

**ASSESSING THE LEVELS OF SELF EFFICACY OF TRADITIONAL AND
MODERN MADRASA STUDENTS OF SECONDARY LEVEL: A COMPARATIVE
ANALYSIS**

*** Hafiz Nasarullah Mujahid,**

Lecturer Education, Government Associate College, Painsra
Faisalabad.

Muhammad Faisal Farid,

Assistant Professor Education, Division of Education, University of Education,
Lahore.

Sabeen Qamar,

Visiting faculty member, UE Faisalabad Campus

Email of the corresponding author: nmm.pak@gmail.com

ABSTRACT

This study explored the self-efficacy beliefs of students in traditional and modern madrasas at Aama level. Self-efficacy of traditional and modern madrasa students was compared to observe the variation in self-efficacy in their educational context and also determine the usefulness of modernizing tendencies dominating among modern madrasas. The study was quantitative in nature, so a survey design was used to obtain data from the participants. The sample consisted of 300 students of traditional and modern madrasas that were taken purposefully. For quantitative data collection, 28 items measuring the self-efficacy beliefs were prepared, measuring four aspects of self-efficacy belief such as academic, emotional, general and social. To ensure the content validity, experts opinion was obtained. The Cronbach-alpha value was 0.86. The findings of this study described that a significant difference was present in self-efficacy between students from traditional and modern madrasas. It was found that the students from modern madrasas had higher self-efficacy than the students from traditional madrasas. The findings also revealed that different types of madrasa environments had an effect on student self-efficacy, students of modern madrasas having higher in domains of learning, emotional, social, and general self-efficacies than the students of traditional madrasas. It is suggested that the programs of guidance and counselling should be encouraged in madrasas. Teacher training programs should also be encouraged in madrasas. There should be all round development of madrasa students including physical, social and emotional. Government should play its role in contemporary education in all madrasas irrespective of modernism and traditionalism.

Keywords: Traditional Madrasa, Self-Efficacy, Aama, Guidance, Counselling.

INTRODUCTION

Self-efficacy is a belief in one's own ability to deal with a difficult situation or complete a challenging task successfully. Self-efficacy is the belief in one's own abilities to

execute a specific activity in order to attain a specific goal (Bandura, 1982). Individual's self-efficacy is influenced by behavioral, contextual, and cognitive factors. When discussing the role of the environment in formation of self-efficacy, Bandura (1982) highlighted that self-efficacy come from four different sources, which are influenced by one's environment and surrounds. Different types of madrasas i.e. traditional and modern have different environments with different infrastructure, mindsets and settings. Each madrasa has its own set of expectations from its students that could generate diverse mentality among students. As a result, students develop self-efficacy through the resources provided in each madrasa environment.

Self-efficacy is an energetic force for learning. It is a significant characteristic that has an effect on student's academic performance. The achievement of students is influenced by a number of factors and self-efficacy is one of most influential factors in academic performance (Schwarzer & Renner, 2000; Zajacova et al., 2005). Studying and evaluating the influence of self-efficacy is crucial because it directly influence students' performance. Learning environments may affect to increase or decrease the student's self-efficacy (Kirk, 2020; Arsalan, 2012). The physical, psychological as well as the social environment of institute may affect students' behavior and attitude. This mindset is formed as a result of what they experience in the institution. Exemplary, when an individual is treated aggressively, he would lose interest in learning and, as a result, a bad attitude towards education would be developed. Bandura (1997) proposes that the environment has an important role on student's self-efficacy. He identified four sources such as vicarious experience, modelling, physiological conditions, and persuasion for self-efficacy. The sources of self-efficacy are definitely derived from the environment of students. Similarly, Weng (2009) in his study, discovered students of two different institutions significantly different in their levels of self-efficacy. He also discovered that students of public schools had a higher level of self-efficacy than students of private schools.

Self-efficacy of students is the most significant factor for their academic success (Bandura, 1997). To study self- efficacy and examine its influence is significant because of it directly influencing the academic achievement of learners. The finding of different studies revealed that the environment had a major impact on students' self-efficacy. According to the findings of the study conducted by Arsalan (2012), a significant difference was noted between self-efficacy of teachers from two diverse environments. Teachers and students could have varying levels of self-efficacy depending on their culture, setting, or institution.

