

ISLAMIC GUIDANCE USING SYMBOLIC TECHNIQUES FOR STUDENTS' SELF-EFFICACY

Eneng Siti Rofi'ah¹

Nurodin²

Faisal Rachmat³

^{1/2/3}Ummul Quro Al-Islami Institute Bogor

Jl. Moh Noh Nur No. 112 Leuwiliang Bogor

enengsitirofiah09@gmail.com¹ nurodin@iuqibogor.ac.id²

faisal.rachmat@iuqibogor.ac.id³

ABSTRACT:

Students' ability to adapt in academic settings must be based on strong *self-efficacy*. Low *self-efficacy* can disrupt students' academic progress, ultimately triggering mental health issues that require serious attention. This research aims to test the effect of an Islamic-based *symbolic modeling* technique intervention. This study implemented a one *group experimental design. pretest-posttest*. This research was conducted on 22 students of MTs Ibnu Hajar. With an intervention of 8 sessions. Findings results *The pre-test* showed that the indicators of understanding and activeness were in the moderate category (P1-P10), while self-confidence (P11-P14) was low. Most of the learning objective indicators were in the moderate (P15-P19) and low (P20-P25) categories. The results of the hypothesis test showed a significant increase with the average score rising from 64.23 to 78.14 ($\Delta=+13.91$), indicating an improvement in the overall understanding of *self-efficacy*. Therefore, it can be concluded that there is an influence of *symbolic modeling techniques* based on Islamic guidance on strengthening *self-efficacy* in students.

Keywords: *Islamic guidance, self-efficacy, symbolic modeling*

INTRODUCTION

Self-efficacy is an indicator of a student's resilience and confidence in facing academic problems at school. According to Jeane Elis Ormrod, *Self-efficacy* refers to an individual's assessment of their capacity to perform an action or achieve a desired goal. *Self-efficacy* also reflects a person's belief in their competence to manage and carry out the series of actions required to achieve a goal. (Setiawan, 2018: 26).

Self-efficacy is considered high when someone truly believes they have the ability to achieve what they desire and expect. Individuals with high levels of *self-efficacy* tend to view difficult tasks as challenges to be conquered, rather



than threats to be avoided. They also have greater interest, deeper involvement in activities, and tend to set ambitious goals. In addition, they are able to maintain a strong commitment and continue to improve their efforts even when facing failure. Thus, high self-efficacy helps create calm in facing challenging tasks and activities . (Setiawan , 2018:20)

The causes of *self-efficacy* decreasing or increasing to strong or low, according to *the social learning theory* proposed by Bandura, there are several sources that influence it, including : 1) mastery of experience, which includes experiences of success or failure that influence confidence in an individual's abilities. 2) social modeling , usually the actions of trusted people can influence self-confidence. 3) social persuasion , in the form of invitations made socially and 4) physical and emotional conditions, which influence confidence in facing the conditions experienced.

Self-efficacy is an important part of measuring student success in terms of academic demands and student adjustment to school conditions. According to Andi, strong self-confidence (*self-efficacy*) provides inner peace when facing complex work or activities. People with high levels of self-confidence tend to perceive difficulties as opportunities for growth rather than obstacles to be avoided. They show greater enthusiasm, full involvement in activities, and the ability to set ambitious targets. Moreover, they are able to maintain a strong determination and continue to improve their efforts even when they experience failure.

Individual characteristics *Individuals* with low levels of self-efficacy exhibit several distinctive characteristics: They tend to avoid responsibility, often doubt their own competence, and perceive challenges as threatening. In addition, they have low motivation and determination in completing tasks, tend to be passive in solving problems, and are reluctant to explore new experiences or environments . (Ferdiansyah & Suherman. 2020: 16). Meanwhile, according to Andi Setiawan, *self-efficacy* is said to be low when someone: 1) simply accepts academic achievement without any effort to improve; 2) is indifferent to



learning activities; 3) has a negative attitude when faced with academic difficulties; 4) is less skilled in managing academic challenges; 5) doubts one's own competence and feels incapable of carrying out academic demands.

Research by Nita Karmila in 2021 proved that self-efficacy contributes 40% to increasing students' learning independence, while 60% is influenced by other factors such as the school and family environment . Higher levels of self-efficacy in students correlate with greater levels of learning independence. that he has, and vice versa. So from Strengthening students' *self-efficacy* requires serious attention. In this study, the researcher implemented the *symbolic modeling technique*. in Islamic guidance as an effort to take a multicultural approach with the uniqueness of Islamic values within it.

