

A Critical Review of Self-Efficacy Theory and Its Relevance to Tawakkal and Ikhlas in Islamic Religious Education

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Abstract

This literature study aims to critically analyze Albert Bandura's self-efficacy theory from an Islamic perspective and examine its integration with the concepts of tawakkal and sincerity in Islamic Education learning. Using a qualitative library research approach with critical analysis, this study synthesizes concepts from psychological literature and Islamic sources. The findings indicate that self-efficacy theory has relevance to the Islamic concept of tawakkal in emphasizing the importance of belief in driving effort. However, fundamental differences exist in the source and object of belief. Self-efficacy originates from empirical experience and focuses on personal ability, while tawakkal originates from faith and focuses on Allah's help. Integration of self-efficacy with tawakkal and sincerity in PAI learning can be achieved through learning designs that develop students' belief in their abilities as gifts from Allah, instill awareness that success comes from Allah fostering gratitude, frame failure with patience and tawakkal, and purify learning intentions solely for Allah. This integration produces a holistic tawhidic motivation concept where self-efficacy drives maximum effort, tawakkal calms the soul, and sincerity maintains spiritual orientation, forming Muslim learners who are confident, resilient, humble, and sincere.

Keywords: Self-Efficacy, Tawakkal, Sincerity, Islamic Education

A. Introduction

The self-efficacy theory developed by Albert Bandura has become one of the most influential concepts in modern educational psychology. Self-efficacy refers to a person's belief in their ability to organize and execute the actions necessary to achieve a specific goal. This belief influences how a person thinks, feels, motivates themselves, and acts. In the learning process, high self-efficacy encourages students to set challenging goals, persist in the face of difficulties, and bounce back after failure. This concept has been widely applied in various educational settings, including efforts to

improve student achievement, motivation, and self-regulation.¹In addition, many studies show that social interactions with teachers and peers can also influence students' level of self-confidence in learning.²Its wide-ranging influence makes self-efficacy theory one of the important pillars of contemporary educational psychology.

Islamic Religious Education (PAI), as an integral part of the national education system, aims to encompass not only cognitive development but also the formation of a holistic Muslim personality. Psychological factors such as self-confidence play a crucial role in achieving these goals. Students who have strong confidence in their ability to understand Islamic teachings, read the Quran, or practice religious practices will be more motivated to continue learning and improve their religious practices. However, the concept of self-efficacy, derived from Western psychological traditions, needs to be critically examined from an Islamic perspective.³Is this concept fully aligned with Islamic teachings? Are there any points of intersection with Islamic concepts such as tawakkal (religious trust) and ikhlas (sincerity)? These questions are crucial for the selective and proportional adoption of Western psychological theories within Islamic education.

The Islamic concept of tawakkal (religious trust) teaches that after making maximum effort, a Muslim surrenders the final outcome to Allah SWT. Tawakkal does not mean surrendering without effort, but rather the awareness that everything happens by Allah's will and that humans can only try, while the outcome is in His hands. This concept bears both similarities and differences with self-efficacy. Self-efficacy emphasizes confidence in one's own abilities, while tawakkal emphasizes confidence in the power and will of Allah.⁴These differing pressures can create tension if not properly understood. Is belief in one's own abilities at odds with belief in God's power? Or can the two go hand in hand and complement each other, forming a balanced Muslim personality?

The concept of sincerity in Islam teaches that every deed should be done solely for the sake of Allah's pleasure, not for worldly motives such as praise, recognition, or material gain. Sincerity is a prerequisite for the acceptance of deeds by Allah. In the learning process, sincerity means studying out of a desire to seek knowledge as an act of worship, not merely to obtain high grades or praise from teachers and parents. This concept is also related to self-efficacy. High self-efficacy can motivate someone to achieve, but if not balanced with sincerity, such achievement can lead to arrogance and

¹ Schunk, D. H., & DiBenedetto, M. K. (2021). Self-efficacy and human motivation. 8, 153–179.

²Didit Darmawan, Daughter of Lailatul Maghfiroh and Akhmad Nur Hasyim Romadhoni, *The Influence of Learning Discipline and Learning Motivation on Elementary School Students' Learning Outcomes*, Didactics: Scientific Journal of PGSD STKIP Subang, 12(01), 123-148.

³Nuhan Nabila, and Gozali. Rusyid Affandi, *The Relationship Between Self-Efficacy and Motivation for Achievement in Memorizing The Quran in Students at Wonosalam Jombang Boarding School*, Syntax Literate: Indonesian Scientific Journal 9, no. 7 (2024): 3539–3548.

⁴Hasbi, A. Z. E., Hairina, Y., & Mulyani, M., *The Role of Optimism on Self-Efficacy in Memorizing the Qur'an of Elementary School Students*, Journal An-Nafs: Psychology Research Studies, 7(2) (2022): 283–298.

showing off. Conversely, low self-efficacy can hinder efforts, even with sincere intentions.⁵Therefore, Islamic Religious Education teachers need to develop learning strategies that can foster self-confidence and instill the value of sincerity, for example through self-reflection activities or story-based learning.⁶A comprehensive understanding is needed of how self-efficacy, tawakkal, and ikhlas can synergize to form an optimal Muslim learner personality.

This literature review aims to critically analyze Albert Bandura's self-efficacy theory from an Islamic perspective, focusing on its relevance and integration with the concepts of tawakkal and ikhlas (trust) in Islamic Religious Education (PAI) learning. Through an in-depth review of psychological and Islamic literature, this study seeks to build a comprehensive understanding of the points of intersection, differences, and potential integration between these concepts. The results of this study are expected to provide a conceptual foundation for the development of Islamic Religious Education (PAI) learning theory rooted in Islamic values while critically and selectively utilizing modern psychological findings.⁷This also opens up opportunities for the development of pedagogical innovations, for example by utilizing interactive media and inquiry models to improve students' critical thinking skills.⁸The practical contribution is the availability of a framework of thought that can be used by Islamic Education teachers to motivate students in a balanced way between strengthening self-confidence and instilling the values of tawakkal and sincerity.

There are theoretical issues regarding how self-efficacy theory, derived from the Western psychological tradition, should be understood and adopted within an Islamic educational framework. Self-efficacy theory emphasizes the importance of an individual's belief in their own abilities as a primary determinant of behavior and achievement. This emphasis is rooted in the philosophies of humanism and individualism that underlie Western psychology.⁹Meanwhile, Islam has a different view of human nature and the source of strength. In Islam, humans are believed to have limitations and are completely dependent on God's help. The concept of tawakkal (religious obedience) teaches that after maximum effort, humans should surrender to

⁵Ulfiani Rahman et al, *he role of self-regulation as an intervening variable in the influence of self-efficacy on the learning outcomes of Islamic religious education*, Edelweiss Applied Science and Technology, 8(4) (2024): 1598–1616.

⁶Didit Darmawan, Shofa, F., & Sholikhah, H., *The Effect of Story-Based Learning Methods and Learning Media on Elementary School Students' Reading Ability in the Era of Globalization*, Pendas: Scientific Journal of Elementary Education, 11(01) (2026): 120–148.

⁷Zamhariroh, N. M., & Muhid, A., *Improving Student Learning Motivation Through the Integration of Bandura's Self-Efficacy and Ibn Qayyim's Tawakal*, An-Nuha, 5(2) (2025): 175–193.

⁸Didit Darmawan., Putri, Y. C. A., & Solichah, R. A., *The Role of Inquiry Models and Interactive Media in Developing Critical Thinking Skills of MI Students: A Literature Review*, Takuana: Journal of Education, Science, and Humanities, 4(4) (2026): 1429–1444.

⁹Ossai, O. V., & Amedu, A. N., *Understanding the Relationship between Faith-based Locus of Control and Academic Self-Efficacy among Muslim Students in Nigeria*, Fikri: Journal of Religious, Social and Cultural Studies, 8(2) (2023): 153–161.

God and believe that the final outcome is in His control. Understanding this perspective is crucial so that Western theories are not applied literally but adapted to local and spiritual values.¹⁰ Can these two perspectives be reconciled? Can high self-efficacy go hand in hand with strong tawakkul (religious trust), or are they actually contradictory? In-depth critical analysis is needed to answer these questions.

