



Positive Behavior Values to Improve Student Self-Efficacy: A Case Study in Islamic Boarding Schools

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Abstract

BACKGROUND: Student self-efficacy is related to the belief of individuals doing daily activities in boarding schools, particularly Islamic boarding schools in Indonesia, known as pesantren.

AIM: This study aims to describe the positive behavior performed by Kiai and Nyai (headmaster and headmistress of the Indonesian boarding school) to improve student self-efficacy.

METHODS: Research methods use qualitative methods with case studies. Data are obtained by interviews, observations, and documentation. Data analysis uses content analysis.

RESULTS: The results showed that Kiai and Nyai's positive behavior could improve students' self-efficacy. Examples of Kiai and Nyai's behavior include giving positive values such as honesty, patience, gratitude, self-acceptance, and self-assessment. The increase in student self-efficacy can start with oneself solving problems encountered in school. Kiai and Nyai as role models and behaviors of Islamic values can be applied by counselors to change students in a better direction to be happy.

CONCLUSION: The implication is that counselors need to set an example, strengthening students' positive values to increase self-efficacy.

Edited by: Sinisa Stojanoski
Citation: Naqiyah N. Positive Behavior Values to Improve Student Self-Efficacy: A Case Study in Islamic Boarding Schools. Open-Access Maced J Med Sci. 2022 Sep 26; 10(A):1577-1584. https://doi.org/10.3889/oamjms.2022.10508
Keywords: Self-efficacy; Islamic counseling; Positive behavior; Islamic boarding schools; Pesantren students; Values
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Received: 23-Jun-2022
Revised: 15-Sep-2022
Accepted: 16-Sep-2022
Copyright: © 2022 Najlatun Naqiyah
Funding: This research did not receive any financial support
Competing Interest: The authors have declared that no competing interest exists
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Introduction

Self-efficacy is a sense of success. According to Bandura [1], self-efficacy is a person's belief based on the ability to achieve success. Self-efficacy is a belief in the ability of individuals to succeed by making a lot of effort [2]. Self-efficacy was developed from social cognitive theory. Individual sources move thoughts, attitudes, and emotions producing behavior. Self-efficacy is positively related to mental health factors. Self-efficacy functions as an individual's energy to drive effort and persevere in achieving predetermined results. Self-efficacy is a faculty motivator that is strongly associated with job satisfaction and negatively with burnout [3]. Self-efficacy is the basis for individuals to give birth to innovation and creativity alternatives. Self-efficacy is related to student persistence [2]. Self-efficacy is related to students' self-estimation of their abilities [4]. Individuals with a sense of success encourage doing business, managing time, and making effective strategies to achieve predetermined targets.

In carrying out students' daily activities, it can be studied from the four sources of efficacy. There are four sources of self-efficacy, namely, the experience of success, indirect examples, verbal persuasion, and physiological and psychological reactions as sources of self-efficacy along with direct experience of students in

interactions at school. Students' self-efficacy in school believes that individuals can successfully carry out daily activities. Activities in pesantren (Indonesian Islamic boarding schools) include worship activities to God Almighty, learning activities at school, training, courses, and communicating with peers. The support of Kiai and Nyai (headmaster and headmistress of the Indonesian Islamic boarding school, known as pesantren) positively affects students. Self-efficacy in dealing with social and emotional situations at work impacts health and well-being [6]. Self-efficacy encourages students to be enthusiastic about learning science [7]. High self-efficacy will affect the achievement of learning achievement. Improving student self-efficacy is useful for adding skills, mastery, creativity, and responsibility [8].

Low self-efficacy has an impact on student failure in school. Students easily give up and give up. Student performance is little, and he does not care about self-development. Student life in the cottage is not competitive. Their life is unhappy and dissatisfying. They surrender and suffer. Prolonged suffering interferes with mental health. Students cannot adapt and run away from responsibility. Students drop out of school. The new unemployment problem is the amount of unproductive free time, game addiction, and hallucinations. Low self-esteem can be increased by learning new skills in a boarding school-based school. Students need to feel valuable; optimism, perseverance,

and life satisfaction become protective factors against acute depression (Zeng *et al.*, 2021).

