

The Influence of Student Self-Efficacy at School on the Quality of Religious Education Teachers as Murabbi

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Abstract. The importance of the role of teachers as agents of change and understanding the relationship between the level of student independence and the quality of religious teachers in schools. However, in fact, there are differences between expectations and reality on the ground, religious education has decreased among students. So, it is necessary to carry out research with the aim of finding out the relationship between the level of student independence and the quality of Islamic education teachers (IET) as murabbi. This research method uses a quantitative approach with a questionnaire as the main research instrument. Respondents consisted of 554 IET primary and secondary school teachers in Indonesia, who were selected using a multistage cluster sampling technique. Data collection techniques were through structured questionnaires which were analyzed using SPSS Version 25.0. The data analysis technique uses SPSS Version 25.0 to gain meaningful insight from the IET response. As a result, it was found that there was a positive correlation between the level of student independence and the quality of IET Islamic education teachers as murabbi. In conclusion, it is important to pay attention to the level of student independence in improving the quality of religious teacher teaching. The research implications have an impact on the development of religious education in primary and secondary schools.

Keywords: Islamic Teachers; Islamic Education; Murabbi; Self-Efficacy.

1. Introduction

The role of religious teachers in schools as the lifeblood of strengthening and progressing the field of education in this country cannot be denied. The role of religious teachers as agents of change can be realized through their function as a forum for transmitting knowledge, shaping thought, and forming legitimacy. In giving birth to the next generation who have high cognitive abilities, are full of sacred values, and have a strong grip on teachings, especially in religious education, teachers need to play a role as drivers of the transformation of state education (Davoodi et al., 2020; Sabcic-El-Rayess, 2020; Rahman et al., 2022). The era of globalization, a world without borders, is witnessing an increasingly challenging role for teachers. The burden on teachers is increasingly heavy, requiring great patience and responsibility (Bond, 2021; Chen, 2022; Boden et al., 2021). Also not left behind in this case is the Islamic Education Teacher (IET). IET's responsibility is seen as greater because the title of ustaz and ustazah share the duties of preachers (Naemah Hanim Illani & Mashitah, 2020). Issues such as the decline in morals among teenagers cause teachers to be forced to struggle to carry out the mandate they have been given. Teachers are also faced with the challenges of the explosion of information technology. Exposure to electronic media and print media is a favor IET spectacle for teenagers today. This somewhat influences the thoughts, attitudes, and behavior of teenagers. IET's quality as a murabbi must be appreciated by educators in dealing with diverse students in this century. Murabbi comes from the word Rabba which means to educate, nurture, and raise (Martins et al., 2020). Murabbi is also the perpetrator of the word tarbiyah which is defined as the act of educating, nurturing, raising, and giving love (Wei et al., 2021). He has also explained the role of the murabba teacher as "the role of the teacher in the darjah room to look after, raise, show affection, educate, teach, nurture and nurture the nature of students and shape the talents and abilities that exist in students. they. "Teachers have a role in realizing

the formation and development of students from the aspect of Islamic teacher education (IET) so that they are able to produce pious people who have noble character according to an Islamic perspective (Lavy & Naama-Ghanayim, 2020). The word *tarbiyah* may be referred to in the word of Allah in surah *al-Isra'* verse 24.

1.1. Problem Statement

When they are still small, students are fully guided and directed by their parents at home in Islamic religious education. However, after school, children's education, which was originally under the auspices of the family, has now taken over most of the duties of teachers, especially Islamic education teachers (IET), in educating the younger generation in the future (Žalėnienė & Pereira, 2021). This is supported by Ab's study Delprato (2022) found that Islamic religious education (IET) was more influential than parents in shaping students' level of appreciation of Islam with *r* values of 0.477 (IET) and 0.364 (parents) respectively. Although in theory parents play a major role in educating children and teachers only support them at school. However, this fact cannot be denied, that in reality students spend more time at school than at home. This means that Islamic education teachers must be able to replace the role of parents at school (Guo et al., 2020). The willingness and readiness of teachers in schools to face the challenges and responsibilities and scenarios of today's students is directly influenced by teachers' confidence in their ability to carry out their responsibilities in educating elementary and junior high school students in Islamic religious education (Agustina et al., 2020). This personal belief is known as the Religious Education Teacher (RET). Self-Efficacy (SE) IET stages in educating students have a direct influence on teaching practices and IET personality. This in turn impacts the academic achievement of primary school students and secondary school students. The low Self-Efficacy (SE) of teachers in educating students at school in Islamic religious education lessons has an impact on low student behavior in a day (De la Torre-Sierra & Guichot-Reina, 2022). Research shows that the Religious Education Teacher (RET) is an important element in the Teaching and Learning process, which influences the quality of a religious education teacher in primary and secondary schools (Schildkamp et al., 2020; Zarafshani et al., 2020). In Islamic religious education in Indonesia, studies related to RET teachers are still lacking and very low. Based on the research that has been conducted, only a few studies have used teacher SE as a driver of change, including the research that has been conducted. After exploring independent research regarding teacher RET, the reviewer found that there had been no research regarding the profile of RET in the investigated IET groups. So, it is urgent to carry out research, because there is a difference between expectations and reality in the field. The low level of Self-Efficacy in schools in Islamic religious education makes this research important, even though this research examines its relationship with the role of IET as an agent of change in society through education in schools.