There are practical problems related to how Islamic Education teachers can motivate students in a balanced way between strengthening self-confidence and instilling spiritual values.¹¹ In daily learning practices, teachers are often faced with two seemingly contradictory demands. On the one hand, teachers want students to be confident in their abilities, brave in facing challenges, and persistent. On the other hand, teachers also want students to be humble, not arrogant about their achievements, and always aware that success comes from God. This balance can be achieved through a learning approach that emphasizes direct experience and reflection on the results of effort, so that students understand the process and not just the outcome.¹² The balance between self-confidence and humility, between optimism and trust, between maximum effort and sincerity, is something that is difficult to achieve.¹³ Many students become overconfident to the point of forgetting themselves, or conversely, overly resigned to the point of being lazy. Teachers need clear conceptual guidance on how to cultivate healthy self-efficacy within the framework of the values of trust and sincerity.

In the era of globalization marked by fierce competition in various fields, self-confidence is an important asset for the younger generation to achieve success.¹⁴ Students are required to believe in their abilities, dare to take on challenges, and not give up easily when faced with failure.¹⁵ Bandura's self-efficacy theory offers a useful framework for developing such self-confidence. However, developing self-confidence without nurturing spiritual values can lead students to arrogance, individualism, and materialism. They may pursue achievement at all costs, without regard for ethics and religious values. This is where the importance of integrating the

¹⁰Abbas Sofwan Matlail Fajar et al., *Transformation of Islamic Religious Education in the Digital Landscape and its Implications for Pedagogical Innovation*, International Journal of Service Science, Management, Engineering, and Technology, 8(1) (2025): 15–20.

¹¹Achmad Nur Rofiuddin & Didit Darmawan., *The Influence of Learning Discipline on Learning Outcomes in Islamic Religious Education Subjects for High School Students*, Journal of Early Childhood and Islamic Education, 3(1) (2024): 110–127.

¹²Didit Darmawan, Shofa, F., & Sholikhah, H., *The Effect of Story-Based Learning Methods and Learning Media on Elementary School Students' Reading Ability in the Era of Globalization*, Pendas: Scientific Journal of Elementary Education, 11(01) (2026): 120–148.

¹³ Nissa, A. K., Majid, A. H. A., & Lailiyah, S., *The Concept of Self-Efficacy in Adolescent Character in Islamic Religious Education*, Basicedu Journal, 6(4) (2022): 7526–7531.

¹⁴Haryanto, S., *The Influence of Middle School Students' Self-Efficacy on AS Murabbi's Religion Teacher Education*, Journal of Education Research and Evaluation, 8(4) (2024): 693–702.

¹⁵Cholifatul Azizah & Didit Darmawan, *The Influence of Literacy Culture on Student Learning Achievement at the Senior High School Level*, THINK, 6(3) (2024): 1–19.

concept of self-efficacy with the Islamic values of tawakkal (religious trust) and ikhlas (sincerity). This integration is expected to produce individuals who are confident yet humble, optimistic yet submissive to Allah, and high-achieving yet sincere in their pursuit of His blessings.

The development of Islamic psychology as an increasingly mature field of study demands a critical dialogue between Western psychological theories and Islamic concepts.¹⁶To date, Islamic education has often adopted Western psychological theories at face value without critically examining them from an Islamic perspective. As a result, there is a philosophical inconsistency between the theoretical foundations used and the Islamic values they are intended to instill.¹⁷With a critical approach, teachers and researchers can adapt Western theories so that they align with local, spiritual, and pedagogical values that are relevant to students.¹⁸A critical review of self-efficacy theory from an Islamic perspective is part of an effort to develop an Islamic educational psychology rooted in Islamic values while remaining open to scientific findings from other traditions. The results of this study are expected to serve as a foundation for developing a more authentic Islamic Education (PAI) learning theory that aligns with the characteristics of Muslim students.

This study aims to critically analyze Albert Bandura's self-efficacy theory from an Islamic perspective, focusing on its relevance to the concept of tawakkal (religious obedience), and systematically examine how the integration of self-efficacy with tawakkal and ikhlas (sincerity) can be realized in Islamic Religious Education learning. Through an in-depth review of psychological and Islamic literature, this study seeks to build a comprehensive understanding of the points of contact, fundamental differences, and potential integration between these concepts. The theoretical contribution of this study is to enrich the treasure trove of Islamic educational psychology, particularly in understanding the dynamics of self-confidence from a monotheistic perspective, and to formulate a conceptual framework that integrates self-efficacy with the values of tawakkal and ikhlas. Its practical contribution is to provide a foundation for Islamic Religious Education teachers, school counselors, and curriculum developers to design learning and guidance strategies that can foster students' self-confidence in a balanced manner within the framework of Islamic values, thus creating Muslim learners who are confident, optimistic, yet humble, surrendering to God, and sincere in all their deeds.

¹⁶Lusiantia, D., & Fachrunnisa, O., *Islamic Self-efficacy: Building the Competence of Human Development*, Innovator (2024).

¹⁷Romadhon, Q. M., *Epistemological Construction of Academic Self-Efficacy in Muslim Students: A Transcendental Phenomenological Study*, Journal of Islamic Communication and Counseling, 4(1) (2024): 12–26.

¹⁸Gani, A., *Character Education and Children's Socio-Emotional Development in the Social Interaction Environment*, Indonesian Social Science Studies, 5(1) (2025): 103–116.

B. Method

Research methods includes problem analysis, architecture or design of the method used to solve the problem. Problem analysis describes the problems that exist and are resolved in this research, this research uses a library research method. This method utilizes written sources as the primary data source for the research, rather than data obtained through fieldwork.¹⁹ Library research is research that relies on various library materials relevant to the topic being studied. This approach was chosen because the research focuses on conceptual studies, namely analyzing Bandura's self-efficacy theory and viewing it from an Islamic perspective, particularly through the concepts of tawakkal and ikhlas. Therefore, the initial stage of the research was carried out by collecting various literature related to self-efficacy theory, educational psychology, and Islamic sources such as the Qur'an, hadith, and the thoughts of scholars who discuss tawakkal and ikhlas.

After collecting the literature, the next step is to group the sources based on their themes or topics of discussion. This process allows for a more focused understanding of each concept. Mardikaningsih and Darmawan²⁰ states that literature research should not only present theory but also be able to connect various existing findings to produce a more comprehensive understanding. He emphasizes the importance of a systematic approach to literature review, particularly in selecting reliable sources and conducting careful synthesis. Based on this, this study attempts to connect various concepts from the existing literature to examine the possibility of integrating self-efficacy theory with the concepts of tawakkal and ikhlas from an Islamic perspective.²¹

The data analysis in this study used a critical analysis approach combined with qualitative content analysis. Brennen explained that critical analysis not only explains the content of a text but also examines the assumptions underlying that thinking.²² In this study, self-efficacy theory is analyzed to understand its rationale, then compared with Islamic views on human nature, sources of strength in endeavor, and the meaning of success. Furthermore, Coe, Waring, Hedges, and Ashley explain that analysis in qualitative research is reflective and iterative, allowing researchers to continually revisit interpretations made throughout the research process.²³

To ensure the validity of the findings, this research was conducted in several steps. First, the sources used were selected based on their credibility and relevance to the research topic. Second, comparisons were made between various sources to ensure that understanding was not derived solely from a single reference. Third, the

¹⁹Didit Darmawan, *Research methodology*, Metromedia, Surabaya (2015).

²⁰Rahayu Mardikaningsih & Didit Darmawan, *Quantitative Research Methods*, IntiPresindo Library, Bandung (2013).

²¹Newby, P., *Research Methods for Education*, Routledge, London (2014).

²²Brennen, B. S., *Qualitative Research Methods for Media Studies*, Routledge, New York (2025).