Likely, Kirk (2020) also found that differences in teaching methods and the learning environment could affect self-efficacy of students. In addition, Cheong and Weng (2009) did the study which revealed that individuals from two different institutions had significantly varied levels of self-efficacy. It was also discovered that students in public institutions had a higher self-efficacy than private institution's students (Weng, 2009).

Behavioral, contextual, and cognitive variables influence whether students have high or low self-efficacy (Bandura 1986). Furthermore, individuals' four self-efficacy sources as vicarious experience, modelling, physiological conditions, and persuasion are generated by his sounding or environment (Bandura 1977). As a result, the students gain self-efficacy using the resources provided in the environment of each madrasa.

The phenomenon of self-efficacy is new, yet highly required to be explored in the context of madrasa education. This is because madrasa graduates have an interpersonal role by maintaining contact with others in religious communities (Madani, 2012) by

serving as religious teachers in madrasa and main stream educational institutions, imams, khateebis and sharia judges etc. Their behaviors, emotions and beliefs may significantly influence others, and finally their mentality may be transmitted to society. Hence, studying the self-efficacy of madrasa students is important so that they can be better understood by community in which they play their roles. This role can be more effective and constructive in society.

The Present Study

There has been no research conducted on self-efficacy in madrasas education in country like Pakistan where it is a prime stream of education that is providing its services to mostly poor students in the country. So, the researchers intended to examine this topic of great importance. This study was administered to discover the self-efficacy beliefs of students in traditional and modern madrasas at Aama level.

According to the DGRE (Directorate General of Religious Education), there are 35,000 Madrasas around the country, with over 3 million students enrolled in that madrasas. Madrasa students come from a variety of cultures with different educational backgrounds, mind-sets and psyches which influencing their academic achievement. Self-efficacy was linked to individual' s achievement (Bandura, 1997). It is very important to assess how confidently madrasa students accomplish challenging task and have belief in their abilities.

Methodology

Quantitative method was used for the current study. The data were collected by using survey research design. When researchers goal is to explain the features of a large population, survey deign is an appropriate option for this. According to Schmitz (2012), survey method is a quantitative design by which the researcher enquires pre planned set of questions to sample.

Sample of the Research

This research was done to compare the self-efficacy among the traditional and modern madrasa students in Punjab at the secondary level. The study's population included all the traditional and modern madrasa students in Punjab. The updated list of population madrasas in Punjab was taken from the website of Directorate General of Religious Education.

Three divisions of Punjab were selected randomly out of nine as Faisalabad, Lahore and Rawalpindi. Ten madrasas were taken randomly from the whole population. Five traditional madrasas and five modern madrasas were distributed equally. 300 male students were included in the sample from the traditional and modern madrasas through a method of purposive sampling. Thirty (30) participants were taken from each of ten madrasas. The sample for the study was picked by using purposive or /and judgmental sampling technique. The main objective of purposive/ judgmental sampling is to concentrate on population with certain characteristics related to the study (Palinka, 2016).

Instrumentation

For quantitative data collection, a questionnaire with four sub-scales was prepared for measuring the self-efficacy of madrasa students. The four sub-scales assess the four most significant aspects of self-efficacy beliefs of madrasa students, that were academic, social, emotional and general aspects. There were 28 items in self-efficacy questionnaire. Items that measure students' social and academic self-efficacy were

constructed by the researcher under the guidance of experts. For the study, seven items of Emotional-Self-Efficacy Scale by Kirk et al. (2008) were adapted. In addition, 5 items obtained from General Self-Efficacy Scale developed by Matthias Jerusalem (1979). The survey questionnaire used a five point Likert scale, one (1) for strongly disagree to five (5) for strongly agree. In order to obtain more reliable results, the questionnaire was translated into Urdu. The questionnaire's translated version was checked by Urdu language experts.

