this research also provide an illustration that dhikr done istiqomah can improve a person's self-control.*

Keywords: *Intensity, Dhikr, Self-Control*

INTRODUCTION

Self-control has a significant role in all aspects of human life, including students. Students who do not have good self-control will tend to be impulsive, such as making decisions without thinking, acting reflexively without considering the impact, and so on ¹. This can certainly result in errors and losses for the student. Apart from that, the negative impact of low self-control for students is that it can reduce academic achievement, often blaming others, academic procrastination, inability to manage one's time and finances, etc ².

Based on the results of distributing questionnaires conducted by researchers on June 10-13 2023, found that 63% of students do Not yet know the method of controlling self, as many as 12.7% of students know to control self And Already implement it, whereas 24.3% students know self-control but not yet implementing it. Researchers also interviewed one of the UIN Malang students, YH, on June 11, 2023, who said that he already knew about self-control, but he had not been able to apply it because he had not found the right self-control method ³.

Self-control is a person's capability to get rid of or change the emotions they

¹ Ramadona Dwi Marsela and Mamat Supriatna, "Konsep Diri: Definisi Dan Faktor," *Journal of Innovative Counseling: Theory, Practice, and Research* 3, no. 02 (2019): 65-69, http://www.journal.umtas.ac.id/index.php/innovative_counseling/article/view/567.

² Marsela and Supriatna.

³ Yunita Hidayah, "Interview."



feel when facing a problem and to refrain from carrying out behaviors that tend to be negative or undesirable ⁴. Self-control can also be interpreted as an individual's ability to control their thoughts, emotions, and behavior to achieve long-term goals. One theory related to self-control is the Self-Control Theory which was put forward by Gottfredson and Hirschi in 1990 ⁵. This theory states that individuals who have weak self-control tend to engage in behavior that is detrimental to themselves and violates social norms ⁶. According to this theory, self-control is influenced by internal and external factors. Internal factors include personal factors such as personality traits, intelligence, and level of motivation. Meanwhile, external factors include environmental influences, including social, economic, and cultural factors ⁷.

One way to increase one's self-control is to do dhikr, there is a positive and significant correlation between the intensity of dhikr and self-control ⁸. With So it can be interpreted that the higher the intensity of dhikr, the higher the control self on somebody, And on the contrary the lower the intensity The lower the control self on somebody ⁹. Thereby becomes Wrong One proof is that Praying not only has benefits from a religious perspective but also provides goodness in the process of life.

Dhikr means "remember" and "say". "Remembering" refers to heart movements, while "saying" refers to verbal movements. Dzikrullah, in this context, means remembering and pronouncing the name of Allah SWT. Dhikr consists of four elements that are interrelated and cannot be separated from each other. First, oral dhikr, which involves pronouncing the words of dhikr. Second, dhikr of the heart, which involves feeling God's presence in the heart. Third, the dhikr of reason, which involves understanding to message of Allah in come comeback phenomenon. And final, dhikr of charity, which involves obeying and complying with Allah's commands and avoiding His prohibitions. Ideally, dhikr starts from the strength of the heart, is understood by reason, and is realized through piety and real charity in this life ¹⁰.

As mentioned in Al Koran paragraph 28 letter Ar-Ra'ad: "People who believe And heart they feel peaceful with dhikr to Allah. Remember that only by

⁴ Fitri Jalilah Siregar and Abd Hamid Cholili, "The Effects of Self-Control on Impulsive Buying During National Online Shopping Day Celebration on Students of State University in Malang," in *Conference of Psychology and Flourishing Humanity (PFH 2022)* (Atlantis Press, 2023), 280–85, https://doi.org/10.2991/978-2-38476-032-9_28.

⁵ Marsela and Supriatna, "Konsep Diri : Definisi Dan Faktor."

⁶ Chae Mamayek, Raymond Paternoster, and Thomas A. Loughran, "Self-Control as Self-Regulation: A Return to Control Theory," *Deviant Behavior* 38, no. 8 (2017): 895–916, <https://doi.org/10.1080/01639625.2016.1206730>.

⁷ Mamayek, Paternoster, and Loughran.

⁸ R A Pramono, "Hubungan Antara Intensitas Dzikir Dengan Kontrol Diri Pada Remaja Di Kota Yogyakarta," 2021, [http://eprints.mercubuana-yogya.ac.id/12640/%0Ahttp://eprints.mercubuana-yogya.ac.id/12640/2/BAB I.pdf](http://eprints.mercubuana-yogya.ac.id/12640/%0Ahttp://eprints.mercubuana-yogya.ac.id/12640/2/BAB%20I.pdf).

⁹ Pramono.