²³ Coe, R., Waring, M., Hedges, L. V., & Ashley, L. D. (Eds.), *Research Methods and Methodologies in Education*, Sage Publications Limited, London (2025).

interpretation process was carried out by considering the main ideas of each author. Darmawan explained that library research retains scientific validity as long as it is conducted systematically and methodologically. However, this study has limitations because it only used written sources without involving field data. However, this study is expected to serve as a theoretical basis for further research that aims to examine the application of the concept of integrating self-efficacy with tawakkal and ikhlas in Islamic Religious Education learning.²⁴

C. Result and Discussion

I. A Critical Analysis of Albert Bandura's Self-Efficacy Theory from an Islamic Perspective: Relevance to the Concept of Tawakkal

Self-efficacy is an individual's belief in their ability to organize and carry out the actions necessary to achieve a specific goal. In the context of this research, self-efficacy is operationally defined as the level of an individual's belief in their ability to complete tasks, face challenges, and achieve work targets through effort, perseverance, and strategies. Thus, self-efficacy is measured through an individual's perception of their ability to complete work, face difficulties, maintain effort, and achieve desired results in their implementation.

Self-efficacy has several main dimensions that explain how an individual's belief in their abilities is formed and functions in various situations. The first dimension is the level of task difficulty (level), which refers to the extent to which an individual feels confident in their ability to complete tasks of varying difficulty. Individuals with high self-efficacy generally do not give up easily when faced with difficult tasks, believe they can complete tasks of varying complexity, and are willing to try new, more challenging tasks. This dimension indicates that individuals with high self-efficacy tend to have the courage to face challenges and do not avoid tasks they perceive as difficult.

The second dimension is strength, which relates to how strongly an individual believes in their ability to complete a task or face a problem. This strength of belief is reflected in an individual's ability to maintain their faith despite facing various obstacles or failures. Individuals with strong self-efficacy will persist when faced with difficulties, resist discouragement, and persevere in completing tasks until they achieve their desired goals.

The third dimension is generality, which refers to the extent to which an individual's self-efficacy can be applied to a variety of situations or different types of tasks. Individuals with high self-efficacy are not only confident in one type of work but also believe that their abilities can be used in a variety of work settings. This is evident in the individual's ability to adapt to new situations, cope with changes in the work environment, and apply their skills to a variety of different

²⁴Didit Darmawan, *Research methodology*, Metromedia, Surabaya (2015).

tasks. Thus, this dimension demonstrates the flexibility of an individual's beliefs in using their abilities to meet various job demands.

Table I. Conceptualization of Self-Efficacy

Variables	Dimensions	Indicator	Explanation
Self-Efficacy	Task Difficulty Level (Level)	Confidence in completing difficult tasks	Individuals believe they are capable of completing jobs of varying degrees of difficulty.
		Courage to face challenges	Individuals do not avoid complex or challenging tasks.
		Willingness to try new tasks	Individuals willing to take on new job responsibilities
	Strength of Belief	Perseverance in work	Individuals keep trying even when facing obstacles
		Resilience to failure	Individuals do not give up easily when they experience failure.
		Business consistency	Individuals maintain effort until the task is completed
	Generalization	Confidence in various situations	Individuals believe their abilities can be used in a variety of work conditions.
		Adaptation to new tasks	Individuals are able to adapt to different jobs
		Flexibility of capabilities	Individuals believe that their abilities can be applied to various fields of work.

The study of self-efficacy is a crucial part of the discourse on educational psychology and personality development. Albert Bandura's self-efficacy theory is a central construct in cognitive social psychology. Self-efficacy is a key component of cognitive social theory, or self-efficacy, as the belief in one's own ability to achieve results.²⁵Self-efficacy is defined as an individual's belief in their ability to organize and execute the course of action necessary to achieve a specific goal. According to Bandura, this belief stems from four primary experiences: mastery,

²⁵Didit Darmawan, *The Role of Organizational Culture and Self-Efficacy in Determining Employee Job Satisfaction*, Baruna Horizon Journal, 4(1) (2021): 43–53.

vicarious experience, social persuasion, and physiological states. Within this theoretical framework, individuals are viewed as active agents capable of influencing their environment and their own lives.²⁶The process of forming self-confidence is also influenced by the learning environment, family support, and social conditions that underlie a person's learning experiences.²⁷This emphasis on human agency aligns with Islamic teachings on individual responsibility, but further study is needed to determine how this concept intersects with Islamic doctrine of divinity, particularly regarding humanity's absolute dependence on God. This theory requires an approach that is not only psychological but also theological.

A cross-perspective approach is necessary to understand this theory's position within the framework of Islamic thought. The philosophical assumptions underlying Bandura's self-efficacy theory need to be critically examined from an Islamic perspective.²⁸This theory emerged from the Western psychological tradition, rooted in the philosophies of humanism and secularism. Humans are positioned as autonomous individuals capable of determining their own destiny through their own beliefs and efforts.²⁹However, in modern educational practices, developing self-confidence is also often associated with the formation of personal values and satisfaction in carrying out roles in the educational environment.³⁰In this view, humans are placed at the center of everything, with the ability to determine their own destiny through their beliefs and efforts. The ultimate source of power lies within humans themselves. Meanwhile, Islam views humans as creatures of God, limited by their limitations and completely dependent on Him. Humans are given the ability to strive, but the final outcome of those efforts is in God's control. God's words in the Qur'an emphasize that nothing happens in this world without His will. This fundamental difference serves as an important starting point for a critical analysis of self-efficacy theory. Dialogue between modern psychology and Islamic theology is an indispensable conceptual necessity.

The discussion on the sources of self-efficacy demonstrates both common ground and differences with Islamic teachings. The concept of mastery experience as the primary source of self-efficacy is relevant to Islamic teachings on the

²⁶Sabililhaq, I., Nursiah, N. N., Ajusman, & Munir, M., *Analysis of Albert Bandura's Social Cognitive Theory and Its Development in Islamic Religious Education*, Religion, Education, and Social Law Roiba Journal (RESLAJ), 6(12) (2024).

²⁷ Masfufah Masfufah & Eli Masnawati, *Family Support and Early Childhood Education: A Qualitative Perspective*, International Journal of Service Science, Management, Engineering, and Technology, 3(2) (2023): 32–37.

²⁸Abdullah, N., Hassan, S. S., Abdelmagid, M., & Ali, S. N. M., *Learning from the Perspectives of Albert Bandura and Abdullah Nashih Ulwan: Implications Towards the 21st Century Education*, Dynamics of Science, 20(2) (2020): 199–218.

²⁹ Waddington, J., *Self-Efficacy*, ELT Journal, 77(2) (2023): 237–240

³⁰Irfan, M., Al-Hakim, Y. R., & Sigita, D. S., *Personal Values and Job Satisfaction: A Qualitative Perspective on Employee Performance in the Education Sector*, Bulletin of Science, Technology and Society, 3(3) (2024): 1–6.

importance of effort and experience.³¹ Direct experience of successfully overcoming challenges is seen as the most important source for forming one's belief in one's abilities.³² Meaningful learning experiences are often formed through positive interactions between students, teachers, and the school environment that support the development of students' potential.³³ Successful experiences in overcoming challenges can indeed boost one's self-confidence. Islam teaches that Allah will not change the fate of a people until they change themselves. This verse emphasizes the importance of human effort to achieve change. However, Islam also teaches that success is not solely due to one's own abilities, but also due to Allah's help and permission. From an Islamic perspective, a Muslim who achieves success should be grateful to Allah and recognize that success is a gift from Him. This attitude differs from the tendency in self-efficacy theory, which places greater emphasis on internal attributions for success. This difference in orientation demonstrates the importance of integrating spiritual values in developing an Islamic-based concept of self-efficacy.

The social dimension in the formation of self-efficacy shows the important role of interaction and observation of others.³⁴ In addition to direct experience, observing other successful individuals contributes to the formation of self-confidence.³⁵ Current developments in educational technology also open up wider opportunities for students to learn through various digital sources and experiences that enrich the process of building their self-confidence.³⁶ The vicarious experience, or seeing the success of others as a source of self-efficacy, also has a connection with Islamic teachings. Islam teaches the importance of emulating the example of pious people, prophets, and messengers. Stories in the Quran about the prophets' success in facing challenges can be a source of inspiration and confidence for Muslims. However, the difference lies in the source of that confidence. In Bandura's theory, confidence arises from seeing people considered equals succeed, leading individuals to believe they too can succeed. In Islam, inspiration from the stories of the prophets is more spiritual, where

³¹ Rishan, M., Batubara, J., & Deliani, N., *Integration of Social Learning Theory in Islamic Religious Education Learning in the Digital Era*, *Tsaqofah*, 4(6) (2024): 4318–4332.