1.2. Related Research

Previous research examining RET is very important for teachers because it is used as a measure in determining a teacher's ability to deliver effective teaching (Copriady et al., 2021; Basilotta-Gómez-Pablos et al., 2022). RET is a liaison media between knowledge ownership and teaching behavior in Islamic religious education (Karim et al., 2023; Seddighi et al., 2023). In developments and problems that often occur in Islamic religious education in schools, research shows problems where IET knows the best method for teaching Islamic religious education with an approach carried out by teachers consistently and effectively (Taja et al., 2021; Llorent-Bedmar et al., 2020). However, in reality, it is not a lack of implementation in the field, researchers are of the view that there is a possibility that IET is the cause of this problem. Therefore, this study needs to be carried out to determine the stages of IET and their relationship with the formation of IET quality (Ghasemy et al., 2020; Patrick et al., 2011). Self-Efficacy (SE) theory was generally first introduced, namely a person's personal belief in carrying out a task according to predetermined skills. Later, this theory was developed with a focus on Islamic religious education teachers (Mafarja et al., 2023; Jameson et al., 2022). An Islamic religious education teacher is a teacher who, as stated, is a measure of the teacher's belief that he or she has an influence on overall student achievement, not only academically but even the formation of the student's self as a better person (Mujiburrahman et al., 2022; Suyadi et al., 2022). Belief in the strengths of Islamic religious education teachers, their abilities and

capabilities in teaching, guiding and educating students is a factor that differentiates religious education teachers from other teachers (Khoiriyah et al., 2023; Humaidi et al., 2022). Believes that the SE stage is one of the variables that determines the teaching effectiveness of a religious education teacher (Wijaya et al., 2022). This is because a teacher's high SE influences the effort, productivity and activities carried out by the teacher which then helps student achievement (Maamin et al., 2020). SE is important for teachers because it shapes teacher skills, influences teachers' acceptance and willingness to innovate and challenge tasks leading to continuous work improvement, and increasing achievement (Ramírez-Montoya et al., 2021). Apart from that, SE is important for teachers because it will be a driving force for teachers in carrying out guidance and educational tasks which require high levels of resilience, patience and creativity (Mishra et al., 2020). According to him, teachers who have high SE always think positively about their students and have high hopes for their students' success. A high sense of responsibility leads to integrated business leadership; carry out various strategies to increase brilliance; identify problems and weaknesses; and then implement appropriate corrective actions to ensure student success (Mendoza et al., 2019). Meanwhile, teachers who have low SE often have a negative view, view weaknesses as obstacles that cannot be corrected, and have no hope for students. These people lack a sense of responsibility; see the university profession only as a career path to continue their livelihood; not proactive, often looking for excuses not to carry out tasks, not having dreams in a career; and so on, placing student abilities, motivation, attitudes and family background as causes of student failure. This is supported in research by the positive relationship between SE teachers and teaching behavior such as delivery, questions and answers, and lecture room management strategies (Merle et al., 2022).

1.3. Research Objectives

This research is urgently carried out because there is a gap between expectations and reality on the ground. Teachers are expected to be able to better educate students in Islamic religious education compared to parents at home. So, by knowing the level of self-efficacy of Islamic religious education teachers in elementary and middle schools and knowing their knowledge and good moral values will increase educational progress bringing innovation and effectiveness in Islamic religious learning in the future. With the above background, this research focuses on the objectives of analyzing and identifying the level of quality of PAI teachers in secondary schools, to find out and see the relationship between self-efficacy and the quality of Islamic religious education (PAI) teachers in primary and secondary schools, and to assess the influence of self-efficacy on the quality of Islamic religious education teachers in primary and secondary schools.

