



## The Impact of Family Communication and Spiritual Quotient on Student Self-Efficacy: Evidence from Islamic Junior High Schools

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### ABSTRACT

The transition from online to face-to-face learning in the post-pandemic era requires significant psychological adjustment for students. This study investigates the impact of Family Communication and Spiritual Quotient (SQ) on the Self-Efficacy of students at Islamic Junior High Schools (*Madrasah*) in East Kalimantan, Indonesia. Employing a quantitative approach with a correlational design, data were collected from 66 ninth-grade students selected through purposive sampling to represent the post-pandemic cohort. Validated questionnaires were used as instruments, and data were analyzed using Multiple Linear Regression. The results demonstrate that Family Communication ( $p=0.001$ ) and Spiritual Quotient ( $p=0.015$ ) significantly influence student self-efficacy, both partially and simultaneously. Notably, the regression model reveals that these variables collectively contribute 65% to students' academic confidence, indicating a strong predictive power. These findings suggest that the integration of open family communication and high spiritual intelligence serves as a critical psychological buffer against academic anxiety. This study implies that Islamic education stakeholders should prioritize spiritual-based parenting and communication strategies to enhance students' resilience and adaptability in the educational recovery era.

**Keywords:** Family Communication, Islamic Education, Post-Pandemic, Self-Efficacy, Spiritual Quotient.

### INTRODUCTION

The COVID-19 pandemic has become a major issue with wide-ranging impacts across countries, including Indonesia. The rapid spread of the virus prompted the Indonesian government to implement the Large-Scale Social Restrictions (PSBB) policy, as stipulated in Government Regulation of the Republic of Indonesia Number 21 of 2020 concerning the Acceleration of Handling of Coronavirus Disease 2019 (COVID-19). This policy directly affects the education sector, where the relearning process from face-to-face instruction must shift to online formats to maintain educational continuity amid the global health crisis (Putri & Saraswati, 2023).

Several studies have shown that learning during the pandemic has consequences for students' psychological and academic aspects. In early to middle adolescence, students are in a developmental phase that demands self-confidence, independence, and the ability to adapt to learning challenges. Distance learning can lead to behaviours such as not praying before learning, giving up easily, and being unable to take responsibility for their actions. This phase of the pandemic undoubtedly had psychological and academic impacts, making self-efficacy a crucial factor influencing academic success after the pandemic, particularly students' confidence in their ability to complete tasks and face challenges (Syahrul et al., 2021)

Self-efficacy influences student task selection, effort, persistence, and achievement. It is a crucial factor in self-directed learning, where students set goals, monitor progress, and adjust strategies to achieve desired outcomes. Furthermore, in asynchronous online courses, self-efficacy influences learner autonomy and engagement with learning. High levels of self-efficacy are correlated with better learning outcomes and positive perceptions of interactive content (Tseng et al., 2023). Self-efficacy significantly improves students' problem-solving abilities, contributing to their confidence and persistence in overcoming academic challenges. Conversely, low self-efficacy can lead students to give up easily, lack confidence, and experience reduced academic achievement (Dattathreya, 2022). Previous Research has shown that in-person learning, which lacks in-person interaction, coupled with network constraints and workloads, contributes to decreased student self-efficacy during the pandemic.

One external factor that plays an important role in the formation and recovery of students' self-efficacy is the family environment. Li and Li, in their Research, found that a positive family environment, characterised by strong support and communication, increases students' self-efficacy and promotes prosocial behaviour.(Li & Li, 2022) In addition, Spiritual quotient (Spiritual quotient ) is an internal factor; Research by Hitami et al. (2025) found that it plays an important role in increasing resilience among students by encouraging effective stress management and improving psychological well-being, which, in turn, positively influences self-efficacy, thereby increasing resilience. Several previous studies have found that family communication and Spiritual quotient are positively related to students' self-confidence, psychological well-being, and learning motivation.

