

Self-Efficacy and Qur'anic Tahsin Learning in School-Based Islamic Education

(Efikasi Diri dan Pembelajaran Tahsin Al-Qur'an dalam Pendidikan Islam Berbasis Sekolah)

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ABSTRACT

Purpose: This study examines self-efficacy as a psychological predictor of Qur'anic tahsin ability within school-based Islamic education and positions the issue in relation to Qur'anic pedagogy and learner development. **Method:** A quantitative associative design was applied to 216 junior secondary students in Ponorogo, Indonesia. Self-efficacy was measured using a 20-item Likert questionnaire, while Qur'anic tahsin ability was obtained from school-documented tahsin assessment scores. Data were analyzed through validity testing, reliability testing, descriptive statistics, residual diagnostics, linearity testing, and simple linear regression in IBM SPSS. **Findings:** The self-efficacy instrument was valid, with item-total correlations ranging from .593 to .712, and reliable, with Cronbach's alpha of .931. The regression model was statistically significant, ($F(1, 214) = 83.817, p < .001$). Self-efficacy positively predicted Qur'anic tahsin ability, ($B = .258, SE = .028, \beta = .531, t = 9.155, p < .001$), and explained 28.1% of the variance in tahsin scores. **Implications:** The findings indicate that tahsin instruction should address students' confidence, persistence, reception of corrective feedback, and self-regulated practice alongside technical recitation accuracy. **Novelty:** This study integrates self-efficacy theory with Qur'anic tahsin learning and interprets students' efficacy beliefs as psychological agency in school-based Islamic education, using school-documented tahsin scores as an empirical indicator of recitation achievement. **Future Research:** Further studies should use direct tahsin performance assessment, multi-rater rubrics, mixed-method designs, and additional predictors such as teacher feedback, practice intensity, family support, and prior Qur'anic learning experience.

Keywords: Self-efficacy; Qur'anic tahsin; Qur'anic pedagogy; Islamic education; learner development; Islamic educational psychology

ABSTRAK

Tujuan: Penelitian ini mengkaji self-efficacy sebagai prediktor psikologis kemampuan tahsin Al-Qur'an dalam pendidikan Islam berbasis sekolah serta menempatkannya dalam pembahasan pedagogi Al-Qur'an dan

pengembangan peserta didik. Metode: Penelitian menggunakan desain kuantitatif asosiatif dengan melibatkan 216 peserta didik SMP di Ponorogo, Indonesia. Self-efficacy diukur menggunakan angket Likert 20 item, sedangkan kemampuan tahsin Al-Qur'an diperoleh dari dokumentasi nilai tahsin sekolah. Data dianalisis melalui uji validitas, uji reliabilitas, statistik deskriptif, diagnostik residual, uji linearitas, dan regresi linear sederhana menggunakan IBM SPSS. Hasil: Instrumen self-efficacy dinyatakan valid dengan korelasi item-total antara .593 sampai .712 dan reliabel dengan Cronbach's alpha sebesar .931. Model regresi signifikan secara statistik, ($F(1, 214) = 83.817, p < .001$). Self-efficacy memprediksi kemampuan tahsin secara positif, ($B = .258, SE = .028, \beta = .531, t = 9.155, p < .001$), dan menjelaskan 28,1% variasi skor tahsin. Implikasi: Temuan ini menunjukkan bahwa pembelajaran tahsin perlu memperhatikan kepercayaan diri, ketekunan, penerimaan terhadap koreksi guru, dan latihan mandiri yang terarah bersama ketepatan teknis bacaan. Kebaruan: Penelitian ini mengintegrasikan teori self-efficacy dengan pembelajaran tahsin Al-Qur'an dan menafsirkan keyakinan diri peserta didik sebagai agensi psikologis dalam pendidikan Islam berbasis sekolah, dengan menggunakan dokumentasi nilai tahsin sekolah sebagai indikator empiris capaian bacaan. Penelitian Selanjutnya: Studi berikutnya perlu menggunakan asesmen performa tahsin langsung, rubrik multi-penilai, desain campuran, dan prediktor tambahan seperti umpan balik guru, intensitas latihan, dukungan keluarga, serta pengalaman belajar Al-Qur'an sebelumnya.

Kata Kunci: Self-efficacy; tahsin Al-Qur'an; pedagogi Al-Qur'an; pendidikan Islam; pengembangan peserta didik; psikologi pendidikan Islam

Introduction

Qur'anic tahsin occupies a central place in Islamic education because recitation is a disciplined oral engagement with revelation. Tahsin requires students to articulate letters accurately, observe the phonetic qualities of Arabic sounds, apply tajwid rules, control vowel length, and make appropriate decisions about waqf and ibtida'. Annuri (2016) defines tahsin tilawah as a structured effort to improve Qur'anic recitation through attention to makharij al-huruf, letter qualities, mad, waqf, ibtida', and repeated correction. Classical tajwid scholarship frames this discipline as an obligation to give each letter its due right and phonetic quality (Ibn al-Jazari, 2006). In school settings, tahsin becomes an assessable learning outcome, yet its practice remains rooted in oral performance, teacher modeling, repetition, and corrective feedback.