2. Theoretical Framework

2.1. The Concept of Religious Education in Indonesia

One of the characteristics of Rabbani teachers highlighted by al-Ghazali is that they act as parents or guardians towards their students in elementary and junior high schools by fostering sincere and loving relationships so that trust arises between the two of them through Islamic religious education, built in Indonesia during this time. Apart from that, teachers need to try to perpetuate Rabbani's qualities in the thoughts and actions of students at school Maqsoom et al., (2023) With the formation of brilliant people in the world of Islamic religious education and the afterlife, it can be born through tarbiyah carried out by murabbi teachers through education in elementary and junior high schools. By humbling oneself towards knowledge of Islamic religious education, it will bring good intentions to want to learn more deeply about Islamic religious learning at school. At school, students must often say "O my God, I love both of them, namely my teacher and my parents, as they both taught me when I was little and when I grew up." (Smith et al., 2023). Islamic religious education in Indonesia must continue to be maintained and preserved, because Islamic religious education in Indonesia has become a way of educating students to increase their knowledge patiently and diligently following religious teachings. Islamic religious education must be mastered by Islamic religious teachers and implemented by students at school (Basalama, 2018; Samariya, 2020). Islamic religious teachers must have concepts that are in accordance with Islamic religious education before applying them to students, such as how to pray at the right time. This needs to be mastered by

teachers in educating the students they teach, so that the impact in society can be seen as taught by parents to students (Julia et al., 2022; Hanafi et al., 2021).

2.2. Religious Education Design for Basic Education

Islamic education teachers (IET) must demonstrate behavior as shown by Almighty God (Llorent-Bedmar et al., 2020b; Fahri, et al., 2023). Islamic religious education teachers must be able to be good examples in the community and elementary school environment and junior high school environment before giving lessons to students (Radjab et al., 2020). Prophet SAW (Author 1 et al., 2017), this is because, to form a generation of Muslims who are holistic and balanced in terms of spiritual, emotional, intellectual, and physical aspects, a teacher must not only impart knowledge but also guide the students. A superior mentor requires a teacher who lives up to the characteristics of a murabba, namely a package of teacher qualities that is based on the hadiths of the Prophet SAW. This is by the role of the Prophet SAW who was sent to perfect human morals, as stated in the hadith narrated by al-Bayhaqi. Meaning: "Indeed, I (Muhammad SAW) have been sent to perfect noble morals." This is to the objectives of Islamic education itself, which includes promoting the dignity of the Koran and Sunnah as support for lifelong learning to gain knowledge, skills, and appreciation. Appreciating the quality of IET as the ultimate murabba through IET's daily practice requires a form of belief and self-confidence to do so (al-Ghazali, nd). This belief is known as teacher self-efficacy (EK). In reality, the challenges that are forced to be faced are not only by IET but also by almost all those who have the title of teacher. The challenge of providing quality teachers is a global issue that is of concern to educational policymakers in every country (Butler-Henderson et al., 2020). However, IET carries out a heavier responsibility because it is directly stated in the Islamic Education Philosophy (FPI) that IET is responsible for forming students who are successful not only in the world but also in the afterlife by becoming servants of Allah SWT who are skilled, have a high personality and have a good life of Sufism. in line with Islamic teachings and being responsible to oneself, society and the universe (Sholihin et al., 2023).