However, the landscape of post-pandemic self-efficacy research varies significantly across global contexts. In Western literature, studies often focus on technological disparities and general mental health support (D' Souza et al., 2023) Meanwhile, in Muslim-majority nations such as Pakistan and Malaysia, recent research has begun to explore religious coping strategies in educational settings (Lestari et al., 2025) Despite these developments, a significant gap remains: few studies explicitly examine the role of Spiritual Quotient (SQ) combined with family communication patterns as a specific "mental buffer" for students. Most existing studies treat these variables separately or focus solely on academic support, overlooking how spiritual intelligence functions as an internal resilience mechanism in Muslim families.

Family environment plays a pivotal role in filling this gap. Li and Li (2022) found that a positive family environment, characterized by strong support and communication, enhances students' self-efficacy. Complementing this external factor, Spiritual Quotient (SQ) acts as a critical internal factor (Li & Li, 2025). Research by Li & Hasson (2020) suggests that SQ increases resilience by encouraging effective stress management and psychological well-being. Ideally, the integration of *Qaulan Layyina* (gentle

communication) in the family and high SQ should produce students who are not only academically confident but also spiritually resilient (Li & Hasson, 2020).

This study addresses the aforementioned gap by empirically examining the influence of family communication and Spiritual Quotient on student self-efficacy in the post-pandemic period (Bozzato, 2024). The novelty of this research lies in its specific setting within the context of Islamic Junior High Schools, locally known in Indonesia as *Madrasah Tsanawiyah* (MTs). Unlike secular schools, MTs combine the national curriculum with intensive Islamic religious studies, creating a unique ecosystem where spiritual values are institutionalized. This context is rarely explored in global literature, which typically focuses on general education in urban areas.

Specifically, this research focuses on students at MTs Negeri 1 Berau, an educational institution in East Kalimantan that has maintained academic achievement throughout the pandemic despite being located outside the main provincial capital. This setting provides a relevant context for examining how family communication and Spiritual Quotient contribute to recovering students' self-efficacy in a non-urban Islamic education environment. It is hoped that the results of this study will contribute, both theoretically and practically, to the development of spiritual-based student mentoring strategies in the global context of Islamic education (Chanifah et al., 2021).

## METHODS

This study employed a quantitative approach with a correlational design to examine the predictive influence of Family Communication and Spiritual Quotient (SQ) on Student Self-Efficacy. The research flow was structured systematically to ensure data validity, starting from problem identification in the post-pandemic context to the final modeling of variables. The complete research procedure is illustrated in Figure 1.

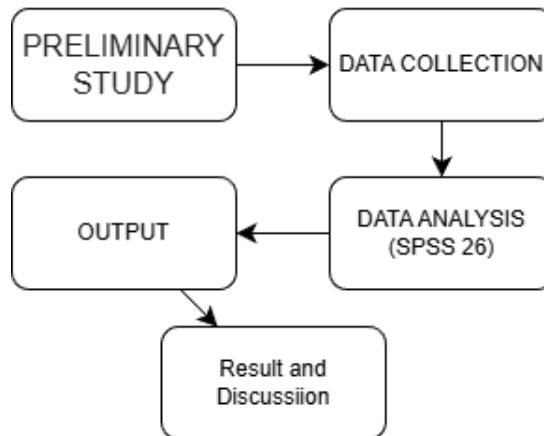


Figure 1. Research Design

As illustrated in Figure 1, the research began with identifying the psychological gap in the post-pandemic transition. The data collection phase utilized valid instruments adopted from established theories (Bandura and Zohar & Marshall) to ensure construct validity (Mohamadi et al., 2011). Subsequently, the analysis phase applied rigorous statistical prerequisites before conducting Multiple Linear Regression to produce an accurate predictive model of student self-efficacy

The research was conducted at MTs Negeri 1 Berau, East Kalimantan. The population comprised all ninth-grade students (Classes IXA to IXE) totaling 190 students who participated in online learning during the pandemic and transitioned to face-to-face learning in the 2021/2022 academic year. From this population, 66 respondents were selected using a purposive sampling technique based on specific inclusion criteria (students who experienced full transition stress).

