

The Role of Self-Efficacy and Religiosity in Determining Female Teachers' Resilience

¹Siti Marisa*, ²Nurussakinah Daulay, ²Nefi Darmayanti, ³Noor Shakirah Mat Akhir

¹Universitas Islam Sumatera Utara, Indonesia

²Universitas Islam Negeri Sumatera Utara, Indonesia

³Universiti Sains Malaysia, Malaysia

*Corresponding email: siti.marisa@fai.uisu.ac.id

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ABSTRACT

Resilience is a crucial element in helping teachers manage various pressures and demands stemming from dual roles as educators and homemakers. This study aims to examine the influence of self-efficacy and religiosity on resilience, as well as to test the moderating role of religiosity in the relationship between self-efficacy and resilience. The study involved 167 female teachers from state madrasahs in Medan City as respondents. Data collection was conducted through a survey using online questionnaires employing three measurement tools: the General Self-Efficacy Scale (GSES), the Short Muslim Belief and Practice Scale (Short-MPBS), and the Connor-Davidson Resilience Scale-25 (CD-RISC-25). Data analysis was carried out using Structural Equation Modeling (SEM). This research offers novel insights into understanding resilience among female madrasah teachers by introducing religiosity as a moderating variable. The findings indicated that: 1) there is a positive relationship between self-efficacy, religiosity, and resilience; 2) religiosity does not moderate the relationship between self-efficacy and resilience. This study reveals that although religiosity serves as spiritual support, the dominance of self-efficacy highlights the importance of tangible actions in overcoming challenges. The study underscores the significance of building self-efficacy and provides new insights into developing support strategies for female madrasah teachers. Field data support the hypotheses.

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INTRODUCTION

Teaching is a profession laden with challenges. Teachers must not only prepare engaging and enjoyable materials and methods for instruction but also understand the psychological and physical conditions of students to ensure they are ready to absorb the knowledge imparted (Daulay, 2020). The effort to develop professional teachers is not an easy task. The dynamic demands of modern education, driven by globalization, require teachers to continuously update their skills (Jose et al., 2021). Research has shown that teaching is among the professions with high job demands and a risk of stress (Harmsen et al., 2018; Ho, 2015; Liu & Onwuegbuzie, 2012; Nitta et al., 2018; Stiglbauer & Zuber, 2018). Beyond teaching, teachers are also responsible for classroom management, lesson planning, and motivating students (Kebbi & Al-Hroub, 2018), which can lead to a high workload (Wolgast & Fischer, 2017).

Women who work as teachers face the dual demands of maintaining professionalism in providing quality education while fulfilling their roles as mothers at home. This dual burden can lead to high stress levels and affect their psychological well-being (Khilmiyah, 2012). Balancing the roles of wife, mother, and teacher presents various challenges and pressures. The high workload and job demands can impact resilience, particularly for female teachers (Sahara, 2023). Understanding the factors that influence resilience can help individuals develop strategies to enhance coping skills and adapt to stress and challenges (Lestari et al., 2022). Resilience can lead to better self-adjustment, enabling individuals to adapt more effectively to life changes and challenges, including shifts in career, relationships, or economic conditions (Fernandez, 2018).

Resilience is viewed in various studies as a fundamental strength that underpins numerous positive character traits within an individual. Generally, resilience is characterized by several attributes, including the ability to face difficulties, withstand stress, and recover from experienced trauma (Luthar, 2003). Hendriani (2018) further emphasizes that psychological resilience reflects the strength and toughness within an individual to bounce back after falling or experiencing specific psychological pressures. Resilience is marked by an individual's ability to recover from highly stressful negative emotional experiences due to traumatic events or significant hardships.

