

The Influence of Emotional Intelligence on Student Self-Efficacy Moderated by Religious Education in Islamic Schools

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Abstract

This study investigated the impact of Emotional Intelligence on students' Self-Efficacy, with Religious Education as a moderating factor in an Islamic school. The study involved two hundred and five twelfth grade students from science, social studies, and religion majors at MAN one Bantul High School, Yogyakarta, Indonesia. The sample was drawn using random sampling technique, so that each student had an equal chance of being selected as a respondent. This method was chosen to ensure fair and unbiased representation in the study, in order to obtain more accurate results regarding the effect of emotional intelligence on student self-efficacy moderated by religious education. by using the PLS-SEM method for data analysis. The results showed that Emotional Intelligence has a good and substantial impact on students' Self-Efficacy. Religious Education plays a moderating role in the relationship, increasing students' confidence in their talents. The importance of fostering emotional intelligence in education, particularly in Islamic institutions, is to improve students' self-efficacy and deepen their understanding of religious education.

Keywords: Islamic Religious Education; Emotional Intelligence; Self-efficacy

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INTRODUCTION

This study seeks to examine the impact of emotional intelligence on students' self-efficacy, with religious education in Islamic schools serving as a moderator variable. Emotional intelligence comprises three primary elements: emotional perception, emotional clarity, and emotional restoration. The three components are interconnected, allowing individuals to effectively regulate their emotional responses (Ubago-Jimenez et al., 2024). Consequently, it may be inferred that emotional intelligence will exert a beneficial influence on the self-

sufficiency of students, and that the presence of religious instruction in Islamic institutions will temper this connection. The significance of its role in facilitating personal development, particularly among students, has become the primary focus of numerous psychological and educational research. Emotional intelligence refers to an individual's capacity to recognise, comprehend, and manage both their own and others' emotions. Emotional intelligence is considered to have a significant impact on self-efficacy within the realm of education (Li et al., 2023). Therefore, the confidence that students have in their capacity to accomplish objectives and overcome academic obstacles might enhance their resilience and motivation in their daily lives (Zebua, 2023). Self-efficacy is a crucial determinant of academic success. Self-efficacy, which refers to an individual's confidence in their ability to accomplish a task, plays a crucial role in education. Specifically, students' self-efficacy directly influences their beliefs about their potential for success in the classroom, particularly in the challenging and significant skill of academic writing (Meza & González, 2020). There is evidence that high self-efficacy is positively correlated with better academic achievement (Amponsah et al., 2024). Positive feedback from educators can motivate individuals to improve and strengthen their confidence (Schunk & DiBenedetto, 2021).

Self-efficacy, which refers to an individual's confidence in their capacity to accomplish objectives and fulfil tasks, suggests that students with high self-confidence are more likely to actively engage in the learning process (Zhong et al., 2023). Emotional intelligence refers to the capacity to comprehend, regulate, and assess emotions. It plays a crucial role in our ability to handle stress and engage with others (Schunk & DiBenedetto, 2015). This will lead to enhanced advancements and superior scientific results. According to Roebianto, (2020) students with low self-efficacy are typically disinterested in participating in the learning process, resulting in limited knowledge and poor academic performance. The management of academic and personal obstacles is also impacted by emotional intelligence and self-efficacy (Badewin et al., 2023). Emotional intelligence (EI) refers to the capacity to comprehend and regulate emotions, encompassing the inclination and motivation to respond to various feelings such as fear, rage, grief, and joy (Nur Furqani, 2020). Individuals with elevated Emotional Intelligence have a tendency to view stressful circumstances as opportunities rather than dangers, leading to a potential boost in students' Self-Efficacy (Chen et al., 2024).