Pesantren, or Islamic boarding schools, are the oldest type of Islamic education in Indonesia [9]. Pesantren was born as a religious response from the local community for acculturation with the local Islamic culture. Pesantren education aims to create individuals who understand Islamic religious knowledge as a way of life (*tafaqquh fi al-din*) by prioritizing ethics and morals (*akhlaq karimah*) in society. Pesantren play an important role in meeting Indonesia's national education goals. It is proven by implementing activities in Islamic boarding schools to increase students' self-efficacy in completing daily life. Boarding schools have a curriculum 24 h a day to learn new things. In addition, students can learn other skills to build self-efficacy such as workshops, courses, internships, and training programs [10]. Students' self-efficacy needs to develop for the needs of efforts to achieve success in school. Students need increased self-efficacy for their efforts to pursue their high school goals to graduate school. Therefore, it is necessary to take a bachelor's program, master of theory and practice, and achieve high self-efficacy [11]. Learning together with Kiai and Nyai by imitating positive behavior increases self-efficacy.

Kiai's positive behaviors such as, among others, living by Islamic teachings, good deeds, and full caring to students' success, are needed to increase students' self-efficacy. As a headmaster or headmistress, Kiai and Nyai serve as role models for students. Self-efficacy is obtained from a model that students imitate. The Kiai is a student leader in a boarding school. Self-efficacy refers to the belief of Kiai and Nyai as teachers in estimating the ability to produce a positive impact on student education [12]. Kiai and Nyai act as teachers and leaders who are role models for students. Entrepreneurial leaders serve as role models for employees (Cai *et al.*, 2019), as do Kiai and Nyai as leaders who inspire students. Students imitate Kiai and Nyai in their daily behavior and behavior at school.

Feeling successful in expressing feelings to peers, students who experience obstacles, feel inferior, and have a low sense of success will not be confident. Students feel doubtful and find it difficult to open themselves to communicate. Students are less confident in their ability to take care of themselves to be independent. The student is dependent on friends, not independent, and a burden on roommates. They are afraid to live alone and are often sad and cry when their wishes are not fulfilled. Students who have self-efficacy believe that they can make something different [13], [14].

Students who have a sense of success can engage in the practice of spirituality and religiosity. Spirituality combines mindfulness, spirituality, and Islamic concepts [15]. Students with low self-esteem do not want to be involved in congregational worship activities. The togetherness of students in carrying out daily worship can increase self-confidence and strengthen

brotherhood ties. Efforts to carry out congregational prayers 5 times a day, reading the Qur'an and classical books, practicing discipline and being independent with motivation, perseverance, belief in success, being able to give birth to discipline, and independent learning are shown by academic achievement. Students living in dormitories with different backgrounds need the role of Kiai and Nyai to help with developmental tasks.

However, not all Kiai and Nyai teachers can understand every student's needs. Students who live with peers and teachers in the same environment can use Kiai and Nyai as models/examples/examples. Kiai and Nyai communicate with each other and interact to guide students through activities at school and studying in Islamic boarding schools. Kiai and Nyai and teachers apply the values of positive behavior in boarding-based schools. Boarding-based schools are in great demand. Pesantren schools are alternative schools in Indonesia that unite knowledge and practice of religious values. Concerns of parents who work outside the home need their children to live in boarding schools to have a positive environment for learning. Islamic boarding schools have decades of experience in educating students to learn Islamic sciences in daily practice. Children living in Islamic boarding schools face a big challenge in maintaining Islamic values and local wisdom. The values of prayer that can be studied from the practice of congregation together are the strong will to come to the mosque in a holy state after the call to prayer is echoed in the mosque. The will to purify oneself in a state of ablution and cover the genitals while waiting for the imam to attend is a form of student effort with great determination to be able to regulate and have strong self-control to control and command all members of the body appropriately physiologically and psychologically ready to perform the five daily prayers in a state of holiness.