Resilience can yield various positive outcomes for teachers who cultivate it. With resilience, individuals can manage stress more effectively (Wijianti & Purwaningtyas, 2020; Septiansyah & Fitriyana, 2021). It enhances professional performance, allowing teachers to remain focused and productive at work while providing quality education, despite having responsibilities at home (Sentana & Wiyasa, 2021). Resilience aids in balancing time and energy between personal life and work, thereby reducing burnout (Marhat, 2023). It also helps teachers solve problems more innovatively and effectively, both in the classroom and at home (Cunong et al., 2022). Furthermore, resilient teachers can serve as role models for

students and colleagues, demonstrating how to face life's challenges with a positive and proactive attitude (Yoelianita & Yuniardi, 2023).

In addition to fostering positive aspects like resilience among working mothers, religiosity is another protective factor crucial for maintaining resilience in the face of adversity. Why religiosity? As Indonesia is the largest Muslim-majority country, religiosity can serve as an internal factor that enhances individual resilience. It is consistent with previous research findings that suggest religiosity supports resilience (Wijayanti & Sholihah, 2021; Warta & Neviyarni, 2022). Furthermore, meta-analytical studies have demonstrated the importance of religiosity in building individual resilience (Pranajaya et al., 2024; Schwalm et al., 2022).

Religiosity refers to the extent to which an individual or group adheres to religious beliefs and practices. It encompasses various aspects of a person's relationship with the spiritual or religious dimension of their life, including beliefs, values, rituals, prayers, religious practices, and involvement in religious communities. It is more closely related to formal aspects involving rules and obligations (Ahmad, 2020). Religiosity is considered to strengthen individuals by enhancing their potential and has been proven as a moderating variable. Several studies have demonstrated religiosity as a moderator, such as moderating the relationship between social support and students' psychological well-being (Eva et al., 2024), moderating the relationship between job insecurity and work stress (Bashori & Meiyanto, 2017), moderating the relationship between work-family conflict and employee well-being (Alu, 2012), moderating the relationship between stress and psychological well-being (Daulay et al., 2022), and moderating the relationship between gratitude and students' psychological well-being during the pandemic (Daulay et al., 2022).

According to Indrawati (2019), religiosity can influence resilience in several ways. First, religion often serves as a source of spiritual strength. A religious teacher may feel more confident and believe in a higher power supporting them, which can help them face challenges and stress. Second, religion plays a crucial role in providing moral and ethical guidance for individuals, including female teachers (Basila & Haryanto, 2024). Religious values can help them develop strong principles and make sound decisions, especially in difficult situations. With a firm grasp of religious values, female teachers can face challenges more calmly and steadily, setting a good example for their students. Given the importance of religiosity in influencing resilience, one of the aims of this research is to demonstrate the role of religiosity as a moderating variable in affecting resilience.

In addition to religiosity playing a significant role in individual resilience, another internal factor that contributes is self-efficacy. Self-efficacy is an individual's belief in their ability to succeed in specific situations or tasks (Bandura, 1997). Teachers with high self-efficacy can greatly impact the quality of learning experiences for students. Conversely, teachers with low self-efficacy

may lack confidence in managing their classrooms, feel stressed, and become easily frustrated by poor student behavior, doubt student progress, and avoid responsibility. To safeguard their jobs, they may resort to strict disciplinary models through punishment (Santrock, 2011). Previous research has shown that teachers with more than five years of experience have higher self-efficacy levels than those with less than five years of experience (Minarni, 2020; Teves, M. M. G. 2024). High self-efficacy also enhances teacher resilience, influencing their confidence in handling fatigue and stress, enabling them to endure and improve their quality while being prepared to face challenging situations (Lunga et al., 2021).

The discussion of self-efficacy and resilience involves two interrelated psychological concepts that can impact the psychology of female teachers. First, positive reinforcement: high self-efficacy can strengthen resilience. When individuals have a strong belief in their abilities, they tend to be more optimistic in facing challenges and more prepared to seek solutions in difficult situations (Ghodang, 2023; Fitriani, 2022). Second, overcoming obstacles: high self-efficacy helps individuals better tackle barriers and challenges. Female teachers who believe in their ability to manage difficult situations are more likely to face stress and pressure with enthusiasm (Muna, Khotimah & Zuhaira, 2021; Ananda & Wandini, 2022). Third, quick recovery: good self-efficacy can also help female teachers recover more quickly after facing failures or challenges. They are better able to see opportunities in difficulties and learn from those experiences, which in turn can enhance their self-efficacy (Sari et al., 2022; Aufa, 2023).