Emotional intelligence is the ability to link comprehension with conduct and assess whether actions are positive or negative (Remiswal et al., 2022). Students who receive religion instruction at school gain moral understanding that enhances their ability to make informed judgements and regulate their emotions. This study examines the impact of religious education on the correlation between emotional intelligence and self-efficacy in pupils. Religious education can offer moral and spiritual advice to assist pupils in effectively regulating their emotions. According von Brömssen et al., (2020), there is a positive correlation between emotional intelligence and self-efficacy. This means that as students improve their ability to manage their emotions, they also become more confidence in their own abilities. This enables individuals to enhance their self-assurance in managing their emotional concerns and accessing assistance as necessary (Zimmerman, 1989). Individuals with a high level of emotional intelligence typically possess a robust sense of self-efficacy. This is because they possess the ability to effectively regulate their emotions, enabling them to concentrate on accomplishing objectives and persist in the face of challenges. Furthermore, the inclusion of religion education in schools can act as a determinant that impacts the correlation between emotional intelligence and students' self-efficacy (Alipour et al., 2024). Religious education aims to impart moral direction, values,

and beliefs to students, enabling them to regulate their emotions and enhance their personal capabilities (Metcalfe et al., 2023). This study aims to offer valuable insights on the significance of psychosocial aspects in educational planning, particularly in the context of Islamic schools. Emotional intelligence significantly influences the growth of students' self-confidence, particularly in the setting of faith-based education (Dehghan et al., 2020).

A thorough understanding of the emotional intelligence that impacts pupils' self-assurance in accomplishing academic assignments might offer valuable understanding for schools in creating a more all-encompassing curriculum (Ashraf et al., 2017). Religious education at Islamic educational institutions can enhance the connection between emotional intelligence and student success by incorporating elements of religious education (Ran et al., 2022). Islamic educational institutions have the capacity to enhance the growth of students' moral and emotional aptitude, thus leading to an enhancement in their academic achievements. The objective of this research is to offer guidance to Islamic schools in the development and execution of educational programs that prioritise the enhancement of students' emotional intelligence, in addition to their academic pursuits (Rahman et al., 2024). Creating an educational environment that fosters the development of pupils' self-confidence is crucial. It is anticipated that this will enhance their scholastic performance and psychological welfare. This research seeks to enhance students' capacity to regulate their emotions and bolster their self-assurance in accomplishing academic assignments. The ultimate goal is to fortify emotional intelligence, thereby fostering both confidence and character development in line with the religious values upheld in Islamic schools.

The central premise of this research revolves around the concept of Emotional Intelligence (EI), which refers to the capacity to identify, comprehend, and regulate emotions. EI has a significant impact on various facets of life, including how students handle stress and emotional challenges, ultimately leading to enhanced academic performance (Paniotova et al., 2021). Fernández-Berrocal and Extremera found that elevated levels of Emotional Intelligence enhance the well-being and quality of life of students, both of which are crucial aspects of self-efficacy. Education grounded in religious principles might enhance this connection by offering psychological and spiritual assistance (Peláez-Fernández et al., 2022).

Discovered by Droppert et al., (2019) Students with higher emotional intelligence tend to achieve better grades. The component of emotional intelligence, namely the impact of emotions on self-efficacy, has been shown to have a distinct influence on students' cognitive performance. The authors Tadjuddin et al., (2020) This study applies emotional intelligence in an educational setting by utilising learning methodologies that are supported by religious principles, specifically in Islamic institutions. Prior studies indicate that Emotional Intelligence can function as a protective barrier against adverse emotions, such as ennui and exhaustion, that can impact students' cognitive aptitude and proficiency in a foreign language. This principle can also be implemented in the context of conducting classes in Islamic schools (Tingyu et al., 2024).

Within the scope of this study, it is suggested that religious values can enhance emotional well-being, aligning with the principles of Islamic education that have the capacity to enhance emotional intelligence. This study emphasises the significance of religious beliefs and practices in fostering psychological well-being and resilience (Laoli et al., 2024). The Islamic educational concept is firmly rooted in the teachings and principles of Islam, and it offers a comprehensive foundation for fostering emotional, cognitive, and spiritual development. Religious education has a significant impact on an individual's emotional

intelligence, fostering characteristics like empathy and self-control that enhance pupils' emotional intelligence (Usman Ali et al., 2023).

H1: Emotional Intelligence exerts a beneficial and substantial impact on Religious Education.

