

## Analysis of Self-Regulation in the Rencong Telang Islamic Society Perspective of Social Cognitive Theory

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### ABSTRACT

The Rencong Telang Islamic society reflects distinctive cultural characteristics and unique values, particularly in the self-regulation system involving religious norms and local traditions. The individual's ability to control behavior and adapt to societal values is a key element in understanding behavior, especially in social and religious contexts. This research aims primarily to delve into and comprehensively analyze the phenomenon of self-regulation in the Rencong Telang Islamic society. Specific objectives include exploring the concepts and practices of self-regulation, involving religious norms, local traditions, and cultural values that shape self-regulation. This article also aims to analyze the role of self-regulation in various aspects of community life, ranging from worship to marriage customs and communal land management. Focus is also given to the social challenges and changes faced by the Rencong Telang Islamic society to understand how self-regulation can uphold traditional values. The method used is literature review, encompassing an analysis of relevant literature on self-regulation, Islamic society, and the specific context of the Rencong Telang Islamic society. The research findings indicate that self-regulation in this society encompasses various aspects of daily life, involving customs, Islamic principles, and governance. The ability to control behavior in worship, marriage customs, and communal land management is an integral part of self-regulation. The community employs self-regulation to preserve traditional values, adapt to changes, address social challenges, and manage social interactions. In the context of Social Cognitive Theory, self-regulation is explained as the result of behavioral control in customs and Islamic beliefs, embodied in Undang as the daily norm reflecting the influence of nature, Islamic teachings, and local traditions. Overall, self-regulation in this society is not solely individual but reflects social dynamics involving the entire community, with significant impacts on aspects of life, customs, Islam, and governance, playing a crucial role in preserving cultural values and identity.

**Keywords:** Rencong telang islamic society, self-regulation, social cognitive theory

### ABSTRAK

#### *Analisis Regulasi Diri Masyarakat Islam Rencong Telang Perspektif Social Cognitive Theory*

Masyarakat Islam Rencong Telang mencerminkan ciri khas budaya dan nilai-nilai unik, terutama dalam sistem regulasi diri yang melibatkan norma-norma agama dan tradisi lokal. Kemampuan individu untuk mengendalikan perilaku dan beradaptasi dengan nilai-nilai masyarakat menjadi unsur kunci dalam pemahaman perilaku, terutama dalam konteks sosial dan keagamaan. Penelitian ini bertujuan utama untuk mendalami dan menganalisis fenomena regulasi diri secara komprehensif dalam lingkungan masyarakat Islam Rencong Telang. Tujuan spesifik mencakup eksplorasi konsep dan praktik regulasi diri, melibatkan norma-norma agama, tradisi lokal, dan nilai-nilai budaya yang membentuk regulasi diri. Artikel ini juga bertujuan menganalisis peran regulasi diri dalam berbagai aspek kehidupan masyarakat, mulai dari ibadah hingga tata cara pernikahan dan manajemen tanah ulayat. Fokus juga diberikan pada tantangan dan perubahan sosial yang dihadapi oleh masyarakat Islam Rencong Telang, untuk memahami bagaimana regulasi diri dapat mempertahankan nilai-nilai tradisional. Metode yang digunakan adalah studi pustaka, yang mencakup analisis terhadap literatur-literatur yang relevan dengan regulasi diri, masyarakat Islam, dan konteks khusus masyarakat Islam Rencong Telang. Hasil penelitian menunjukkan bahwa regulasi diri dalam masyarakat ini mencakup berbagai aspek kehidupan sehari-hari, melibatkan adat, agama Islam, dan pemerintahan. Kemampuan mengendalikan perilaku dalam ibadah, tata cara pernikahan, dan manajemen tanah ulayat menjadi bagian integral dari regulasi diri. Masyarakat menggunakan regulasi diri untuk memelihara nilai-nilai tradisional, beradaptasi dengan perubahan, menangani tantangan sosial, dan mengelola interaksi sosial. Dalam konteks Social Cognitive Theory, regulasi diri dijelaskan sebagai hasil pengendalian perilaku dalam adat dan keyakinan Islam, terwujud dalam Undang sebagai pegang pakai sehari-hari yang mencerminkan pengaruh alam, ajaran Islam, dan tradisi lokal. Keseluruhan, regulasi diri di masyarakat ini tidak hanya bersifat individual, melainkan mencerminkan dinamika sosial yang melibatkan seluruh komunitas, dengan dampak signifikan pada aspek kehidupan, adat, Islam, dan pemerintahan, serta memainkan peran penting dalam memelihara nilai-nilai dan identitas budaya.