In Arabic, the concept of guidance is known as "Al-taujih," derived from the verb "*wajjaha- yuwa jihu - taujihat*," which literally means to face, direct , or look forward. The choice of the word "face" in this term likely represents a person's effort to always be forward-looking (on the right path). (Sahrul Tanjung 2021: 16) Islamic guidance is a process of mentoring carried out with sincerity to an individual or group to improve the quality of faith and piety to Allah SWT. This process helps individuals identify and actualize their various potentials through personal initiative, in order to achieve both individual happiness and social benefits. (Anwar Sutoyo 2018: 26)

According to Anwar Sutoyo, the essence of Islamic guidance and counseling lies in facilitative efforts to guide individuals in developing or restoring their natural instincts through empowering three basic potentials: faith, reason, and will. These three gifts from Allah SWT are directed toward studying and practicing divine guidance, so that the development of the natural instinct proceeds appropriately and stably in accordance with Islamic law. As an approach, it based on Islamic values that are oriented towards *problem solving* and improving the quality of life based on monotheism, faith, and noble morals. (Nuril Arifa 2025: 64).

This research implements an Islamic guidance approach through group



counseling. Operationally, group counseling is defined as the process of providing support services to individuals in a group setting, designed to facilitate active participation and sharing of experiences among members. Through this group interaction, it is hoped that perspective development, attitude formation, and mastery of relevant skills for the prevention and management of personal problems and their solutions will occur. (Nandang Rusmana 2009: 16).

Guidance in Islam essentially aims to help individuals achieve a holistic understanding of the essence of life, while simultaneously improving their faith and devotion to Allah SWT. Through this guidance process, it is hoped that a comprehensive and applicable understanding of Islam will be formed in everyday life. Furthermore, Islamic guidance also serves as an intrinsic motivator to continue exploring and deepening religious values more substantially, thereby achieving a comprehensive internalization of Islamic teachings within every Muslim . (Eni Fariyatul Fahyuni 2018: 28).

To recognize, understand, and appreciate the client's natural instinct, a fundamental approach is necessary. According to Tirmidhi, there are three fundamental approaches in Islamic counseling, one of which is the *Bil Hikmah approach*, which, in terms of terminology, places things in their proper place. This is done because it aligns with the term "hikmah," which means wise. In Islamic guidance and counseling , the *Bil Hikmah approach* is defined as a guidance and counseling process that takes into account the client's situation, where the counselor must be able to understand the client's needs.

This research adopts the bil hikmah (wisdom) approach which is implemented through the exemplary method, as stated in the Qur'an regarding the importance of *uswatun hasanah* (good examples). This approach emphasizes the need for school counselors to provide concrete examples in guidance practices, where there is harmony between words and actions. A counselor is expected to be able to display consistency between the values conveyed and the behavior demonstrated, so that there is no contradiction



between the guidance material provided and actual actions in interactions with counselees/students. This is found in Qs. *Al- Ahzab* [33:21]:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

"Indeed, in (the person of) the Messenger of Allah there really is a good role model for you, (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah a lot. When the believers saw these (allied) groups, they said, "This is what Allah and His Messenger⁶¹³) promised us." Allah and His Messenger are true. This actually increases their faith and Islam. What Allah SWT promised. and the Messenger was victorious after experiencing hardship."

Modeling technique is a technique from the *behavioral approach* which is formed from the concept of *social learning theory* from Albert Bandura. Modeling is the observation of a new behavior displayed by a character, and the observer can add or reduce the behavior as needed (Usman et al. 2017: 94). Modeling theory explains a learning process through observation, where individuals observe and imitate the behavior, attitudes, or thought patterns of the observed model. In this context, the model functions as a stimulus that triggers the emergence of similar ideas, perceptions, or actions in the observer. This process occurs when someone directly witnesses the behavior of another person (the model) and then replicates that behavioral pattern in themselves. (Emilia et al. 2024: 15).

In the Islamic view, the *modeling technique* for forming actions by imitating a model is also found in the verse about the story of Habil and Qabil. Allah SWT says in surah *Al Maidah* verse 31.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ قَالَ يُوَيْلَتِي
أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّدِمِينَ*

"Then, Allah sent a raven to dig the ground so that He would show him (Qabil) how to bury his brother's body.) (Qabil) said, "Woe is me! Why can't I do like this crow so I can bury my brother's body?" So, he became one of those who regretted it."