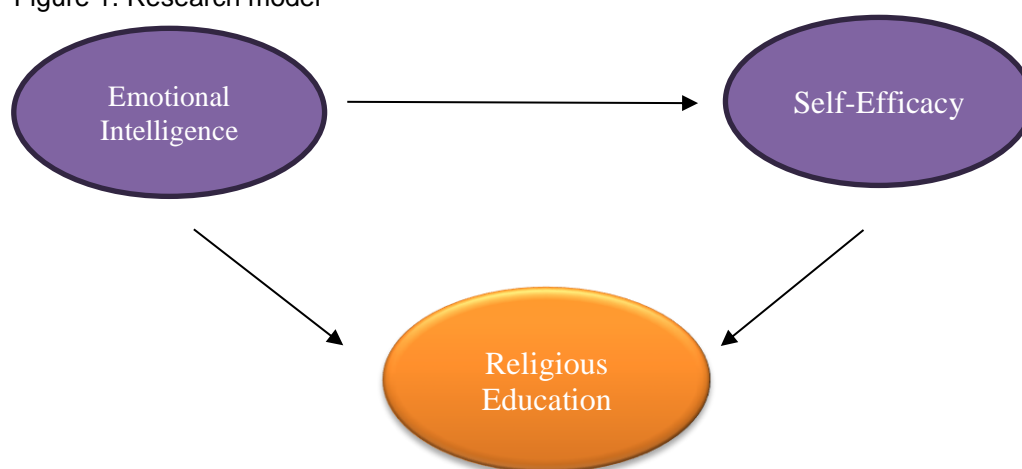
Enhancing self-efficacy can be achieved by cultivating Emotional Intelligence, which enables pupils to effectively manage their emotions in challenging circumstances. According to Yahaya et al., (2012), there is a positive correlation between high academic results and increased confidence in completing academic tasks among students. Prior studies conducted by Lee & Hwang, (2024) have demonstrated that emotional intelligence has an impact on multiple psychological and academic factors in students, such as self-efficacy. An individual's confidence in their capacity to confront difficulties is the primary determinant of their self-efficacy.

H2: Emotional Intelligence exerts a beneficial and substantial impact on Self-Efficacy.

Religious education, particularly in Islamic institutions, has the potential to enhance pupils' self-assurance by imparting moral and spiritual principles that foster the cultivation of their own capabilities (Lianto, 2019). The authors Bekomson & Ntamu, (2019) discovered that incorporating religion education in schools can mitigate the impact of emotional intelligence on student self-efficacy. The data reveals that religious value orientation significantly impacts all aspects of student self-efficacy. Religious education has the potential to either enhance or diminish the connection between emotional intelligence and student self-efficacy.

H3: Self-Efficacy positively and significantly influences Religious Education.

Figure 1. Research model



METHOD

Participants

The author of this study selected a subset of students from SMA MAN 1 Bantul, Yogyakarta, Indonesia as the population for their research. The research participants were selected using the random sampling approach. The data were collected from students in the twelfth grade who were enrolled in the Religious, Natural Sciences, and Social Sciences classes. A total of 205 people successfully completed the sample in this study. Table 1 displays the quantity of samples obtained from SMA MAN 1 Bantul.

Table 1. Population and Sample Data

No.	Major	Sample Quantity
1.	Natural Science	70 Students
2.	Social Science	68 Students
3.	Religion	67 Students
	Total	205 Students

Measures and Instruments

This study employs a questionnaire as a means of data collection, wherein respondents have the opportunity to furnish their answers via Google Form. This study employs a Likert scale to assess the impact of emotional intelligence on student self-efficacy, with religious education in Islamic schools acting as a moderating factor. This scale measures the degree to which the respondent agrees with the statement provided. Table 2 displays the Likert scale assessment.