**Kata Kunci:** Masyarakat Islam rencong telang, regulasi diri, social cognitive theory

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## INTRODUCTION

The Rencong Telang Islamic Society holds distinctive cultural characteristics and unique values that are reflected in the system of self-regulation, encompassing religious norms and local traditions. The ability to control behavior and adapt to the values of society is a key aspect in understanding individual and group behavior, especially in social and religious contexts [1], [2], [3]. The Rencong Telang Islamic Society lives in an environment rich in religious traditions and local culture, with Islam as the main pillar guiding life and social interactions [4], [5]. Challenges arise with the changing social values and the influence of globalization, necessitating the maintenance of self-regulation in accordance with local religious teachings and customs [6], [7]. Self-regulation is not only related to worship and spirituality but also affects various aspects of daily life, including marriage ceremonies and ancestral land management [7]. Its impact is significant on the sustainability of traditional values and social interactions in the Rencong Telang Islamic Society [8].

The advancement of technology and the changing global mindset pose new challenges for self-regulation in the Rencong Telang Islamic Society. How this community responds to such changes and maintains a balance between modernity and tradition becomes a crucial focus of this research [7], [8]. This study aims to provide in-depth insights into the formation and maintenance of self-regulation in the Rencong Telang Islamic Society. Its contribution is not limited to the local scope but also has the potential to offer a broader understanding of the dynamics of self-regulation in Islamic societies influenced by local traditions and religion. Self-regulation is the ability of individuals to control behavior, thoughts, and emotions to achieve specific goals. Cognitive and behavioral processes are involved in efforts to achieve self-discipline, overcome temptations, and maintain psychological balance. Some key aspects of the concept of self-regulation include planning and goal setting, where individuals with good self-regulation plan goals in detail and identify

concrete steps to achieve them [9], [10]. Furthermore, self-monitoring involves an individual's awareness of behavior and the responses given, as well as reflection on consistency with the established goals. The concept of self-efficacy also encompasses an individual's belief in their ability to complete tasks or achieve goals, influencing motivation and perseverance. Emotional regulation in self-regulation involves the ability to manage and overcome emotions, while the use of strategies such as breaking goals into smaller tasks or avoiding temptations is also an integral part of self-regulation [9], [10].

The concept of self-regulation, which is part of the Social Cognitive Theory, refers to how individuals control and manage behavior, as outlined by Albert Bandura in this theory. This theory emphasizes the crucial role of observation, imitation, and cognitive factors in shaping behavior [11]. Within the framework of the Social Cognitive Theory, self-regulation involves several key components. Firstly, environmental understanding, where individuals learn through observation of people and situations around them, forming an understanding of social norms, values, and expectations. Secondly, personal planning and goals, where individuals use the acquired knowledge to plan their goals, decide what they want to achieve, and the best ways to accomplish them. Thirdly, the process of self-monitoring is an active step where individuals examine their own behavior and actions, compare the outcomes with established goals, and measure the level of success achieved. Fourthly, self-efficacy, as a key concept, reflects an individual's belief in their ability to execute tasks or achieve goals, which can influence their motivation and perseverance in regulating behavior. Fifthly, the concept of reinforcement and punishment also plays a crucial role in self-regulation, where individuals tend to repeat behaviors that receive positive reinforcement and avoid behaviors that are punished [9], [11].