Resilience is viewed in several studies as a fundamental strength that serves as a foundation for positive character traits within an individual. It involves the effort to recover from challenges, stress, or traumatic events healthily and positively. Previous research has shown that teachers often experience stress, which diminishes self-efficacy (Harahap, 2022); work stress reduces teacher performance (Rahayu, 2021); low emotional intelligence increases teachers' work stress (Putra, 2017); and a lack of social support from teachers affects students' academic stress (Husna, 2020).

The importance of fostering resilience among female teachers in madrasahs in Medan, the lack of research on resilience in female teachers, and the need to examine the relationships between variables, as well as to provide a conceptual foundation and theoretical development of resilience, are the aims of this study. This research is novel in exploring the role of religiosity as a moderator between self-efficacy and social support in relation to resilience. The study proposes the following hypotheses: 1) There is an effect of self-efficacy and religiosity on the resilience of female madrasah teachers; 2) Religiosity can moderate the relationship between self-efficacy and resilience among female madrasah teachers.

METHODS

Participants

This study involved 167 female teachers from several public Madrasahs in Medan, Indonesia. The participants ranged in age from 30 to 56 years, with the majority aged 41 years (25%). Most participants held a bachelor’s degree (S1) (125 participants; 73.1%), while the rest had a master’s degree (S2) (45 participants; 26.9%). Additionally, the majority had three children (40%) and came from an average middle socioeconomic background (84%).

Table 1. Sample Demographics

Characteristics	Categories	No.(%) of participants
Age	30 – 45 tahun	118 (70.65%)
	46 – 56 tahun	49 (29.34%)
Education	S1	125 (73,1%)
	S2	45 (26,9%)
Number of Children	1	9 (5,4%)
	2	42 (25,1%)
	>3	90 (53,9%)
Socioeconomic Status	Rp. 500.000 – Rp. 1.000.000	6 (3.59%)
	Rp. 1.000.000 – Rp. 3.000.000	10 (5,98%)
	Rp. 3.000.000 – Rp. 5.000.000	142 (84,15%)
	> Rp. 5.000.000	9 (5.38%)
Amount		100%

Research Instruments

Data collection utilized four instruments: the self-efficacy scale, religiosity scale, resilience scale, and demographic information questionnaire. *Demographic Information:* Participants provided details about their age, education, number of children, and socioeconomic status.

Religiosity Scale: The Short Muslim Belief and Practice Scale by Al-Mari et al. (2009) was used to measure religiosity. The scale evaluates two dimensions: a) Belief dimension (Pillars of Faith, [rukun iman]), consisting of 6 items rated on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree); b) Practice dimension (Pillars of Islam, [rukun Islam]), consisting of 7 items with responses ranging from 1 (I never do this) to 5 (I always do this). The belief dimension reveals religious faith and consists of 6 items with five alternative answers ranging from 1 (strongly disagree) to 5 (strongly agree). This measurement tool has construct validity based on confirmatory factor analysis. The model was classified as fit with the following indices: RMSEA = 0.072, CFI = 0.92, TLI = 0.93. The scale demonstrated acceptable reliability in this study with Cronbach’s α = 0.786.

Self-Efficacy Scale: The General Self-Efficacy Scale (GSES) developed by Schwarzer and Jerusalem (1995) was adapted into Indonesian by Novrianto et al. (2019). The scale comprises 10 items, rated on a four-point Likert scale (1 = not at

all true to 4 = exactly true). The construct validity value is RMSEA = 0.08, CFI = 0.91, TLI = 0.92. In this study, the scale demonstrated high reliability with Cronbach's $\alpha = 0.813$.