¹⁰ Aisyatin Kamila, "Psikoterapi Dzikir Dalam Menangani Kecemasan," *Happiness, Journal of Psychology and Islamic Science* 4, no. 1 (2022): 40–49, <https://doi.org/10.30762/happiness.v4i1.363>.



remembering Allah, a person's heart will feel calm."

In the context of the Islamic religion, dhikr refers to the practice of remembering Allah SWT through verbal utterances or inner reflection. Dhikr is an important aspect of Islamic worship and spirituality ¹¹. Although there is no explicit theory of dhikr, there are several principles and concepts related to the practice of dhikr. The following are several aspects related to the theory of dhikr ¹². Definition of Dhikr: Dhikr comes from Arabic which means "remember" or "remember". In the context of dhikr, this includes remembering the names and attributes of Allah and mentioning or saying them in prayer or inner reflection. Purpose of Dhikr: Dhikr is done to strengthen the relationship with Allah SWT, draw closer to Him, achieve inner calm, increase spiritual awareness, and remember His existence in everyday life ¹³. Benefits of Dhikr: Dhikr is believed to have many benefits, both spiritually and spiritually psychological. In the context of spirituality, dhikr can help strengthen the bond with Allah And increase piety as well as the piety individual. In a psychological context, Pray Can give calm thought, reduce stress, increase concentration, And help face challenges in life better.

Variations of Dhikr: Dhikr can be done in various forms and variations. There is dhikr which is done repeatedly (for example, prayer beads), dhikr in the form of specific prayers, and also dhikr which is done through inner reflection and contemplation ¹⁴. Context Pray: Pray Can done in a way individually, in groups, or in the context of collective worship such as congregational prayer. Dhikr can also be done in various chance, Good in the House, in the mosque, or religious activity. It is important to note that dhikr and other religious practices have deep and complex dimensions, as well as links to theology, philosophy, and other aspects of the Islamic religion. Therefore, the study of dhikr must also consider the sources of religious teachings, scholars, and religious thought Which are diverse. Sources that can used To learn more about dhikr include the holy book Al-Qur'an, hadiths of the Prophet Muhammad SAW, works of cleric Islam, as well as literature and research in field psychology of religion, psychology of spirituality, or Islamic studies.

This research is important to carry out because based on phenomena that occur in the field, UIN students who have received education about Islam through the Ma'had program are still unable to control themselves, so the results of this research are able to provide an overview and technique for controlling themselves, namely through dhikr therapy.

Based on several explanations above, it is concluded that Dhikr can also create a sense of calm and peace so that they can accept all difficulties and suffering in life.

¹¹ Umar Latif, "DZIKIR DAN UPAYA PEMENUHAN MENTAL-SPIRITUAL DALAM PERSPEKTIF AL-QUR'AN," *JURNAL AT-TAUJIH BIMBINGAN DAN KONSELING ISLAM* 5, no. 1 (2022).

¹² Wahyu Kurniawan and Rahma Widiana, "Pengaruh Pelatihan Dzikir Terhadap Peningkatan Kebermaknaan Hidup Pada Mahasiswa," *Jurnal Intervensi Psikologi (JIP)* 5, no. 2 (2013): 67-88, <https://doi.org/10.20885/intervensipsikologi.vol5.iss2.art5>.

¹³ Rel_Azki, "Keutamaan Dzikir," baznas Jogjakarta, 2023.

¹⁴ Latif, "DZIKIR DAN UPAYA PEMENUHAN MENTAL-SPIRITUAL DALAM PERSPEKTIF AL-QUR'AN."



On the other hand, it is hoped that students can control uncontrollable emotions. This research aimed to determine the effect of dhikr intensity on self-control in students. The hypothesis in this research is that dhikr therapy can increase students' self-control

METHOD

This research uses a quantitative approach with the research design used in this research being correlational. This method involves measuring the correlation coefficient to determine the level of statistical significance of the relationship. By applying this correlational design, this research is expected to reveal the relationship between the intensity of Prayer And control self on students. The population in this study were all active Psychology students at UIN Malang, and the sample taken in this study was 50 people with a random sampling. UIN Malang students were used as subjects because UIN Malang students have good religiosity in general compared to students at public campuses in the city of Malang.

The instruments used in this research were the self-control scale and the dhikr intensity scale. The self-control scale is in accordance with the concept of Averill's personal control theory ¹⁵. This scale pays attention to several aspects being measured, including the ability of other subjects to control behavior, control stimuli, anticipate events, interpret events, and make decisions. The items on this scale total 16 statement items with a reliability test result of 0.764. Meanwhile, the modified dhikr intensity scale with the items contained in this scale amounts to 15-item statements with validity and reliability test results of 0.880 ¹⁶. Data analysis uses a simple regression analysis method. This is to determine the effect of the intensity of dhikr on students' self-control.