2.3. The Concept of Islamic Religious Teachers in the School Context

In this regard, IET who plays the role of murabbi needs to have high Self-Efficacy (SE) so that the task of educating and guiding students is successful in achieving the goals stated in the Islamic Education Philosophy (Hakim et al., 2024; Kholifah et al., 2023). Because, Islamic Education Teachers (IET) as murabbi do not just teach, they even have a harder task, namely ensuring the academic, legal and spiritual success of elementary and middle school students (Sari et al., 2024; Anand & Res, 2023). This task certainly requires clear thinking regarding educational goals, knowledge, skills, motivation, commendable validity as well as resilience, seriousness, dynamics and proactiveness; making Self-Efficacy (SE) the driving force and driver of this big commitment (Ingram et al., 2023). Based on the Tschannen-Moran teacher Self-Efficacy (SE) model, there are three dimensions to measure Religious Education Teacher (RET), namely student involvement, teaching strategies, and classroom management (Hölscher et al., 2024). However, if we refer to what is taught in Islamic religious education where IET plays a role in forming students who are brilliant in this world and the hereafter, then aspects of academic and legal development are one of IET's areas of duty (Mallik et al., 2021). The reviewer added one more dimension to IET's Self-Efficacy (SE), namely the fourth dimension, the dimension of academic and legal development. Discussion regarding the quality of IET has also been discussed specifically (Almatrafi et al., 2024). Meanwhile, discussions regarding the quality of murabbi teachers are also widely discussed by scholars in the field of education. Because the terminology murabbi comes from Arabic words. Several Islamic scholars discuss the quality of IET as murabbi in their writings, such as. Based on the identified IET quality model, nine dimensions of IET quality were identified, namely (Abdul Hanid et al., 2020): (1) Rabbani's thinking; (2) mastery of religious knowledge; (3) religious practices; (4) scientific culture; (5) pedagogical proficiency; (6) psychological skills; (7) communication skills; (8) legal and (9) community contribution.

3. Method

3.1. Research Design

The method in this research is a quantitative survey method carried out using a deductive descriptive review method (Szinay et al., 2020), namely, research begins with developing a hypothesis, followed by measuring research data systematically. empirical and ends with critical analysis. A research design to study the impact of self-efficacy on the quality of Islamic Religious Education teachers in primary and secondary schools in Indonesia is very important to understand the relationship between these variables. This research uses a quantitative research approach to determine the influence of self-efficacy on teacher quality. Quantitative approaches enable the collection and analysis of numerical data to quantify relationships and patterns. The research design includes a cross-sectional survey methodology, where data is collected at one point in time from a sample of 554 individual Islamic education teachers (IET), representing a population of 9,672 individual Islamic education teachers (IET) in elementary and junior high schools in Indonesia. This research focuses on measuring the level of self-efficacy and perceived quality among Islamic education (IET) teachers to assess the impact of self-efficacy on teacher effectiveness.

3.2. Respondent

Type The survey used in this study is also a current survey or *cross-sectional survey*, that is, data is collected only once from a sample at a time (Mertens, 2003). The locations of this research are several national elementary and junior high schools under the guidance of the Indonesian Ministry of Education. In general, this research uses a group sampling over groups (multi stage cluster) technique to determine the research sample. The respondents in this study were 554 individual Islamic religious education (IET) teachers who worked as Islamic Religious Education teachers in elementary and junior high schools in Indonesia. These respondents were selected using a multistage cluster sampling technique by group, thus ensuring the representation of diverse teachers from various regions. The sample size was determined based on the total population of individual Islamic education (IET) teachers in National elementary and junior high schools, thereby enabling a comprehensive analysis of self-efficacy and perceived quality among teachers.

3.3. Data Collection

Teknik pengumpulan data dalam penelitian ini dilakukan dengan menggunakan kuesioner terstruktur yang dirancang untuk mengumpulkan informasi tentang tingkat efikasi diri dan kualitas yang dirasakan di kalangan guru IET. Kuesioner diberikan kepada sampel terpilih sebanyak 554 responden di Sekolah Menengah Atas Nasional di bawah Kementerian Pendidikan RI. Metodologi survei memungkinkan pengumpulan data secara sistematis mengenai variabel-variabel kunci yang berkaitan dengan efikasi diri dan kualitas guru. Data kuesioner di nilai dengan menggunakan skala likert poin 1 sampai poin 5.

3.4. Data Analysis

The collected questionnaire data was analyzed using SPSS Version 25.0 to gain meaningful insights from the responses provided by IET teachers. The analysis involves descriptive and inferential statistics. Descriptive statistics are used to summarize data obtained from the study sample, including measures of central tendency (mean, median, mode) and variability (range, variance, standard deviation). Inferential statistics are used to test hypotheses and examine the relationship between self-efficacy and teacher quality.

3.5. Validity

To ensure the validity of the research findings, several actions were taken. First, the questionnaire used for data collection was carefully designed to collect relevant information regarding self-efficacy and perceived quality in Islamic religious education (IET) circles. The questionnaire was validated through a rigorous review process by experts in the field of Islamic education and the effectiveness of Islamic religious education teachers. Additionally, data analysis procedures follow established statistical methods to ensure the accuracy and accuracy of the results. The use of SPSS to analyze data further increases the validity of the

findings by providing a systematic and standard approach to analyzing the data collected and the questionnaire that has been tested has been declared valid and suitable for use as a measuring tool.