Reliability

The questionnaire of self-efficacy was pilot tested to confirm its reliability. A Self-Efficacy questionnaire was employed to obtain the data from 80 madrasa respondents. The analysis of the data was done to examine the value of Cronbach-alpha reliability coefficient. The item with the lowest internal reliability was deleted using the criterion of internal consistency. Descriptive analysis of the questionnaire is given in the given table.

Table 1:

Descriptive of The Questionnaire

<i>Mean</i>	<i>S.D</i>	<i>Alpha Value</i>
106.90	13.08	0.85

The table (1) showed the mean, S.D (standard deviation) and the reliability of self-efficacy questionnaire. The mean score was 106.90. The value of S.D was 13.08. The test's Cronbach-alpha value was 0.85, which is good enough to collect data.

RESULTS

The data for the current study was gathered from ten madrasas i.e. Five were modern and other five were traditional madrasas. Thirty students were taken from each madrasa and there were 300 students from ten madrasas belonging to traditional and modern sides. The researchers proceeded to the relevant authorities and got permission for data collection.

Data were analyzed by using both descriptive and inferential statistics such as percentage, mean scores, standard deviation and independent samples t-tests. The demographic characteristics of participants are listed in the table below, along with their frequencies (N) and percentage (%).

Table 2:

Demographics of the Respondents

<i>Characteristics</i>	<i>F</i>	<i>%</i>
Category of Madrasas		
Traditional	150	50 %
Modern	150	50 %
Age Group		
15–20	151	50.3 %
21–25	110	36.6 %
26–30	39	13 %

Table (2) showed that same number of respondents from traditional madrasas ($f = 150$, 50%) and modern madrasas ($f = 150$, 50%) took part in the study. Majority of the respondents in the study belong to (16-20) age group ($f = 151$, 49.7%) and (21-25) age group ($f = 124$, 41%), as compare to the (26-30) age group ($f = 149$, 49.7%).

To determine the student's self-efficacy levels, the self-efficacy was categorized into three levels: "high, average or intermediate, and low" (Sohil. F., 2019; AlMomani & Yousaf, 2018). Mean scores obtained by the respondents were compared to the (1-5) range to assess the students' self-efficacy levels (Genc. et al., 2016; Siritaratn, 2013); (Siljaru, 2017, as cited in Naruponjirakol, 2020). Respondents with a mean score of 1.00 to 2.49 were labelled as a low self-efficacy level. Participants with a mean score of 2.50 to 3.49 were placed in the average/ intermediate level of self-efficacy category. Students with mean score range from 3.50 to 5.00 were placed as having a higher self-efficacy level (Siritaratn, 2013). (Siljaru, 2017, as cited in Naruponjirakol, 2020).

Table 3:

Criteria to Determine the Self-efficacy Levels of Madrasa Students

Mean Scores Achieved by the Students	Levels of Self-Efficacy
3.50 - 5.00	High Self-Efficacy
2.50 - 3.49	Intermediate Self-Efficacy
1.00 - 2.49	Low Self-Efficacy

On the basis of their achieved mean scores, three categories of self-efficacy levels are listed in table 3.

Table 4:

Self-Efficacy Levels of Students of Traditional Madrasas

Levels of S-E	f	%
High	91	60.7 %
Intermediate/ Average	59	39.3 %
Low	0	0 %
Total	150	100 %

Table 4 depicts self-efficacy levels of traditional madrasa students. The analysis revealed that the most of the students from traditional madrasas ($f = 91$, or 60.7 percent) exhibited higher self-efficacy. Many students ($f = 59$, or 39.3%) showed intermediate self-efficacy. However, no student had a low self-efficacy.

Table 5:

Self-Efficacy Levels of Students of Modern Madrasas

Levels	f	%
High	138	92 %
Intermediate/ Average	12	8 %
Low	0	0 %
Total	150	100%

Table 5 shows the self-efficacy levels of modern madrasa students. The analysis showed majority of students from modern madrasas (f = 138, 98%) present high self-efficacy. Some students (f = 12, 8%) showed intermediate self-efficacy. There were no students found to have low self-efficacy.