RESULTS AND DISCUSSION

Results

Table 1. Significance

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1789.009	1	1789.009	32.285	.000 ^a
	Residual	2659.811	48	55.413		
	Total	4448.820	49			

a. Predictors: (Constant), dhikr intensity

b. Dependent Variable: self-control

From the results of the analysis carried out in testing the hypothesis, it can be seen that the significance level is 0.00, which means $p = 0.000$ ($p < 0.01$) The test

¹⁵ Gustinawati, *Peranan Kontrol Pribadi Dalam Kesusakan Pada Penghuni Perumahan Dengan Kepadatan Tinggi Di Kota Bandung*, trans. Skripsi (Yogyakarta: Fakultas Psikologi Universitas Gadjah Mada, 1990).

¹⁶ MUCH MAKMUN, *Hubungan Dzikir Dengan Stres Pada Santri Pondok Pesantren Ki Ageng Giring, Angewandte Chemie International Edition*, 6(11), 951–952. (Skripsi. Yogyakarta. Fakultas Psikologi UN, 2002).



results indicate a significant influence between the intensity of dhikr and self-control in students.

Table 2. Model Summary

Model summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.634 ^a	.402	.390	7.444

a. Predictors: (Constant), dhikr intensity

Based on the results of the hypothesis test in table 2 above, the result is that the R Square value is 0.402, this means that the intensity of dhikr can influence students' self-control by 40.2% and the rest is influenced by other factors not examined in this research.

Discussion

From the data hypothesis on Can see that the level significance is 0.00 Which means $p = 0,000$ ($p < 0.01$) The test results show that there is an influence of dhikr intensity on students' self-control. And the result is that the R Square value is 0.402, this means that the intensity of dhikr can influence students' self-control by 40.2% and the rest is influenced by other factors not examined in this research.

This is in line with a research entitled "Pembentukan Pengendalian Diri Siswa Melalui Kebiasaan Pengajian Asmaul Husna dan Sholat Berjamaah" which states that there is a positive and significant influence on the intensity of this habit. Reading Asmaul Husna and congregational prayers on students' self-control ¹⁷.

Self-control among teenagers is closely related to emotional control. Individuals with self-control Which low tend to behave normally. Control The self emphasizes handling and responsibility for all individual efforts in implementing, improving, and evaluating behavior changes that include all activities customized to the circumstances, ability, And conditions individual Alone ¹⁸.

Hanley and Spatis argue that one positive effort in self-control is through meditation. Meditation can be interpreted as a technique to clear the mind to sharpen an individual's focus and attention which can then make all mental processes more controlled ¹⁹. Dhikr is a form of meditation because it has similarities, namely efforts to focus attention on certain objects, efforts to release physical burdens or distractions, and mental or all something That bothers thought ²⁰. When dhikr, the concentration of the mind and heart is only focused on Allah. Individuals who have high self-control can make themselves closer to God, able to do things that are spiritual and religious.

¹⁷ Syaefudin and Bhakti, "Pembentukan Kontrol Diri Siswa Dengan Pembiasaan Zikir Asmaul Husna Dan Shalat Berjamaah."

¹⁸ Syaefudin and Bhakti.

¹⁹ Syaefudin and Bhakti.

²⁰ dan Yulianti Hotifah Rahmat Aziz, "Hubungan Dzikir Dengan Kontrol Diri Santri Manula Di Pesantren Roudlotul 'Ulum Kediri," *Jurnal Psikologi Islami* 1, no. 2 (2005): 156.



One indicator of emotional stability is calm, where when in a calm state, individuals tend to be more able to control themselves ²¹. By focusing on Allah through dhikr, it can provide calm to individuals ²². So it can be concluded that dhikr can be a medium that provides calm so that an individual can control himself in actions that do not deviate.

Dhikr that is recited repeatedly (intensely) can provide calm and control emotions that are practiced in action ²³. Dhikr requires self-awareness regarding the nature of God within oneself which is then represented in life. So it can be concluded that reading dhikr repeatedly or regularly intensely will encourage self-awareness to act and speak in a controlled manner. This is also supported by other research which shows that there is a positive relationship between the intensity of dhikr and individual self-control ^{24, 25, and 26}.

Therapy with Salat accompanied Pray's influence to control self clients who experiencing drug abuse. This therapy is carried out as part of medical rehabilitation or non-medical, in which therapy spiritual, including Salat And remembrance, becomes the Wrong method of therapy spiritual Islam Which used To get closer to the client on side spirituality and religion he adheres to ²⁷.