In the realm of social psychology, the concept of self-regulation emphasizes individuals' efforts to manage and direct themselves through a series of cognitive processes and behaviors, with the goal of achieving specific objectives. When applied within the Rencong Telang Islamic Society, self-regulation encompasses various crucial aspects in understanding the behavior of individuals and groups within that community. Individuals within the Rencong Telang Islamic Society actively set goals that align with religious norms, local traditions, and cultural values [9], [10], [11]. The goal-setting process is heavily

influenced by Islamic teachings and traditional values deeply rooted in the community's culture. The ability to exercise self-control is an integral part of self-regulation, especially in religious and social contexts. This involves self-discipline and control over actions that do not align with religious norms and local traditions. Self-regulation also involves individuals' ability to seek assistance, whether in the form of social support from the community or spiritual guidance from religious leaders. Collaboration and social interaction are key elements in this process [9], [10], [11].

Motivation in self-regulation propels individuals to behave in accordance with religious values and local traditions, stemming from a desire to uphold traditional values and achieve blessings in life. Individuals develop strategies appropriate to their life context, including in worship, marriage customs, and ancestral land management, as part of self-regulation. The self-regulation process involves continuous self-evaluation, where individuals assess their goal achievements and the extent to which their behavior aligns with religious norms and local traditions [11], [7]. Customs in the Rencong Telang Islamic Society have a close relationship with self-regulation, where customs function as a set of norms and rules guiding individuals' daily behavior. Conversely, self-regulation is the ability of individuals to control and manage behavior, thoughts, and emotions to achieve specific goals [9], [10], [11].

In the context of the Rencong Telang Islamic Society, the interconnection between customs and self-regulation can be explained as follows: The customs of the Rencong Telang Islamic Society rely on Islamic religious norms and local traditions. Self-regulation in performing religious practices, such as prayer and fasting, reflects adherence to religious norms as reflected in customs. The ability to comply with these norms demonstrates individuals' self-regulation in the religious domain. Customs also encompass social norms governing interactions between individuals and groups [9], [10], [11].

Self-regulation is evident in individuals' ability to maintain discipline and social ethics in daily life, particularly in the context of marriage, community gatherings, and collective activities. The ability to control behavior and interact in accordance with customary norms is an integral part of self-regulation. Customary regulations related to settlement and the utilization of ancestral land reflect individual self-regulation in complying with rules related to land management [9], [10], [11], [12]. This involves efforts to ensure

the sustainability of resources and maintain the balance of the local ecosystem, which is part of self-regulation in an environmental context. The concept of self-regulation also involves personal responsibility for customary norms. Individuals with good self-regulation are expected to internalize customary values, preserve traditions, and shape their personalities in accordance with the demands of the Rencong Telang Islamic Society.

Based on the above description, this research has the main objective of investigating and analyzing the phenomenon of self-regulation comprehensively in the environment of the Rencong Telang Islamic Society. Some specific objectives include in-depth exploration of the concept and practice of self-regulation, including religious norms, local traditions, and cultural values that shape self-regulation. Additionally, this article aims to analyze the role of self-regulation in various aspects of community life, from worship to marriage customs and ancestral land management [13], [12], [14].

The challenges and social changes faced by the Rencong Telang Islamic Society are also the focus of understanding how self-regulation can preserve the sustainability of traditional values. Furthermore, this writing is directed to contribute to the understanding of social psychology, especially in the context of Islamic society influenced by local traditions and religious values. Thus, it is expected that this article will serve as a foundation for further research and be beneficial for various readers, including academics, researchers, practitioners, and those interested in the dynamics of social and religious aspects in the Rencong Telang Islamic Society. By outlining the background of this issue, research on the self-regulation of the Rencong Telang Islamic Society is expected to make a significant contribution to the understanding of social psychology, particularly in the context of self-regulation in the Rencong Telang Islamic Society, unique culture, and religion.

