



## NURTURING SELF-CONTROL THROUGH SPIRITUAL JOURNEY: ANALYSIS OF ISLAMIC EDUCATIONAL PHILOSOPHY IN THE HAJJ

Uswatun Hasanah<sup>1\*</sup>

<sup>1</sup>Universitas Islam Negeri Raden Intan Lampung, Indonesia

\*[uswatunh@radenintan.ac.id](mailto:uswatunh@radenintan.ac.id)

Diterima: Agustus, 2023

Direvisi: Oktober, 2023

Diterbitkan: Desember, 2023

**Abstract:** This research aims to analyze how the spiritual journey, especially in the context of the hajj pilgrimage, can be an effective means of nurturing self-control based on the Islamic philosophy of education. The research method used is library research, with data collection techniques in the form of documentation and content analysis. The findings of this study indicate that the hajj ritual, as a spiritual journey, provides profound experiences that can shape one's character and strengthen self-control. The study found evidence that Islamic educational concepts, such as purification of souls, mujahadah al-nafs, and riyadhah, are deeply implemented in the practice of Hajj. In conclusion, this research contributes to the understanding of the relationship between spiritual journeys and self-restraint in an Islamic context. The implications of these findings can be used as a foundation for developing more holistic educational programs, integrating spiritual and moral aspects in an effort to create the insan kamil.

**Keywords:** Self Control; Spiritual Journey; Hajj; Islamic Educational Philosophy

**Abstrak:** Penelitian ini bertujuan untuk menganalisis bagaimana perjalanan spiritual, khususnya dalam konteks ibadah haji, dapat menjadi sarana efektif dalam mendidik pengendalian diri berdasarkan filsafat pendidikan Islam. Metode penelitian yang digunakan adalah Library Research dengan metode pengumpulan data berupa dokumentasi dan dianalisa menggunakan teknik analisis isi. Temuan penelitian ini mengindikasikan bahwa ritual haji, sebagai perjalanan spiritual, memberikan pengalaman mendalam yang dapat membentuk karakter dan memperkuat pengendalian diri individu. Penelitian ini menemukan bukti bahwa konsep-konsep pendidikan Islam, seperti penyucian jiwa, mujahadah al-nafs, dan riyadhah, terimplementasi secara mendalam dalam praktik pelaksanaan ibadah haji. Kesimpulan, penelitian ini memberikan kontribusi pada pemahaman tentang hubungan antara perjalanan spiritual dan pengendalian diri dalam konteks keislaman. Implikasi dari temuan ini dapat digunakan sebagai landasan bagi pengembangan program pendidikan yang lebih holistik, memadukan aspek spiritual dan moral dalam upaya membentuk insan kamil.

**Kata Kunci:** Self Control; Perjalanan Spiritual; Hajj; Filsafat Pendidikan Islam

Copyright © 2023, Author/s

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license



## Introduction

One important dimension of education is self-control,<sup>1</sup> which is the foundation for individuals to face challenges and temptations in everyday life.<sup>2</sup> Self-control is very important in life. Many cases are caused by a lack of self-control in individuals.<sup>3</sup> such as crime, drugs, adultery, the aggressiveness of a person or group, which results in lots of conflicts, and so on. In this context, the spiritual journey, especially through Hajj worship, becomes an interesting focus point for understanding how self-control can be taught and developed.<sup>4</sup> However, there are cases that occur due to the lack of understanding and absorption of every series of worship in Hajj. One of them is the case of Indonesian Jama'ah, who loves to take a selfie in front of the Ka'bah.<sup>5</sup> Based on several cases that have occurred, self-control is a very important thing to develop in every individual. And the interpretation of the Hajj pilgrimage is also of utmost importance. Self-control is an important ability for individuals to regulate their desires, emotions, and behaviors in positive ways aligned with moral values.<sup>6</sup> In the context of Islamic education, developing self-control is essential to actualizing the goal of forming insan kamil.<sup>7</sup> Spiritual journeys, such as the hajj pilgrimage, provide a profound experiential platform for instilling self-control.