4. Findings

The results found in this research have a positive impact on the development and progress of education in elementary and junior high schools in Islamic religious education and can be used as material for consideration by Islamic religious teaching teachers. As shown in table 1, the number of Islamic religious education (IET) male teacher respondents involved in this research was 172 people (29.8%) and IET female teachers were 382 people (71.1%). Meanwhile, the percentage was almost the same for respondents who worked in schools in the city (49.8%) with a frequency of 283 people, and schools outside the city (50.2%) with a frequency of 271 people. Meanwhile, in terms of duration of teaching experience, 19 IET people (3.6%) have taught for between one and three years, 52 IET people (6.6%) have taught for approximately four to six years. Meanwhile, the remaining respondents, namely 493 IET people (91.8%) had been teaching for more than seven years. The highest academic eligibility category was also recorded as 46 respondents (6.8%) had a baccalaureate diploma, 518 respondents (89.9%) had a baccalaureate diploma, 14 respondents (2.3%) only had a diploma and 13 respondents (1.2%) have a diploma or equivalent diploma 1 as shown in this table 1.

Table 1. Profile respondent's study

Category	Gathering	Frequency	Percent (%)
Gender	Man	172	29.8%
	Woman	382	71.1%
School location	Indonesia	283	49.8%
		271	50.2%
Teaching experience	1–3 years	19	3.6%
	4–6 years	52	6.6%
	> 7 years	493	91.8%
Highest academic eligibility	Bachelor's Certificates	46	6.8%
	Baccalaureate diploma	518	89.9%
	Diploma	14	2.3%
	Diploma 1	13	1.2%

4.1. Madrasah Teacher Education Stages in Elementary and Junior High Schools

To answer research question 1 (What are the perceptions of elementary school teachers and junior high school teachers regarding their progress), descriptive analysis was used which includes percentage, frequency, minimum and allowance standards. Overall, Islamic religious education (IET) teachers are at a very high level (min = 4.24; SP = 0.462). However, if you look closely at the results of the descriptive analysis according to constructs as in table 2, not all sub-constructs obtained very high min scores. This is because the sub-construct "academic guidance and legitimacy" only reached a high level (min = 3.28; SP = 0.334). When other subconstructs reached a very high level, in sequence the subconstruct "student involvement" (min = 4.53; SP = 0.483), followed by the subconstruct "degree of management" (min = 4.52; SP = 0.463) and the subconstruct "teaching strategies" (min = 4.48; SP = 0.456). These findings indicate that overall IET is very confident in aspects of student involvement, school space management, and the use of teaching strategies. However, IET needs to be more confident in guiding the elementary and junior high school students under its care, both from an academic and academic perspective. However, these results will be detailed in the next section by looking at the minimum score for each IETm in each subconstruct.

Table 2. Score min and aside skilled efficacy self IET based on sub construct

Sub construct	Min	Set aside Expert
Engagement student	4.24	0.462
Management of degree rooms	3.28	0.334
Learning strategies	4.53	0.483
Academic and legal guidance	4.52	0.463
Whole	4.48	0.456

4.2. Quality Stages of Islamic School Teacher Education in Primary and Secondary Schools

To answer study question 2 (Is the perception of Islamic religious education (IET) phasing its quality?), descriptive analysis was used which included percentage, frequency, min, and allowance standards. Overall, the quality of Islamic religious education (IET) teachers is at a brilliant level with min = 4.43; and SP = 0.382. However, if you look closely at the results of the descriptive analysis according to constructs as in table 3, not all sub-constructs achieve the minimum excellence score. This is because the sub-constructs "pedagogical proficiency" (min = 3.47; SP = 0.484), "social contribution" (min = 3.86; SP = 0.736), and "practicing religion" (min = 4.24; SP = 0.427) have only reached the stage Good. Meanwhile, other sub-constructs reached a very high stage, with the implementation sub-construct "mastery of religious knowledge" (min = 4.87; SP = 0.499), "rabbani thinking" (min = 4.53; SP = 0.357), "communication skills" (min = 4.62; SP = 0.356), "legitimate" (min = 4.57; SP = 0.398), "psychological skills" (min = 4.68; SP = 0.426), "cultural science" (min = 4.38; SP = 0.458). These results show that overall Islamic religious education (IET) is superior in the aspects of mastery of religious knowledge and Rabbani thought, communication skills, legality, psychological skills and scientific culture. However, Islamic religious education (IET) needs to improve its quality in terms of pedagogical skills, social contributions and religious practices.