Children doing many activities require much energy to be able to do new things in learning. Students seem to be happy studying in a pesantren-based school. Students carry out all activities at school and in Islamic boarding schools with their peers. Every day students have new experiences and continue to grow and develop mentally forged by exams. Students encounter different problems and need the ability to solve everyday problems. Independent students do not experience problems. They will thrive in discipline and be independent in learning. However, less responsible students will be lazy and find it difficult to follow religious practices in Islamic boarding schools. Teachers need to assist so that students can adjust to the rules and procedures of students. Caregivers act as pesantren managers and lead students to be obedient in worship.

The role of Kiai and Nyai in Islamic boarding schools is to assist students by applying positive behavioral values. Kiai and Nyai conduct Islamic guidance by exploring Islamic values. What values are carried out in daily practice as the basis for Islamic counseling? Guidance and counseling programs for students who

have problems in boarding schools are completed with individual, and group counseling, home visits with parents and peer guidance, guidance with teachers and parents, and referrals. Responsive services provided have thrown characteristics by caregivers directly in a fast time. Caregivers have an understanding of students because they live together and interact directly.

This study aims to describe the positive behavior carried out by Kiai and Nyai to increase students' self-efficacy. This study explores the positive behavioral values applied by Kiai and Nyai/teachers and students in Islamic boarding schools in Indonesia. The values of wisdom that charismatic Kiai and Nyai have practiced can encourage students to imitate and model behavior as seen by Kiai and Nyai in the practice of spiritualism in Islamic boarding schools.

Methods

This research uses qualitative research with a case study approach. The case study in question is a single case study that independently examines the cases that appear. Data collection was done by interview, observation, and documentation. Researchers live together with students and conduct direct observations and interviews. Data analysis was carried out in thematic form, starting from data coding, data reduction, and discussing less relevant research. Then, the data are analyzed and described in the narrative.

The research subjects were Islamic boarding schools in East Java, namely, Islamic boarding schools spread across East Java, namely, Bangkalan, Sampang, Jombang, Probolinggo, Mojokerto, and Sidoarjo Regencies, East Java, Indonesia. Respondents from among students who live in Islamic boarding schools, Kiai and Nyai, school counselors, and homeroom teachers.

Interviews were conducted directly with the headmaster and headmistress through indirect interview questionnaires with a Google Forms. The contents of the interview guide were adapted from the GSE (General Self-Efficacy) questionnaire developed by Maddock *et al.* [16] through which the present research is to assess time spent in the boarding school, as well as using the Teachers' Sense of Efficacy Scale (TSES) instrument as suggested by Wangid *et al.* [17] in which the interview guidelines were adjusted to students' self-efficacy in Islamic boarding schools includes questions what are student problems that reduce self-efficacy? What is the role of Kiai and Nyai in helping students increase self-efficacy? TSES instruments covered teachers' efforts to require student's participation and engagement in the teaching process, teachers' strategy of teaching, and class management. The present research employed and developed all of the three sub-scale in the context of teachers in boarding schools. The further question is what is the positive behavior of Kiai and

Nyai in assisting students' efficacy? What are the prayers and good practices of Kiai and Nyai for students? What are the positive values that Kiai and Nyai give to students? Are students confident in schooling at the pesantren? What is the impact on students if they feel low self-esteem?

Data analysis using content analysis. Where the researchers coded the data from the interviews with Kiai and Nyai, teachers and students, and counselors, then made data reduction to answer the focus of the research and make the consistent answers for 6 months, starting from April till September 2021. Interview data were tabulated and checked with the results of observations and documentation. Finally, researchers make descriptive narrative reports, tables, and explanatory narratives to answer the research focus.