In his interpretation, Ibn Kathir explains that this verse is related to the



story of the two sons of Adam, Qabil and Habil. After Qabil killed Habil because of envy, he was confused about how to take care of his brother's body. He was confused, uncertain about what to do with Habil's body, until Allah sent a crow to teach him a lesson (DR. Abdullah Bin Muhammad Bin & Abdurahman Bin Ishaq Al-Sheikh. *Tafsir Ibn Kathir* , : 36)

The type of modeling used is the *symbolic modeling technique*, referring to figures or characters presented through audio-visual media such as films, videos, or other digital formats. In the context of counseling, practitioners can utilize various media to present behavioral examples and role models. Clients can then observe what has been exemplified in the media. After learning these behaviors, clients can then model what they see in the videos and audio. (Lukmanul Hakim & Heri Fadli Wahyudi 2022: 39)

This study implements *symbolic modeling techniques* in Islamic guidance. The differences between this study and previous studies relate to the use of *symbolic modeling techniques* as a method to improve student self-efficacy, which has not been implemented in previous studies, and Islamic guidance that provides Islamic values in implementing *symbolic modeling techniques*. This study aims to help strengthen *Self-efficacy* in students. Considering the importance of *self-efficacy* in providing resilience and adaptive capacity for students in responding to various academic and social challenges in the school environment.

Symbolic modeling techniques based on Islamic guidance, as well as techniques for strengthening *self-efficacy*, have never been implemented at MTS Ibnu Hajar. The school also lacks a guidance and counseling teacher. Therefore, there is a lack of guidance in the realm of students' personal development. Therefore, the researcher chose the *symbolic technique. Modeling* as a technique that will be implemented in Islamic guidance, so that students have an understanding of reality that is easy to understand and interesting.

The achievement in this research is the formation of understanding and strengthening of *self-efficacy* in students. Which is characterized by having



positive beliefs and actions, as an indicator of increasing *self-efficacy*. And help students deal with personal conditions that are continuous with teaching and learning activities at school . This study also offers innovations in *symbolic modeling techniques*, where *symbolic modeling techniques* are combined with Islamic guidance values.

Based on the researcher's observations and studies, it was found that at MTS Ibnu Hajar Bogor there was a group of students who needed to be given development and prevention services to strengthen *self-efficacy* . Researchers are interested in studying how the application of *symbolic modeling techniques* can strengthen *self-efficacy* in students. This research is expected to provide practical solutions for the prevention and development of strong *self-efficacy and improve students' mental health*.

METHOD

This study applied a one-group pretest-posttest pre-experimental design to test the effectiveness of Islamic guidance intervention in improving students' self-efficacy. This design involved: (1) initial measurement (pretest) of self-efficacy levels before the intervention, (2) providing treatment in the form of an Islamic guidance program with *symbolic modeling techniques* , and (3) re-measurement (posttest) after the intervention was completed. The entire process was carried out on a single group without a comparison group, with conditions that were strictly controlled to minimize the influence of external variables . Experimental research is a systematic approach to measuring the impact of a specific intervention on other variables in a controlled environment. (A, Supratiknya, 2022: 48).

O 1	X	O2
-----	---	----

Population in the context of research refers to the entire entity that is the scope of generalization of a study, including both human subjects and non-human objects with specific attributes that have been determined as the focus of



the investigation. Essentially, a population is not limited to the quantity of entities alone, but rather the entire spectrum of characteristics and qualifications inherent in those entities. (Rengo.2022:43).

This study took a population of all 110 class VIII students of MTs Ibnu Hajar Bogor. The sampling technique uses *the Simple Random Sampling method* with considerations referring to Arikunto, that if the subjects are less than 100, then the entire population becomes the research sample. However, if the number of subjects is more than 100, 10-15% or 15-25% can be taken. In this study, because there were 110 subjects, the researcher obtained 25% of the population, so 22 students were the sample in this study.

This study implemented a written questionnaire as a data collection technique. According to Sugiyono, a questionnaire is a research instrument containing a series of systematic questions or statements that must be responded to by research subjects (Sugiono, 2016: 51).

Research instruments apply measuring tools in research, the results of which are used as research data. Research instruments are measurement tools used to evaluate research variables, whether in the form of natural phenomena or behavioral aspects observed in a study (Sugiyono, 2017: 102). The preparation of research instruments is essentially the process of creating a scientific evaluation tool, where the main function is to collect research data through a measurement mechanism based on previously established criteria and standards (A, Sodik, 2015: 75).