## **METHOD**

In this research, the method employed is a literature review, which involves the analysis of relevant literature on self-regulation, Islamic society, and the specific context of the Rencong Telang Islamic Society [15]. The following are the detailed steps in the literature review research method: Identification of literature sources involves the search and selection of books, journal articles, theses, and other documents related to self-regulation,

Islamic society, and the customs of Rencong Telang [15], [16]. The selection of literature sources will be conducted carefully according to their relevance to the research topic. Analysis of each gathered literature is performed. The analysis will focus on the concept of self-regulation in the context of the Islamic society, particularly the Rencong Telang Islamic Society. Information related to local customs and values will also be sought to understand their influence on self-regulation. Conceptual synergy is carried out to integrate findings from different literature sources [17], [18]. The aim is to build a comprehensive understanding of how self-regulation is formed and implemented in the Rencong Telang Islamic Society. Throughout the analysis process, knowledge gaps or insufficiently explored aspects will be identified. This can serve as a basis for further research or suggest directions for future studies [19].

## RESULTS AND DISCUSSION

The History and Customary Structure of the Rencong Telang Islamic Society in Kerinci-Jambi have deep historical roots. Initially, around the 7th century, this region was known as Tanah Sigindo, an area with autonomous political settlement and economic independence [20], [21]. Interestingly, Tanah Sigindo was not under the rule of the Sriwijaya Kingdom, which at that time dominated the eastern coast of Sumatra [22], [23], [24]. After the decline of Sriwijaya in the 9th century, the Manjuto Kingdom emerged in this area as a combination of several Tanah Sigindo. The initial administrative center was located in Tanjung Kasri under the leadership of Sigindo Balak. However, after the death of Sigindo Balak, Sigindo Sri Sigerinting, his son-in-law, became the king and moved the administrative center to Pulau Sangkar, making the Kingdom more known as Pamuncak Nan Tigo Kaum [25]. In the 13th century, the Daulat Depati Empat Alam Kerinci emerged, involving four depatis in Kerinci Tinggi and a tingadepati in Kerinci Rendah, as well as two special regions, Pamuncak Pulau Rengas and Pemarap Pemenang. This explains the origin of the term Daulat Depati Empat Alam Kerinci with the name "Four above Three at Baruh Pamuncak Pulau Rengas Pemarap Pemenang" [22], [23], [24].

The Daulat Depati Empat Alam Kerinci forms a unified territory, as described by the customary proverb "Siulak melentuk hilir Tamiai melentuk mudik. Ke atas sepucuk ke bawah seurat. Sedentum bedilnyosealunsuraknyo [26]. Ke hilir serengkuh dayung ke mudik serentak satang." In this context, it means that the Daulat Depati Empat Alam Kerinci is a

sovereign unified state, with its territory stretching from Siulak in the upstream to Tamiai in the downstream. The entire area within this territory is considered an inseparable legal unit, akin to a tree with a single root. This reflects complete sovereignty and the existence of its own laws and regulations within the region. Additionally, it also indicates that this kingdom is no longer subject to Minangkabau customary law and is no longer associated with Jambi [27], [28], [29], [30].