Results

Student problem sets that reduce self-efficacy

The following is a summary of the results of interviews conducted with students spread across the East Java region as follows:

Table 1 describes a set of student problems that affect the decline in self-efficacy. Students express problems related to personal, social, career, and learning. In personal problems, students experience boredom, unable to manage time management, discipline, cleanliness, emotional management, mental health problems, and adaptation to new students. At the same time, social problems include bullying, less ability to get along with new friends, seniority problems, and family problems. Career problems are selecting further studies and job preparation. In learning, students complain about facilities and learning activities in schools and the cost of education. Based on the results of interviews with Kiai and Nyai, the problems experienced by students in Islamic boarding schools are related to adaptation to the new environment. The adaptation process relates to personal problems such as poor time management and often feeling bored; social problems such as bullying;

Table 1: Problems that reduce students' self-efficacy

Personal problem	Social problems	Career problems	Learning problems
Managing boredom	Bullying	Selection of further studies and work	Facilities and learning activities at school Cost of education
Time management	Less able to get along with new friends		
Discipline	Seniority issues		
Cleanliness	Family problems		
Emotion management			
Psychological problems/mental health			
Adaptation for new students			

learning problems such as feeling overwhelmed with school and madrasah activities, often being late for class, etc.; and career problems, namely, the confusion of students to choose further studies.

Presumably, this reduces students' self-efficacy to study in Islamic boarding schools. Some less happy students have not been able to carry out their daily activities in Islamic boarding schools with enjoyment. Some students feel depressed and sad and do not feel at home studying at school. Changes in students' behavior who do not feel at home in a boarding school are caused by low self-efficacy. They feel heavy and fail before trying to adapt to a new environment. They have a negative mindset about emotions, attitudes, and behavior. This can be traced from the sources of a sense of success in academic pieces. Some students who have low self-efficacy will find it difficult to interact. Students experience fear and are less involved in spiritual and religious activities. Often late and their effort is very less. Students are engrossed in their activities in the room and are lazy to do congregational prayers and study classical scriptures. Students will think failing will take less effort and not be able to complete assignments on time. These students rarely participate in activities and lack academic achievement.

However, these problems can be overcome with the positive actions of Kiai and Nyai. Kiai and Nyai/Boarding Managers/Counseling Teachers help students solve problems by providing advice, sharing experiences, and providing motivation. The solution is to multiply good deeds, reflect on yourself, and give prayers, *tawakal*, and *tabayyun*. Moreover, the role of the BK teacher is very helpful for students in solving problems. The role of Kiai and Nyai in increasing self-efficacy acts as a model/examples/example for students.

They were giving advice, positive affirmations, reflecting on problems with the lives of the Prophets, and taking positive values that exist in the Qur'an and the Sunnah of the Prophet to be used as guidelines in solving student problems. The method used so far has been very effective given to students to increase self-efficacy in solving student problems. The sources of efficacy that appear in the data collection results in Islamic boarding schools are the experiences of students' success in carrying out personal-social development tasks. Study and career in Islamic schools based on Islamic boarding schools.

The results of interviews with Kiai and Nyai, when is the time to do positive behavior for students?

"Every time the students pray in congregation, Kiai and Nyai try to be present to remind them when to pray in congregation, then lead the congregational prayer and give prayers to students after the congregational prayer."

The interview explained the role of Kiai and Nyai as role models for students in Islamic schools. Kiai and Nyai as modeling students for them to imitate the practice model of spiritualism and religiosity. Kiai and Nyai lead congregational prayers and teaching the Qur'an encourage

students to practice prayer habits in a disciplined manner. The positive behavior of Kiai and Nyai indirectly increases students' self-efficacy to successfully carry out daily worship. The attitude taught by Kiai and Nyai to increase students' self-efficacy is to always be *Tawakal*, namely, by relying on God when facing an interest, relying on Allah in times of difficulty and being resilient when disaster strikes with a calm soul and a peaceful heart. This attitude allows students to reduce feelings of inadequacy and low self-esteem. In addition, Kiai/Nyai always give messages or *wasilah* to solve problems faced in Islamic boarding schools, so that they always conduct in good behavior to get reciprocal good from the other side. Giving positive values to increase students' self-efficacy are shown in Table 2.