³² Egele, V. S., Klopp, E., & Stark, R., *An Empirical Ranking of the Importance of the Sources of Self-Efficacy for Physical Activity*, *Health Psychology and Behavioral Medicine*, 13(1) (2025).

³³ Ismail, I et al., *Establishing a Digital School Environment Friendly to Children with Special Needs Through Inclusive Policies and Practices*, *Journal of Social Science Studies*, 4(1) (2024): 261–270.

³⁴ Lusiantia, D., & Fachrunnisa, O., *Islamic Self-efficacy: Building the Competence of Human Development*, *Innovator* (2024).

³⁵ Yim, E. P. Y., *Self-Efficacy for Learning Beliefs in Collaborative Contexts: Relations to Pre-Service Early Childhood Teachers' Vicarious Teaching Self-Efficacy*, *Frontiers in Education*, 8 (August 2023).

³⁶ Corneawan, Y., & Seran, G., *Technological Pathways Toward Improving Educational Quality in Remote and Underserved School Systems*, *Journal of Social Science Studies*, 4(1) (2024): 505–512.

confidence grows from seeing how God's help comes to His pious servants. The focus is not solely on one's own abilities, but on God's power to help His servants. In Islam, role models not only build a sense of competence but also deepen faith.

Social environmental factors also play a significant role in strengthening or weakening individual beliefs.³⁷Social persuasion as a source of self-efficacy also aligns with Islamic teachings on the importance of mutual encouragement and advice. Islam encourages its followers to advise one another on truth and patience. Support from those around them, such as parents and teachers, can help someone achieve their goals.³⁸Humanistic leadership support and good service in the educational environment have also been proven to help build psychological capital and individual self-confidence.³⁹Social support from others can strengthen one's conviction to strive. However, Islam teaches that the most important persuasion is that derived from the Quran and Sunnah, which convince people of the truth of God's promises and threats. Confidence built on a foundation of faith in God is stronger than that derived solely from human persuasion. A Muslim who believes that God is with those who are patient and that God's help will surely come will possess extraordinary inner strength to face challenges. Thus, persuasion in Islam goes beyond psychological motivations but is rooted in a profound theological dimension.

Aspects of physical and emotional conditions also influence the dynamics of a person's self-confidence.⁴⁰Physiological conditions as a source of self-efficacy can also be understood within an Islamic framework. Islam teaches the importance of maintaining physical and mental health because the body is a trust from Allah. Participation in physical activity increases an individual's self-efficacy through mastery experiences and improved physical health.⁴¹In addition, public awareness of various health and educational information is also often influenced by communication factors, public education, and trust in the sources of information received.⁴²Being in good physical condition can indeed bolster one's self-

³⁷Widianti, H., Handayani, T., Kamal, B., Amaliyah, F., & Widiyanto, A., *Uluhiyah Remote Working: A New Conception of Self Efficacy Based on Islamic Value*, Journal of Economics, Finance and Management Studies (2024).

³⁸Eli Masnawati & Didit Darmawan, *Developing Student Learning Motivation Based on Parental Support and Learning Media*, Journal of Education, Research, and Community Service, 4(1) (2024): 15–28.

³⁹Agustian, Z. & Didit Darmawan, *The Influence of Servant Leadership on Teacher Performance*, Tarunaedu: Journal of Education and Learning, 2(2) (2024): 80–97.

⁴⁰Zamhariroh, N. M., & Muhid, A., *Improving Student Learning Motivation Through the Integration of Bandura's Self-Efficacy and Ibn Qayyim's Tawakal*, An-Nuha, 5(2) (2025): 175–193

⁴¹Mu, F. Z., Liu, J., Lou, H., Zhu, W. D., Wang, Z. C., & Li, B., *How Breaking a Sweat Affects Mood: The Mediating Role of Self-Efficacy Between Physical Exercise and Emotion Regulation Ability*, PLoS One, 19(6) (2024).

⁴²Khayru, R. K., *Educational and Communicative Determinants of Public Attitudes Toward Vaccination and Health Recommendations Across Diverse Societies*, Journal of Science, Technology and Society (SICO), 4(2) (2023): 31–42.

confidence. However, Islam also teaches that even in times of weakness, a Muslim can have strong faith because they rely on God's strength. Numerous stories in Islamic history tell of warriors who, despite their physical weakness, were able to achieve victory thanks to God's help. This demonstrates that, from an Islamic perspective, faith is not solely determined by physiological conditions, but rather by the quality of faith and trust in God. This perspective places spiritual strength as the primary foundation for building self-determination.

A conceptual comparison between self-efficacy and tawakkal requires clarity on its ontological and theological aspects.⁴³The critical point of fundamental difference between self-efficacy and tawakkal lies in the object of belief. Self-efficacy is belief in one's own abilities.⁴⁴Tawakkal is faith in God's power and help. Moral and spiritual values are often important factors in shaping how individuals understand their responsibilities and purpose in life.⁴⁵Positive religious coping, which includes an attitude of surrender to God after trying, is correlated with psychological well-being and mental resilience, indicating that dependence on God is not synonymous with passivity, but can go hand in hand with an individual's active efforts.⁴⁶In self-efficacy, an individual says, "I can do this because I have the ability." In tawakkal, an individual says, "I will try my best, and I am confident that Allah will give me the best." This difference is not merely a difference in words, but a fundamental difference in paradigm. Self-efficacy tends to place oneself at the center, while tawakkal places Allah at the center. From an Islamic perspective, self-efficacy that is not framed by tawakkal can lead to arrogance and self-sufficiency, which are highly reprehensible traits. This difference in paradigm is an important basis for formulating a proportional synthesis between the two.

Although conceptually different, both have room for integration within the framework of faith. However, self-efficacy and tawakkul (relief) should not always be viewed as opposing dichotomies. From a comprehensive Islamic perspective, the two can coexist harmoniously. A devout Muslim is commanded to strive earnestly, and confidence in one's abilities is necessary to prevent laziness and despair.⁴⁷Self-efficacy has been shown to play an important role in an individual's

⁴³Fismasari, Z., Waluyo, W. B., Hendrawan, B. D., & Latifah, W. U., *The Effect of Self-Efficacy on Individual Performance: a Theoretical Review and Practical Implications*, *Formosa Journal of Applied Sciences*, 4(6) (2025): 1819–1826.

⁴⁴Yahya Ulumuddin & Didit Darmawan, *The Influence of Reference Groups, Parents' Socioeconomic Status, and Self-Efficacy on the Intention to Choose a College among Sunan Giri High School Students in Probolinggo City*, *Nusantara Journal of Islamic Studies*, 5(2) (2024): 1–12.

⁴⁵ Kurniati, N., & El-Yunusi, M. Y. M., *Methods for Cultivating Students' Personality and Morals Through Islamic Religious Education*, *Bulletin of Science, Technology and Society*, 2(2) (2023): 25–30.

⁴⁶ Bickerton, G. R., & Miner, M. H., *The Interrelationships Between Spiritual Resources and Work Engagement*, *Psychology of Religion and Spirituality*, 13(4) (2021): 448.

⁴⁷ Rohmah, F., & Sa'adah, N., *Islamic Spiritual Guidance to Improve Students' Self-Efficacy: A Case Study of Islamic Boarding School Education Services at Krapyak Yogyakarta*, 2(2) (2024): 294–318.

motivation, persistence, and resilience when facing challenges.⁴⁸The Prophet Muhammad said that a strong believer is better and more beloved to Allah than a weak believer. The strength in question includes physical, mental, and self-confidence. However, after trying his best, a Muslim trusts in Allah, leaving the final result to Him. In this framework, self-efficacy functions as a driver of effort, while trust functions as an inner calmer and guard against arrogance. This integration creates a balance between optimal effort and spiritual tranquility.