The pedagogical nature of tahsin gives it a distinctive position within Qur'anic learning. It is religious because the object of learning is the Qur'an; it is linguistic because students work with sound, articulation, and rhythm; it is performative because learning becomes visible when students read aloud before teachers and peers. Gade (2004) shows that Qur'anic recitation in Indonesia involves learning, emotion, discipline, and performance rather than mechanical decoding of script. This performative character explains why tahsin often generates psychological demands that differ from ordinary written tasks. Students require sufficient confidence to read aloud, sufficient composure to accept correction, and sufficient persistence to repeat challenging sounds after being corrected.

Contemporary discussions on Qur'anic education increasingly recognize the need to connect traditional recitation practices with learner-centered pedagogy. Felsenthal and Agbaria (2023) argue that reading the Qur'an in religious Islamic education requires educators to engage with

interpretation, pedagogy, and the learner's encounter with the text. Sada et al. (2025) likewise show that contemporary Qur'anic teaching materials can connect traditional Qur'anic instruction with modern pedagogical design and student engagement. These studies indicate that Qur'anic learning cannot be reduced to method selection. It also depends on the learner's readiness to participate in a demanding, corrective, and value-oriented learning process.

In Indonesian Islamic education research, Qur'anic reading studies have often emphasized instructional methods, institutional programs, teacher guidance, tajwid mastery, and reading interest. Fitriani and Hayati (2020), for example, examine the tahsin method as a means for improving Qur'anic reading ability. Studies in Islamic Religious Education have also expanded toward active learning, contextual learning, curriculum integration, and values-based pedagogy, as seen in recent work by Budiyanti et al. (2024), Nugraha et al. (2024), Parhan et al. (2024), and Sa'adah et al. (2026). This body of literature is valuable because it explains how teaching design and institutional routines support Islamic learning. Its limitation lies in the comparatively limited attention given to psychological beliefs that shape students' willingness to practice, persist, and respond to corrective feedback in Qur'anic recitation.

Self-efficacy provides a useful conceptual lens for addressing this limitation. Bandura (1997) defines self-efficacy as a person's belief in the capacity to organize and execute actions required to attain particular outcomes. In educational settings, this belief shapes task choice, effort, persistence, and resilience when learners encounter difficulty. Zimmerman (2000) connects self-efficacy with self-regulated learning because students who believe in their capacity tend to set goals, monitor their progress, and evaluate their strategies. Honicke and Broadbent (2016) found that academic self-efficacy is consistently related to achievement, while Schunk and DiBenedetto (2020) explain that efficacy beliefs operate through motivation, task engagement, and responses to feedback. In tahsin learning, these mechanisms appear when students decide to read aloud, repeat a corrected verse, repair a makhraj error, and remain engaged after receiving teacher correction.

The theoretical gap addressed in this article concerns the limited use of self-efficacy as a conceptual lens for Qur'anic tahsin learning. Tahsin has a strong technical dimension, yet technical accuracy develops through practice behaviors that are psychologically mediated. A student may know a tajwid rule but avoid oral reading when confidence is low. Another student may make repeated errors but continue practicing because correction is understood as guidance. This difference is close to the mechanism described in social cognitive theory, where personal belief, behavior, and learning environment interact in the formation of performance (Bandura, 1997). Islamic educational concepts such as tarbiyah, ta'dib, mujahadah, and sabr also give tahsin learning a moral and formative meaning. Dahuri and Wantini (2023) place ta'dib-based Islamic Religious Education within Islamic educational psychology because learning involves cognition, affect, behavior, and character formation.

The empirical setting of this study is Ponorogo, Indonesia, where religious learning in basic education has a formal policy foundation. Peraturan Bupati Ponorogo No. 37 Tahun 2022 regulates religious-based education at the basic education level, including implementation, learning

outcomes, community participation, supervision, and reporting (JDIH BPK RI, 2022). This setting provides a concrete case of school-based Qur'anic learning within a policy-supported environment. Its role in the present article is empirical and contextual: it situates the data while allowing the findings to contribute to wider discussions on Qur'anic pedagogy, Islamic educational psychology, and learner development.

Based on this gap, the study asks: To what extent does self-efficacy predict students' Qur'anic tahsin ability within a school-based Islamic education context? The empirical setting of the inquiry is Ponorogo, Indonesia. The study hypothesizes that self-efficacy positively and significantly predicts students' Qur'anic tahsin ability. The novelty of the study lies in its integration of self-efficacy theory with Qur'anic tahsin learning, its use of school-documented tahsin scores as an empirical outcome, and its interpretation of learner psychology within school-based Islamic education. The contribution of the article is directed toward Islamic educational psychology, Qur'anic pedagogy, and school-based Islamic education.