Research Findings, firstly, self-regulation in the Rencong Telang Islamic Society is the ability of individuals to control, organize, and manage their behavior, thoughts, and emotions in accordance with the Islamic religious norms and cultural values of the Rencong Telang Islamic Society [13], [27]. The Rencong Telang Islamic Society has integrated Islamic teachings as the primary foundation guiding their way of life, social interactions, and daily decisions. The concept of self-regulation encompasses aspects of worship and spirituality, where the Rencong Telang Islamic Society fulfills religious obligations such as prayer and fasting as a form of self-control and obedience to Islamic norms. Additionally, self-regulation in the context of the Rencong Telang Islamic Society also includes various aspects of daily life, such as marriage customs, management of ancestral land, and social interactions [14]. The Rencong Telang Islamic Society can regulate their behavior according to traditional values and customary norms that are an integral part of the culture of the Rencong Telang Islamic Society [9], [10], [11]. It is important to understand that self-regulation in the Rencong Telang Islamic Society is not only individual but also reflects social dynamics involving the entire community. The ability to maintain a balance between religious teachings, local cultural values, and social changes is a challenge faced by the Rencong Telang Islamic Society. Exploring comprehensively the concept and practice of self-regulation in the daily life of the Rencong Telang Islamic Society involves a deep understanding of religious norms, local traditions, and cultural values that shape their self-regulation [13], [12], [27].

Secondly, the role of self-regulation in the Rencong Telang Islamic Society involves several aspects of life, customs, Islamic religion, and governance. In the context of worship and spirituality, self-regulation includes the fulfillment of Islamic worship obligations, such as prayer, fasting, and other religious practices, demanding that the Rencong Telang Islamic



Society control their behavior in accordance with religious teachings [9], [10], [11]. In marriage customs, self-regulation manifests in adhering to religious norms and local customs, where the Rencong Telang Islamic Society is expected to control their behavior in the context of marriage in line with Islamic values and traditions [31], [32], [12]. The management of ancestral land also involves self-regulation in preserving the sustainability of resources and complying with relevant rules, reflecting the ability of the Rencong Telang Islamic Society to control behavior related to ancestral land in daily life [30], [14]. In terms of customs and traditions, self-regulation is reflected in the respect for Islamic religious norms and local traditions. The Rencong Telang Islamic Society is expected to control their behavior according to these values to maintain cultural and religious integrity. In the Islamic aspect, the importance of self-regulation as an integral part of Muslim life is emphasized, assisting individuals in controlling desires and achieving a balance between the worldly and spiritual realms [9], [10], [11]. In the governance aspect, self-regulation involves participation in a governance system following Islamic principles, reflecting community participation in collectively maintaining the balance of justice and well-being. It is noteworthy that the role of self-regulation is not only individual but also involves the entire community in preserving the values, customs, and teachings of Islam as the foundation of the Rencong Telang Islamic Society [26].

Thirdly, self-regulation in the Rencong Telang Islamic Society significantly manifests in facing challenges and dynamics of social change. Several key aspects involved in this role of self-regulation include: Firstly, Preservation of Traditional Values: Self-regulation acts as a guardian of the traditional values of the Rencong Telang Islamic Society rooted in the teachings of Islam and local culture. Relying on self-regulation, the Rencong Telang Islamic Society can maintain the authenticity of their cultural identity amidst the influence of globalization and social change [9], [10], [11]. Secondly, Adaptation to Change: Self-regulation provides the ability for the community to adapt to social changes without sacrificing the integrity of religious principles and local wisdom [9], [10], [11]. The ability to control oneself internally helps achieve a balanced adaptation, preserving the core values while allowing integration with surrounding changes. Thirdly, Handling Social Challenges: In facing social challenges, self-regulation acts as a tool to address uncertainty and potential stress. The Rencong Telang Islamic Society with strong self-regulation can maintain



emotional and mental balance, enabling them to be effective agents of change in responding to social issues [9], [10], [11].

Fourthly, Social Interaction Management: Self-regulation plays a crucial role in managing social interactions in the Rencong Telang Islamic Society. The ability to control behavior and adhere to social norms helps the Rencong Telang Islamic Society and the community maintain harmony in interpersonal relationships, group dynamics, and with the surrounding environment [9], [10], [11]. Development of Social Awareness: Self-regulation can also enhance social awareness in the community, encouraging the Rencong Telang Islamic Society to better understand and respond to the dynamics of social change. Through self-regulation, the community can be more open to differences, leading to an inclusive and sustainable social change process [9], [10], [11].