Table 6:

Comparison of Traditional and Modern Madrasa Students for their Overall Self-Efficacy Levels

Type of Madrasas	N	Mean	S.D	Mean Difference	t-value	Sig.
Traditional Madrasa Students	150	101.21	11.11			
Modern Madrasa Students	150	115.26	9.49	13.79	11.60	0.001

* $p < 0.05$

Table 6 indicates the result of an independent samples t-test for comparison between traditional and modern madrasa students to examine their levels of overall self-efficacy. The results indicated the significant difference in the mean scores between traditional madras students (M =101.21, SD =11.11) and modern madrasa students (M =115.26, SD =9.49); $t(13.79) = 11.60$, $p = .001$. The difference in mean scores between the two groups was 14.05. Moreover, the study found that students of modern madrasas (M =115.26) were higher in overall self-efficacy than that of the students from traditional madrasas (M =101.21).

Table 7:

Comparison of Traditional and Modern Madrasa Students for their Learning Self-Efficacy Levels

Type of Madrasas	N	Mean	S.D	Mean Difference	t-value	Sig.
Traditional Madrasa Students	150	32.47	4.29			
Modern Madrasa Students	150	36.35	3.58	3.89	8.61	0.001

* $p < 0.05$

Table 7 highlight the results of an independent sample t test for comparison between traditional and modern madrasa students to examine their levels of learning self-efficacy. The results indicated the significant difference in the mean scores between traditional madras students (M =32.47, SD =4.29) and modern madrasa students (M =36.35, SD =3.58); $t(3.89) = 8.61$, $p = .001$. The difference in mean scores between the two groups was 3.88. Moreover, the study found that students of modern madrasas (M =36.35) had higher learning self-efficacy than that of the students from traditional madrasas (M =32.47).

Table 8:*Comparison of Traditional and Modern Madrasa Students for their Emotional Self-*

Type of Madrasas	N	Mean	S.D	Mean Differenc e	t- valu e	Sig.
Traditional Madrasa Students	150	25.45	3.89	3.21	7.21	0.001
Modern Madrasa Students	150	28.54	3.71			

*Efficacy Levels** $p < 0.05$

Table 8 reveals the results of an independent sample t test for comparison between traditional and modern madrasa students to examine their levels of emotional self-efficacy. The results indicated the significant difference in the mean scores between traditional madras students (M =32.47, SD =4.29) and modern madrasa students (M =25.45, SD =3.89); $t(3.21) = 7.21$, $p = .001$ in their emotional self-efficacy levels. The difference in mean scores between the two groups was 3.09. Moreover, the study found that students of modern madrasas (M =28.54) were higher in their emotional self-efficacy as compare the students from traditional madrasas (M =25.45).

Table 9:*Comparison of Traditional and Modern Madrasa Students for their Social Self-*

Type of Madrasas	N	Mean	S.D	Mean Differenc e	t- valu e	Sig.
Traditional Madrasa Students	150	26.04	3.12	3.81	9.28	0.001
Modern Madrasa Students	150	29.85	3.22			

*Efficacy Levels** $p < 0.05$

Table 9 reveals the results of an independent samples t-test for comparison between traditional and modern madrasa students to examine their levels of social self-efficacy. The results indicated the significant difference in the mean scores between traditional madras students (M =26.04, SD =3.12) and modern madrasa students (M =29.85, SD =3.22); $t(3.81) = 9.28$, $p = .001$ in their social self-efficacy levels. The difference in mean scores between the two groups was 3.81. Moreover, the study found that students of modern madrasas (M =29.85) were higher social self-efficacy than that of the students from traditional madrasas (M =26.04).

Table 10: Comparison of Traditional and Modern Madrasa Students for their General Self-Efficacy Levels

Type of Madrasas	N	Mean	S.D	Mean Difference	t-value	Sig.
Traditional Madrasa Students	150	18.7	2.63	2.89	9.31	0.001
Modern Madrasa Students	150	21.58	2.8			

* $p < 0.05$

Table 10 reveals the results of an independent samples t-test for comparison between traditional and modern madrasa students to examine their levels of general self-efficacy. The results showed the significant difference in the mean scores between traditional madras students (M =18.7, SD =2.63) and modern madrasa students (M =21.58, SD =2.8); $t(2.93) = 2.24$, $p = .001$ in their general self-efficacy levels. The difference in mean scores between the two groups was 2.88. Moreover, the study found that students of modern madrasas (M =21.58) were higher in their general self-efficacy as compare to the students from traditional madrasas (M =18.7).