Theoretical Framework

This study is grounded in social cognitive theory and Islamic educational thought. Self-efficacy refers to learners' judgments about their capacity to organize and perform actions needed for a particular task (Bandura, 1997). The concept is task-specific; confidence in one domain cannot automatically be generalized to another domain. In this study, self-efficacy is understood as students' belief that they can follow tahsin instruction, read aloud, correct recitation errors, receive teacher feedback, repeat difficult passages, and complete Qur'anic reading tasks. Such belief becomes important because tahsin learning exposes students to immediate oral performance and visible correction.

Educational psychology explains that self-efficacy affects learning through effort, persistence, and response to difficulty. Zimmerman (2000) identifies self-efficacy as a key motive for self-regulated learning because students with stronger efficacy beliefs are more likely to plan, monitor, and evaluate their learning. Schunk and DiBenedetto (2020) further clarify that efficacy beliefs influence motivation through perceived capability, task demands, and feedback interpretation. Within Qur'anic tahsin, these mechanisms can be seen when students choose to read in front of others, repeat a corrected sound, or continue practicing even after repeated mistakes. The psychological construct therefore becomes a lens for understanding learning behavior, rather than a statistical label attached to an independent variable.

Tahsin learning also requires an Islamic educational interpretation. The process is close to tarbiyah because the learner is guided through gradual growth. Tarbiyah in Islamic educational discourse emphasizes development, guidance, and nurturing of the learner toward a more complete formation. Sahin (2013) argues that Islamic education should be concerned with identity formation and the growth of the whole person, while Lahmar (2020) stresses the importance of a wisdom-based educational culture that nurtures action, reflection, and moral development. In tahsin, this growth

occurs through small but repeated improvements in articulation, fluency, attentiveness, and discipline.

Ta'dib deepens the framework because tahsin is learned through adab toward the Qur'an, the teacher, and the process of correction. Al-Attas (2023) places adab at the center of Islamic education by linking knowledge with proper recognition, discipline, and moral order. In a tahsin class, adab appears when students listen carefully, accept correction without resentment, respect the authority of the teacher, and treat recitation as a serious form of learning. Dahuri and Wantini (2023) show that a ta'dib-based approach in Islamic Religious Education can support character formation when learning attends to cognitive, affective, and behavioral dimensions. This perspective helps explain why tahsin instruction should cultivate accuracy and humility in receiving feedback.

Mujahadah and sabr provide another layer of interpretation. Qur'anic recitation develops through repeated effort, especially when students face difficult makharij, unfamiliar tajwid rules, or anxiety during oral performance. Mujahadah refers to sustained effort in self-improvement, while sabr refers to perseverance during difficulty. These concepts align with self-efficacy mechanisms because students who believe improvement is possible are more likely to continue practicing. Talsma et al. (2019) caution that self-efficacy should remain calibrated to actual performance, which is relevant for tahsin. Confidence is educationally useful when it directs students toward accurate practice, teacher feedback, and measurable improvement.

The theoretical framework of this study therefore connects psychological agency with Islamic learner development. Self-efficacy supports the learner's capacity to act; tarbiyah gives that action a developmental direction; ta'dib gives it ethical discipline; mujahadah and sabr sustain effort during correction and difficulty. This integration is consistent with contemporary Islamic pedagogy, which seeks to connect knowledge, values, character, and learning practice. Prasetya (2024) argues that Islamic education pedagogy should be treated as a serious educational approach within Islamic studies, including attention to teacher agency, learning strategy, and student development. In this article, tahsin is interpreted as a learning ecology in which psychological belief and Islamic educational formation intersect.

Methods

1. Research Design

This study employed a quantitative associative design to examine whether self-efficacy predicted students' Qur'anic tahsin ability. The design was appropriate because the study tested a directional relationship between one independent variable and one dependent variable using numerical data. Creswell and Creswell (2018) describe quantitative research as a design in which variables are operationalized, measured, and analyzed through statistical procedures. The study was predictive and associative, rather than experimental, because it did not manipulate students' self-efficacy or assign students to treatment groups.

Simple linear regression was used because the model contained one predictor, self-efficacy, and one outcome variable, Qur'anic tahsin ability. Field (2018) explains that regression is suitable

when a study estimates the strength and direction of prediction between variables. The analysis was designed to estimate whether higher self-efficacy scores were associated with higher school-recorded tahsin scores. The design does not establish causality, so the word ‘effect’ in this article is interpreted statistically as predictive influence within the regression model.

2. Participants and Sampling

The population consisted of junior secondary students in Ponorogo, Indonesia, who participated in tahsin learning or had documented tahsin assessment records. The study involved students from SMPN 2 Babadan and SMPN 1 Jenangan. These schools were selected because they represented school-based religious learning contexts and had available tahsin assessment documentation. The local policy context supported the relevance of the setting because Peraturan Bupati Ponorogo No. 37 Tahun 2022 formally recognizes religious-based education at the basic education level (JDIH BPK RI, 2022). The statistical model, however, examined the relationship between self-efficacy and tahsin ability; therefore, generalization beyond this setting should be made cautiously.