Resilience Scale: The Connor-Davidson Resilience Scale-25 (CD-RISC-25) was employed to measure resilience. This scale assesses dimensions such as personal competence, high standards, perseverance, trust in others, tolerance of negative effects, positive acceptance of change, secure relationships, ability to control, and spiritual influence (Connor, 2003). The scale comprises 25 items, rated on a four-point Likert scale (0 = not true at all to 4 = true nearly all the time). The construct validity, based on confirmatory factor analysis, is valued at RMSEA = 0.07, CFI = 0.94, TLI = 0.95. In this study, the scale's reliability was Cronbach's $\alpha = 0.802$.

Research Procedure

This study was conducted in three stages: 1) Preparation Stage: The preparation stage began with the development of measurement tools, which included the Self-Efficacy Scale, adapted from the General Self-Efficacy Scale (GSES); the Religiosity Scale, adapted from the Short Muslim Belief and Practice Scale (Short-MPBS); and the Resilience Scale, adapted from the Connor-Davidson Resilience Scale-25 (CD-RISC-25). All scales were translated into Bahasa for use in the study. Concurrently, the research team obtained permission to collect data. A formal research request letter was issued by the Graduate Program at UIN Sumatera Utara Medan and submitted to several public Madrasahs in Medan. 2) Implementation Stage: The research was conducted in three phases, each at a different Madrasah. The phases were as follows: July 2024 - Initial data collection at Madrasah Ibtidaiyah Negeri (MIN) Medan; August 2024 - Data collection at Madrasah Aliyah Negeri (MAN) 1 Medan; and September 2024 - Final data collection at Madrasah Aliyah Negeri (MAN) 2 Medan. The research was conducted using an online questionnaire distributed to teachers through a link: <https://bit.ly/TetapBermaknaDitengahKesulitan>. Each participating teacher received three research scales along with a demographic questionnaire. The online questionnaire included a description of the study's objectives, detailed instructions for completing the scales, an informed consent form, and voluntary participation. The online scales contained items for measuring self-efficacy, religiosity, and resilience. Data collection was conducted over three months, from July to September 2024. The research team collaborated closely with principals and teachers from the three Madrasahs to distribute the online questionnaire to all teachers in these institutions. 3) Data Processing Stage: Data collected from the self-efficacy, religiosity, and resilience scales were scored based on participants' responses. Once all data were gathered, they were processed and analyzed using Smart Partial Least Square (SmartPLS 3) software.

Data Analysis

The data were analyzed using multivariate analysis, a statistical method designed to evaluate multiple variables simultaneously (Sarstedt et al., 2014). The researcher employed Structural Equation Modeling (SEM) techniques to analyze

the collected data, utilizing the Smart Partial Least Squares (SmartPLS 3) software application. SEM analysis was conducted to assess the fit between the theoretical model and the data, refine the model based on empirical evidence, predict relationships between variables, and improve and validate the proposed theoretical framework.

RESULTS AND DISCUSSION

Results

The Role of Self-Efficacy and Religiosity in Resilience

The proposed hypothesis posited that self-efficacy and religiosity play significant roles in resilience. Structural model and measurement analyses were conducted using SmartPLS 3. The findings, summarized in Table 2, indicate that the hypothesis is supported. This conclusion is based on a *p-value* of less than 0.05, demonstrating a statistically significant relationship.

Table 2. Hypothesis Testing Results

Hipotesis	Variable	β	T Statistics	P Values	Description
H1	Self-Efficacy → Resilience	0,500	6,845	0,000	Support
H2	Religiosity → Resilience	0,203	3,211	0,001	Support
H3	Moderating Effect → Resilience	0,026	0,391	0,696	Reject

Source: Output SmartPLS.3 (2024)

The subsequent analysis involved evaluating the R Square, Q Square, and f-Square values. The R-square value represents the contribution of independent variables to the dependent variable. In this study, self-efficacy and religiosity have an R Square value of 0.418 or 41.8%, indicating that these variables collectively explain 41.8% of the variance in resilience. The results are presented in Table 3.

