

Integration of Islamic Values in Group Guidance Using Educational Cinema Techniques to Foster Students' Academic Self-Efficacy: A Literature Review

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Abstract. Academic self-efficacy, defined as students' belief in their ability to organize and carry out academic tasks, is an important determinant of academic success. However, some students still show low academic self-efficacy and feel overwhelmed or stressed when facing tasks they perceive as difficult. Group guidance using educational cinema techniques, enriched with Islamic values, has been proposed as one way to strengthen this belief. This literature review examines how far the existing literature supports the proposed integration. Following the PRISMA stages of identification, screening, and inclusion, articles were searched in ScienceDirect and Google Scholar using keywords related to group guidance, educational cinema techniques, Islamic values, and academic self-efficacy. Of the 50 articles identified, 14 were included and synthesized narratively according to how directly they address the components of the intervention. The included studies support each component separately: guidance infused with Islamic or religious content and cinema-based techniques have each been reported to increase self-efficacy. However, none of the 14 studies tested the complete integration of Islamic values, group guidance, educational cinema, and academic self-efficacy. The integration is therefore theoretically plausible and promising, but its effectiveness remains empirically unconfirmed. Future quasi-experimental studies are needed to test it directly.

Keywords: academic self-efficacy, educational cinema techniques, group guidance, Islamic values, literature review

Abstrak. Efikasi diri akademik, yaitu keyakinan siswa terhadap kemampuannya dalam mengorganisasi dan menyelesaikan tugas akademik, merupakan faktor penting bagi keberhasilan belajar. Namun, sebagian siswa masih memiliki efikasi diri akademik yang rendah sehingga merasa kesulitan atau tertekan ketika menghadapi tugas yang dianggap sulit. Bimbingan kelompok dengan teknik sinema edukasi yang diperkaya nilai-nilai Islami diajukan sebagai salah satu upaya untuk memperkuat keyakinan tersebut. Kajian pustaka ini menelaah sejauh mana literatur yang ada mendukung integrasi tersebut. Dengan mengikuti

tahapan PRISMA (identifikasi, penyaringan, dan inklusi), artikel dicari melalui ScienceDirect dan Google Scholar menggunakan kata kunci terkait bimbingan kelompok, teknik sinema edukasi, nilai-nilai Islami, dan efikasi diri akademik. Dari 50 artikel yang teridentifikasi, 14 artikel disertakan dan disintesis secara naratif berdasarkan kedekatannya dengan komponen intervensi. Artikel-artikel tersebut mendukung masing-masing komponen secara terpisah, tetapi tidak ada satu pun yang menguji integrasi lengkap antara nilai-nilai Islami, bimbingan kelompok, sinema edukasi, dan efikasi diri akademik. Dengan demikian, integrasi ini masuk akal secara teoretis dan menjanjikan, tetapi efektivitasnya belum terbukti secara empiris. Penelitian kuasi-eksperimen diperlukan untuk mengujinya secara langsung.

Kata kunci: bimbingan kelompok, efikasi diri akademik, nilai-nilai Islami, teknik sinema edukasi, kajian pustaka

A. INTRODUCTION

Academic self-efficacy is an important factor in students' academic lives, because students with high academic self-efficacy tend to achieve better academic outcomes (Basith, Syahputra, & Ichwanto, 2020). It also gives students resilience in the face of difficulty: they are less likely to become bored or to give up, and they are better able to solve learning problems at school. Such students are confident that they can complete the various tasks they are given and can regulate how they learn in order to succeed academically (Schunk & Pajares, 2002).

Previous research has linked academic self-efficacy to better learning outcomes in social studies (Qomariah, Utami, Larasati, & Suprijono, 2022) and mathematics (Widyaninggar, 2015), as well as to greater learning independence (Sari, Muhsin, & Rozi, 2017) and higher learning motivation (Aqzayunarsih, Hala, & Hartati, 2019). In contrast, students with low academic self-efficacy tend to doubt their ability to complete tasks, give up easily and lose hope in difficult situations (Florina, 2019), and show little enthusiasm or effort to look for solutions to learning problems (Hidayat et al., 2022). Low self-efficacy has also been associated with cheating (Anitasari, Pandansari, Susanti, Kurniawati, & Aziz, 2021).