The sampling procedure used available school assessment documentation to identify students with valid tahsin scores, followed by the selection of students who represented different achievement categories. Students with incomplete or irregular tahsin records were excluded from the main analytical sample. The final sample consisted of 216 students. The number was sufficient for simple linear regression because the model estimated one predictor and one criterion variable, and it offered adequate variation for instrument testing, descriptive analysis, diagnostic checking, and hypothesis testing.

3. Variables and Operational Definitions

The independent variable was self-efficacy, defined as students’ belief in their capacity to follow tahsin instruction, read the Qur’an aloud, correct recitation errors, receive teacher feedback, and complete recitation tasks. The dependent variable was Qur’anic tahsin ability, defined as students’ ability to read the Qur’an according to makharij al-huruf, letter qualities, tajwid rules, mad, fluency, waqf, and ibtida’. Table 1 summarizes the operational definitions used in the study.

Table 1. Operational Definitions of the Research Variables

Variable	Code	Operational definition	Data source
Self-efficacy	X	Students’ belief in their ability to follow tahsin instruction, read aloud, repair mistakes, persist after correction, and complete recitation tasks.	Likert-scale questionnaire
Qur’anic tahsin ability	Y	Students’ achievement in reading the Qur’an according to makhraj, letter qualities, tajwid, mad, fluency, waqf, and ibtida’.	School tahsin report documentation

4. Instruments

Self-efficacy was measured using a 20-item questionnaire with a five-point Likert scale. The indicators covered confidence in joining tahsin learning, courage to read before teachers or peers, belief in correcting recitation errors, persistence in repeating difficult passages, readiness to receive teacher correction, and confidence in facing recitation difficulties. Pajares (1996) emphasizes that self-efficacy should be measured close to the performance domain being studied; for that reason, the instrument was constructed to reflect tahsin-specific self-efficacy rather than general academic confidence.

Qur'anic tahsin ability was measured using documented tahsin scores from school assessment records. These scores were used because they represented the school's formal evaluation of students' tahsin achievement. This use of documentary data was appropriate for the study's objective because the research examined whether students' self-efficacy predicted an existing school-recorded indicator of Qur'anic reading achievement. The scores were interpreted cautiously because school documentation may depend on rubric detail, assessment timing, teacher judgment, and consistency of recording procedures. The tahsin score is therefore treated as a school-documented achievement indicator, not as an independently administered live performance test.

5. Data Collection Procedure

Data collection followed six stages. First, the researcher identified students with documented tahsin scores and prepared the analytical sample. Second, tahsin scores were collected from school documentation and organized as the dependent variable. Third, the self-efficacy questionnaire was distributed to selected students. Fourth, responses were checked for completeness and matched with tahsin documentation. Fifth, the final dataset was arranged in IBM SPSS format, with each row representing one student and separate columns representing self-efficacy items, total self-efficacy score, and tahsin ability score. Sixth, statistical analyses were conducted according to the procedures described below.

6. Data Analysis

Data were analyzed using IBM SPSS. The analysis began with item validity testing through Pearson Product Moment correlation and reliability testing through Cronbach's alpha. Descriptive statistics were then used to examine minimum scores, maximum scores, means, and standard deviations for the two main variables. Regression diagnostics included residual statistics, the Kolmogorov-Smirnov test, histogram inspection, Normal P-P Plot inspection, linearity testing, and scatterplot inspection. Pallant (2020) recommends reporting assumption checks because regression results require attention to data distribution and model fit. The main hypothesis was tested using simple linear regression. The regression model was expressed as follows:

$$Y = a + bX$$

In the equation, Y represents Qur'anic tahsin ability, X represents self-efficacy, a represents the constant, and b represents the regression coefficient. The hypothesis was supported when the significance value was lower than .05. The R Square value was used to estimate the proportion of variance in Qur'anic tahsin ability explained by self-efficacy. Because the diagnostics showed non-normal residuals, a significant deviation from linearity, and several relatively extreme residual values, the regression result was interpreted as a useful statistical approximation rather than a complete explanatory model of tahsin achievement.

7. Ethical Considerations

The study protected student confidentiality throughout the research process. Student identities were used only for matching questionnaire responses with tahsin documentation and were removed from the published manuscript. Questionnaire participation was treated as voluntary, and the data were used solely for academic purposes. Since the study used school documentation, the findings were reported at the group level and were not used to judge individual students publicly.

Results

1. Instrument Validity and Reliability

The instrument testing was conducted before the regression analysis to ensure that the self-efficacy scale was suitable for further statistical procedures. The validity test used Pearson Product Moment correlation between each item and the total score. As shown in Table 2, all 20 self-efficacy items met the validity criterion, with item-total correlations ranging from $r = .593$ to $r = .712$ and $p < .001$ for every item. This result indicates that each item contributed meaningfully to the measurement of the self-efficacy construct used in this study.