Hajj is the fifth pillar of Islam and the largest annual gathering of Muslims across the world. Each year, millions of the faithful from around the world make the pilgrimage to Makkah, the birthplace of Islam where the Prophet Muhammad received his revelation. It involves a physical and deeply spiritual journey to Mecca and its surroundings to perform a set of ritual acts.<sup>8</sup> Beyond the physical rites, hajj provides a transformative experience to strengthen faith, character, and self-restraint driven by submission to God.<sup>9</sup> The rituals of

---

<sup>1</sup> M Masjukur, "Peran Guru Pendidikan Agama Islam Dalam Membangun Self Control Remaja Di Sekolah," *At-Tuhfab: Jurnal Keislaman* 7, no. 1 (2018): 19–36, <https://doi.org/https://doi.org/10.36840/jurnalstudikeislaman.v7i1.114>.

<sup>2</sup> Thariyah Batrisyia and Ahmad Rivauzi, "Improving Self-Control of High School Students In Padang City (Viewed From The Perspective Of Islamic Religious Education)," *Mikailalsys: Journal of Multidisciplinary Sciences* 1, no. 2 (2023): 124–36, <https://doi.org/10.58578/mikailalsys.v1i2.1463>.

<sup>3</sup> Batrisyia and Rivauzi.

<sup>4</sup> Humas Kemenkumham, "Kemenkumham-Polri Sinergi Berantas Penyalahgunaan Narkoba," [kemenkumham.go.id](https://www.kemenkumham.go.id/berita-utama/kemenkumham-polri-sinergi-berantas-penyalahgunaan-narkoba), 2021, <https://www.kemenkumham.go.id/berita-utama/kemenkumham-polri-sinergi-berantas-penyalahgunaan-narkoba>.

<sup>5</sup> Dede Mercy Rolando and Rahmah Ningsih, "'From Mecca With Selfie' Phenomena: Deconstruction of Hajj and Umrah in Da'Wah Management," *Multazam: Jurnal Manajemen Haji Dan Umrah* 3, no. 1 (2023): 67, <https://doi.org/10.32332/multazam.v3i1.7099>.

<sup>6</sup> Claudia Kuhnle, Manfred Hofer, and Britta Kilian, "Self-Control as Predictor of School Grades, Life Balance, and Flow in Adolescents," *British Journal of Educational Psychology* 82, no. 4 (2012): 533–48, <https://doi.org/10.1111/j.2044-8279.2011.02042.x>.

<sup>7</sup> Laila Nur Habibah, Siti Saniah, and Irmawati, "Kontribusi Guru Pendidikan Agama Islam (PAI) Dalam Mengembangkan Self Control Siswa Di SMA Dua Mei Ciputat," *Al-Marhalah: Jurnal Pendidikan Islam* 5, no. 1 (2021): 95–103, <https://doi.org/https://doi.org/10.38153/almarhalah.v5i1.49>.

<sup>8</sup> Muhaemin B Muhaemin, "Dimensi Pendidikan Dalam Ibadah Haji (Telaah Tentang Aspek Pendidikan: Tauhid, Etika, Moral, Sosial Yang Tersirat Dalam Pelaksanaan Ibadah Haji)," *Jurnal Adabiyah* 13, no. 2 (2013): 214–22, <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/322>.

<sup>9</sup> Razaq Raj and D. Bozonelos, "Pilgrimage Experience and Consumption of Travel to the City of Makkah for Hajj Ritual. , 3, 6.," *International Journal of Religious Tourism and Pilgrimage* 3, no. 1 (2015): 38–45, <http://arrow.dit.ie/ijrtp/>.

hajj encapsulate powerful lessons that can shape moral disciplines if internalized purposefully.

In fact, the research on self-control has been extensively studied by previous researchers, but it is limited to the study of self-control in learning activities,<sup>10</sup> the relationship of cell-controlling with academic achievement,<sup>11</sup> and conceptual studies of the problems and urgency of self-control for each individual.<sup>12</sup> However, there remains limited research on how the spiritual journey of hajj can be leveraged in an educational framework to positively form self-restraint capacities based on Islamic principles. This study will address this gap. It will explore the Islamic educational concepts embedded within hajj rituals and examine how performing hajj can educate self-control in line with Islamic philosophy of nurturing the perfect, balanced individual. This study aims to analyze how the spiritual journey of hajj can educate self-control based on Islamic educational philosophy. This research is a qualitative study with a library research approach, which involves gathering library sources as the research data. Furthermore, the data analysis technique employed is content analysis. Meanwhile, the data is collected using the documentation method.