Table 3. Q Square, R square value (R2) & f Square

Connection	R Square	Q Square	f Square
Self-Efficacy → Resilience	0,418	0,233	0,272
Religiosity → Resilience			0,047
Moderating Effect → Resilience			0,001

Source: Output SmartPLS.3 (2024)

Table 3 shows the *Q Square* value, which assesses the predictive relevance of the model. The *R Square* value for self-efficacy and religiosity in predicting resilience was 0.233, falling within the moderate category. In addition, Table 3 reveals the *f Square* outputs, which measure effect size. An *f Square* value of 0.35 indicates a strong effect, 0.15 indicates a moderate effect, and 0.02 represents a small effect. In this study, the *f Square* value for self-efficacy indicates a moderate effect on resilience. The *f Square* value for religiosity indicates a small effect on resilience.

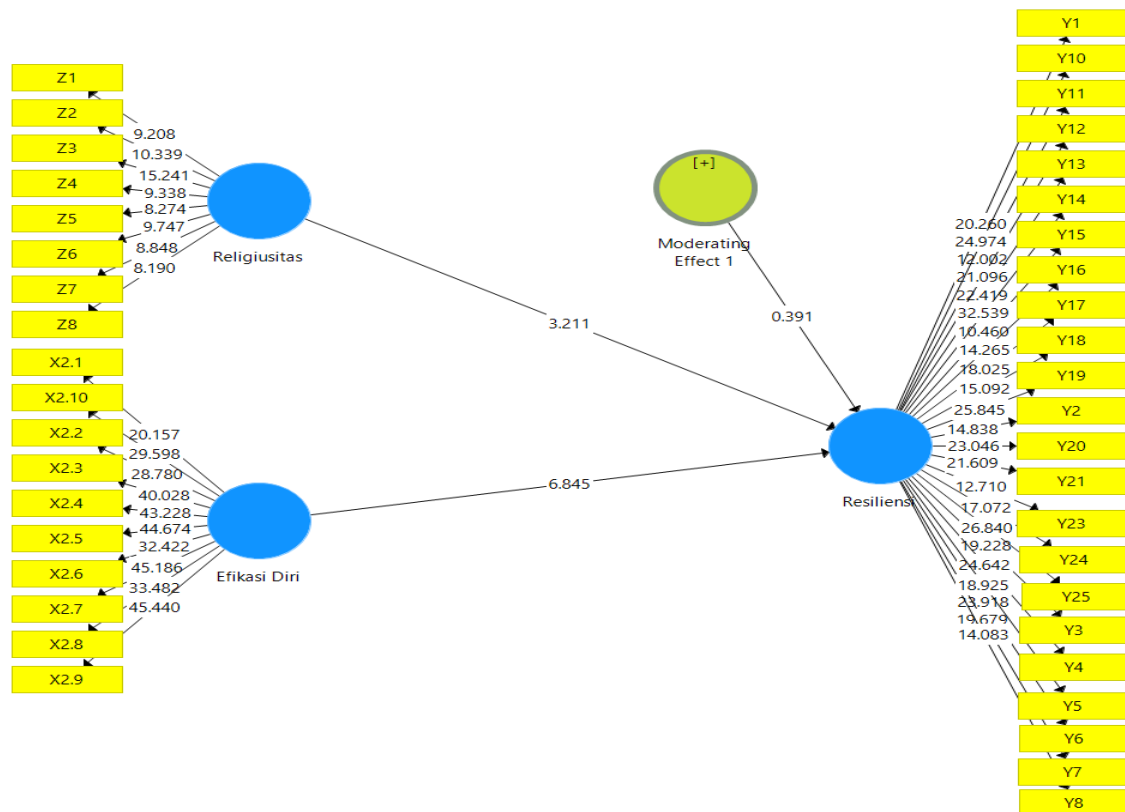


Figure 1. Structural Model

Religiosity as a Moderator of the Relationship Between Self-Efficacy and Resilience

The proposed hypothesis stated that religiosity moderates the relationship between self-efficacy and resilience among teachers. However, the findings revealed a β value of 0.026 and a p-value of 0.696 ($\beta = 0.026$, $p = 0.696 > 0.05$), indicating that the moderating effect of religiosity was not statistically significant. Thus, the hypothesis is rejected, suggesting that religiosity does not strengthen the relationship between self-efficacy and resilience among female teachers in public Madrasahs in Medan.