Researchers created 25 questions technique *Symbolic modeling as a self-efficacy* reinforcement by dividing 13 *favorable statements* and 12 *unfavorable statements* , which refer to 5 indicators: activeness, understanding, self-confidence, learning goals, and emotional state. This study includes several data analysis techniques. First, before conducting readability tests and field trials, research instruments must undergo expert judgment. This process involves in-depth evaluation by experts in the relevant field to ensure the instrument meets the criteria for suitability for the attributes being measured



(M. Muhajirin, 2022: 01). Second, the instrument's readability is tested.

The purpose of the readability test is to check whether the questions in the instrument are easy to understand, not to assign scores. This stage requires respondents from the group being studied, although they don't have to be exactly representative of the entire population. Testing can be conducted in other locations as long as they are similar to the research site, unless the measurement tool is specifically designed for a specific situation. The primary focus is to ensure each question is clear and unambiguous for respondents before the instrument is used in the actual study.

Third, instrument testing. The instrument item analysis involved a validity test by comparing the correlation value (r -count) of each item against the total score with the r -table at a significance level of 5%. An item was declared valid if the r -count $>$ r -table, and invalid otherwise. This process ensured the instrument truly measured what it was intended to before being used in the main study (R, Slamet, 2022: 52). To determine the overall reliability of the questionnaire, because the instrument used a Likert scale, the researcher used the *Cronbach's Alpha formula*. An instrument is considered reliable if the reliability coefficient or *alpha* is 0.6 or higher (RN, Amalia, 2022: 10).

The distribution of research instruments to determine validity and reliability was carried out simultaneously and distributed to 30 respondents with the same characteristics, the result was 0.895 *Alpha Cronbach*, it can be said that if >0.6 then it is said to be reliable. In this study, it has *reliability statistics* with *Alpha Cronbach* 0.895 from a total of 25 items. Fourth, *pre-test*. In this study, a *pre-test instrument* with 25 statement items was used. The *pre-test* is used before the counselee is given intervention in the form of Islamic guidance using *symbolic modeling techniques* to determine the initial condition of self-efficacy in students.

Fifth, intervention. The intervention provided is commensurate with reinforcement. *self-efficacy* in students with Islamic guidance using *modeling techniques* with the material used, namely the characteristics and causes of low



self-efficacy , observing the source of *self-efficacy* from the story of Islamic scientists (Muhammad Al Khwarizmi), observing the source of *self-efficacy* from the story of Islamic scholars (Al Imam Syafi'i), observing the characteristics of *self-efficacy* from the story (the preaching of the Prophet Muhammad SAW in Taif), observing the characteristics of *self-efficacy* from one of the inspiring generation Z (Putri Arian), Steps to strengthen *self-efficacy* .

This intervention is carried out using group guidance services, where Islamic guidance is a form of support service provided in a group setting, where each member can actively participate and share experiences. Through interaction in this group, students can develop insight, develop positive attitudes, and acquire various skills useful for preventing and overcoming various personal problems (Nandang Rusmana, 2009:13).

The intervention was carried out in 8 sessions, which the researchers carried out by conducting direct face-to-face meetings. Sixth, *post-test* . A *post-test* with 25 statement items was used after the counselee was given intervention in the form of Islamic guidance with *symbolic modeling techniques* to determine the final condition of *self-efficacy* in students or *the post-test results were used to determine the effect of Islamic guidance with symbolic modeling techniques on strengthening self-efficacy* in students.

Finally, data analysis from descriptive statistics. Descriptive statistics is a data analysis technique that aims to present and summarize data without making generalizations. This method includes presenting data in tables, graphs (such as pie charts and histograms), and calculating statistical measures such as mean, median, mode, percentiles, and measures of data distribution. This analysis helps describe the basic characteristics of the data clearly and systematically. (R, Vebrianto, 2020: 02).

RESULTS AND DISCUSSION

This research was conducted on 22 clients taken from a population of 110 class VIII students at MTS Ibnu Hajar Bogor.