One way to help students strengthen their beliefs about their own capabilities is guidance, delivered individually or in groups, which aims to optimize students' potential (Lestyaningsih, Endang, Busrir, & Astuti, 2016) and to help them cope with developmental difficulties that arise from a limited understanding of themselves and their environment (Simamora & Arusna, 2013). Within group guidance, one technique that can be used is educational cinema, in which students watch and observe the experiences of film characters; these experiences can serve as models when students face similar problems now or in the future (Saputra, Indreswari, & Rahman, 2022). Group guidance using educational cinema techniques (hereafter, cinema-based group guidance) has been reported to increase self-efficacy, including academic self-efficacy (Sari & Wiyono, 2020) and career self-efficacy (Isna & Winingsi, 2022; see also Aginza & Lathifah, 2021).

Islamic values may add a further, culturally relevant resource. Bandura's construct of self-efficacy has a counterpart in Islamic thought, where it is related to the concept of faith (Noornajihan, 2014): a person is expected to make an effort and to be confident in his or her own abilities, while this confidence rests on faith in Allah and hope for His help (Noornajihan, 2014; Suherman, 2005). From this perspective, belief in one's ability is not separate from effort or from faith. Guidance that is infused with Islamic values may therefore help students to persevere under stress and to build confidence that is anchored in faith. The theoretical link between Islamic values and academic self-efficacy is elaborated in the next section.

In sum, earlier studies have reported that guidance and cinema-based techniques can raise students' self-efficacy, that religious and Islamic approaches to guidance are associated with higher self-efficacy, and that Islamic values can serve as a conceptual basis for self-efficacy. What remains unexplored is whether combining these elements (Islamic values, group guidance, and educational cinema) can foster *academic* self-efficacy specifically, because the studies identified

in this review usually examine only one or two of the elements at a time. A review is therefore needed to map what the existing evidence does and does not show, to establish how far the proposed integration is supported, and to give future intervention studies an explicit conceptual and empirical basis. This review addresses two questions: (1) What evidence exists on group guidance, educational cinema techniques, and Islamic values in relation to students' self-efficacy? (2) How far does this evidence support integrating Islamic values into group guidance using educational cinema techniques to foster academic self-efficacy?

B. THEORETICAL FRAMEWORK

Self-efficacy, academic self-efficacy, and self-confidence. Three related terms are distinguished in this article. *Self-efficacy* is a person's belief in his or her capability to organize and carry out the actions required to reach a given outcome (Bandura, 1997). *Academic self-efficacy* is the domain-specific form of this belief: a person's belief in his or her ability to master new lessons and skills and to reach a specified level of performance in a particular academic subject (Bandura, 1997; McGrew, 2008). *Self-confidence* is a broader and less task-specific sense of trust in oneself. In Indonesian-language sources the terms are sometimes used interchangeably; here, self-efficacy and academic self-efficacy are used for task-specific beliefs, and self-confidence is used only for this general sense. Academic self-efficacy is described along three dimensions: level, strength, and generality (Bandura, 1997).

Sources of self-efficacy. According to Bandura (1997), self-efficacy can be acquired, altered, enhanced, or lost through one or a combination of four sources: (1) enactive mastery experience, (2) vicarious experience (observing the success of others), (3) verbal persuasion, and (4) physiological and emotional states. Students with high academic self-efficacy are better able to manage their learning activities and are less swayed by temptations and social pressures to engage in behavior that hinders their academic performance. In contrast, students with low academic self-efficacy tend to show delinquent behavior, obtain poorer grades, and drop out

of school more easily (Musa, 2020). Low academic self-efficacy can also increase anxiety and lead students to avoid academic activities such as homework and studying, because they doubt their ability to handle demanding tasks and wish to avoid possible failure (Bandura, 1997).

Group guidance. Group guidance has been defined as an activity of providing information to a group of students to help them make appropriate plans and decisions (Prayitno & Amti, 2013), as a form of assistance in which group members discuss learning, career, personal, and social issues (Corey, 2012), and as a service that aims to prevent problems in individuals through group dynamics (Kamaruzzaman, 2016). Taken together, group guidance is a systematic and preventive support service that helps students understand themselves and others, plan their decisions, and develop their potential through group interaction.

Educational cinema. Educational cinema is a technique in group guidance that uses film or video as a medium so that students can experience positive change. The counselor does not merely show a film but also selects films that are suitable for educational purposes (Solomon, 2001). Films use moving images to evoke memories, show behavior, arouse emotions, and shape perceptions in ways that connect with real life (Packer, 2007). Cinema can touch the cognitive, affective, and psychomotor aspects of each viewer and thereby give students opportunities to explore their own potential (Santrock, 2012). Because many films portray behavior found in the viewers' surroundings, the situations shown can serve as model events that viewers may imitate (Solomon, 2001).