A proper understanding of *tawakkal* is crucial to avoid distortions of its meaning in everyday life. The concept of *tawakkal* in Islam does not mean surrender without effort.⁴⁹Scholars distinguish between true and false *tawakkul* (religious trust). True *tawakkul* is surrendering to Allah after making maximum effort in accordance with the *sunnatullah* (the *sunnatullah*). *Tawakkul*, on the other hand, is an attitude of surrender without effort, which is prohibited in Islam. Within this framework, confidence in one's abilities (self-efficacy) is necessary to drive maximum effort. People with high self-confidence in their abilities will feel more optimistic and strive to be optimistic in carrying out an action.⁵⁰A Muslim who truly trusts will try his best, using all the abilities bestowed by Allah, because he believes that effort is part of the destiny that must be lived. After that, he hands over the results to Allah with the belief that Allah will give him the best. With this understanding, self-efficacy becomes an instrument of endeavor that is in line with the value of authentic trust.

The psychological implications of these two concepts are clearly visible in the dynamics of individual mental health.⁵¹Another relevance between self-efficacy and *tawakkal* lies in its impact on mental health. Research in psychology shows that high self-efficacy correlates with lower levels of stress and anxiety. Self-efficacy has a significant negative relationship with symptoms of anxiety and depression and acts as a protective factor against psychological stress.⁵²Efforts to strengthen the psychological well-being of the younger generation are also often associated

⁴⁸ Bar-Kalifa, E., & Atzil-Slonim, D., *Intrapersonal and Interpersonal Emotional Networks and Their Associations with Treatment Outcome*, *Journal of Counseling Psychology*, 67(5) (2020): 580–628.

⁴⁹Khairat, I., Permatasari, R. F., Nur'aeni, E., Sarni, S., & Zahri, T. N., *Self-confidence reflection: a qur'ani counseling perspective*, *Al-Tazkiah: Journal of Islamic Guidance and Counseling*, 13(1) (2024): 1–16.

⁵⁰Rahayu Mardikaningsih, R., *Entrepreneurial Success Reviewed from Skills and Self-Efficacy Factors: A Case Study of Street Vendors in Gading Fajar, Sidoarjo*, *Journal of Economics and Business*, 13(2) (2023): 33–41.

⁵¹Widodo, R., Sisdiyanto, E., & Supriyaningsih, O., *Individual Performance Level Through Self Esteem, Self Efficacy And Locus Of Control In Islamic Perspective*, *Ekombis Review: Scientific Journal of Economics and Business*, 13(3) (2025).

⁵²Holliday, R., Borges, L. M., Stearns-Yoder, K. A., Hoffberg, A. S., Brenner, L. A., & Monteith, L. L., *Posttraumatic Stress Disorder, Suicidal Ideation, and Suicidal Self-Directed Violence Among US Military Personnel and Veterans: A Systematic Review of the Literature from 2010 to 2018*, *Frontiers in Psychology*, 11 (2020): 1998.

with value education and awareness of social and environmental issues that are developing in society.⁵³ Individuals who are confident in their abilities tend to be calmer in the face of challenges. In Islam, tawakkul (religious trust) also serves as a source of inner peace. Allah says that only by remembering Him will hearts find peace. When a Muslim places their trust in Allah, they release the burden of anxiety about outcomes to Allah. They know that whatever the outcome, it is best according to Allah. Thus, both self-efficacy and tawakkul contribute to mental health, but through different mechanisms. Ideally, a Muslim possesses high self-efficacy to drive effort, and strong tawakkul to calm the mind. The synergy between the two creates a psychologically resilient and spiritually sound individual.

The integration of self-efficacy and trust in education is evident in the dynamics of student learning behavior. In the learning process, the relevance of self-efficacy and trust in trust can be seen in students' attitudes toward academic challenges.⁵⁴ Students with high self-efficacy will believe they can understand difficult material and achieve good grades. With self-efficacy, an individual will believe they can complete the tasks assigned by their superiors.⁵⁵ Equal access to education and the use of technology are also important factors that help students develop their potential and self-confidence.⁵⁶ This belief drives them to study diligently and persevere. However, if this belief isn't coupled with trust in God, they can become arrogant when they succeed and discouraged when they fail. Conversely, students with strong trust in God but low self-efficacy may surrender without putting in the maximum effort. The ideal student has high self-efficacy, which encourages maximum effort, and strong trust in God, which encourages calm and humility regardless of the outcome. They strive because they believe in their abilities, and trust in God's will. This pattern reflects a balance between academic striving and spiritual maturity.

The sources of belief formation are a crucial aspect of this theoretical analysis. A critical analysis of self-efficacy theory from an Islamic perspective also highlights the sources of belief. In Bandura's theory, beliefs are built through direct and indirect experiences that are horizontal in nature.⁵⁷ Positive religious coping, which

⁵³ Khayru, R. K., Issalillah, F., Darmawan, D., & Mardikaningsih, R., *Ecological Awareness of Generation Z Through Academic Literature and Interdisciplinary Perspectives*, Proceeding of International Management Conference and Progressive Papers, 3(1) (October 2025).

⁵⁴ Faizal, F., Makmun, F., Pratiwi, T. I., & Mawarni, A., *Islamic-Based Counseling for Fostering Self Efficacy in Muslim Communities*, Islamic Guidance and Counseling Journal, 8(2) (2025).

⁵⁵ Lestari, U. P., E. A. Sinambela., R. Mardikaningsih., & D. Darmawan., *The Influence of Self-Efficacy and Work Environment on Employee Job Satisfaction*, Journal of Economics and Islamic Economics, 3(2) (2020): 529–536.

⁵⁶ Khairy, M., *Technology Optimization for Equitable Access to Education and Health Services in Poverty Alleviation*, Bulletin of Science, Technology and Society, 2(2) (2023): 51–58.

⁵⁷ Romadhon, Q. M., *Epistemological Construction of Academic Self-Efficacy in Muslim Students: A Transcendental Phenomenological Study*, Journal of Islamic Communication and Counseling, 4(1) (2024): 12–26.

is often equated with tawakkal, predicts mental well-being positively through psychological components such as optimism, resilience, hope, and self-efficacy, which are components that contribute to the ability to face challenges and anxiety.⁵⁸ Various studies also show that factors that support the learning process, such as teacher competence and appropriate learning strategies, also strengthen students' confidence in their own learning abilities.⁵⁹ In Islam, confidence is also built through a vertical relationship with God. A Muslim who diligently worships, draws closer to God, and meditates on His greatness will have a firm conviction that God will not waste the efforts of His servants. This conviction goes beyond mere empirical experience. It stems from faith, a gift from God. Therefore, from an Islamic perspective, developing self-confidence should not rely solely on mastery or social persuasion, but also through strengthening faith and piety. Furthermore, a supportive educational environment and systematic management of the learning process also play a role in building students' self-confidence in facing the learning process.⁶⁰ This synthesis shows that the spiritual dimension broadens the scope of self-efficacy formation within an Islamic framework.

The value of sincerity provides a moral foundation for managing self-confidence in Islam. The concept of sincerity is also linked to self-efficacy from an Islamic perspective. Sincerity means doing something solely for the sake of Allah.⁶¹ Students who are sincere in their studies will view learning as an act of worship, not simply a means to gain grades or praise. Within this framework, high self-efficacy will not lead to showing off or arrogance, because their primary orientation is to seek God's approval. Students remain enthusiastic and confident, but this enthusiasm is based on an intention to worship, not an intention to seek recognition. When they succeed, they are grateful to God and not arrogant. When they fail, they introspect and strive for better, while maintaining a positive attitude toward God. In difficult situations, people with low self-efficacy tend to give up easily, while those with high self-efficacy will try even harder to overcome the challenges.⁶² The formation of positive attitudes such as sincerity and

⁵⁸ Fatima, S., Arshad, S., Farooq, Z., & Sharif, S., "Religious Coping Fosters Mental Health": Does Psychological Capital Enable Pakistani Engineers to Translate Religious Coping into Mental Wellbeing, *Journal of Religion and Health*, 64(3) (2025): 1898–1915.