## Research Result and Discussion

### The Concept of Self-Control in Islam

Self-control as the self-initiated regulation of thoughts, feelings, and actions when enduringly valued goals conflict with momentarily more gratifying goals.<sup>13</sup> Self-control is a person's ability to direct their thoughts, feelings, and behavior in a positive direction and in line with moral values, standards, or long-term goals. Some explanations about self-control: First, Controlling impulses and motivation Self-control means restraining and directing impulses and inner motivation so as not to immediately act based on impulses or momentary emotions.<sup>14</sup> Second, regulating emotions with good self-control are able to manage negative emotions such as anger, anxiety, or frustration so that they do not become excessive and harm themselves or others.<sup>15</sup> Third, Focus on goals. Self-control allows a person to stay focused on long-term goals and not be easily tempted by short-term things.<sup>16</sup> Fourth, Discipline and perseverance Self-control is closely related to discipline and motivation in carrying out tasks and persevering in carrying out productive activities even though they are tiring. Fifth, Avoiding negative things Self-control helps avoid detrimental

---

<sup>10</sup> Habibah, Saniah, and Irmawati, "Kontribusi Guru Pendidikan Agama Islam (PAI) Dalam Mengembangkan Self Control Siswa Di SMA Dua Mei Ciputat."

<sup>11</sup> Angela L. Duckworth et al., "Self-Control and Academic Achievement," *The Annual Review of Psychology* 70, no. 1 (2019): 373–99, <https://doi.org/psych.annualreviews.org> <https://doi.org/10.1146/annurev-psych-010418-103230>.

<sup>12</sup> Michael Inzlicht, Brandon Schmeilchel, and C. Neil Macrae, "Why Self-Control Seems (but May Not Be) Limited," *CelPress* 18, no. 3 (2014): 127–33, <https://doi.org/https://doi.org/10.1016/j.tics.2013.12.009>.

<sup>13</sup> Kuhnle, Hofer, and Kilian, "Self-Control as Predictor of School Grades, Life Balance, and Flow in Adolescents."

<sup>14</sup> Inzlicht, Schmeilchel, and Macrae, "Why Self-Control Seems (but May Not Be) Limited."

<sup>15</sup> Randy Refnandes, Lili Fajria, and Nelwati Nelwati, "Hubungan Kontrol Diri Dan Spiritualitas Dengan Kenakalan Remaja Di Kota Padang," *Jurnal Ilmiah Universitas Batanghari Jambi* 23, no. 1 (2023): 487, <https://doi.org/10.33087/jiubj.v23i1.3180>.

<sup>16</sup> Duckworth et al., "Self-Control and Academic Achievement."

negative behaviors such as addiction, extravagance, gambling, and other destructive behaviors. Sixth, Achieving optimal potential Developing self-control allows a person to realize their potential as optimally as possible and achieve high achievements. Seventh, Building character. Strong self-control reflects positive character and personality, such as being tough, wise, principled, and having noble character.<sup>17</sup>

In Islamic perspective, self-control is characterized by *mujahadah an nafs*, which is a person's ability to control their behavior in order to a certain goal. Self-control in Islam is the same as the control of lusts, emotions, and other things that have a negative impact. The Prophet saw a greater battle against lust than the battle of Badar.<sup>18</sup> Self-control in Islam is also closely linked to the function of the heart that is inclined to obedience, in accordance with the teaching of Islam that suggests the people to worship diligently as a protector from sin. Priest Al-Ghazali explains that good self-control will produce character strength, and character development requires self control, discipline, and confidence in the reward of God. In Islam, the hadith of self-control is considered important and relevant to be used as a spirit in an attempt to enhance self control. The concept of self-control in Islam can be understood based on hadith. Ahmad's Hadith No. 10284:

لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

"The strong person is not the one who is good at wrestling, but the strong person is the one who can control himself when he is angry."