Table 2: Giving positive values increases students' self-efficacy

Source of self-efficacy	How to increase self-efficacy	Positive behavior	Islamic values
Success experience	Achievement of prayer and study worship Positive affirmations Exploring prophetic values Exploring the values of the scriptures	Pray together 5 times <i>Sholawat</i> Prophet Sunnah Prayers Reciting the Qur'an Advice	Faith and piety to God Monotheism Honesty Patience Brotherhood
Indirect experience	Good example Telling the experience	Imam prays in congregation five times a day Teaching to read the Qur'an Read the prayers Good practices	<i>Tawakal</i> Good example/examples
Verbal persuasion	Pray Tawakal encourage students to always try to do good		Motivation Spirit of life Optimism Have a purpose in life <i>Tabayyun</i> Brotherhood
Physiological and psychological reactions	Physical and psychological readiness to learn Pay attention to physical and spiritual health. Personal hygiene	Show a friendly smile Kissing hands (<i>Salam</i>) to his mother/Kiai every time he goes to school	Harmony Respect Be grateful

Positive behavior is guidance and counseling carried out by Kiai and Nyai as an example/role model applying Islamic values. For example, Kiai and Nyai, who become leaders/priests, pray 5 times in the congregation. That's where the student's efforts to imitate the model played by Kiai and Nyai to attend prayers become *makmum*. After the prayer is finished, the Kiai and Nyai read the wired and read the request for forgiveness to God and the good prayers. Kiai and Nyai read the prayer aloud in front of the students. This is done every day after the five daily prayers in the congregation. Students can imitate the Kiai and Nyai models directly. Students continue by reciting the Koran together with the supervising teacher. Interaction with teachers gets many benefits, such as listening to a lot of advice, giving explanations of the values of the Qur'an, and prioritizing the value of faith and piety to God.

Kiai and Nyai give them positive values in Islamic boarding schools with direct practice. Kiai and Nyai practice noble characters extracted from the experiences of the prophets and the Qur'an. The value of monotheism, trustworthiness, confirmation on any informations, honesty, patience, and the value of gratitude. Practicing gratitude is through thanking God along with frequently reading "*al-hamdulillah*" (all praises to God). Kiai and Nyai perform the five daily prayers in the congregation. The prayer was born of togetherness

and brotherhood between students because they together to wait for the imam and read the prayer of the Prophet Muhammad. Students gather in the prayer room and chant together aloud, waiting for the Kiai/Nyai to be present in the mosque to lead congregational prayers. Gratitude is shown by students to the Kiai/Nyai by offering greeting “*assalamu’alaikum*” and kissing their hand when going to school out of their respective rooms to school classes. Practice gratitude by shaking hands to present students’ readiness with school uniforms, cheerful faces, and clean clothes to study in their respective classes.

Problem-solving given by Kiai and Nyai by giving practices (positive behavior) such as prayers for individuals and needing to read every certain time such as reading the Prophet’s prayer, reading Surah *al-Fatihah* and reading some of the verses of the Prophet Muhammad. Verses of the Qur’an for peace of mind and always connected with the Creator. The results of the observations provide examples of teachers and clerics and Nyai motivating students with prayers uttered by Kiai and Nyai in performing congregational prayers and studying the Qur’an as well as physical and psychological reactions.

What are positive values emphasized for students?

The values of patience are necessary for students. Patient students will have beautiful results in studying. Patience is beautiful worship for students who can apply it in learning at school.

If there is a bullying conflict between students, and until one student quits the cottage because of the violence experienced by his friend, what will the Kiai do?