Table 3. IET quality standard scores and allowances based on sub-constructs

Sub construct	Min	Set aside skilled
Rabbani thought	4.43	0.382
Mastery of religious knowledge	3.47	0.484
Religious practice	3.86	0.736
Scientific culture	4.24	0.427
Pedagogical skills	4.87	0.499
Psychology skills	4.53	0.357
Communication skills	4.62	0.356
Valid	4.57	0.398
Community contribution	4.68	0.426
Amount	4.38	0.458

4.3. The Relationship Between Self-Efficacy and IET School Quality

H01: There is no significant relationship between self-efficacy and the quality of school IET. The first null hypothesis (H01) The results created were tested using Pearson correlation analysis to see the relationship between the quality of Religious Education Teachers (RET) and Islamic education teachers (IET). Table 4 presents the test results which obtained an r value of 0.619 and p = 0.000, namely p < 0.01. This value indicates that the first null hypothesis (H01) was successfully rejected. This shows that there is a simple relationship between Religious Education Teachers (RET) and the quality of Islamic education teachers (IET) in schools.

Table 4. Relationship between Self-Efficacy (SE) and the quality of Islamic Teacher Education (IET)

Permissible change	r	Sig.
Efficacy self-Quality IET	0.627	0,000*

4.4. The Influence of Self-Efficacy on the Quality of IET in Schools

H02: Self-efficacy has no effect on the quality of IET. The zero second primary and secondary school hypothesis (H02) that was formed was tested using stepwise regression analysis to see the relative influence of four predictive variables related to IET (student involvement, school space management, teaching strategies, and guidance and validation) on the quality of becoming an IET murabbi. The results of the various stepwise regression analysis are formulated in Table 5. The analysis of various step by step regression analysis also shows that significantly, IET from the teaching strategy aspect ($\beta = 0.612$; $p < 0.05$) itself has an influence of 28.8% ($r = 0.439$) on changes quality variant as murabbi IET (Model 1). The combination of the two forecasting teaching strategy variables ($\beta = 0.499$; $p < 0.05$) and the degree of management space ($\beta = 0.384$; $p < 0.05$) also had an influence of 32.4% ($r = 0.612$) on the change in quality variance murabbi IET (Model 2). In addition, if the IET predictor from the aspect of student engagement ($\beta = 0.226$; $p < 0.05$) is taken into account, then the three predictor variables have an influence of 42.4% ($r = 0.459$) on the change in variance in quality as an IET teacher (Model 3). While the fourth combination allowed changes in predictors of IET from aspects of teaching strategy ($\beta = 0.436$; $p < 0.05$), room management degree ($\beta = 0.210$; $p < 0.05$), student involvement ($\beta = 0.213$; $p < 0.05$), and academic guidance and law ($\beta = 0.217$; $p < 0.05$) also has a significant effect of 33.9% ($r = 0.634$) on changes in quality variance as IET murabbi (Model 4).

Table 5. Stepwise regression analysis for predictor variables related to Religious Education Teachers (RET) which influence quality as murabba Islamic education teachers (IET)

Forecaster Model	B	Standard error	β	Sig.	r	r ²
1. Teaching strategies	0.432	0.021	0.612	,000	0.439	0.288
2. Teaching strategies Management of degree rooms	0.342 0.211	0.022 0.038	0.499 0.384	,000 ,000	0.612	0.324
3 Teaching strategies Management of degree rooms Engagement student	0.267 0.231 0.234	0.030 0.030 0.029	0.226 0.436 0.217	,000 ,000 ,000	0.459	0.424
4 Teaching strategies Management of degree rooms Engagement student Academic guidance and valid Forager (Constant)	0.198 0.213 0.112 2,321	0.030 0.028 0.015 132	0.210 0.436 0.217 -	,000 ,000 0.003 ,000	0.634	0.339

The significant results indicate that the four variable regression models formed by permitted lean change and permitted change predictors can be generalized to the population.