Although the sample size ( $N = 66$ ) is considered moderate for a survey study, it represents a specific population with high saturation. This study positions itself as an exploratory research aimed at testing the specific theoretical model of Islamic SQ in a madrasah environment, ensuring the data's internal validity through rigorous classical assumption tests.

Data collection utilized a structured questionnaire with a 5-point Likert scale. The instruments were adapted from established theories:

1. Self-Efficacy: Measured using (Bandura, 1999) dimensions: task difficulty (*magnitude*), general coping ability (*generality*), and confidence strength (*strength*).
2. Family Communication: Adapted from DeVito (Afrilia, 2021) covering openness, empathy, support, positivity, and equality.
3. Spiritual Quotient (SQ): Based on Zohar and Marshall's indicators (Hutasuhut et al., 2020) including flexibility, high self-awareness, capacity to face suffering, and holistic thinking.

Validity and reliability tests were conducted using SPSS version 26. All items showed a validity value  $> 0.30$  and a Cronbach's Alpha coefficient  $> 0.65$ , indicating the instruments were valid and reliable.

The data were analyzed using Multiple Linear Regression to determine the effect of two independent variables ( $X_1$  and  $X_2$ ) on the dependent variable (Y), both partially (t-test) and simultaneously (F-test). Before hypothesis testing, classical assumption tests were performed, including normality, linearity, multicollinearity, and heteroscedasticity tests, to ensure the regression model met the Best Linear Unbiased Estimator (BLUE) criteria.

The self-efficacy measure used in this study was a scale based on aspects proposed by Bandura: task difficulty, the general circumstances of task completion, and the strength of one's belief in completing the task. Meanwhile, in family communication, DeVito's opinion is used to assess the effectiveness of family communication, namely openness, empathy, support, positivity, and similarity. The indicators used in the Spiritual quotient are Zohar and Marshall's opinion, to measure a person's Spiritual quotient, including: the ability to be flexible, a high level of awareness, the ability to face and utilize suffering, the ability to face and transcend pain, a quality of life inspired by vision and values, a reluctance to engage in unnecessary and detrimental activities, and holistic thinking.

To measure the validity of the data, researchers conducted validity and reliability tests. Validity tests assess the extent to which each question is valid and usable, with criteria for declaring a question valid ranging from 0.3 to 1. Reliability, meanwhile, is the overall suitability of the questionnaire's items, with a value between 0.65 and 1. Validity and reliability tests can be performed using SPSS version 26. The data analysis technique used to examine the relationship between the two variables was simple regression.

## RESULTS AND DISCUSSION

### 1. Results Presentation

The Determine the partial Influence of family communication on self-efficacy at MTs Negeri 1 Berau, a multiple regression test was conducted using SPSS 26.0 for Windows, examining the respective coefficients. The results are as follows:

**Table 1 Regression Coefficients of Family Communication on Self-Efficacy Coefficients<sup>a</sup>**

Model	Unstandardized Coefficients		standardized d Coefficient s	t	Sig.
	B	Std. Error			
Family_Communication_X1	.179	.052	.385	3.452	.001

a. Dependent Variable: Self-efficacy\_Y

The analysis results showed that family communication significantly influences self-efficacy, with a coefficient of 0.385 and a p-value of 0.001 (< 0.05). This value indicates that family communication accounts for 38.5% of self-efficacy development. This confirms that the quality of communication within the family is a crucial factor in building an individual's confidence in their ability to face various challenges.