Discussion

The roles of self-efficacy and religiosity have been proven to relate to resilience positively and can serve as strengthening variables in fostering teacher resilience. For female teachers, developing resilience is crucial to remaining strong amidst their busy schedules and the various challenges faced in their profession as educators. The findings of this study demonstrate that self-efficacy and religiosity together contribute to teacher resilience. Important themes regarding teacher resilience continue to attract interest, as resilience is a protective factor for maintaining mental health. Understanding key factors such as self-efficacy and religiosity in forming resilience is essential for developing strategies related to coping and adaptation in handling stress. Resilience enables teachers to adjust better, adapt to changes, and face life's challenges.

The findings of this study also reinforce previous research that has demonstrated the importance of self-efficacy in helping individuals overcome unpleasant events, ultimately leading to happiness and resilience. Hong et al. (2022) stated that self-efficacy is related to an individual's ability to tackle workplace challenges, thereby strengthening psychological resilience. Additionally, teachers with high self-efficacy are more resilient to work pressures (Ratna Yanita Kusuma and Kartika Nur Fathiyah, 2024). The significance of self-efficacy is also evident in shaping individual resilience (Ellsy O'Neill et al., 2022). It serves as a key predictor of resilience development in the workplace (Shmeleva et al., 2024).

In the context of working as a teacher, particularly in Madrasah Aliyah environments, the challenges faced by female teachers are often quite complex. Teachers not only serve as educators but also as leaders in the classroom, social figures in the community, and possibly as mothers in their families. This dual burden demands high adaptability and resilience in facing pressures from various aspects of life. Therefore, self-efficacy becomes a crucial factor in helping them remain strong amidst professional and personal demands (Elard Cabrera-Aguilar et al., 2023). Teachers with high self-efficacy tend to be more optimistic, confident in completing tasks, and more capable of managing stress effectively. It makes them more resilient in facing various difficult situations that may arise in their daily work (Sonia Salvo-Garrido et al., 2024).

One of the indicators of self-efficacy is the ability to think of ways to overcome difficulties when in challenging situations, which is the highest-scoring indicator. Confidence in one's ability to handle unexpected situations indicates that high self-efficacy not only facilitates better adaptation but also enhances happiness and life satisfaction amidst challenges. Valentina et al. (2023) demonstrated the protective role of self-efficacy in enhancing the well-being of youth during the COVID-19 pandemic.

The issues of self-efficacy and resilience among teachers and students have become central in educational research, particularly in examining how these variables support academic performance and emotional well-being. This study aims to explore the social, environmental, and internal factors that contribute to the development of self-efficacy and resilience, especially among teachers and students, in addressing educational challenges and work-related pressures. Insights from various studies enhance the understanding of factors that bolster self-efficacy and resilience and how these interactions contribute to both professional and personal well-being within the educational context.

Developing self-efficacy through a holistic and sustainable approach can enhance novice teachers' resilience in facing early career challenges (Gratacós et al., 2023). Other studies have found that self-efficacy and resilience not only increase work engagement but also strengthen teachers' commitment to their profession. Teachers who have confidence in their abilities and can recover from setbacks tend to demonstrate higher performance and engagement in teaching, which directly contributes to the quality of student learning (Heng & Chu, 2023).

Teacher self-efficacy and resilience play crucial roles in reducing burnout levels. A study conducted by Li (2023) found that emotion and self-regulation mediate the relationship between self-efficacy, resilience, and burnout. Teachers with strong emotional regulation skills and high self-efficacy have a lower risk of burnout. This finding underscores the importance of interventions that support emotional regulation and resilience development in teachers to reduce burnout.