The intensity of the habit of reading Asmaul Husna and performing Dhuhur prayers in the congregation had influenced positive And significant control self students. Results study This shows that the activity of reading the Asmaul Husna and carrying out midday prayers in the congregation can help students organize and control themselves ²⁸.

Apart from that, dhikr also has an effect in treating patients who experience corruption. In the research, patients were asked to do dhikr using digital prayer beads. The results of this study showed a significant change in the patient's self-

²¹ Hariadi Ahmad, "Hubungan Kestabilan Emosi Dengan Kontrol Diri Siswa Sekolah Menengah Pertama," *Realita: Jurnal Bimbingan Dan Konseling* 6, no. 2 (2022), <https://doi.org/10.33394/realita.v6i2.4495>.

²² Olivia Dwi Kumala, Ahmad Rusdi, and Rumiani Rumiani, "Terapi Dzikir Untuk Meningkatkan Ketenangan Hati Pada Pengguna Napza," *Jurnal Intervensi Psikologi (JIP)* 11, no. 1 (2019): 43-54, <https://doi.org/10.20885/intervensipsikologi.vol11.iss1.art4>.

²³ Zusinta Asri Dasri, Melania Wahyuningsih, and Eko Mindarsih, "Perbedaan Pengaruh Terapi Relaksasi Dzikir Dan Hipnosis Lima Jari Terhadap Kecemasan Pada Ibu Hamil Primigravida Di Puskesmas Tempel II," *Health Care: Jurnal Kesehatan* 10, no. 1 (2021): 125-37, <https://doi.org/10.36763/healthcare.v10i1.81>.

²⁴ Pramono, "Hubungan Antara Intensitas Dzikir Dengan Kontrol Diri Pada Remaja Di Kota Yogyakarta."

²⁵ Machfud Syaefudin and Wirayudha Pramana Bhakti, "Pembentukan Kontrol Diri Siswa Dengan Pembiasaan Zikir Asmaul Husna Dan Shalat Berjamaah," *Jurnal Perawi: Media Kajian Komunikasi Islam* 3, no. 1 (2020): 79-102, <http://jurnal.ar-raniry.ac.id/index.php/peurawi>.

²⁶ Mamay Maesaroh, "Intensitas Dzikir Ratib Al-Haddad Dan Kecerdasan Spiritual Santri," *Irsyad: Jurnal Bimbingan, Penyuluhan, Konseling, Dan Psikoterapi Islam* 7, no. 1 (2019): 61-84, <https://doi.org/10.15575/irsyad.v7i1.885>.

²⁷ Dwi Kumala, Rusdi, and Rumiani, "Terapi Dzikir Untuk Meningkatkan Ketenangan Hati Pada Pengguna Napza."

²⁸ Syaefudin and Bhakti, "Pembentukan Kontrol Diri Siswa Dengan Pembiasaan Zikir Asmaul Husna Dan Shalat Berjamaah."



control after monitoring for 8 days ²⁹.

Overall, these studies reveal that dhikr therapy, prayer, reading the Asmaul Husna, and carrying out congregational prayers can have a positive and significant influence on individual self-control, both in the context of drug abuse and in students. This spiritual therapy method provides an in-depth approach to the spiritual and religious side and can be an effective part of an individual's rehabilitation and self-development program.

By developing self-control abilities through a spiritual approach to the Lord, individuals will reach circumstances peace And calm. Individuals' ability to control themselves and restrain their desires will help them achieve a better quality of life.

CONCLUSIONS

Conclusion

Based on the results of research that has been conducted, it can be concluded that the intensity of dhikr has an influence on self-control in students. Pray Can considered a form of meditation That has similarities with other meditations, namely an attempt to focus the mind on a particular object and release the burden or disturbance Which there's good physical or mental. When dhikr, the focus of the mind and heart is only directed at Allah. Individuals who have a high level of self-control can get closer to God and are spiritually and religiously active in carrying out worship. By dhikr and remembering the Lord in all situations, an individual can realize the presence Lord and control himself.

It is recommended for students to increase the intensity of dhikr. Because dhikr can indirectly control individual behavior. So that individuals can become better individuals and their faith can be further enhanced.

It is hoped that future researchers will increase the aspects of self-control and dhikr. Research can also be carried out on other subjects.

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²⁹ Ririn Andrea and Yanuar Fahrizal, "Terapi Dzikir Untuk Pengendalian Diri Pasien Penyalahgunaan Narkoba Berbasis Asuhan Keperawatan," *Proceedings University of Muhammadiyah Yogyakarta Undergraduate Conference* 2, no. 2 (2022): 28–32, <https://doi.org/10.18196/umygrace.v2i2.469>.



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