Other results were also found to determine the partial effect of Spiritual quotient on self-efficacy at MTs Negeri 1 Berau, the results could be observed through the multiple regression analysis that had been conducted previously using SPSS version 26.0 for Windows by examining the coefficients of each variable. The results were as follows:

**Table 2 Regression Coefficients of Spiritual Quotient on Self-Efficacy**

Model	Unstandardized Coefficients		standardized d Coefficient s	t	Sig.
	B	Std. Error			
Spiritual_Quotient_X2	.281	.112	.279	2.502	.015

a. Dependent Variable: Self-efficacy\_Y

The table above shows the coefficient for Spiritual quotient s on self-efficacy is 0.279, indicating this variable has a 27.9% Influence on self-efficacy, with a significance level of 0.015. Since the significance level is < 0.05, the Influence of Spiritual quotient on self-efficacy is significant.

## 2. Discussion

The Role of Family Communication: From Social Support to *Qaulan Layyina* The results of this study confirm that family communication significantly predicts student self-efficacy. Theoretically, this finding aligns with Bandura's (1999) Social Cognitive Theory, which posits that "social persuasion" (verbal support from significant others) is a primary source of self-efficacy. When parents provide open and supportive communication, they essentially provide the external validation students need to overcome academic anxiety (Milgram & Toubiana, 1999) (Mei et al., 2023).

This research found confirms that the quality of communication within the family was a crucial factor in building an individual's confidence in their ability to face various challenges. This Research aligned with the view of Putri et al., who stated that family communication significantly influenced the development of self-efficacy. Within the family, interpersonal communication and a comfortable atmosphere were essential for developing self-efficacy. A supportive family climate will boosted immunity, reduced stress, and motivated children to achieve (Hasbi, 2021).

Fard (2020) further emphasised that resilience and self-efficacy in children would develop if parents provided space for open, loving communication. Open communication by parents enabled children to maximise their abilities, thereby increasing their self-confidence and independence, and fostering a sense of self-confidence and a desire to excel.

The results of this study also supported the findings of Orozco-Vargas et al. (2022), who found that open and supportive family communication was associated with higher self-efficacy among students. For example, family cohesiveness, flexibility, and communication indirectly Influenced academic self-efficacy by fostering emotion regulation strategies such as reflection and mindfulness. This suggests that students who experience positive family interactions are better able to manage their emotions and, consequently, perform better academically. Family background, including communication patterns, positively influenced students' expectations of career and life success through the mediating role of academic self-efficacy. This suggested that effective family communication can increase students' confidence in their future prospects. Based on the analysis and empirical studies, it was concluded that family communication plays a significant role in the development of self-efficacy. The quality of communication within the family has been shown to increase an individual's belief in their abilities and strengthen self-confidence and psychological resilience in facing various life challenges (Geçer & Yıldırım, 2023).

Open, supportive, and loving family communication can create a family climate conducive to child development. Through effective communication, children are better able to manage their emotions, reduce psychological stress, and develop motivation and an achievement orientation. Thus, the family can be viewed as the primary environment that plays a strategic role in supporting children's ongoing psychological development and academic readiness.

From an Islamic perspective, family communication plays a crucial role in shaping a child's personality and self-resilience. Islam emphasises that communication within the family should be conducted gently, lovingly, and educationally, as such communication can foster a sense of security and emotional attachment between parents and children. However, this study offers a deeper insight from the Islamic perspective. Unlike secular communication theories that focus solely on "openness" and "equality" (DeVito), the context

of *Madrasah* families emphasizes the concept of *Qaulan Layyina* (gentle speech). As highlighted in Qur'an Surah Ali 'Imran (3:159):

فِيمَا رَحْمَةٌ مِّنَ اللَّهِ إِلَّا نَتَّلَهُمْ وَلَوْ كُنْتَ فَطَّاغَ عَلَيْهِ الْأَفْلَبُ لَا نَضُرُّهُمْ مِّنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاءُرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَّمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩

*by mercy from Allah , [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah . Indeed, Allah loves those who rely [upon Him]. ” (“Qur'an Surah Ali 'Imran (3:159),” 2024)*