⁵⁹ Didit Darmawan, Al Madury, N. S. S. S., & Najibah, M. A., *The Influence of Teachers' Pedagogical Competence and Learning Motivation on Learning Outcomes in Islamic Religious Education at Junior High School Level*, *Didactics: Scientific Journal of PGSD STKIP Subang*, 12(01) (2026): 61–88.

⁶⁰ Seran, G., & Corneawan, Y., *Data Consistency and Optimization of Performance Evaluation in Educational Institutions*, *Journal of Science, Technology and Society (SICO)*, 6(2) (2025): 59–68.

⁶¹ Umami, N. F., & Agustin, M., *Instilling Islamic Values in Forming Self-Efficacy of Students at UPT SMK Negeri 1 Nguling*, *Journal of Elementary Education and Teacher Training*, 10(1) (2025): 48–59.

⁶² Gitaranni Pramudya, & Rahayu Mardikaningsih, *Improving Teacher Performance Through Self-Motivation, Self-Concept, and Self-Efficacy (A Study at SMAN 1 Gondang, Mojokerto Regency)*, *Journal*

responsibility is also influenced by a supportive learning environment and learning patterns that provide space for students to develop optimally.⁶³ Thus, sincerity acts as a regulator that keeps self-efficacy within the right direction. It ensures that psychological strength remains focused on transcendental goals.

Conceptual development in Islamic Religious Education (PAI) learning requires an integrative and contextual formulation. In developing Islamic Religious Education (PAI) learning theory, this critical analysis leads to the need to formulate an alternative concept that can be called "tawhidi self-efficacy."⁶⁴ This concept combines belief in one's own abilities as a gift from God with belief in God's help and provision. Within this framework, a student believes that they have abilities because God gave them, and they are obligated to use them to their full potential. They also believe that their ultimate success depends on God's will, so they are not arrogant when they succeed or discouraged when they fail. This integrative learning approach also emphasizes the importance of collaboration, good communication, and respect for differences in the learning process, enabling students to develop academically and socially.⁶⁵ This concept is more comprehensive because it encompasses both horizontal dimensions (self-belief) and vertical dimensions (belief in God). The combination of religiosity and self-efficacy demonstrates the synergy between spiritual beliefs and confidence in one's ability to face learning challenges.⁶⁶ It also better aligns with human nature as a creature with both abilities and limitations, and as a servant dependent on God. This formulation has the potential to be a theoretical contribution to the development of Islamic educational psychology.

Bandura's self-efficacy theory is relevant to Islamic teachings, particularly the concept of tawakkal (religious trust), but requires fundamental philosophical adjustments. This relevance lies in both concepts' emphasis on the importance of faith in driving effort and achievement. However, the fundamental difference lies in the source and object of faith. Self-efficacy is rooted in empirical experience and based on one's own abilities. Tawakkal is based on faith and based on God's

of Education, Research, and Community Service, 1(1) (2021): 9–20.

⁶³Wardayanti, Y. P., Amin, F. M., & Permadi, A., *Analysis of Measurement of Readiness and Success of E-Learning Using the Method of Technology Readiness and Acceptance Model (TRAM) at the Islamic University of Darul Ulum Lamongan*, International Journal of Service Science, Management, Engineering, and Technology, 2(1) (2022): 5–14.

⁶⁴Umami, N. F., & Agustin, M., *Instilling Islamic Values in Forming Self-Efficacy of Students at UPT SMK Negeri 1 Nguling*, Journal of Elementary Education and Teacher Training, 10(1) (2025): 48–59.

⁶⁵Sajjapong, T., Irfan, M., & Rojak, J. A., *Fostering Multicultural Collaboration in Higher Education Through Inclusive Communication*, Journal of Science, Technology and Society (SICO), 6(1) (2025): 25–38.

⁶⁶Amin, M., Syarifah, L., Shiddiqy, F. H. A., & Wijaya, R., *Academic Resilience: Exploring the Role of Religiosity and Self-Efficacy in Facing Academic Challenges*, At Turots: Journal of Islamic Education (2025): 34–45.

power and help. Both can be integrated within a monotheistic framework, where faith in one's own abilities is seen as a gift from God that should be appreciated and utilized optimally, while faith in God's help becomes the ultimate reliance after maximum effort has been made. Self-efficacy mediates the relationship between intrinsic religiosity and psychological well-being, strengthening the argument that developing faith must encompass both spiritual and psychological dimensions simultaneously.⁶⁷In addition, strengthening a fair education system and providing equal access also contributes to creating a learning environment that supports the optimal development of students' potential.⁶⁸An educational approach that involves the family and surrounding environment can also help foster the values of responsibility and learning awareness in students.⁶⁹This integration produces a more comprehensive and balanced concept of motivation, which is highly relevant for development in Islamic Religious Education (PAI) learning. With this approach, Islamic education can shape individuals who are empowered and firmly believe in the principle of monotheism.

2. Integration of Self-Efficacy with Tawakkal and Ikhlas in PAI Learning

The formulation of this conceptual integration must be based on a clear Islamic anthropological foundation. Integrating the concepts of self-efficacy with tawakkal and ikhlas in Islamic Religious Education (PAI) learning requires a solid philosophical foundation. This foundation is the Islamic view of the nature of humans as creatures with both potential and limitations. Humans are endowed by God with potential in the form of intelligence, physical abilities, and abilities that enable them to strive and achieve. However, on the other hand, humans also have limitations and are highly dependent on God. Awareness of potential drives humans to strive for maximum effort, while awareness of limitations drives them to rely on God. The concept of tawakkal in Islam itself theologically describes the surrender of results to God after maximum effort. Within this framework, self-efficacy developed from an Islamic perspective is not a belief in one's absolute abilities, but rather a belief that God has bestowed abilities that can be developed through effort and prayer. This belief is dynamic and always accompanied by the awareness that true success comes from God. This foundation places self-efficacy within the framework of monotheism, which maintains a balance between effort and dependence on God.

⁶⁷Kuncoro, S. W. B., & Putranta, M. P., *Intrinsic Religiosity, Self-Efficacy, and Resilience: Impacts on Teacher Well-being and Retention*, IJRIS: International Journal of Research and Innovation in Social Science (2025): 4245–4258.

⁶⁸Suwito, Yulianis, M. S. F., Evendi, W., Zakki, M., & Mujito., *Regulatory Effectiveness in Ensuring Access to Education and Child Health in Low Income Communities through Scholarship Equity*, Journal of Social Science Studies, 1(2) (2021): 181–186.

⁶⁹Mirza Elmi Safira et al., *Fostering Pro-Environmental Learning through Family-Centered Education*, Journal of Social Science Studies, 2(2) (2022): 243–248.

Implementing this idea requires a focused and systematic pedagogical strategy. In Islamic Religious Education (PAI) learning practices, this integration can be realized through learning designs that consciously develop students' confidence in their own abilities while instilling the values of tawakkal (religious trust) and ikhlas (sincerity).⁷⁰ Teachers can begin by helping students recognize their potential as a gift from God. Each student has their own strengths and weaknesses, and all of these are gifts from God for which we should be grateful. Recognizing this potential lays the foundation for developing self-efficacy. Students need to believe they are capable of understanding Islamic teachings, reading the Quran, memorizing prayers, and practicing worship effectively. Self-efficacy influences the quality of one's work, as well as how their motivation and performance are influenced by their self-beliefs.⁷¹ This confidence is built through success experiences designed in stages, progressing from simple tasks to more complex ones. This strategy demonstrates that psychological empowerment can go hand in hand with the internalization of spiritual values.

The formation of students' spiritual character needs to be strengthened through managing the meaning of each success.⁷² Every time a student achieves success, teachers should direct their gratitude to Allah. Successfully reciting a verse with correct tajweed, memorizing a short surah, or answering a question correctly are gifts from Allah that should be appreciated. Gratitude is positively related to academic engagement and academic self-efficacy. Students who are able to appreciate achievements through gratitude tend to demonstrate higher engagement in learning and confidence in their academic abilities.⁷³ In an Islamic educational environment, the habituation of religious activities such as reading the Qur'an regularly can also help shape students' moral character and strengthen spiritual values in everyday life.⁷⁴ Fostering gratitude is crucial to prevent students from becoming trapped in arrogance and believing that success is solely due to their own abilities. Within this framework, self-efficacy develops alongside spiritual awareness. Students become confident, but this confidence is framed within the awareness that all abilities come from God and that success is His gift. This mindset protects students from arrogance and fosters humility despite their

⁷⁰ Warsah, I., Morganna, R., Warsah, B. A. A., & Warsah, B. H. H., *Self-Efficacy and Moral Education in Enhancing the Moral Development and Social Intelligence of Muslim Adolescents*, *Islamic Counseling*, 8(2) (2024): 123–150.