Fifthly, self-regulation in the Rencong Telang Islamic Society contributes substantially to various aspects of life, tradition, Islam, and governance, with significant impacts on the social psychology of the community. At the cultural level, self-regulation plays a crucial role in preserving traditional values rooted in Islamic teachings, helping the Rencong Telang Islamic Society maintain their cultural identity amidst dynamic changes [9], [10], [11]. Furthermore, the role of self-regulation includes controlling behavior and social interactions, supporting stability and balance in society by maintaining harmony in interpersonal and intergroup relationships. In the settlement and communal land sector, self-regulation helps maintain the sustainability of natural resources, comply with related regulations, and manage land use in line with local values [9], [10]. Meanwhile, in the context of the Rencong Telang Islamic Society, the function of self-regulation manifests in the practice of worship and spirituality, guiding the community to fulfill religious duties such as prayer, fasting, and other religious practices. Additionally, self-regulation enables adaptation to social changes without sacrificing religious and cultural values, facilitates addressing social challenges by maintaining emotional and mental balance, and enhances social awareness for wiser responses to the dynamics of social change [11], [30], [14], [9], [10].

Sixthly, the perspective on self-regulation in the Rencong Telang Islamic Society from the standpoint of the Social Cognitive Theory provides a relevant understanding of how

the society, within its customs, has controlled and regulated behavior based on Islamic beliefs [9], [10], [11]. The life of the Rencong Telang Islamic Society is governed by customary institutions, also known as "undang" [20]. The role of customs is functional and encompasses various aspects of life, originating since Datuk Perpatih Nan Sebatang took control of Tanah Sabingkah and established Pulau Sangkar [28]. Previously, life was regulated by "alo dengan patut," based on the customs of the society at that time. These customs drew influence from the environment, the customs of neighboring regions (Minangkabau, Jambi, Javanese Mataram), and Islamic teachings. The formulation of customs is related to the surrounding nature, with beautiful words reflecting the world of plants, animals, and the natural environment [33]. The Minangkabau influence emerged because the ancestors of the Rencong Telang people originated from Pagarruyung. Jambi influence is evident as it brought four pieces of cloth to Kerinci as a symbol of power [33], [34], [35], [36]. The influence of Javanese Mataram is seen in the depati as the early ruler and the terminology of customary leadership originating from Java. These customs were refined through careful consideration, appropriateness, and feelings, avoiding disputes in the future. The customs in Rencong Telang, known as "undang," are applied in daily life, regulating various aspects from marriage to relationships with neighbors, with formulations involving basic and technical principles [37].

The fundamental source of customs in Rencong Telang is the Islamic teachings, which exert a significant influence. Customs are considered to have fully integrated with Islamic law, as expressed in the customary saying "adat bersandi syarak dan syarak bersandi kitabullaah" (customs are in accordance with Islamic law, and Islamic law is in accordance with the Al-Qur'an. The primary identity of the Rencong Telang people is based on Islam, similar to several ethnic groups in Indonesia that identify themselves with the Islamic religion. Islam is not only a belief system but also plays a crucial role in various aspects of community life, including socio-economic, cultural, political, and educational dimensions [38], [39]. Rencong Telang customs, in line with its proverb, contain enduring values derived from Islamic teachings, rooted in the verses of the Al-Qur'an. The central role of scholars in the customary assembly emphasizes the unity between Islamic law and customs, with the customary words depati nan berenam, ninik mamak nan selapan, pegawai nan berempat, and alim ulama, indicating the normative strength of Islam in determining customary decisions [38], [39], [40], [41].