The findings of this study confirm that Spiritual Quotient (SQ) is a significant predictor of student self-efficacy. This result corroborates the global consensus found in recent studies across various contexts, from Iran to India. For instance, Hatami Nejad et al. (2025) and Shamsi Lahijani et al. (2025) consistently found that spiritual health acts as a mediator for resilience, allowing students to navigate academic stress with a sense of purpose (Hatami Nejad et al., 2025). Similarly, Labib & Mathur (2025) identified a strong correlation between SQ and "psychological capital" (hope and optimism). However, unlike these secular or general studies, this research highlights a specific mechanism in the context of Indonesian Madrasah: the role of "Transcendental Confidence" (Labib & Mathur, 2025).

In this study, SQ does not merely function as "holistic thinking" (as defined by Zohar & Marshall) but operates through the Islamic concept of *Mujahadah* (earnest striving) followed by *Tawakkul* (surrender to God). Students with high SQ understand that academic challenges are forms of spiritual testing. This perspective shifts their cognitive appraisal of "difficulty" from a threat into a challenge. When a student believes that *Allah does not burden a soul beyond that it can bear* (QS. Al-Baqarah: 286), their anxiety decreases, and their belief in their capability (self-efficacy) naturally rises.

Therefore, the integration of family communication and SQ creates a "Psycho-Spiritual Buffer." While family communication provides external validation (*Hablu min-annas*), SQ provides internal strength (*Hablu min-Allah*). This dual-support system explains why Madrasah students in this study maintained moderate-to-high self-efficacy despite the drastic transition from online to face-to-face learning. This synthesis suggests that educational recovery models in the post-pandemic era must not ignore the spiritual dimension, as it serves as the core foundation for sustainable academic resilience.

Research also showed that spiritual quotient significantly influences self-efficacy. Ullin Nuril Farida & Badrus also found the same result in their research, found that Spiritual quotient significantly contributes to students' self-efficacy. This meant that the higher the Spiritual quotient score, the higher the student's self-efficacy. Conversely, the lower the Spiritual quotient score, the lower the student's self-efficacy score. Therefore, students' Spiritual quotient scores could be used as a reference to determine the level of student self-efficacy (Farida & Badrus, 2019).

Spiritual quotient had a significant influence on students' self-efficacy. Several studies have shown that Spiritual quotient can enhance self-efficacy by helping students find meaning in their lives and better manage stress. For example, a study of university students in Iran found that Spiritual quotient positively influenced self-efficacy and resilience, with self-efficacy also mediating the relationship between Spiritual quotient and resilience. This suggested that Spiritual quotient not only increases self-efficacy directly but also through increased resilience.

Furthermore, another study among medical students found that spiritual health, a component of spiritual intelligence, showed a significant positive correlation with self-efficacy. In this study, spiritual health was associated with self-efficacy and resilience, suggesting that students with higher spiritual health tended to have higher self-efficacy. This study emphasises the importance of supporting factors, such as religion and spirituality, in improving mental health and spiritual intelligence, which, in turn, enhance self-efficacy.(Shamsi Lahijani et al., 2025)

In addition another study involving international students in India found that Spiritual quotient was closely related to psychological capital, including self-efficacy. The results showed that Spiritual quotient has a strong relationship with self-efficacy and other dimensions, such as optimism and hope. These findings underscore the importance of integrating Spiritual quotient into psychological support programs to improve students' self-efficacy and overall well-being. Thus, Spiritual quotient plays a crucial role in building strong self-efficacy in students, which can help them better navigate academic and personal challenges.

Overall, Spiritual quotient was shown to play a significant role in enhancing student self-efficacy. The higher a student's spiritual intelligence, the greater their ability was to find meaning in life, manage emotions, cope with stress, and adhere to moral values. Furthermore, they had greater confidence in their ability to complete tasks, overcome challenges, and achieve learning goals.