Table 2. Skala Likert

Answer	Question	
	Favorable	Unfavorable
Strongly Agree	4	1
Agree	3	2
Disagree	2	3
Strongly Disagree	1	4

The measuring approach utilised in the study for assessing emotional intelligence factors is based on a research model developed by Sun & Lyu, (2022). This study discovered a noteworthy and affirmative association between emotional intelligence and self-efficacy. The data analysis was carried out in multiple stages. Firstly, a descriptive statistical analysis was conducted. Secondly, a correlation analysis was performed to investigate the relationship between emotional intelligence, self-efficacy, and coping styles. Thirdly, the mediating role of coping styles was examined using a bootstrap approach. Finally, to gain further insights, structural equation modelling was employed. The data set consisting of 717 observations was analysed using SPSS 20.0. The self-efficacy variable in this study is measured using a research model developed by (Farhan & Alfin, (2019) . This scale includes factors that pertain to the issue of how emotional intelligence and self-efficacy affect academic performance. The study was carried out among eighth-grade pupils at Ar-Rahman Integrated Islamic Junior High School in South Jakarta. This study utilises quantitative data obtained through a single administration of tests and questionnaires. The utilised items included an emotional intelligence questionnaire and a self-efficacy questionnaire. The data analysis was conducted using the SPSS 16.0 software. The findings indicated that elevated levels of emotional intelligence and self-efficacy did not yield a substantial impact on enhancing student academic performance.

Internal and external variables are the primary determinants of student academic progress at Ar-Rahman Integrated Islamic Junior High School. The welfare variable is measured according to the model established by Memon et al., (2020). The scale comprises a religiosity measure that acts as a mediator for halal purchasing and planned behaviour. This study adopts a quantitative research design, which is aligned with the collection and analysis of quantitative data. The survey employed in this research utilises a Likert scale, which spans from 'strongly agree' to 'strongly disagree'. The objective of this

study is to investigate how religiosity (RG) influences the connection between the components of the theory of planned behaviour and the inclination to buy halal products.

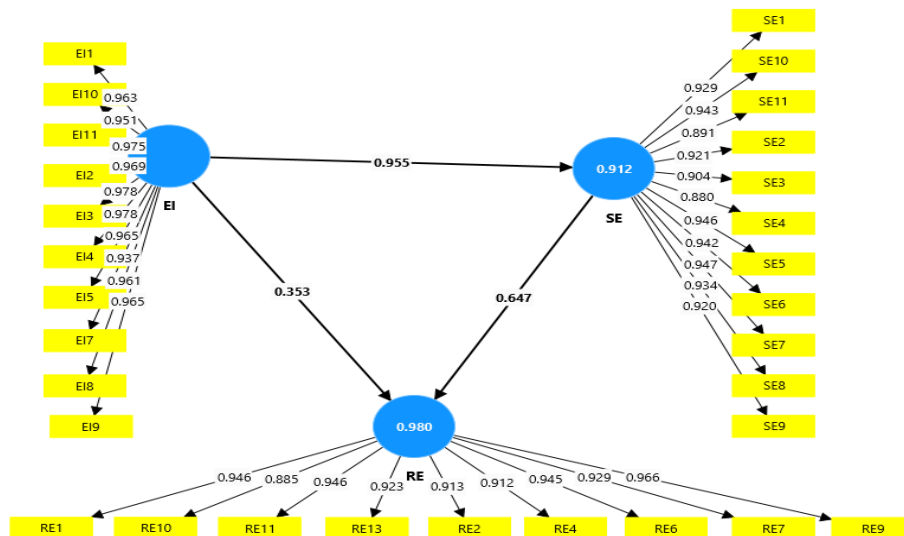
Analysis

The authors employed multiple linear regression analysis to assess the impact of Emotional Intelligence on Student Self-Efficacy, with Religious Education in Islamic Schools serving as a moderating factor. The association between the research variables was demonstrated using the SmartPLS software. The study employed a statistical computation technique known as Partial Least Square (PLS)-Structural Equation Model (SEM). Partial Least Squares Structural Equation Modelling (PLS-SEM) can be utilised to examine pertinent factors. PLS-SEM has several benefits, such as the inclusion of formative and reflective indicators, which are calculated using a combination of linear indicators (Megawaty & Setiawan, 2017).