Burnout experienced by teachers is often caused by the numerous demands between professional duties and family roles (Swasti et al., 2018). Women who take on roles as both wives and mothers, in addition to being workers, tend to face dual role conflicts (Panjaitan et al., 2021). Emotion management plays a crucial role in maintaining balance while performing dual roles and overcoming arising conflicts (Azara et al., 2022). Facing difficulties with calmness, which arises from relying on one's abilities to solve problems, strongly indicates good individual self-efficacy (Masviah & Mariya, 2021). Calmness in facing challenges, a manifestation of resilience, can be strengthened through continuous self-efficacy development (Munawaroh & Mashudi, 2018). High self-efficacy is a critical factor in enhancing individual resilience (Muwakhidah, 2021).

Individuals with good self-efficacy tend to have a growth mindset, which helps them view difficulties as opportunities for growth rather than insurmountable obstacles. The ability to recover from failure often leads to higher performance and engagement in teaching, directly contributing to the quality of student learning (Heng & Chu, 2023). Enhanced competence from past experiences increases individuals' confidence in their abilities to tackle new challenges (Maddux, 2002).

Interventions targeting the enhancement of student self-efficacy and building teacher support can lead to better academic outcomes and mental resilience in facing academic challenges (Kang et al., 2024). It has practical implications in the fields of psychology and education, where providing self-development programs and psychological training focused on boosting self-efficacy can help female teachers become more resilient. Additionally, approaches that consider demographic factors, social support, and religiosity can increase the effectiveness of these interventions.

Religiosity is also identified as an important source of resilience. Through religious beliefs and practices, individuals often gain meaning and emotional support that strengthen psychological resilience (Foy et al., 2011). Religiosity can provide a framework of meaning that helps individuals view challenges as part of a broader and more meaningful experience, thereby reducing the impact of stress. It functions not only as a coping mechanism through worship practices and community support but also enhances resilience through positive coping strategies and reduced existential anxiety (Reutter & Bigatti, 2014). This effect is also observed in groups experiencing higher social and psychological pressures, such as sexual and gender minorities, where religiosity can be a source of resilience despite identity-related stressors (Lefevor et al., 2023).

The impact of religiosity on resilience can vary depending on the type of coping used. Negative religious coping, viewing challenges as divine punishment, can diminish resilience. Conversely, positive religious coping enhances mental resilience and well-being. Therefore, an integrative approach that combines self-efficacy and religiosity as complementary resources can provide a strong foundation for individual resilience. Religiosity supports emotional empowerment and life meaning, while self-efficacy boosts confidence in independently facing challenges. This model recommends an approach that considers religious and psychological contexts to enhance resilience across various populations and challenging situations (Surzykiewicz et al., 2022).

Religiosity can play a role in various resilience pathways, depending on personal characteristics and the stressors experienced. As a moderator, it can enhance the effects of other resilience factors (Reutter & Bigatti, 2014). Religiosity serves not only as a spiritual foundation for individuals but also as an adaptive mechanism in coping with stress and life's challenges (Fitriani, 2016). When individuals feel confident in their ability to manage stress through religious beliefs, their resilience increases (Dolcos et al., 2021).

The results of this study indicate that religiosity does not moderate the relationship between self-efficacy and resilience. The explanation is as follows: First, the level of religiosity homogeneity among the study respondents. When respondents' religiosity is highly homogeneous, the variation in religiosity becomes low. In situations where most or all respondents already have a high and similar level of religiosity, religiosity may not have an additional role in strengthening or weakening the relationship between self-efficacy and resilience. It raises concerns that this variable loses its potential as an effective moderator. Turner's social identity theory (1979) stated that individuals tend to identify with certain groups, influencing their behavior and worldview. Social identity is strong when individuals are in homogeneous groups, especially if they share the same values and beliefs (Turner, 1979; Abd Majid, et al., 2024). In a homogeneous group like *madrasah* teachers, religiosity may be seen as a collective identity already integrated into their social roles. A high level of religiosity homogeneity can make religiosity appear as a uniform norm rather than a distinguishing factor among individuals. It can cause religiosity to lose its moderating role, as it is no longer a significant individual factor in differentiating levels of resilience.