Table 2. Validity Summary of the Self-Efficacy Instrument

Item Range	Number of Items	Item-Total Correlation Range	Significance	Decision
SE1-SE20	20	.593-.712	$p < .001$	Valid

Reliability testing was then conducted using Cronbach's alpha. Table 3 reports that the self-efficacy scale obtained a Cronbach's alpha coefficient of .931 across 20 items. This coefficient indicates strong internal consistency and shows that the items formed a reliable scale for subsequent analysis. The reliability result also supports the decision to use the total self-efficacy score as the independent variable in the regression model.

Table 3. Reliability Statistics of the Self-Efficacy Instrument

Variable	Cronbach's Alpha	Number of Items	Decision
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Self-Efficacy	.931	20	Reliable
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2. Descriptive Statistics

Descriptive statistics were calculated to describe the distribution of self-efficacy and Qur'anic tahsin ability scores. Table 4 shows that self-efficacy scores ranged from 30 to 99, with a mean of 68.73 and a standard deviation of 11.264. Qur'anic tahsin ability scores ranged from 64 to 93, with a mean of 84.39 and a standard deviation of 5.471. These values indicate that the self-efficacy scores showed a wider spread than the tahsin scores. The tahsin score distribution was narrower, which is reasonable because the outcome variable came from school-documented achievement scores.

Table 4. Descriptive Statistics of Research Variables

Variable	N	Minimum	Maximum	Mean	Standard deviation
Self-efficacy	216	30	99	68.73	11.264
Qur'anic tahsin ability	216	64	93	84.39	5.471

3. Assumption and Diagnostic Checking

Regression diagnostics were examined through residual statistics, a Kolmogorov-Smirnov test, visual residual plots, and a linearity test. Table 5 presents the residual statistics from the regression model. The standardized residuals ranged from -4.180 to 1.635. The minimum standardized residual below -3 indicates that several residual values were relatively extreme. These cases were not removed because the available evidence did not indicate data entry errors. Instead, the values were retained and reported transparently as part of the diagnostic checking.

Table 5. Residual Statistics

Statistic	Minimum	Maximum	Mean	Standard deviation	N
Predicted value	74.41	92.19	84.39	2.902	216
Residual	-19.429	7.602	.000	4.638	216
Standardized predicted value	-3.438	2.688	.000	1.000	216
Standardized residual	-4.180	1.635	.000	.998	216

The Kolmogorov-Smirnov test indicated that the unstandardized residuals statistically deviated from normality, $D = .091$, $p < .001$. Because the sample size was relatively large, the visual diagnostics were also inspected. Figure 1 displays the histogram of standardized residuals. The histogram suggests an approximately interpretable distribution around the center, although the left tail shows several lower residual values. Figure 2 presents the Normal P-P Plot. The plotted points generally follow the diagonal direction but show visible departures in some parts of the distribution.

These visual diagnostics support a cautious interpretation: the residual distribution was not statistically normal, yet the pattern remained sufficiently readable for transparent reporting of the regression result.

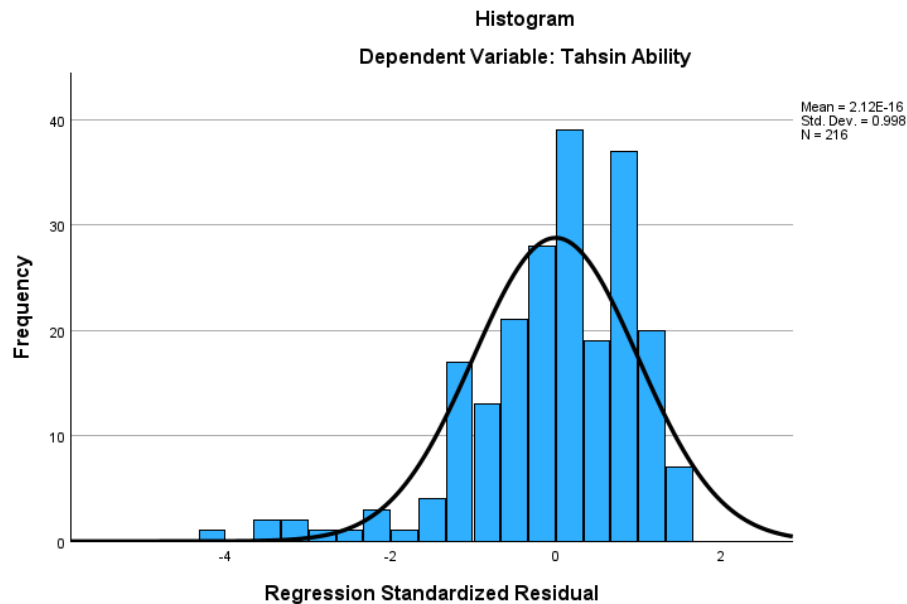


Figure 1. Histogram of Regression Standardized Residuals.