First , Before the research subjects were given intervention by the researcher, the initial step taken by the researcher was to carry out observations or observations through behavior and interviews with students and the principal. After conducting direct observations and interviews with the research subjects, the researchers administered a *pre-test* in the form of an instrument or questionnaire to the research subjects before receiving the intervention or *treatment* . The results of the pre-test indicated that students' self-efficacy was in the moderate category, as shown by the following statistical test results:

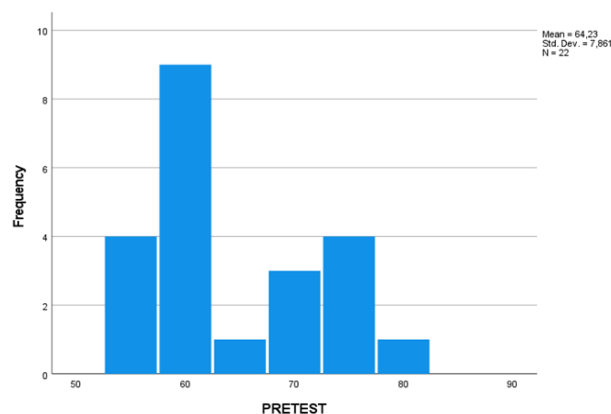


Figure 1.1 Pre-test Histogram

Based on the results of descriptive statistical analysis using SPSS 27, on the *pre-test instrument* consisting of 25 statement items (P01–P25), information was obtained regarding the minimum, maximum, average (mean), and standard deviation values of each item. The number of respondents in this *pre-test* was 22 people.

In general, the average score for each item ranges from 2.05 to 3.23, with a standard deviation ranging from 0.426 to 0.995. An average score approaching the maximum (4) indicates a high level of understanding of the item in question, while a low score indicates a low level of mastery or understanding of the material in that item by the respondents. A high standard deviation indicates a large variation in answers between respondents, while a low value indicates uniformity in answers.

In detail, the interpretation of each item is as follows: P01 (Mean = 3.23 ;



SD = 0.528) shows that the majority of respondents answered with a high score and the answers tended to be homogeneous, indicating good mastery of the activeness indicators. With the achievement of focusing on following the implementation of Islamic guidance services.

Items P02 to P08, with averages ranging from 2.77 to 3.14, indicate a fairly good level of respondent understanding of the statement's content, with a relatively stable distribution of responses (SD ranging from 0.426 to 0.710). This means that the indicators of activity and understanding can be stated as quite good. With this achievement, students feel comfortable, enthusiastic and provide solutions to the Islamic guidance services provided.

P09 and P10 have average values of 2.68 and 2.82 with moderate standard deviations, indicating that mastery of the understanding indicator is said to be moderate with a fairly good level of consistency between respondents. With the achievement of helping students' ignorance of the material presented. P11 to P14 show a lower average (2.05–2.27) and a relatively high standard deviation (0.827–0.889), indicating a low level of understanding of the self-confidence indicator. Indicating the achievement of feelings of inadequacy, pessimism, academic tasks resulting in unsatisfactory grades, and avoidance of tasks is categorized as very high.

P15 (Mean = 2.68 ; SD = 0.568) is in the medium category on the self-confidence indicator with a not too large data spread, indicating moderate consistency among respondents. Indicating the achievement of confidence in class abilities is categorized as medium. P16 to P19 have an average score between 2.41 to 2.59, indicating that the majority of respondents are still at a moderate level of understanding of the content of the learning objective indicator. With the achievement of learning targets, target efforts in learning, target preparation for learning, target enthusiasm for learning are categorized as still having an understanding of these targets.

Items P20 to P24 had lower average scores (around 2.09–2.48) and relatively high standard deviations, indicating significant variation among



participants in their responses, likely due to varying levels of understanding. Therefore, the emotional state indicator can be categorized as low. It can be interpreted that delayed learning achievement and lack of motivation result in low emotional conditions for students, which results in low *self-efficacy*.

P25 recorded the highest standard deviation (0.995) with an average of 2.32, indicating that although the general understanding of the indifferent attitude contained in item P 25, which is one part of the emotional condition indicator, there are significant differences between individuals in responding to this item. Meanwhile, the total pre-test score had an average value of 64.23 , with a minimum value of 55 and a maximum of 80, and a standard deviation of 7.861.

The data above indicates that overall, participants' initial level of *self-efficacy* was moderate. The relatively large standard deviation indicates significant variation in mastery levels among participants.

Second , the procedure for applying symbolic techniques based on Islamic guidance. The intervention was conducted on a sample population consisting of 22 students. The intervention implementation of the *symbolic modeling technique* based on Islamic guidance was carried out in the classroom. The description of the group guidance intervention process from the first meeting to the final meeting is as follows :

In this first session, the group leader provided treatment. This *symbolic modeling technique* , based on Islamic guidance, was implemented in the eighth-grade classroom, beginning with greetings and prayers. Before the Islamic guidance, the group leader introduced the group members personally. followed by *ice breaking* so that group members feel relaxed and Islamic guidance runs as desired.