Reconciling between conflicting students, even between a student and his/her parents, is a mean to enhancing student’s ability to solve their own problems. Students are requested to present the information and causes of the conflict. Kiai and Nyai make efforts so that students make peace between the two. Kiai and Nyai then met the parents by making home visits to meet the students to return to the Islamic boarding school. Kiai and Nyai asked students to explore natural experiences and strengthen patience; persistence in achieving goals encouraged students to return to the cottage and change rooms to reduce conflicts with peers. As a result, students feel confident that they can overcome problems encountered in everyday life.

On the other hand, students who have no ability and courage to solve their own problems tend to depend on others that subsequently unable to be independent and having a feeling of a sort of failure. Students’ sense of success is also related to learning new things in Islamic boarding schools.

Strategies to increase self-efficacy

The positive behavioral strategies carried out by Kiai and Nyai in Islamic schools to increase self-efficacy are shown in Table 3.

Table 3: Strategies to increase student self-efficacy in Islamic schools

Problem	Positive behavior	Strategy	Positive values	Student effort
Bullying	<i>Tabayun</i>	Home visit Peer guidance Case conference	Empathy, brotherhood, patience	Coping efficacy
Lazy to worship	Prays Good practices	Individual Counseling and Group Counseling	Be grateful Patience Motivation	<i>Muhasabah</i> (self-evaluation)
Parent’s death	Substitute parents by adopting orphans as foster care	School scholarship Economic assistance Counseling Home visit	Patience Honesty	Start with yourself to fight
COVID-19	Referral	Refer to the health department and hospital	Patience Self-evaluation Repent and ask forgiveness from God	Persistence in trying to recover by complying with health protocols and vaccinations Determining learning goals
Not comfortable in the cottage	Collaboration with students with parents Good deeds and prayers	Peer guidance Collaboration with parents and teachers	Patience	Determining learning goals
Skipping school	<i>Takzir</i> (punishment)	Behavioristic counseling by keeping a journal of attendance at school Collaboration with teachers	Honesty Discipline	Making school goals

In Table 2, there are 10 strategies, namely, individual counseling, group counseling, consultation, home visits, collaboration with parents, collaboration with teachers, collaboration with related parties, peer guidance, referrals, and case conferences. Strategy is the efforts made by Kiai and Nyai to carry out positive behavior with individual and group counseling and prayer, and good practices. They are giving positive values in Islamic boarding schools with prayers. Prayer is the weapon of Muslims. Praying will encourage students to have an optimistic attitude to achieve high goals. Students can hear prayers every time the Kiai and Nyai pray together. Kiai prays for the safety of students in this world and the hereafter, asking for a happy life in this world and the hereafter. Live according to the will of God and be pleased. The power of prayer for individuals can reduce feelings of depression. Students are very happy after doing the five daily prayers. They have strong faith and can face difficulties in completing personal, social, and learning tasks.

Consultation

The method of consultation carried out by Kiai and Nyai is to open submissions for children and parents every week. Parents visit their children at the cottage with remittances of money and food. Students enjoy meeting their parents every week and staying in touch with their mothers/Kiai. If parents visit, then Kiai and Nyai meet and provide consulting services to parents in a family manner with a friendly atmosphere. In addition, they hold deliberations on family policies at home and for children in Islamic boarding schools.

Home visit

For students who are experiencing crisis problems, such as the loss of a family as experienced by a student (FR) whose father died from COVID 19, the solution provided by Kiai and Nyai is in the form of positive behavior by visiting students' homes, meeting their parents, and discussing economic difficulties that arise. Usually, they provide a solution to the problem. The orphaned students are taken as foster children who get relief in school fees for free. Food and drink are borne directly by the Kiai and Nyai. This makes students hope to continue their studies in Islamic boarding schools.