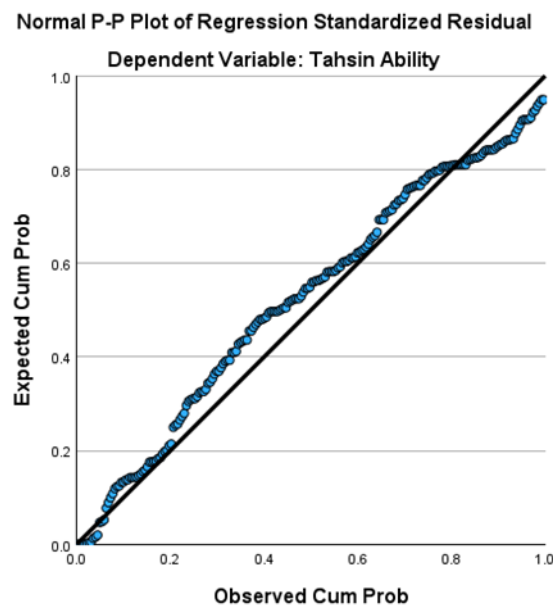


Figure 2. Normal P-P Plot of Regression Standardized Residuals.

The linearity test was also examined before interpreting the regression result. The linearity component was significant, ($F(1, 167) = 92.807, p < .001$), indicating a linear trend between self-efficacy and tahsin ability. However, the deviation from linearity was also significant, ($F(47, 167) = 1.488, p = .036$), suggesting that the relationship was not perfectly linear across all score intervals. For this reason, the scatterplot was inspected to support the interpretation of the regression pattern. As shown in Figure 3, the points did not form a strong curve pattern, although several lower residual points were visible. Table 6 summarizes the main diagnostic findings so the assumption checks can be read alongside the regression result.

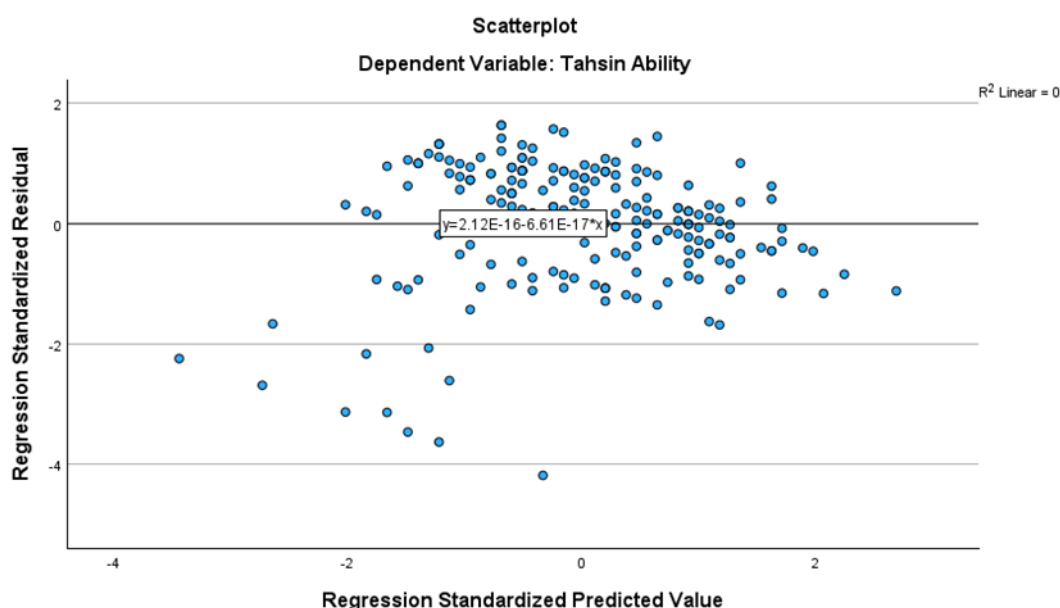


Figure 3. Scatterplot of Standardized Predicted Values and Standardized Residuals.

Table 6. Assumption and Diagnostic Test Summary

Diagnostic component	Statistical result	Visual diagnostic	Interpretation
Normality of residuals	Kolmogorov-Smirnov $D = .091, p < .001$	Histogram and P-P Plot inspected	Statistical normality was not met; visual pattern remained interpretable with lower-tail deviations.
Linearity	Linearity $p < .001$; deviation from linearity $p = .036$	Scatterplot inspected	A linear trend was present, but the relationship was not perfectly linear across all intervals.
Residual outliers	Std. residual range = -4.180 to 1.635	Several lower residual points appeared	Extreme residuals were reported and retained because no evidence of input error was indicated.

4. Simple Linear Regression Analysis

A simple linear regression analysis was conducted to examine whether self-efficacy predicted students' Qur'anic tahsin ability. Table 7 presents the model summary. The analysis produced $R =$

.531, $R^2 = .281$, adjusted $R^2 = .278$, and a standard error of the estimate of 4.648. The R^2 value indicates that self-efficacy explained 28.1% of the variance in Qur'anic tahsin ability. This proportion is educationally meaningful because one psychological variable accounted for more than one quarter of the variance in school-recorded tahsin achievement. The remaining 71.9% suggests the influence of other factors, including teacher method, prior Qur'anic learning experience, home practice, parental support, peer environment, school assessment practice, and institutional support.