Findings at both the national and international levels showed a consistent pattern: Spiritual quotient not only directly increased self-efficacy but also strengthened other psychological aspects such as resilience, optimism, mental health, and a sense of hope for the future. Thus, developing spiritual quotient was a strategic factor in supporting students' academic success and overall personal development.

This research shows that Spiritual quotient significantly influences students' self-efficacy. This means that the better a student's spiritual abilities, such as self-understanding, calmly facing problems, and being close to religious values, the higher their self-confidence in learning and completing assignments.

In Islam, this aligned with Allah's command to strive to improve oneself. This is explained in the Quran Surah Al Baqarah 2/11:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ١١

*"When they are told, "Do not spread corruption in the land," they reply, "We are only peace-makers!"(No Title, n.d.)*

This verse emphasizes that self-improvement, including self-confidence, begins with inner effort. Therefore, strengthening spiritual quotient is crucial to helping students develop self-confidence in their education and daily lives.

## CONCLUSION

This study aimed to explain how the quality of family communication and spiritual quotient influenced students' self-efficacy, and how the social and spiritual environment shaped students' confidence in dealing with academic and personal challenges. The findings showed that students' self-efficacy was shaped not only by individual factors, but also strongly by family communication that was open, supportive, empathetic, and loving, as well as by spiritual quotient that helped students find meaning, manage emotions, reduce stress, strengthen resilience, and develop achievement motivation. Theoretically, these results reinforced a holistic approach that integrated psychological and spiritual dimensions in understanding how self-efficacy was formed. Practically, the study implied the strategic roles of parents and schools, especially madrasahs, in building a supportive climate through nonjudgmental communication and by strengthening spiritual values within the educational process, so that students became more confident and psychologically resilient.

The scientific contribution and novelty of this study lay in showing that self-efficacy could be understood as an outcome of the interconnected roles of family communication and spirituality, rather than as a purely personal capacity, which enriched discussions in Islamic communication through value-based communication practices such as compassion, empathy, and role modelling as foundations for character strengthening and learning readiness. However, the findings needed to be interpreted with awareness of limitations related to the scope of participants and the data approach, so generalisation to broader contexts required caution. Future research was recommended to expand samples across regions and educational levels, include variables such as school climate, peer influence, and media literacy or digital da'wah exposure, and use longitudinal or mixed method designs to capture the development of self-efficacy more deeply. Overall, this study concluded that strengthening healthy family communication and spiritual quotient was an important strategy for enhancing students' self-efficacy, and the results remained relevant for developing Islamic education and communication practices that responded to the psychological needs of younger generations.

## Declaration of AI and AI-Assisted Technologies in the Writing Process

During the preparation of this work, the author(s) used Grammarly to grammar checking and scopus.com. After using this tool/service, the author(s) reviewed and edited the content as needed and take full responsibility for the integrity, accuracy, and originality of the publication's final version.

## CRediT Authorship Contribution Statement

Authorship contributions are reported following the CRediT (Contributor Roles Taxonomy) system.

- a. Sy. Nurul Syobah: Conceptualization, Data Curation, Investigation, Writing Original Draft, and Writing Review & Editing.
- b. A. Rivai Beta: Analysed Data, Writing Review & Editing.

c. Umair Tholib : Visualization and Review Discussion.

### **Declaration of Competing Interest**

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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### **Data Availability Statement**

Data supporting the conclusions of this study can be obtained from the corresponding author upon reasonable request. These data have not been deposited in a public repository; however, they may be shared for scholarly purposes.

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### **Ethical Approval Statement**

The authors confirm that this study adheres to ethical research standards established by U<sup>1</sup>Sultan Aji Muhammad Idris State Islamic University Samarinda. Ethical approval to conduct field observations and interviews was obtained through the relevant institutional procedures. No personal or sensitive identifying information was collected or disclosed.

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