This hadith conveys the message that in Islam, self-control is part of patience, and is even considered the highest level amongst other forms of patience. Quraish Shihab explains that restraining oneself can be interpreted as restraining oneself from undesirable passions, such as anger, or what is called spiritual patience, which is the ability to restrain the passions of the *nafs* (self) that can lead to wrongdoing.<sup>19</sup> Self-control is part of patience, even belongs at the highest level between other forms of patience. According to Ibnul Qoyyim Al-Jauziyah degree of patience that The hardest thing is to stay away from that ban. Generally is something that beloved, in this case someone is patient leaving a temporary pleasure in the world for the pleasure of the future In the Hereafter. This concept is known Delay Gratification.<sup>20</sup>

In the Islamic perspective, self-control is also linked to a religious factor that has a positive relationship with self-Control, because individuals with a high religious level believe that every behavior they do is always supervised by God. In Islam, every people is encouraged to keep an eye on themselves and control themselves so that they can behave

<sup>17</sup> Zulfah, "Karakter: Pengendalian Diri," *IQRA: Jurnal Pendidikan Agama Islam* 1, no. 1 (2021): 28–33, <https://doi.org/10.26618/IQRA>.

<sup>18</sup> Muhammad Afa Alfaiz, Dian Siti Nujanah, and Husnul Qodim, "Arti Penting Pengendalian Diri Dalam Islam: Studi Kritik Hadis," *Gunung Djati Conference Series* 8, no. 10284 (2022): 903–13, <https://conferences.uinsgd.ac.id/gdcs>.

<sup>19</sup> Mahmudah and Fatimah Zuhriah, "Konsep Adversity Quotient (Aq) Dalam Menghadapi Cobaan: Ditinjau Dari Perspektif Al-Qur'an Dan Hadis," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 11, no. 1 (2021): 13–29, <https://doi.org/10.18592/jtipai.v11i1.4781>.

<sup>20</sup> Ragwan Mohsen Alaydrus, "Membangun Kontrol Diri Remaja Melalui Pendekatan Islam Dan Neuroscience," *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi* 22, no. 2 (2017): 15–27, <https://doi.org/10.20885/psikologika.vol22.iss2.art2>.

according to the command of Allah and the Prophet. Self-control in Islam is part of patience, and is the ability to withstand. Thus, self-control in the Islamic perspective is a genuine attempt to change thoughts, feelings, and actions towards achieving a great goal.

In Islam, there is also a concept regarding self-control. That concept is patience. Islam highly upholds this trait of patience. In fact, patience itself is part of one's faith. Patience can be applied in many situations. That is, patience in facing trials, patience in carrying out orders or worship, and patience in avoiding sins and misdeeds. However, generally, humans are selfish. Humans will tend to pursue momentary pleasures and enjoyment. This is based on the theory of basic human personality, revealed by Sigmund Freud. That humans have a personality structure, namely; Id, Ego, and Superego. Id, which is the drive for pleasure and enjoyment of passion, without caring how it is obtained. Thus, it is clear that self-control is needed by every human being so that they can be guarded from things prohibited by Allah SWT.

### Understanding the Spiritual Journey in the Hajj

The spiritual journey in the Hajj refers to the spiritual dimension or inner journey experienced by a Muslim during Hajj worship to the Holy Land, especially in the city of Mecca. Hajj worship is not only a physical journey or formal ritual, but also a deep journey towards self-understanding, fear, and obedience to the teachings of Islam. Some aspects that shape the meaning of the spiritual journey of hajj worship:

**First**, Taqwa and Obedience.<sup>21</sup> The hajj pilgrimage is the highest form of obedience in Islam. During this journey, a Muslim strives to get closer to Allah by performing various acts of worship and rites as prescribed. **Second**, Self-Purification and Forgiveness. The spiritual journey in hajj also involves introspection and efforts to cleanse oneself of sins. Muslims hope that by performing the hajj, their sins will be forgiven, and they will return to Allah in greater closeness and purity. **Third**, Brotherhood of Muslim.<sup>22</sup> The hajj pilgrimage brings together millions of Muslims from around the world for a common purpose. It affirms social values and togetherness and fosters a sense of brotherhood and unity among Muslims. **Fourth**, The test of patience and self-control.<sup>23</sup> The journey of Hajj is full of physical and mental challenges. **Fifth**, Acceptance of Personal Transformation. The spiritual journey in Hajj also includes the awareness of self-transformation. A Muslim can experience changes in attitudes, values, and life views after experiencing Hajj worship.<sup>24</sup> By understanding the spiritual dimension, Hajj will improve the quality of faith and fear of Allah. Hajj is not only fulfilling Islamic righteousness, but also bringing oneself closer to God.

---

<sup>21</sup> Kamil Yasharoglu, "A Phenomenological Approach to Hajj Worship In Islam," *IRSITI Journal* 127, no. 1 (2023): 519–29, <https://doi.org/https://doi.org/10.47526/2023-1/2664-0686.40>.

<sup>22</sup> David Clingingsmith, Asim Ijaz Khwaja, and Michael Kremer, "Estimating The Impact of The Hajj: Religion and Tolerance in Islam's Global Gathering," *The Quarterly Journal of Economic* 124, no. 3 (2009): 1133–77, <https://doi.org/https://doi.org/10.1162/QJEC.2009.124.3.1133>.

<sup>23</sup> Muhaemin, "Dimensi Pendidikan Dalam Ibadah Haji (Telaah Tentang Aspek Pendidikan: Tauhid, Etika, Moral, Sosial Yang Tersirat Dalam Pelaksanaan Ibadah Haji)."

<sup>24</sup> Faraz Mughal, Carolyn Graham, and Ahmad Saad, "Hajj: What It Means for General Practice," *BJGP Open Journal*, 2018, 1–3, <https://doi.org/10.3399/bjgpopen18X101493>.

## **Nurturing Self-Control Through Spiritual Journey : Analysis of Islamic Educational Philosophy in The Hajj**

Through the spiritual journey in Hajj worship, the philosophy of Islamic education provides the basis for the formation of a strong character, full of obedience, and capable of self-control. Self-control is an important part of the formation of the morality and character of Muslims, it is in line with the purpose of Islamic education, which is to form an *Insan Kamil* who has moral and noble character. In the perspective of the Islamic philosophy of education, every human being has been created by God with a variety of potential, one of which is self-control potential.

In the ontological sense, self-control as an observable and experienced entity is considered to be inherent in human reality and can be acquired through spiritual journey. The spiritual journey in Hajj worship is a reality as a real phenomenon. This journey is not only a physical event but also has an inner dimension that can affect the individual's reality. In the context of epistemology, the source of knowledge for nurturing self-control through the spiritual journey in Hajj worship comes from the teachings of Islam, including the Quran and Hadith. Knowledge is acquired through the understanding of the values, principles, and directions of religion. In axiological terms, we refer to the Islamic values that form the basis for nurturing self-control. Values such as fear, obedience, simplicity, and justice become the norms that guide the individual in self-control.

Here is an explanation of nurturing self-control or self-control through a spiritual journey in Hajj worship from the perspective of Islamic education philosophy: 1). On the worship of *Ihram* and its prohibitions to train the control of shame. For example, patience in the face of crowds and physical challenges in the execution of *Irham*.<sup>25</sup> 2) To understand the meaning of Hajj when *thawaf* and in *Arafah* to train introspection and self-examination to improve the quality of faith and morality. 3). *Wukuf* and *sa'i* practice the focus of worship, besides the practice of *zuhud* and obedience, as a successful form of self-control in someone. It's because spiritual action like *wukuf* and *sa'i* based on spiritual intelligence affects a person's self-control level.<sup>26</sup> 4). The sacrifice of things and souls for God is a manifestation of self-control and submission to lusts for the sake of divine righteousness. 5). Feeling universal brotherhood in the Holy Land without distinction of tribe, race, or social status is also part of moral education and self-control.<sup>27</sup>

## **Conclusion**

Based on research, it can be concluded that the spiritual journey through Hajj has a significant role in nurturing self-control. Ritual rituals in Hajj represent the process of forming morality and self-control through the implementation of the values of patience,

---

<sup>25</sup> Muhaemin, "Dimensi Pendidikan Dalam Ibadah Haji (Telaah Tentang Aspek Pendidikan: Tauhid, Etika, Moral, Sosial Yang Tersirat Dalam Pelaksanaan Ibadah Haji)."