Table 7. Simple Linear Regression Model Summary

R	R Square	Adjusted R Square	Std. Error of the Estimate
.531	.281	.278	4.648

Table 8. ANOVA for the Regression Model

Source	Sum of Squares	df	Mean Square	F	Sig.
Regression	1811.147	1	1811.147	83.817	$p < .001$
Residual	4624.187	214	21.608		
Total	6435.333	215			

The ANOVA result in Table 8 shows that the regression model was statistically significant, ($F(1, 214) = 83.817$, $p < .001$). This result indicates that the model provided a statistically meaningful prediction of Qur'anic tahsin ability from self-efficacy. The coefficient table further showed that self-efficacy positively predicted students' Qur'anic tahsin ability, ($B = .258$, $SE = .028$, $\beta = .531$, $t = 9.155$, $p < .001$). The standardized beta value indicates a positive moderate association. The unstandardized coefficient means that every one-point increase in self-efficacy was associated with an estimated .258-point increase in the tahsin ability score. The regression equation can be written as $Y = 66.680 + .258X$. Based on the regression result, the research hypothesis was supported.

Table 9. Regression Coefficients

Predictor	B	Std. Error	Beta	t	Sig.
Constant	66.680	1.960	-	34.021	$p < .001$
Self-efficacy	.258	.028	.531	9.155	$p < .001$

Discussion

1. Self-efficacy as psychological agency in tahsin learning

The study found that self-efficacy positively and significantly predicted students' Qur'anic tahsin ability. This result supports the argument that tahsin learning involves psychological agency alongside technical recitation competence. Bandura (1997) explains that self-efficacy shapes how learners approach tasks, invest effort, and respond to difficulty. In the present study, those mechanisms are relevant because tahsin requires students to read aloud, accept teacher correction, repeat a verse or letter, and repair errors in makhraj, tajwid, or fluency. Students with stronger self-

efficacy are more likely to interpret correction as a learning signal, while students with weaker efficacy beliefs may avoid oral performance or reduce effort after repeated mistakes.

The positive coefficient, $B = .258$, should be read through this pedagogical process. It does not mean that confidence alone produces accurate Qur'anic reading. Talsma et al. (2019) warn that self-efficacy must be calibrated to actual performance, a point that is especially important in tahsin because incorrect confidence can weaken attention to tajwid accuracy. The finding instead suggests that efficacy beliefs may support behaviors through which improvement becomes possible: focused listening, repeated practice, help-seeking, composure during correction, and persistence in difficult passages. Zimmerman (2000) places these behaviors within self-regulated learning, where learners use goals, strategies, monitoring, and evaluation to improve performance.

2. Qur'anic pedagogy, corrective feedback, and Islamic learner development

Tahsin Al-Qur'an is an oral, linguistic, affective, and spiritual learning practice. Students must coordinate recognition of Arabic script, articulation of makharij al-huruf, control of mad, application of tajwid, fluency, and awareness of waqf and ibtida'. Gade (2004) describes Qur'anic recitation in Indonesia as a practice shaped by learning, emotion, and disciplined performance. This description helps explain why corrective feedback occupies a central place in tahsin. A teacher may ask a student to repeat one letter, adjust the length of a sound, correct the placement of the tongue, or restart from a better waqf point. Such correction can become formative when students possess the psychological readiness to receive and use it.

The theoretical framework developed in this article places this readiness within Islamic educational concepts. Tarbiyah gives tahsin a developmental orientation because students grow through gradual guidance. Ta'dib gives the process ethical discipline because students learn adab toward the Qur'an, the teacher, and correction. Al-Attas (2023) links Islamic education with adab and proper ordering of knowledge and action, while Dahuri and Wantini (2023) show that ta'dib-based learning can support cognitive, affective, and behavioral development in Islamic Religious Education. Mujahadah and sabr further explain the sustained effort needed for repeated recitation practice. In this sense, self-efficacy is educationally valuable when it supports disciplined practice and character formation.

The study therefore contributes to Qur'anic pedagogy by showing that technical instruction should attend to learner confidence, feedback reception, persistence, and self-regulated practice. Felsenthal and Agbaria (2023) argue that Qur'anic reading in religious Islamic education requires pedagogical reflection on how learners engage with the Qur'an. Sada et al. (2025) similarly show that contemporary Qur'anic teaching benefits from the integration of traditional instruction and modern pedagogical design. The present findings add an empirical psychological dimension: students' beliefs about their learning capacity are associated with their school-recorded tahsin achievement.