5. Discussion

This research found that Islamic religious education (IET) in Indonesia is on average at a very high level, preceded by Self-Efficacy (SE) from the dimension of student involvement, and followed by Self-Efficacy (SE) from the dimension of degree room management, teaching strategies and academic guidance. However, if you look closely at the minimum achievement score based on dimensions, the academic and legal guidance dimension only gets a high-level minimum score, where it is the lowest dimension for Self-Efficacy (SE) of Islamic education teachers (IET) in elementary and junior high schools in Indonesia. In the view and interpretation of this research, this should not happen. Because, the interpretation of the results is that the dimensions of academic and legal development are one of the missions of an Islamic education teacher (IET). Meanwhile, other dimensions such as student involvement, degree of management space, and teaching strategies are also media to achieve this mission. Even though the Self-Efficacy (SE) of Islamic education teachers (IET) for these three dimensions is very high, the Self-Efficacy (SE) of Islamic education teachers (IET) for the most important dimension, namely academic guidance, and only applies at a high level, in essence does not yet reflect the optimal Self-Efficacy (SE) stages of Islamic education teachers (IET) as represented by the overall min score of the Self-Efficacy (SE) stages of Islamic education teachers (IET) which is very high. However, this may be caused by environmental factors.

Islamic education teacher (IET) factors such as workload, support from parents and the community, as well as staff support and comfort, which indirectly influence the Self-Efficacy (SE) of Islamic education teachers (IET), especially in the aspect of academic guidance (Kharbanda & Singh, 2022; Anurogo et al., 2023; Mohamed et al., 2022). Another reason why the Self-Efficacy (SE) of Islamic education teachers (IET) in guiding students' academics and academics is not as high as the other three aspects of Self-Efficacy (SE) is because, IET has the perception that there are several other environmental and social factors, besides Teacher factors that play a role in its formation, legitimacy and students' appreciation of religion. This is proven by research results Bui et al., (2023) shows that the influence of the social environment is significant in shaping student legitimacy. This means that Islamic education teachers (IET) have not yet reached an optimal level of self-confidence in guiding students' academic studies because it involves many other factors besides the teacher, compared to other aspects of Islamic education teachers (IET), the focus is more on the abilities of Islamic education teachers (IET) in the room. degrees such as student engagement, space management degrees and teaching strategies. So, it can be concluded that Islamic education teachers (IET) are very confident in their abilities during in-room degrees, but when it comes to a wider scope, namely academic guidance, which does not only concern the abilities of Islamic education teachers (IET) in in-room degrees. Of course, even at outdoor levels, their confidence in their abilities still hasn't reached the optimal level.

If we look at the best practices that can be carried out by teachers and in the context of studying IET to guide students as stated by Nekmahmud et al., (2022), IET is needed to be a friend of students, ensure that the time spent with students is planned, set realistic expectations for student achievement, appreciate positive changes in students even though they are still small, avoid feelings of disappointment and hopelessness in facing student problems and provide guidance. be sincere without placing any hope of being appreciated. Although no research related to the SE IET has been conducted before, these results are seen as giving more credit to the IET when compared with independent research using the same instrument. The results of this research show that IET as a whole obtained a very high min score, while the study income found by other teachers only reached high and medium-high EK levels. While studying Rafindadi et al., (2022) which focused on novice teachers, found that the SE level of novice teachers in Sabah was modest and high. Achievement According to the SE dimension, it was found that the classroom management dimension was in first place, followed by the dimensions of teaching strategies and student involvement. However, overall, these results were found to be in line with the results (Adams et al., 2022). The findings of this research also appear to confirm the reviewer's assumption that Religious Education Teacher (RET) is correlated with the quality of Islamic education teacher (IET) in Indonesian elementary and junior high schools. These findings support income studies that find that teachers influence teaching practices März & Kelchtermans, (2020), management of teacher education spaces, teacher personality and the nature of not giving up easily when faced with weak students (Jääskä & Aaltonen, 2022). While he denies the results of Zhu & Shek, (2020) studies that find that the decline in Religious Education Teachers (RET) among teacher trainers does not explain their quality of teaching.

The implication of this research is to provide a complete picture of the learning process that teachers must carry out. Teachers look at best practices that teachers can use in the context of studying IET and guiding students. Because IET needs to be friendly towards students, together in planning set realistic expectations for the achievements that students will achieve, appreciate positive changes in students even though they are still young, avoid feelings of disappointment and despair in facing student problems, and provide guidance by being sincere without expecting rewards.