Peer guidance

In pesantren, Kiai and Nyai have *badal* (substitute) by Ustadz and Ustadzah. Those who assist in the rooms help students participate in learning activities. Students do peer guidance and guidance with clerics and clerics. Peer guidance is carried out with more senior and junior friends together. The purpose of peer guidance is to solve problems related to the rules of the lodge, cleanliness of rooms, communication between peers, harmony, and mutual brotherhood. Peer guidance is carried out in the foyer of the prayer room and the students' rooms. Peer guidance is carried out during school holidays or free time, such as in the evening after the group study schedules. Every weekend, Friday night, the students discuss together to conduct weekly evaluations and pay fines for students who violate the rules and do not participate in activities. This peer tutoring encourages students to look at their success in a week and prepare for the week ahead. *Ustad/ustadah* helps conduct *muhasabah* (self-evaluation) for students about the achievements of praying, reading the Koran, and attending class. Student self-assessment forms are submitted as material for joint discussion in peer guidance.

Discussion

Students' self-efficacy can be increased by providing positive behavior and Islamic boarding school values. Islamic boarding schools have contributed to building a moderate character for Muslims in Indonesia toward globalization [18]. Positive behavior will strengthen individual beliefs to succeed toward globalization in Islamic boarding schools. Islamic boarding schools have universities and play a role in transmitting moderate Islamic values through their curriculum and various religious activities [19]. The role of the leader needs to pay attention to ethical aspects by paying attention to the condition and fatigue of students [20] that indicates positive behavior with modern Islamic cultural values of pesantren [21].

Self-efficacy emerged from the development of Bandura's social cognitive theory. Self-efficacy is a belief

in the ability of students to organize and carry out learning activities needed to produce targeted achievements. Thus, self-efficacy concerns not the skills themselves but a person's beliefs about those skills and the extent to which they believe their actions will achieve specific results [22]. High confidence strengthens the effort made by looking at the three-dimensional interaction, namely, cognitive thoughts, emotions, and the environment. The implications of counseling guidance require a counseling strategy with counselor training that pays attention to general factors, work alliances, and counselor attributes [23]. The positive behavior practiced by Kiai and Nyai has become empirical evidence of producing change for themselves and others. Students need efforts to synergize between thoughts, feelings, and attitudes. In Gestalt theory, the whole of the three dimensions of thought, feeling, and attitude become a unified whole that is not fragmented. Disruption of either one can result in mental health disorders – for example, thoughts of low self-esteem due to personal problems that cannot adapt at school. Students should be able to express feelings to their peers, but if they have low self-esteem, they will experience feelings of inferiority and lack of confidence in joining peer groups. They avoid and hesitate to establish communication. Inside, there are fear and guilt. Students with low self-esteem who are unable to adapt are difficult to engage in congregational worship activities. On the other hand, students who have a sense of success will try to accept and adapt to school rules. The role of Kiai and Nyai in helping students increase self-efficacy is by paying attention to new students, giving advice, and collaborating with their parents, teachers, and peers. Kiai and Nyai share experiences and values of patience and brotherhood. The *wiwitan* tradition contains the value of brotherhood [24].

Impact on students can increase effort and self-awareness to study harder. This is evidenced by research on increasing students' self-efficacy when practicing writing skills [25]. They need to be leaders to manage time and discipline to write according to schedule diligently [26]. Students need to achieve the targets and goals that they aspire to in the future. Students become independent and always want to progress and learn new things. Women who are confident in their abilities and able to express themselves [27]. Students listen to the advice and prophetic values conveyed by wise Kiai and Nyai. Wisdom is one of the basic personality qualities, core competencies, and predictors of effective counselors [28].