3. School-based Islamic education and the empirical setting

The empirical setting gives the findings practical significance without limiting the article's conceptual contribution to one locality. Peraturan Bupati Ponorogo No. 37 Tahun 2022 provides a formal framework for religious-based education at the basic education level, including learning outcomes, supervision, community participation, and reporting (JDIH BPK RI, 2022). This policy-supported environment offers a concrete case of school-based Qur'anic learning. The broader contribution of the findings lies in showing how learner self-efficacy matters in Qur'anic tahsin pedagogy, especially when schools organize religious learning as part of their educational practice.

For teachers and school leaders, the result points toward specific pedagogical strategies that can be applied in school-based tahsin programs. Teachers can structure graded reading tasks so students experience manageable mastery. They can give corrective feedback that names the exact sound or tajwid rule needing improvement, rather than giving general praise or general criticism. Peer modeling can help students observe that mistakes are part of learning. Repeated short practice can support fluency without overwhelming learners. These strategies are consistent with Schunk and DiBenedetto's (2020) view that feedback and task demands shape motivation, and they fit tahsin pedagogy because recitation improves through targeted correction and repeated performance.

The finding also strengthens the place of Islamic educational psychology in school-based Qur'anic education. Islamic education scholarship has increasingly addressed curriculum integration, active learning, contextual learning, and values formation (Budiyanti et al., 2024; Nugraha et al., 2024; Parhan et al., 2024; Sa'adah et al., 2026). The present study adds that learner belief matters within those designs. Psychological agency does not replace teacher expertise, tajwid mastery, or institutional support. It interacts with those factors by shaping how students participate in the learning process.

4. Interpretation cautions and future research

The regression model explained 28.1% of the variance in Qur'anic tahsin ability. This value is meaningful, yet it leaves a larger proportion of variance outside the model. Tahsin ability may be shaped by teacher competence, instructional method, practice frequency, home support, parental involvement, previous experience in TPA or pesantren, peer environment, and school assessment culture. The study therefore should not be read as reducing tahsin achievement to self-efficacy. It indicates that self-efficacy is one important psychological factor in a broader learning ecology.

Methodological cautions are also necessary. The dependent variable was based on school-documented tahsin scores, which are valuable as real school achievement records but may vary in rubric detail, teacher judgment, and assessment timing. The diagnostics also showed non-normal residuals, significant deviation from linearity, and several extreme residual values. Field (2018) and Pallant (2020) emphasize that such diagnostic evidence should inform interpretation rather than be ignored. In this study, the clear positive coefficient and sample size of 216 support reporting the regression result, while the diagnostic notes require cautious interpretation.

Future research should strengthen measurement by using direct tahsin performance assessment with trained raters and a rubric covering makhraj, sifat al-huruf, tajwid, mad, waqf, ibtida', fluency, and responsiveness to correction. A mixed-method design would also help explain how students experience anxiety, correction, peer comparison, teacher feedback, and religious motivation during tahsin learning. Longitudinal studies could examine whether self-efficacy predicts growth in tahsin ability over time. Comparative research across schools with different religious learning programs could clarify how institutional context moderates the relationship between self-efficacy and Qur'anic reading achievement.

Conclusions

This study examined self-efficacy as a predictor of students' Qur'anic tahsin ability within a school-based Islamic education context. The empirical setting was Ponorogo, Indonesia, where the participating schools had documented tahsin assessment records and operated within a policy environment that supports religious-based education. The results showed that self-efficacy positively and significantly predicted school-documented tahsin scores, with the regression model explaining 28.1% of the variance in tahsin ability. This finding indicates that students' belief in their capacity to perform tahsin-related tasks is a meaningful psychological factor in Qur'anic reading achievement. Theoretically, the study contributes to Islamic educational psychology by connecting self-efficacy theory with Islamic educational concepts. Self-efficacy explains students' psychological agency in reading, practicing, and responding to difficulty, while tarbiyah, ta'dib, mujahadah, and sabr give that agency an Islamic educational meaning through guided growth, disciplined learning, sustained effort, and ethical receptivity to correction. The study also contributes to Qur'anic pedagogy by showing that tahsin instruction requires technical precision and attention to learner development. Teachers need to teach makharij al-huruf, tajwid, fluency, waqf, and ibtida' carefully, while designing learning routines that cultivate confidence, feedback reception, self-regulated practice, and perseverance. Gradual reading tasks, specific corrective feedback, peer modeling, and repeated short practice can make tahsin learning more responsive to students' actual needs. The Ponorogo setting provides a policy-supported empirical context, while the implications are relevant to wider school-based Qur'anic learning contexts. Several limitations should be acknowledged: tahsin ability was measured using school-documented assessment scores, the associative design does not establish causality, the residual diagnostics showed non-normality and deviation from linearity, and the model included only one predictor. Future studies should use direct tahsin performance assessment with multi-rater rubrics, include broader school samples, examine additional predictors such as teacher feedback, practice intensity, family support, prior TPA or pesantren experience, self-regulated learning, and religious motivation, and apply mixed-method or longitudinal designs to explain how self-efficacy develops through repeated correction and practice.

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