RESULTS AND DISCUSSION

The validity of the study can be assessed by testing the values of convergent and discriminant validity. The load factor values in the measurement model can also serve as a means to evaluate the instrument's validity. The factor values of the indicator items should be omitted from the measurement model due to their failure to meet the validity test criteria. The data for this investigation were collected over the threshold of 0.7. These findings suggest that none of the markers were excluded from the investigation.

Figure 2. Research model



The table displays the variables of Religious Education (RE), Emotional intelligence (EI), and Self-Efficacy (SE), together with their convergent and discriminant validation values. The threshold value used for assessment is 0.7. Any value below 0.7 is considered trivial or invalid. Based on this investigation, all indications are deemed valid. The AVE (Average Variance Extracted) method is employed to assess the convergent validity. In order to determine this, the values of the indicators are added together and then divided by the sum of the squared values of the indicators. Greetings Verifies that indicators

accurately represent the concept being assessed, aids in evaluating the model's accuracy. The strong relationship between ideas and indicators, as demonstrated in the study by Cheung et al., (2023), provides support for the accuracy and reliability of the measurement model.

Table 3. Factor Loading (FL) dan Average Variance Extracted (AVE)

Construct	Items	FL	AVE
Effect of Emotional Intelligence	EI 1	0.965	0.862
	EI 2	0.966	
	EI 3	0.971	
	EI 4	0.976	
	EI 5	0.964	
	EI 7	0.938	
	EI 8	0.958	
	EI 9	0.963	
	EI 10	0.952	
	EI 11	0.971	
	Student Self-Efficacy	SE 1	
SE 2		0.921	
SE 3		0.904	
SE 4		0.880	
SE 5		0.946	
SE 6		0.942	
SE 7		0.947	
SE 8		0.934	
SE 9		0.920	
SE 10		0.943	
SE 11		0.891	
Moderated Religious Education	RE 1	0.927	0.670
	RE 2	0.892	
	RE 4	0.899	
	RE 6	0.936	
	RE 7	0.926	
	RE 9	0.951	
	RE 10	0.874	
	RE 11	0.927	
	RE 13	0.905	

Table 3 displays the outcomes of the construct validity and reliability assessment. The Average Variance Extracted (AVE) section assesses the influence of emotional intelligence, self-efficacy, and religious education as moderating variables. It indicates that all constructs have a validity and reliability value greater than 0.5. Therefore, it may be inferred that every indicator or variable possesses a substantial discriminant value.

The Fornell-Larcker criterion is a method used to assess discriminant validity by comparing the square root of the Average Variance Extracted (AVE) with the correlation across constructs. This criterion ensures that the measured constructs are not significantly different from each other.

Table 4. Discriminant Validity

	Emotional Intelligence	Religious Education	Self-Efficacy
Emotional Intelligence	0.929		
Religious Education	0.967	0.818	
Self-Efficacy	0.954	0.971	0.924

Prior to assessing the reliability and validity of the measurement model, the structural model was tested. The evaluation of the SmartPLS program utilises bootstrapping and path coefficient approaches to assess the link between latent components. The table above demonstrates that the square roots of the Average Variance Extracted (AVE) (0.929, 0.818, and 0.924) surpass the value of each construct, indicating that the square root of the Average Variance Extracted (AVE) is more than 0.5. Furthermore, the square root of the Average Variance Extracted (AVE) exceeds the correlation value.

Table 5. Reliabilitas Alpha dan Composite Cronbach

	Cronbach's Alpha	Compoite Reliability
Emotional Intelligence	0.981	0.989
Self-Efficacy	0.957	0.978
Religious Education	0.983	0.983

The Cronbach's alpha analysis results indicate that the three research variables exhibit a high degree of dependability, with values ranging from 0.981 to 0.983. If all constructions have a value greater than 0.7 and the Smart-PLS output has a value more than 0.9, the reliability test can be enhanced by include Cronbach's alpha as a measure of consistency.