<sup>26</sup> Intan C Mariska, "Hubungan Antara Kecerdasan Spiritual Dengan Kontrol Diri Pada Mahasiswa Di Universitas Gunadarma," *Jurnal Psikologi* 10, no. 2 (2017): 112–20.

<sup>27</sup> Azalia Mutammimatul Khusna, "Hakikat Ritual Ibadah Haji Dan Maknanya Berdasarkan Pemikiran Willian R.Roff," *An-Nas: Jurnal Humaniora* 2, no. 1 (2010): 132–45, <https://media.neliti.com/media/publications/283226-hakekat-ritual-ibadah-haji-dan-maknanya-c91f1e3e.pdf>.

courage, sacrifice, self-introspection, and obedience to Allah SWT. The study found evidence that Islamic educational concepts, such as purification of souls, *mujahadah al-nafs*, and *riyadhah*, are deeply implemented in the practice of Hajj worship. Through spiritual meaning enlightenment, disciplinary exercises, and subjugation of lusts involved in Hajj, individual self-control aspects can be formed and enhanced effectively. The results of this research are expected to provide insight into developing a more holistic Islamic education model by blending spiritual, moral, and personality dimensions. Further research can explore the practical implementation of education methods based on the spirituality of Hajj worship to form a perfect Muslim personality (*insan kamil*).

## References

- Alaydrus, Ragwan Mohsen. "Membangun Kontrol Diri Remaja Melalui Pendekatan Islam Dan Neuroscience." *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi* 22, no. 2 (2017): 15–27. <https://doi.org/10.20885/psikologika.vol22.iss2.art2>.
- Aufa Alfaiz, Muhammad, Dian Siti Nujanah, and Husnul Qodim. "Arti Penting Pengendalian Diri Dalam Islam: Studi Kritik Hadis." *Gunung Djati Conference Series* 8, no. 10284 (2022): 903–13. <https://conferences.uinsgd.ac.id/gdcs>.
- Batrisyia, Thariyah, and Ahmad Rivauzi. "Improving Self-Control of High School Students In Padang City (Viewed From The Perspective Of Islamic Religious Education)." *Mikailalsys: Journal of Multidisciplinary Sciences* 1, no. 2 (2023): 124–36. <https://doi.org/10.58578/mikailalsys.v1i2.1463>.
- Clingingsmith, David, Asim Ijaz Khwaja, and Michael Kremer. "Estimating The Impact of The Hajj: Religion and Tolerance in Islam's Global Gathering." *The Quarterly Journal of Economic* 124, no. 3 (2009): 1133–77. <https://doi.org/https://doi.org/10.1162/QJEC.2009.124.3.1133>.
- Duckworth, Angela L, Jamie L Taxer, Lauren Eskreis-winkler, Brian M Galla, and James J Gross. "Self-Control and Academic Achievement." *The Annual Review of Psychology* 70, no. 1 (2019): 373–99. <https://doi.org/psych.annualreviews.org> <https://doi.org/10.1146/annurev-psych-010418-103230>.
- Habibah, Laila Nur, Siti Saniah, and Irmawati. "Kontribusi Guru Pendidikan Agama Islam (PAI) Dalam Mengembangkan Self Control Siswa Di SMA Dua Mei Ciputat." *Al-Marhalah: Jurnal Pendidikan Islam* 5, no. 1 (2021): 95–103. <https://doi.org/https://doi.org/10.38153/almarhalah.v5i1.49>.
- Inzlicht, Michael, Brandon Schmeilchel, and C.Neil Macrae. "Why Self-Control Seems (but May Not Be) Limited." *CelPress* 18, no. 3 (2014): 127–33. <https://doi.org/https://doi.org/10.1016/j.tics.2013.12.009>.
- Kemenkumham, Humas. "Kemenkumham-Polri Sinergi Berantas Penyalahgunaan Narkoba." [kemenkumham.go.id](https://www.kemenkumham.go.id/berita-utama/kemenkumham-polri-sinergi-berantas-penyalahgunaan-narkoba), 2021. <https://www.kemenkumham.go.id/berita-utama/kemenkumham-polri-sinergi-berantas-penyalahgunaan-narkoba>.
- Khusna, Azalia Mutammimatul. "Hakikat Ritual Ibadah Haji Dan Maknanya Berdasarkan Pemikiran Willian R.Roff." *An-Nas: Jurnal Humaniora* 2, no. 1 (2010): 132–45. <https://media.neliti.com/media/publications/283226-hakekat-ritual-ibadah-haji-dan-maknanya-c91f1e3e.pdf>.
- Kuhnle, Claudia, Manfred Hofer, and Britta Kilian. "Self-Control as Predictor of School