⁷¹ Muhammad Yusuf & Didit Darmawan, *The Influence of Self-Efficacy and Organizational Citizenship Behavior (OCB) on Employee Performance*, *Jurilma*, 1(2) (2024): 79–84.

⁷² Zamhariroh, N. M., & Muhid, A., *Improving Student Learning Motivation Through the Integration of Bandura's Self-Efficacy and Ibn Qayyim's Tawakal*, *An-Nuha*, 5(2) (2025): 175–193.

⁷³ Yudianti, E., Khosiyah, S., & Umer, A., *The Effect of Gratitude and Academic Self Efficacy on Academic Engagement in Students*, *Psychis: Journal of Islamic Psychology*, 9(1) (2023): 154–160.

⁷⁴ Muhammad Syarifudin Amin & Didit Darmawan, *Harmonizing Social Environments and Qur'an Reading Routines: Shaping Moral Character Among MA Muhyidin Keputih Surabaya Students*, *Hikamatzu | Journal of Multidisciplinary*, 1(2) (2024): 11–26.

achievements. Good study habits and a passion for reading have also been shown to contribute to improved student achievement.⁷⁵With this pattern, academic achievement not only increases competence, but also strengthens the quality of faith.

Building students' mental resilience requires an approach that touches on both psychological and spiritual aspects.⁷⁶When students face difficulties or failure, teachers need to instill the values of trust and patience. Failure is not the end of the world, but rather part of the learning process. Students are taught to keep trying, refine their strategies, and ask for God's help through prayer. Spiritual coping strategies are essential to help students cope with academic stress, including trust in God's help and spiritual reflection, which strengthen their mental resilience.⁷⁷In this situation, self-efficacy serves to prevent despair, while trust in God serves to calm the mind. Students with high self-efficacy will not give up easily, and those with strong trust in God will not succumb to disappointment. They believe that God is with those who are patient and that after hardship comes ease. This combination of confidence in one's own abilities and faith in God's help produces extraordinary resilience to face challenges. This approach fosters resilience without losing spiritual depth.

The dimension of intention is a crucial foundation for maintaining the purity of students' learning orientation. The concept of sincerity is integrated through the instilling of correct intentions in every learning activity. Before beginning a lesson, students are accustomed to clarifying their intention: that they are learning for the sake of Allah, seeking knowledge as an act of worship, not for worldly motives such as grades or praise. Teachers can regularly remind them of the importance of this intention. When intentions are clarified, students' orientation is no longer solely focused on the outcome, but on the process and quality of their worship. They will remain enthusiastic about learning even if their grades are not as high as expected, because they are convinced that the effort of learning itself is worthy of worship in the sight of Allah. The integration of intention, sincerity, and an orientation toward Allah's reward forms a model of learning motivation that focuses not only on academic outcomes but also on the spiritual value inherent in the process.⁷⁸Sincerity acts as a check that prevents self-efficacy from becoming

⁷⁵Muhammad Imam Asrofi et al., *The Influence of Reading Interest, Study Habits, and Character Education on High School Students' Academic Achievement*, *Journal of Narrative Science*, 6(2) (2025): 155–186.

⁷⁶Tu'aini, T., Arifin, S., Faridi, F., & Romelah, R., *Joyful Learning-Based Fiqh Learning Design to Optimize Students' Self-Efficacy at MAN Kota Palangka Raya*, *International Journal of Social Science and Human Research*, 08(08) (2025).

⁷⁷A'ini, N. N., Wahdah, N., & Surawan, S., *Spiritual Coping Strategies to Reduce Academic Stress: A Phenomenological Study of Emerging Adulthood Among PAI Students*, *Ta'dib*, 28(1) (2025): 245–262.

⁷⁸Zakiyah, A., Mualimin, M., & Mukaffan, M., *Motivation for Learning in an Islamic Perspective: Integration of Intention, Sincerity, and Reward*, *Journal of Education and Biology Horizons*, 2(4) (2025):

overly worldly. Thus, learning motivation acquires a transcendental dimension that enriches the meaning of academic achievement.

Ethical challenges in academic competition require consistent strengthening of spiritual values. In the often unhealthy realm of academic competition, sincere integration becomes crucial. Religious relativity predicts a decrease in academic dishonesty, especially when religious dimensions such as personal practices and spiritual experiences are strong in students.⁷⁹Sincere students will not justify any means to achieve success. They will not cheat, will not put down their friends, and will not envy the success of others. They compete healthily, realizing that their sustenance and success are predetermined by God. Self-efficacy drives them to maximum effort, while sincerity protects them from the negative behaviors that often accompany competition. Within this framework, academic achievement is achieved through noble means, and success is a blessing because it is achieved with the right intentions and a clean process. Thus, through a dignified and responsible approach to achieving it, academic success will be achieved.

The success of integrating these concepts depends heavily on the quality of the teacher's role model. Islamic Religious Education teachers play a central role in integrating these three concepts into learning. As role models, teachers contribute significantly to the formation of students' religious character, as they serve not only as transmitters of material but also as concrete examples of values.-moral and spiritual values taught.⁸⁰Teachers need to be role models who demonstrate a balance between self-confidence, trust in God, and sincerity. In teaching, teachers demonstrate confidence in their ability to convey the material well, but they also demonstrate submission to God by praying before starting the lesson and inviting students to pray together. In facing difficulties, teachers demonstrate patience and trust in God, not easily complaining or blaming others. In achieving success, teachers demonstrate gratitude and humility, not being arrogant about their achievements. This teacher's exemplary role model serves as a highly effective life lesson for students, more effective than mere lectures on theory. Through the teacher figure, the integration of self-efficacy, trust in God, and sincerity is present as a living value in educational practice.

Learning content has a strategic role in transmitting values and shaping the character of learners. The development of PAI teaching materials also needs to integrate these three concepts. Material about the stories of the prophets and apostles, for example, can be presented by highlighting how they had strong self-confidence to deliver messages, but at the same time they relied on Allah and

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⁷⁹Oktaviani, D., Sunawan, S., & Khairkhah, K., *The Prediction of Religiosity on Students' Academic Dishonesty*, Journal of Islamic Religious Education, 19(1) (2022): 81-92.

⁸⁰Tarsono, T., Hidayat, A., Munawaroh, A. H. E., Abdurrahman, I., Koswara, U., & Maulana, H., *Islamic Character Formation in Elementary Schools: Teachers as Role Models in Bandura's Social Cognitive Theory*, Journal of Faith and Spirituality, 5(3) (2025): 501-514.

were sincere in preaching. The story of Prophet Moses who was confident in facing Pharaoh, but also prayed to Allah for space and ease. The story of Prophet Muhammad who was steadfast in preaching despite facing various obstacles, but always relied on Allah and was sincere because he hoped for His pleasure. These stories provide a concrete model of how self-confidence, trust, and sincerity can come together in a great person. Thus, PAI learning aims to not only convey religious doctrine, but also internalize Islamic values in daily life.⁸¹This narrative approach makes spiritual values present as applicable life examples.

The learning evaluation process also provides a crucial space for instilling the integration of these values. In learning evaluation, the integration of these three concepts can be reflected in how teachers assess and provide feedback. In this process, teachers can conduct evaluations to improve teaching methods and provide more attention to students who need more support.⁸²Assessment focuses not only on the final result, but also on the process and effort. Teachers give appreciation not only to students who achieve the highest scores, but also to students who demonstrate increased effort, even if their scores are not yet high. This teaches that, from an Islamic perspective, what God assesses is not only the result, but also the process and intention. Teacher feedback should also guide students to continue striving (self-efficacy), be patient and trust in the outcome (tawakkal), and align their intentions in learning (ikhlas). In this way, evaluation becomes a means of character development, not simply a measure of achievement. And through this pattern, academic assessment is transformed into an instrument of moral and spiritual education.