Table 6. R-Square Value

Construct	R-Square	R-Square Adjusted
Religious Education	0.961	0.960
Self-Efficacy	0.910	0.910

The Religious Education model has an R-Square value of 0.961 and an Adjusted R-Square value of 0.960. The R-Square value of 0.961 signifies that the remaining variables in the model can explain 96.1% of the variation in the Religious Education variable. The Adjusted R-Square score of 0.960 suggests that the model is well-adjusted and the inclusion of predictors does not lead to any substantial bias. The self-efficacy variable has an R-Square value of 0.910 and an adjusted R-Square value of 0.910. The R-Square score of 0.910 signifies that the remaining variables in the model can account for 91.0 percent of the variability in the Self-Efficacy variable. The Adjusted R-Square value of 0.910, which is the same as the R-Square value, suggests that the model is well-adjusted and the addition of predictors does not introduce any substantial bias. In summary, these findings suggest that the structural model well accounted for the heterogeneity in the religious education and self-efficacy variables.

Table 7. Hypothesis Test Results

	Original Sample (O)	T-Statistic	P-Values
Emotional Intelligence → Religious Education	0.450	5.966	0.000
Emotional Intelligence → Self-Efficacy	0.954	70.379	0.000
Self- Efficacy → Religious Education	0.541	7.266	0.000

Hypothesis 1 posits that Emotional Intelligence has a favourable and substantial impact on Religious Education. This is demonstrated by conducting first testing using Smart PLS version 4.0, employing bootstrapping on the existing features. The collected results indicate that Emotional Intelligence has a positive and significant impact on Religious Education, as evidenced by an Original Sample (O) value of 0.450 and P-Values of 0.000. It can be inferred that there is a positive correlation between students' Emotional Intelligence and their comprehension and application of religious education. Hypothesis 2 posits that Emotional Intelligence has a favourable and substantial impact on Self-Efficacy. This is demonstrated through advanced testing using Smart PLS version 4.0, employing bootstrapping on the available features. The collected results indicate that Emotional Intelligence has a positive and significant impact on Self-Efficacy, as evidenced by the Original Sample (O) value of 0.954 and P-Values of 0.000.

Therefore, there is a positive correlation between the level of Emotional Intelligence among students and their self-efficacy or self-confidence. Hypothesis 3 posits that Self-Efficacy exerts a favourable and statistically significant impact on Religious Education. This is demonstrated by conducting first testing using Smart PLS version 4.0, employing bootstrapping on the existing features. The collected results indicate that Self-Efficacy has a positive and significant impact on Religious Education, as evidenced by the Original Sample (O) value of 0.541 and P-Values of 0.000. Consequently, there is a positive correlation between students' self-efficacy and their comprehension and application of religious instruction. Thus, Hypothesis 1, Hypothesis 2, and Hypothesis 3 are all validated, demonstrating their empirical substantiation.

CONCLUSION

According to the findings, Emotional Intelligence has a substantial impact on students' Self-Efficacy. Additionally, Religious Education acts as a moderator, enhancing this connection. Enhancing emotional intelligence in Islamic schools is crucial for enhancing pupils' self-confidence and comprehension of religious matters. The results indicate that educators and policy makers in the domain of Islamic education should prioritise enhancing emotional intelligence as a fundamental component of the curriculum. The objective is to facilitate the growth of students' self-assurance, enhance their comprehension of religion, foster exemplary character, and bolster their academic achievements. Therefore, it may be inferred that Emotional Intelligence exerts a significant impact on the self-assurance of pupils, particularly when it is strengthened through Religious Education. Enhancing emotional intelligence in Islamic schools is vital for enhancing pupils' self-assurance and comprehension of religion. This discovery implies that educators and policy makers in the realm of Islamic education should allocate greater focus to emotional intelligence within the curriculum. The objective of this program is to assist students in developing robust self-assurance, a profound comprehension of religion, and favourable personal qualities. These outcomes will subsequently contribute to their academic achievements. The research highlights the importance of combining emotional intelligence with religious education in order to enhance students' self-assurance, which is anticipated to have a favourable impact on their academic performance and emotional state.

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