Religious values show the involvement of religious coping strategies when facing difficulties. Religious practice can facilitate the use of reassessment by promoting the reframing of negative cognitions to alter emotional states [29]. The values of monotheism and trustworthiness help students cope with the difficulties of living away from their parents; students have a strong trust in God Almighty. Implementation of submission to God as a form of the value of Tawakal. They learn to discipline by attending congregational prayers on time, and being in the front row of the mosque. Their lives are happy at

school and in the dormitory by always being grateful, not complaining about the situation, and looking ahead high ideals to teach the Koran after graduating from the cottage. Students practice strengthening themselves with diligent effort in studying every day. They memorize the lessons of the Quran with enthusiasm and continue to improve their memorization. Students maintain the memorization of the Qur'an by reading in front of the Kiai and Nyai every morning. Students doing many activities require a lot of energy to be able to adapt to all the very fast changes. They learn to do new things in life, learn to work, and learn a career under the supervision of Kiai and Nyai. At this time, the demand for students to learn through the online system is increasingly high due to a Covid-19 pandemic. Thus, Kiai and Nyai help improve students' self-efficacy by needing to be involved in school learning activities by planning regular class assignments, monitoring their progress, and assessing their performance [30].

Kiai and Nyai serve as role models for students in pesantren school. Peer model of successful research and writing behavior [22]. Kiai can be a model for students in reading prayers. Kiai gives prayers and practices to students. The Kiai can carry out daily assessments after performing congregational prayers and finishing teaching the Qur'an. The spirituality Assessment Scale (SAS) explores the psychological dynamics of the client [31]. Kiai and Nyai give positive values to help students develop self-efficacy. Many social bonds are associated with more positive emotions. The bond between Kiai and Nyai with students has strong social ties, such as family ties. Kiai always prays for students. Kiai and Nyai read prayers together with students out loud and over and over again. Repetition of prayers after every compulsory prayer 5 times a day brings a sense of optimism and hope. Students feel successful and can be involved in the practice of spiritualism and religiosity. The role of Kiai and Nyai in Islamic boarding schools is to assist students by directly applying the values of positive behavior in worship and study.

Students feel confident being able to overcome problems encountered in everyday life. Kiai and Nyai encourage students always to do good. As a result, students are directly more confident in their ability to complete tasks and face challenges [32]. Students who take advantage of Kiai and Nyai's advice benefit a lot. As described in the section on counseling intervention procedures, Kiai and Nyai provide advice, information, and techniques [33]. If there is a wrong action, it is necessary to follow it with good action. This spirit makes students start from themselves to make big changes in trying to reach their goals, bringing future success in fighting for the religion of Islam. Islam is a religion full of sacred values that brings positive values to the world of education.

Complete facilities and infrastructure and facilities support students to develop self-efficacy learning. Facilities and infrastructure in the era of globalization are useful for students studying technology and science [18]. Students using engineering facilities show significant advantages in the makerspaces innovation, design,

innovation, and technology orientation. Islamic boarding schools need to provide complete facilities so that students can develop themselves. In addition, teacher self-efficacy and emotional stability are resources that support learning [34].

Conclusion

The positive behavior of Kiai and Nyai can increase students' self-efficacy by providing religious values. Positive behavior by giving prayers and practices and Islamic values to students. Kiai and Nyai provide advice, share experiences, and provide motivation. The solution given is to multiply good deeds, self-reflection, and give prayers, *tawakal*, and *tabayyun*. Kiai and Nyai are examples of student models as leaders in worship, learning, and achieving success and happiness. The Kiai and Nyai strategies carry out positive behavior with individual and group counseling, collaboration with related parties, home visits, giving practices and sins, and the values of honesty, patience, gratitude, self-acceptance, and self-assessment. Students who are intrinsically motivated by their self can solve problems they encounter and increase their sense of academic success. The benefits of positive behavior can be played by educators, entrepreneurs, and leaders in the community.

The limitation of this research is that the research merely confines within positive behavior of Kiai and Nyai in the Indonesian boarding schools. The positive behavior of the Kiai/Nyai is reflected in their interaction with the students. Suggestion and implication for the school counselors are that they are required to enhance and develop their self-evaluation to improve their interaction with and services to students. The counselors are role models for students during their studies and afterward. Furthermore, the counselors' positive behavior effectively instantiates for students to emulate in daily life.

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