Then the group leader explained that Islamic guidance begins with an explanation of the goals and basic principles by the facilitator. Next, group members are invited to actively discuss, asking questions and expressing ideas honestly and openly. This process emphasizes Islamic values such as mutual



respect and brotherhood (ukhuwah) to create a conducive learning environment.

In the overall intervention stage from the first session to the final session, the group leader provided 6 discussion topics, including: introduction to Islamic guidance with *symbolic modeling techniques* as a strengthening of *self-efficacy*, sources of *self-efficacy* observing the story of Islamic scientists (Muhammad al- Khwarizmi), sources of *self-efficacy* observing the story of Islamic scholars (Al-Imam Syafi'i), observing the characteristics of *self-efficacy* from the story of Ulul Azmi (Rasulullah's preaching in Thaif), characteristics of *self-efficacy* from the story of Gen Z (Putri Ariani), steps to strengthen *self-efficacy*.

Next, at the closing stage of the group leader, the group guidance activity ends with three main stages: (1) concluding the material, (2) an interactive session for final questions and process evaluation, and (3) reflection on participant understanding. The facilitator guides a brief reflection on the learning obtained, then closes the event with a prayer and closing greeting according to Islamic tradition.

In detail, it can be described as follows: *in the first session*, the research began with a pre-test using a self-efficacy questionnaire to determine the students' initial understanding. This initial data served as a baseline before administering treatment in the form of Islamic guidance using a *symbolic modeling approach*.

The counselor then explained that Islamic guidance aims to improve students' religious understanding and self-development. Before beginning the activity, the counselor explained how to complete a pre-test questionnaire focused on measuring self-efficacy. The majority of participants understood the instructions well. Based on observations, the pre-test session ran effectively with high enthusiasm from the participants. After the session was completed, the counselor did two things: (1) scheduled the next meeting with the participants, and (2) analyzed the pre-test results to assess the participants'



initial level of understanding regarding *self-efficacy*.

Second session, in the intervention stage, the group leader provides a discussion topic, namely regarding the general understanding of *self-efficacy* and the characteristics and causes of low self-efficacy and is continued with the implementation of modeling techniques, namely by watching analogy videos about self-efficacy. After that, the discussion session continued. In this second session, self-efficacy was still relatively low because group members were still reluctant to ask questions. However, after the second material presentation session was completed, several students were encouraged to ask questions about the topic of feeling embarrassed to ask the teacher .

The evaluation of the results of the observation of this second session was that there were still some students who were embarrassed to ask questions because they doubted their abilities or could be called having low *self-efficacy* , but the achievement obtained after this session was completed was that some students were encouraged to overcome their embarrassment in asking questions when they wanted to ask questions.

Third session, In this session the group leader discussed the sources of *self-efficacy* and showed the story of the Islamic scientist (Muhammad Al Khwarizmi) for the group members to observe. At this stage, group members were expected to be able to express any problems they experienced, then the group leader opened a discussion session. Evaluation of the results of observations in this third session was that almost all group members had the view that the experience of success was formed from judging talent rather than self-confidence and hard work. However, the achievement obtained after this session was completed was that group members had a new perspective on success resulting from belief and hard work.

The fourth session, showing the story of Imam Syafi'i's journey through a projector and the group members observed to get an idea of the source of *self-efficacy* from the story of the Islamic scholar . The evaluation of the observation results in the fourth session was that group members began to understand that



self-efficacy has sources that can strengthen *self-efficacy* itself, one of which is social persuasion, but they considered that social persuasion had a greater influence than belief in themselves. The achievement obtained in this session is that students understand that sources of *self-efficacy* can strengthen their *self-efficacy*.

In the fifth session, the group leader explained the characteristics of *self-efficacy*, then showed the story of the Prophet's preaching in Taif via a projector. Group members were assigned to watch and observe the characteristics of Rasulullah's *self-efficacy* in the video. The evaluation obtained in the observation of this session was that there were still many group members who had low *self-efficacy characteristics* because they did not know the characteristics of *self-efficacy* itself. The achievement in this session is that group members are encouraged to explore their *self-efficacy* characteristics.

In the sixth session, the group leader explained the characteristics of self-efficacy, then showed the story of a generation Z member who was able to succeed despite having physical limitations through a projector. Group members were assigned to watch and observe Putri Ariani's self-efficacy characteristics in the video. After that, it was continued with a discussion session.