Customs, also known as "undang," serve as a guide for life in the Rencong Telang Islamic community and are considered something directly held and applied in communal living. Customs encompass various levels and domains of life, regulating marriage ceremonies, settlement spatial planning, the use of communal land, and relationships with neighboring regions [26], [12], [32], [42]. There are four main formulations of customs known as "Adat nan Empat." First, "Adat nan Sebenar Adat" is the highest and everlasting custom that must not contradict Islamic law. Second, "Adat Istiadat" involves inherited customs still practiced in the community, such as traditional celebrations after rice harvests. Third, "Adat nan Diadatkan" is custom created through consensus in a meeting to address new emerging issues. Fourth, "Adat nan Teradat" arises from the personal or group habits of specific individuals in the community. Additionally, there are also "Undang nan Empat," which are applied and involve sanctions for violations. This includes Undang Luhak, Undang Negeri, Undang nan Duo Puluh, and Undang Dalam Negeri, governing the components within a luhak, ethical rules within a region, civil and criminal laws, and more detailed customary regulations according to the community's shared needs [14], [32], [42].

Rencong Telang, a prosperous region with a strong cultural richness influenced by Islam. The beauty, geographical location, culture, history, and customs reflect a satisfying experience in practicing Islamic law. The Islamic community of Rencong Telang is renowned for its prosperity, primarily due to the fertile natural conditions. Despite being surrounded by hills and mountains, the area features highlands traversed by rivers. The inhabitants manage lowland areas as rice fields and hillside areas for cultivation. This prosperity was shaped through pioneering efforts since ancient times, immortalized in local oral history. During the Dutch colonial period, Kerinci, especially the Gunung Raya District, much of which includes Rencong Telang, became the rice granary of central Sumatra [8], [24], [30]. Abundant harvests from rice fields and natural rubber and coffee plantations brought prosperity to the population. Signs of prosperity include ownership of productive land, rice barns as symbols of surplus production, and the pilgrimage title held by almost all residents. The Islamic community of Rencong Telang continues to evolve, particularly through generations acquiring knowledge in Padang Panjang and its surroundings. They brought open-minded thinking and modern progress, establishing schools such as Ma'had Irsyaadunnaas, and played a dominant role in community development. New religious ideas

and the establishment of educational institutions transformed the face of this society. As an ideal representation, Qoriyah Toyyibah is a village where its residents practice Islam comprehensively in all aspects of life. Characteristics such as faith and piety towards Allah create a blessed environment in line with the idealism portrayed in the Qur'an. This research provides relevant and beneficial insights for readers, including academics, researchers, practitioners, and those interested in the social and religious dynamics of the Rencong Telang Islamic community [14], [32], [41].

## CONCLUSION

The research findings on self-regulation in the Islamic community of Rencong Telang indicate that self-regulation is the ability of individuals to control behavior, thoughts, and emotions in accordance with the norms of Islam and local culture. The teachings of Islam serve as the main pillar guiding lifestyle and daily decisions. Self-regulation encompasses various aspects of life, including worship, marriage customs, management of ancestral land, and social interactions. The role of self-regulation in this community involves aspects such as customs, Islamic teachings, and governance. In the context of worship, self-regulation encourages the implementation of Islamic religious obligations as a form of self-control. In marriage customs, self-regulation is manifested in adherence to the norms of religion and local traditions. In the management of ancestral land, self-regulation ensures the sustainability of resources and compliance with relevant rules. Self-regulation also plays a significant role in facing challenges and the dynamics of social change. The Islamic community of Rencong Telang utilizes self-regulation to preserve traditional values, adapt to changes, address social challenges, manage social interactions, and develop social awareness. From the perspective of the Social Cognitive Theory, self-regulation in the Islamic community of Rencong Telang is described as the result of controlling and regulating behavior within customs and Islamic beliefs. "Undang," which is a customary law governing daily life, regulates various aspects of life with formulations involving basic and technical principles. This custom reflects the influence of the natural environment, Islamic teachings, as well as local traditions and customs passed down by ancestors. Overall, self-regulation in the Islamic community of Rencong Telang is not merely an individual trait but reflects social dynamics involving the entire community. Self-regulation has a significant impact on various aspects of life, customs, Islam, and governance, playing a crucial role in preserving

the values and cultural identity of this community.

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