Second, the dominant influence of self-efficacy on resilience. There are several reasons why self-efficacy may be a more dominant factor in influencing the resilience of *madrasah* teachers compared to religiosity, particularly in the context of overcoming everyday challenges: 1) Self-efficacy is more related to direct action and personal control (Widyaninggar, 2015); 2) Self-efficacy aids in decision-making and problem-solving, which are essential components of resilience (Setiobudi, 2017; Murisal et al., 2022); 3) Self-efficacy can enhance a sense of professional competence (Chasanah, 2023); 4) Religiosity often serves more as emotional support rather than a tool for direct action (Utami, 2012).

This study does not align with previous research that has demonstrated the role of religiosity as a moderating variable. For example, religiosity has been shown to moderate the relationship between employment status and psychological well-being (Shams and Jackson, 1993); perceived social isolation and subjective loneliness (Yeung and Fan, 2013); job strain and employee well-being (Achour et al., 2016); authoritarianism and social dominance orientation (Regt, 2012); and conflict and depressive symptoms (Brown et al., 2008).

Theoretically, religiosity can strengthen emotional endurance; however, resilience also requires concrete actions. Madrasah teachers who rely on self-efficacy to face challenges are considered more capable of developing practical solutions. In contrast, those who rely on religiosity might accept existing conditions without actively attempting to change them. Additionally, there may be other moderating factors not included in this study, such as social support and emotion regulation, which also influence the relationship between self-efficacy and resilience.

Therefore, in this study, self-efficacy may play a more dominant role in building resilience through individual actions and capabilities. Similarly, several previous studies have demonstrated that factors other than religiosity can strengthen teacher resilience. For instance, social support serves as a moderator in the relationship between emotion regulation and resilience (Priyanto, 2023; Wilks, 2008). Research on perceived organizational support shows it can moderate the relationship between psychological capital and an individual's readiness for change, with resilience being a dimension of psychological capital that enhances readiness for change within organizations (Munawaroh & Meiyanto, 2017). Motivation moderates the relationship between emotional intelligence and resilience on employee performance (Laeli, 2024). Job satisfaction moderates the effects of compensation, workload, and work-life balance on employee loyalty (Gustina, 2019; Widarti et al., 2024).

It is important to continuously examine psychological conditions, especially the protective factors for individuals, particularly teachers, to maintain mental health. This involves exploring other variables that may serve as moderators, such as the level of support they perceive from colleagues or family, motivation, job satisfaction, well-being, and resilience.

CONCLUSIONS

This study highlights the significant role of self-efficacy in enhancing resilience among female teachers in public Madrasahs in Medan. Self-efficacy has been identified as a dominant factor that empowers teachers with the confidence to face challenges, manage stress, and adapt to changes effectively. Teachers with high self-efficacy are better equipped to develop practical solutions and maintain professional competence, ultimately boosting their resilience. While religiosity offers emotional support and strengthens psychological endurance, it was not found to be a moderating variable between self-efficacy and resilience in this

context. The homogeneity of religiosity among participants and its nature as primarily an emotional support mechanism may explain its limited moderating impact.

Although this study contributes to providing new insights into the role of self-efficacy as an internal factor and religiosity in influencing teacher resilience, it nonetheless has certain limitations. First, this research only explores and understands self-efficacy and religiosity from the perspective of female teachers at madrasahs. Therefore, further research is necessary to understand how self-efficacy and religiosity contribute to resilience in women not solely in the teaching profession, who also play a crucial role in children's development and education. Second, the homogeneity of religiosity among participants and its nature as primarily an emotional support mechanism may explain its limited moderating impact. Based on the findings of this study, it is recommended that future research should explore additional moderating factors such as social support and emotional regulation, which might further illuminate the dynamics between self-efficacy and resilience. By identifying and integrating these factors, interventions can be designed to enhance resilience in female teachers, contributing to their well-being and professional effectiveness. This approach will provide a more comprehensive understanding of how to support educators in managing dual roles and the associated stressors.

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