The evaluation obtained from the results of observations in this session is that there are still many group members who do not know their abilities and desires so that it has an impact on low *self-efficacy*, but after the discussion session, group members have achieved results, namely they can know more about their own abilities to form and strengthen confidence in their own abilities.

In the seventh session, the group leader explained the steps to strengthen *self-efficacy*, then assigned group members to write down their daily routines. After that, one of the group members was assigned to come to the front and present a subject that he did not like, then was given the task of completing questions from the subject that he did not like. After that, it was continued with



a discussion session.

The evaluation obtained from the results of observations in this session was that group members were confused in starting steps to strengthen their *self-efficacy*, but after the discussion session in this session ended, it was seen that group members had achieved the achievement of knowing the steps to strengthen *self-efficacy* through the things they wanted to start.

Eighth session, At the beginning of the activity, the group leader opened a question- and-answer session to facilitate questions from members. After the guidance process was completed, the leader administered a post-test questionnaire to participants. The purpose of this post-test was to measure changes that occurred after the Islamic guidance program. The post-test was carried out smoothly in a conducive atmosphere, with the questionnaire being filled out according to established procedures.

Evaluation of the results of observations from the beginning to the end of the session showed that there were still some students who were embarrassed to ask questions because they doubted their abilities or could be said to have low *self-efficacy*, but the achievement after this session was completed was that some students were encouraged to overcome their embarrassment in asking questions when they wanted to ask questions.

Third, from the results of the intervention carried out by the researcher, the post-test results were obtained as described in the table below :

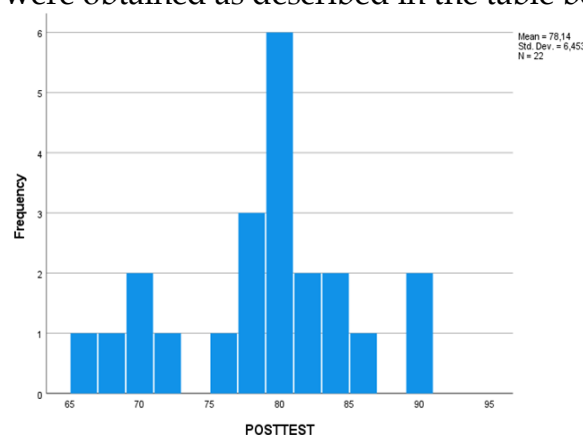


Figure 1.2 Post-test Histogram

Based on the descriptive statistical test data of *the post-test results* from 22



students, it states the data from each item P01 to P25 in *the post-test*. In general, all items have a score range between 1–4, with a mean value ranging from 2.73 (P12) to 3.86 (P6 & P10) on the confidence and understanding indicators. This shows that the majority of students answered most of the items correctly, especially on items P6 and P10 (mean 3.45) which are indicators of understanding, which means that almost all students gave answers according to expectations on these items.

The item with the lowest average value is P12 (mean 2.73) on the self-confidence indicator, indicating that this item is relatively more difficult for students to understand or contains aspects of the material that have not been fully mastered. The standard deviation value of each item ranges from 0.429 (P01) on the understanding indicator to 0.853 (P14) on the self-confidence indicator, which means that the variation in students' answers to certain items is quite different. Items with a high standard deviation such as P14 (self-confidence indicator) indicate that there is a diversity in students' understanding of the question.

Based on the post-test results obtained from 22 students, the minimum score was 66 and the maximum was 90, with an average (mean) of 78.14 and a standard deviation of 6.453. This indicates that in general, students' abilities after the treatment increased with an average score included in the high category. The relatively small standard deviation value (6.453) indicates that the distribution of students' scores is not too far from the average score, or in other words, students' learning outcomes are quite even.

Table 1.1 comparison of *pre-test* and *post-test* results

Statistics	<i>Pre-test</i>	<i>Post-test</i>
Number of students	22	22
Minimum score	55	66
Maximum score	80	90
Average (Mean)	64.23	78.14
Standard Deviation	7,861	6,453



Based on the results of a descriptive analysis of the pre-test and post-test scores given to 22 students, a picture was obtained indicating an increase in learning outcomes after the learning treatment was given. The average pre-test score of 64.23 increased to 78.14 in the post-test. This increase of 13.91 points indicates that students generally experienced an increase in understanding of the material taught.

Additionally, the minimum score increased from 55 to 66, and the maximum score increased from 80 to 90. This shows that improvements do not only occur in students with high abilities, but also in students with low initial achievements. This means that the Islamic guidance process is able to help almost all students to achieve a better understanding of strengthening *self-efficacy*.