- Grades, Life Balance, and Flow in Adolescents." *British Journal of Educational Psychology* 82, no. 4 (2012): 533–48. <https://doi.org/10.1111/j.2044-8279.2011.02042.x>.
- Mahmudah, and Fatimah Zuhriah. "Konsep Adversity Quotient (Aq) Dalam Menghadapi Cobaan: Ditinjau Dari Perspektif Al-Qur'an Dan Hadis." *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 11, no. 1 (2021): 13–29. <https://doi.org/10.18592/jtipai.v11i1.4781>.
- Mariska, Intan C. "Hubungan Antara Kecerdasan Spiritual Dengan Kontrol Diri Pada Mahasiswa Di Universitas Gunadarma." *Jurnal Psikologi* 10, no. 2 (2017): 112–20.
- Masjkur, M. "Peran Guru Pendidikan Agama Islam Dalam Membangun Self Control Remaja Di Sekolah." *At-Tuhfah: Jurnal Keislaman* 7, no. 1 (2018): 19–36. <https://doi.org/https://doi.org/10.36840/jurnalstudikeislaman.v7i1.114>.
- Mughal, Faraz, Carolyn Graham, and Ahmad Saad. "Hajj: What It Means for General Practice." *BJGP Open Journal*, 2018, 1–3. <https://doi.org/10.3399/bjgpopen18X101493>.
- Muhaemin, Muhaemin B. "Dimensi Pendidikan Dalam Ibadah Haji (Telaah Tentang Aspek Pendidikan: Tauhid, Etika, Moral, Sosial Yang Tersirat Dalam Pelaksanaan Ibadah Haji)." *Jurnal Adabiyah* 13, no. 2 (2013): 214–22. <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/322>.
- Raj, Razaq, and D. Bozonelos. "Pilgrimage Experience and Consumption of Travel to the City of Makkah for Hajj Ritual. , 3, 6." *International Journal of Religious Tourism and Pilgrimage* 3, no. 1 (2015): 38–45. <http://arrow.dit.ie/ijrtp/>.
- Refnandes, Randy, Lili Fajria, and Nelwati Nelwati. "Hubungan Kontrol Diri Dan Spiritualitas Dengan Kenakalan Remaja Di Kota Padang." *Jurnal Ilmiah Universitas Batanghari Jambi* 23, no. 1 (2023): 487. <https://doi.org/10.33087/jiubj.v23i1.3180>.
- Rolando, Dede Mercy, and Rahmah Ningsih. "'From Mecca With Selfie' Phenomena: Deconstruction of Hajj and Umrah in Da'Wah Management." *Multazam: Jurnal Manajemen Haji Dan Umrah* 3, no. 1 (2023): 67. <https://doi.org/10.32332/multazam.v3i1.7099>.
- Yasharoglu, Kamil. "A Phenomenological Approach to Hajj Worship In Islam." *IRSITI Journal* 127, no. 1 (2023): 519–29. <https://doi.org/https://doi.org/10.47526/2023-1/2664-0686.40>.
- Zulfah. "Karakter: Pengendalian Diri." *IQRA: Jurnal Pendidikan Agama Islam* 1, no. 1 (2021): 28–33. <https://doi.org/10.26618/IQRA>.