The design of the learning environment determines the direction of students' psychological and spiritual development. The learning environment also needs to be designed to support this integration. The learning environment is a powerful influence on a person's mindset. Therefore, when applied to learning, a positive learning environment can provide inner and psychological peace, fostering a sense of calm and focus on the material.⁸³An overly competitive environment tends to strengthen self-efficacy but weakens trust and sincerity, as students focus too much on results and comparisons with others. Conversely, an overly relaxed environment tends to weaken self-efficacy because it lacks adequate challenges. The ideal environment is challenging, encouraging students to develop self-confidence, but also supports and values the process, allowing trust and sincerity

⁸¹Yuliasutik Yuliasutik et al., *Technology Integration in Islamic Religious Education: Pedagogical and Cultural Perspectives*, Journal of Education, Research, and Community Service, 2(2) (2022): 39–46.

⁸²Ahmad Bagus Syifaur Romli & Didit Darmawan *The Influence of Teachers' Pedagogical Competence on Student Learning Outcomes at Vocational High School Level*, Journal of Islamic Religious Education and Management, 3(2) (2025): 130–146.

⁸³Anasro, & Didit Darmawan, *The Influence of Learning Methods and Learning Environment on Students' Learning Motivation at the Al-Hilmi Prigen Pasuruan Contemporary Islamic Boarding School*, Ambarisa: Journal of Islamic Education, 4(2) (2024): 162–183.

to grow. Teachers need to create this balance through classroom policies, reward systems, and student interactions. This environment fosters a learning culture that is both achievement-oriented and value-oriented.

The ultimate goal of this integration is the formation of a complete and proportionate Muslim personality. In the long term, the integration of self-efficacy with trust and sincerity is expected to form a balanced Muslim personality. This person has strong self-confidence so that he dares to take on challenges and does not give up easily. However, this self-confidence does not make him arrogant, because he is aware that all abilities come from Allah. He also has inner peace because he trusts in Allah so that he is not overly anxious about the future. He is sincere in every deed he does so that he is not trapped in a narrow worldly orientation. This kind of person is expected to be born from a quality Islamic education process. Because, one of the dimensions of the purpose of Islamic education is the moral dimension, as the human nature to do good and right.⁸⁴ They will be a generation that is accomplished yet humble, strong yet gentle, successful yet grateful. This integration affirms that Islamic education aims to build academic excellence rooted in monotheism and morality.

The theological construction of the purpose of human life is closely related to the meaning of success in Islamic education. This integration also has implications for how success is viewed. From a pure self-efficacy perspective, success is measured by the attainment of predetermined goals. If a goal is achieved, it constitutes success; if not, it constitutes failure. From an Islamic perspective that integrates tawakkul (relief) and ikhlas (sincerity), success is not solely measured by the attainment of worldly goals. A Muslim may not achieve their desired academic goals, but if they have put in maximum effort and remain patient and sincere, they will still achieve success in the sight of Allah. A strong religious awareness serves as an inner foundation that keeps self-confidence from turning into arrogance, but rather into sincerity.⁸⁵ True success is God's approval, which can be achieved through both success and failure, as long as His servants persist in their efforts, patience, and sincerity. This perspective frees students from the excessive psychological pressure to constantly achieve worldly goals. Education becomes a space for the formation of meaning, not simply a competitive arena for achievement.

This reorientation of the meaning of success demands a paradigm shift in educational practice. In a modern educational setting that often emphasizes achievement and competition, this integration offers an alternative, more

⁸⁴Khotimah, S. K., Nadhirah, A., Fadhillah, F., & Herawati, N., *The Effect of Religiosity and Self-Efficacy to Improve Students' Literacy: A Study on Academic Cheating*, International Conference on Madrasah Reform 2021 (ICMR 2021) (January 2022): 331–339.

⁸⁵Lehihi, T. G., Tsabedze, W. F., Oduaran, C. A., & Onyencho, V. C., *Exploring the Spirituality and Academic Resilience Among University Undergraduate Students*, *Frontiers in Education*, 10 (2025): 1671316.

humanistic and spiritual perspective. Education should not produce a generation that is merely academically proficient but spiritually arid. Nor should it produce a generation that is ritually pious but weak and powerless in facing life's challenges. The integration of self-efficacy with trust and sincerity promises the birth of a generation that is intelligent, confident, and high-achieving, but also pious, humble, and sincere. Religiosity and self-efficacy together support academic resilience and the development of spiritual character, enabling students to face academic pressures without losing their moral orientation.⁸⁶This is the ideal goal of Islamic education, a long-held aspiration of Muslim educators. This literature review provides a conceptual foundation for realizing this ideal through an integrative Islamic Religious Education (PAI) learning design. Thus, this integration is not only a pedagogical solution but also a response to the crisis of meaning in contemporary education.

To ensure this integrative idea doesn't stop at the normative level, a systematic and collaborative implementation strategy is required. Implementing this integration in Islamic Religious Education (PAI) learning certainly requires commitment and creativity from teachers. Teachers need to continuously develop themselves, deepen their understanding of educational psychology and Islamic values, and design innovative learning strategies. Support from schools, families, and the community is also essential. Schools need to create policies and a culture that supports balanced personal development. Families need to support home education that aligns with the values taught in schools. The community needs to provide role models and a conducive environment for the growth of a quality Muslim generation. Close collaboration between parents and schools to create a learning environment that supports and stimulates children's interests is key to achieving overall educational success.⁸⁷With the synergy of all parties, the integration of self-efficacy with *tawakkal* (religious trust) and *ikhlas* (sincerity) is not merely a theoretical concept but can become a reality in the lives of students. Ultimately, the success of this integration will be reflected in the emergence of a generation that is psychologically resilient and spiritually solid.

⁸⁶Marisa, S., Daulay, N., Darmayanti, N., & Akhir, N. S. M., *The Role of Self-Efficacy and Religiosity in Determining Female Teachers' Resilience*, *International Journal of Islamic Educational Psychology*, 5(2) (2024): 220–236.

⁸⁷Shinta Maulida Safitri, Eli Masnawati & Didit Darmawan, *The Influence of Teacher Teaching Style, Parental Support and Self-Confidence on Students' Learning Interest*, *El-Banat: Journal of Islamic Thought and Education*, 14(1) (2024): 77–90.

Conclusion

Albert Bandura's self-efficacy theory is relevant to Islamic teachings, particularly the concept of tawakkal (reliance), but requires fundamental philosophical adjustments. The relevance lies in both concepts' emphasis on the importance of faith to drive effort. The fundamental difference lies in the source and object of faith. Self-efficacy stems from empirical experience and is based on one's own abilities, while tawakkal stems from faith and is based on God's help. Integrating the two with sincerity in Islamic Religious Education (PAI) learning can be realized through a learning design that fosters students' belief in their abilities as a gift from God, instills an awareness that success comes from God, thus fostering gratitude, framing failure with patience and tawakkal (reliance), and aligning the intention to learn solely for God. This integration results in a comprehensive concept of tauhidi motivation, where self-efficacy encourages maximum effort, tawakkal calms the mind, and sincerity maintains spiritual orientation. This concept is relevant for developing confident, resilient, humble, and sincere Muslim learners. The findings of this study imply the need for a reconstruction of motivational theory in Islamic education that integrates modern psychological concepts with Islamic values. Islamic Religious Education (PAI) teacher training institutions need to equip prospective teachers with an understanding of Islamic psychology that integrates self-efficacy, trust in God (Tawakkal), and sincerity. Islamic Religious Education (PAI) teachers need to design learning that not only develops students' self-confidence but also instills trust in God (Tawakkal) and sincerity through the practice of intention, reflection, and gratitude. Schools need to create an environment that supports a balance between academic achievement and spiritual development, with an assessment system that values the process, not just the outcome. Curriculum developers need to formulate graduate competencies that encompass a balance of self-confidence, trust in God (Tawakkal), and sincerity, and provide materials and methods to support the achievement of these competencies.

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