Discussion & Conclusions

According to Barry (2014), it is always crucial to investigate some psychological constructs like self-efficacy and locus of control, which may impact student performance. In the context of Pakistan, no study has been undertaken to investigate madrasa students' self-efficacy views. That's why, the current study focuses on the self-efficacy beliefs of students in traditional and modern madrasas at Aama level.

This research found that most of the respondents from modern madrasas possessed high self-efficacy. While a few students were detected with intermediate and low self-efficacy. To conclude, most of the students of modern madrasas had high self-efficacy.

According to the comparison made between the students from traditional and modern madrasas revealed that the respondents from two madrasas had varied opinions about their self-efficacy. In comparison to the students from traditional madrasas, modern madrasa students demonstrated higher self-efficacy. Furthermore, students in modern madrasas had high self-efficacy in the four dimensions of self-efficacy: learning, emotional, social and general self-efficacy. Since, they responded the views that they could effectively manage academic activities, accomplish learning goals, encounter unanticipated instances, handle emotional challenges and maintain social relationships successfully. They were more confident in completing various study and social tasks, handling their emotional problems and unexpected incidents very well compared to the students from traditional madrasas.

Traditional madrasa students had a higher percentage of students with an intermediate self-efficacy than students in modern madrasas. One factor might be that traditional madrasas place a strong emphasis on memorizing and completion of the curriculum in order to achieve good grades. According to Shi (2018), traditionalism in teaching and learning might raise stress and lower self-efficacy among students.

One of the environmental reasons for the high self-efficacy of the students in modern madrasas might be the additional contemporary subjects along with dars-e-nizami offered in the modern madrasa setting. The findings of this research are consistent with those of other earlier researches that have demonstrated that the intuition's environment

is a key factor of self-efficacy of learners (Aldridge & Galos, 2020; Fraser 2012; Kowl et al., 2011; Gregg & Goodman, 2010; Cheong & Weng, 2009). Arsalan administered a study to examine the association between teacher's self-efficacy and their diverse environment. The study's findings revealed a significant difference in their self-efficacy of two different contexts or environments. The self-efficacy level is influenced by the environment. Teachers and students could have varying levels of self-efficacy depending on their setting, culture, or institution (Arsalan, 2012). The physical, psychological and social environment of the school might have an impact on the students' attitudes, behaviors and knowledge. This mindset is formed as a result of what they see, experience and understand at their learning environment. Students are easily effected by what they see, experience and understand at their learning environment. Kirk (2020) also highlighted that differences in the school environment and methodologies could have a powerful impact on students' self-efficacy (Kirk, 2020). Bandura proposes that the environment has an important role on student's self-efficacy (Bandura, 1977). He described four different origins of self-efficacy as vicarious experience, modelling, physiological conditions, and persuasion. The sources of self-efficacy are definitely derived from the environment of students. Furthermore, Weng (2009) discovered that students of two different institutions were significantly differ in their levels of self-efficacy. He also discovered that students of public institutes had a high level of self-efficacy than that of the students of private institutes (Weng, 2009). As a result, the environment has a substantial impact on student self-efficacy. So the educational institutions should be responsible to develop positive self-efficacy of their students. According to the findings of present study, the students of modern madrasas had higher self-efficacy, one of the environmental reasons might be the inclusion of modern subjects alongside dars-e-nizami. Furthermore, institutions and instructors have a responsibility to holistically develop the beliefs, positive emotions and potential among their students.

To conclude, the environment of modern madrasas is more suitable than that of traditional madrasas because it promotes the academic, social and emotional elements of self-efficacy in their students. On the basis of these findings and discussion the researchers recommend that madrasas should organize self-efficacy workshops, hand on activities and programmers of teacher training. These will give a mastery experience and they will be more effective in tackling the challenges of the modern world. Traditional madrasas should be modernized in all respect, i.e. curriculum, teaching methods, provision of stress free and facilitative environment etc. to meet the challenges of modern era.

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