6. Conclusion

Seeing the depravity of the social phenomena of today's young generation, the importance of the role of Self-Efficacy (SE) of Islamic education teachers (IET) as murabbi cannot be denied. Islamic education teachers (IET) as murabbi play a role in educating, guiding and nurturing children with love and affection to achieve self-perfection which is born in Physical,

Emotional, Spiritual and Intellectual concepts to reach the end of the human life path, namely the souls of peaceful people. . This is as stated in the word of Allah SWT, surah al-Fajr, 89: 27–30. Then, Islamic education teachers (IET) as individuals who support and disseminate Islamic knowledge both through the teaching and learning process and external activities, carry this responsibility, namely forming morals. In general, research finds that the quality of Islamic education teachers (IET) as murabba is at a very high level. However, if we examine each dimension of the quality of Islamic education teachers (IET), three of the eight dimensions only get the highest level, namely the dimensions of religious practice, pedagogical skills and social contribution. The dimensions that reach a very high level are the dimensions of rabhani thinking, mastery of religious knowledge, scientific culture, psychological skills, communication skills, and sahsiah. Although the overall Self-Efficacy (SE) of Islamic education teachers (IET) student engagement, room management degrees, and teaching strategies is very high and academic guidance is high, there is still room for improvement. This is because the income shows that the value obtained has not yet reached the optimal stage, especially the academic development aspect. Therefore, Islamic education teachers (IET) need to identify and take steps to improve Self-Efficacy (SE).

Limitation

In this research, there are several limitations that need to be considered. First, the limited sample population may affect the generalization of research results. Although the sample used is quite large (554 IET people), this sample only represents a small portion of the primary and secondary school IET population in Indonesia. This may limit the ability to generalize the study findings to the entire IET population. Second, limitations in data collection methods also need to be considered. This research uses a questionnaire as the main instrument for data collection. The use of questionnaires can cause respondent bias in providing answers, especially if there are questions that are ambiguous or open to different interpretations. In addition, questionnaires can also limit in-depth understanding of the phenomenon under study, because they do not allow to explore the context in depth. In addition, limitations in data analysis also need to be taken into account. Even though data analysis was carried out using the Statistical Package for Social Science (SPSS) software version 25.0, there is the possibility of errors in data processing and interpretation of analysis results. Apart from that, the use of inferential statistical analysis also has certain assumptions that need to be met to ensure the validity of the analysis results. Apart from that, limitations on the variables studied also need to be considered. This research focuses on the relationship between student self-efficacy and the quality of Islamic Religious Education teachers as murabbi. However, there are other variables that may also contribute to teacher quality, such as school environmental factors, leadership support, or other individual characteristics that were not included in the analysis. Finally, time and resource limitations can also impact the depth of analysis and interpretation of research results. Time limitations experienced by researchers can limit their ability to conduct more in-depth research or explore additional aspects that are relevant to the context of this research. Apart from that, limited resources can also limit access to data or wider data that can support this research more comprehensively.

Recommendation

Based on the findings in this research, there are several recommendations that can be given for the development and implementation of further research in the educational context. First, it is important to pursue more in-depth research involving a more representative sample of the IET population in primary and secondary schools in Indonesia. By involving a larger and more representative sample, the research results will have stronger generalization and can provide a more comprehensive understanding of the relationship between student self-efficacy and the quality of Islamic Religious Education teachers as murabbi. Second, recommendations for developing more diverse and holistic data collection methods. In addition to using questionnaires, future research could consider using in-depth interviews or direct observation to gain a deeper understanding of students' and teachers' perceptions and experiences regarding self-efficacy and teaching quality. This qualitative approach can provide more

comprehensive and in-depth insight into the factors that influence the relationship between self-efficacy and teacher quality. In addition, recommendations for including additional variables in the analysis also need to be considered. Future research could consider other factors that might influence teacher quality, such as social support, teachers' intrinsic motivation, or school leadership characteristics. By including these additional variables in the analysis, it will provide a more comprehensive understanding of the factors that contribute to the quality of teachers as murabbi. Another recommendation is to develop training and professional development programs that can improve teacher self-efficacy and the quality of their teaching. This training program can focus on improving teachers' pedagogical, managerial and social skills in the context of Islamic religious education. Apart from that, training programs can also strengthen aspects of teacher self-efficacy related to classroom management, effective teaching strategies, and holistic student development. Lastly, recommendations to involve various stakeholders, such as teachers, school principals, parents and the government in efforts to improve the quality of Islamic religious education. Collaboration between various stakeholders can create an educational environment that supports the growth and development of teachers and students in the context of Islamic religious education. By involving all related parties, it is hoped that positive synergy can be created in improving the quality of Islamic religious education in Indonesia.

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Conflict of Interest

The authors declare no conflicts of interest with respect to this research project.

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