The decrease in standard deviation from 7.861 to 6.453 is also an important indicator. A lower standard deviation on the post-test indicates that student learning outcomes are becoming more homogeneous. In other words, the distribution of student scores is getting closer to the average, and there are no significant differences between students. This indicates that the learning not only improves results but also broadens students' understanding.

From all these results, it can be concluded that Islamic guidance with the applied *symbolic modeling technique* has been proven to have an influence in strengthening Students' *self-efficacy*. The increase in average grades and the more even distribution of grades indicate that students are able to understand the material better after the learning process. Therefore, it can be said that strengthening *self-efficacy* experienced an increase from the medium to high category.

CONCLUSION

From the results of data analysis to prove the hypothesis, it can be concluded that:



First , the initial condition of *self-efficacy* before the treatment was carried out based on descriptive statistical tests of *the pre-test results* from 22 students, stated that the total pre-test score had an average value of 64.23 , with a minimum value of 55 and a maximum of 80, and a standard deviation of 7.861. This indicates that overall, the level of initial mastery of group members towards strengthening *self-efficacy* is classified as moderate.

Second , the process of implementing Islamic guidance, based on the results of the Islamic guidance process using *the Symbolic Modeling technique* , was carried out in 8 sessions. The first session was filling out the *pre-test sheet* , the second and seventh sessions provided material on strengthening *self-efficacy* , and the final session was filling out the *post-test sheet* . It was stated that the Islamic guidance service process using *the Symbolic Modeling technique* ran smoothly and according to the predetermined schedule.

Third , the influence of Islamic guidance with *symbolic modeling techniques* can be seen based on the results of *the post-test*, which states The minimum score increased from 55 to 66, and the maximum score increased from 80 to 90. This shows that the increase occurred not only in students with high abilities, but also in students with low initial achievements. This means that the Islamic guidance process is able to help almost all students to achieve a better understanding of strengthening *self-efficacy* , *this proves that increasing self-efficacy strengthening has an effect, with an increase in self-efficacy strengthening from the medium category to the high category.* Then, based on the SPSS Output Based on the SPSS Output 27, the significance value (sig) is $0.000 < 0.005$, so it can be concluded that the pretest-posttest data variance is **influential**. So it can be concluded that Islamic guidance services have an influence on students' understanding at MTs Ibnu Hajar Bogor.

BIBLIOGRAPHY

- Arikunto. (2010) *Research Procedures: A Practical Approach* , Orang: Rineka Cipta, p. 114.
- Bandura, Albert. (2018). *Self-Efficacy: The Exercise of Control* , New York: WH



- Freeman and Company.
- Fahyuni, Eni Fariyatul. (2018). *Islamic Guidance & Counseling in Schools* , Sidoarjo: UMSIDA PRESS.
- Hadi, Sutrisno. *Research Methodology* , 1st ed., Yogyakarta: Pustaka Pelajar.
- Hidayat, Dede Rahmat. (2011). *Personality Psychology in Counseling*. People : Index .
- Kurniawan, H. (2021). *A practical introduction to compiling research instruments* . Deepublish
- Komalasari, Gantika. (2011). *Counseling Theory and Techniques* , People: PEOPLE. Index
- Lesmana, Gusman (2021) . *Counseling Theory and Approach* , Medan: UMSU Press.
- Lubis, Saiful Akhyar. (2007). *Islamic Counseling: Kyai and Pesantren* , Orang: eLSA Press.
- Musnamar, Thohari. (2015). *Conceptual Basics of Islamic Guidance and Counseling* , People: PD. Hidayat.
- Prayitno. (2015). *Group Guidance and Counseling Services (Basic and Profile)* , People: Ghalia People.
- Renggo, YR, & Kom, S. (2022). *Quantitative Population and Sample. Quantitative, Qualitative, and Combination Research Methodology*
- Rifa'i, Nasib 3(2012). *Tafsir Ibn Kathir* , People: Echo of Humanity.
- Rusmana, Nandang. (2009). *Group Guidance and Counseling in Schools (Methods, Techniques, and Applications)*. Bandung: Rizki Press.
- Sutoyo. Anwar . (2019). *Islamic Guidance & Counseling (Theory & Practice)*, Fifth Edition, People: Student Library.
- Tarmizi. (2018). *Islamic Counseling Guidance* . Medan : Perdana Publishing.
- Tanjung, Sahrul. (2021). *Islamic Counseling Guidance in Islamic Boarding Schools* , Medan: Umsu Press.