Islamic values and academic self-efficacy. In this review, integrating Islamic values means combining group discussion with educational films that carry moral, ethical, and spiritual messages based on Islamic teachings, so that students can see how values such as piety, hard work, discipline, and *tawakkul* (reliance on Allah after making an effort) are applied in academic and everyday life. There is theoretical and empirical support for linking such values to academic self-efficacy. Conceptually, a social cognitive model of "Islamic self-efficacy" that

adds a religious dimension to Bandura's theory has been proposed (Lusiantia & Fachrunnisa, 2024), and Islamic and Western concepts of self-efficacy have been compared (Noornajihan, 2014). Empirically, spiritual intelligence has been associated with higher self-efficacy (Farida & Badrus, 2019), and internalized Islamic values have been associated with students' self-efficacy (Nurjihad, 2021). These links are used below to propose how Islamic values may operate through each of Bandura's four sources.

Linking the theory to the proposed intervention. Table 1 maps each source of self-efficacy onto the two intervention formats (group guidance and educational cinema) and onto the possible contribution of Islamic values. The mapping is an analytical proposal derived from theory and from the studies cited; it has not been tested in the studies reviewed here.

Table 1. *Proposed links between Bandura's four sources of self-efficacy, cinema-based group guidance, and Islamic values*

Source of self-efficacy (Bandura, 1997)	How cinema-based group guidance could address it	Possible contribution of Islamic values
Enactive mastery experience	Group tasks and follow-up academic assignments, with discussion of small successes and the strategies that produced them.	Emphasis on hard work and discipline; structured self-reflection on one's effort, as in <i>muhasabah</i> (Fitri, 2022).
Vicarious experience	Observing film characters who face and overcome difficulties as models (Saputra et al., 2022; Solomon, 2001); learning from peers' experiences in the group.	Characters who portray values such as perseverance and reliance on Allah (<i>tawakkul</i>) offer models that are culturally and morally congruent for Muslim students.
Verbal persuasion	Encouragement and feedback from the counselor and group members during the post-film discussion.	Encouragement framed with religious teachings that link effort, faith, and hope for Allah's help (Noornajihan, 2014; Suherman, 2005).
Physiological and emotional states	Films evoke emotions (Packer, 2007); guided discussion helps students recognize and manage stress and anxiety about academic tasks.	Faith-based meaning-making of difficulty (e.g., <i>tawakkul</i>) may help students interpret stress calmly; spiritual intelligence has been associated with higher self-efficacy (Farida & Badrus, 2019).

C. RESEARCH METHOD

This study is a literature review, a research method in which articles are identified and examined in a structured manner following predetermined steps (Triandini, Jayanatha, Indrawan, Werla Putra, & Iswara, 2019). The authors collected, selected, analyzed, and interpreted articles related to Islamic values in group guidance services that use educational cinema techniques as a way to foster academic self-efficacy. The search and selection process followed the PRISMA stages of identification, screening, and inclusion (Moher, Liberati, Tetzlaff, Altman, & The PRISMA Group, 2009; Xie, Man, Liu, & Fu, 2023).

Identification. Articles were searched in two databases, ScienceDirect and Google Scholar, using the keywords *group guidance*, *educational cinema techniques*, *integration of Islamic values*, and *academic self-efficacy*. The search identified 50 articles.

Screening. The 50 articles were screened for relevance to the topic, namely fostering students' academic self-efficacy through group guidance using educational cinema techniques integrated with Islamic values.

Inclusion. In the final stage, articles were checked against three criteria: journal quality, recent publication (the included articles were published between 2014 and 2025), and a minimum of 15 references per article. Fourteen articles met these criteria and were analyzed.

Data extraction and synthesis. For each included article, the author(s), year, source, title, and main findings were extracted (Table 2). Because the studies differ in design, population, and the intervention examined, no statistical pooling was attempted, and the findings were synthesized narratively. Each study was classified according to how directly it informs the proposed integration: Group 1 comprises studies in which self-efficacy was the outcome of an intervention that combined guidance with Islamic or religious content, or cinema therapy with Islamic education; Group 2 comprises studies of a single component (cinema therapy or the internalization of Islamic values) with self-efficacy as the outcome;

and Group 3 comprises indirect or supporting evidence (correlational or conceptual studies, or studies with a different outcome or population). Findings are reported as stated by the original authors; the methodological quality of the individual studies was not formally appraised.

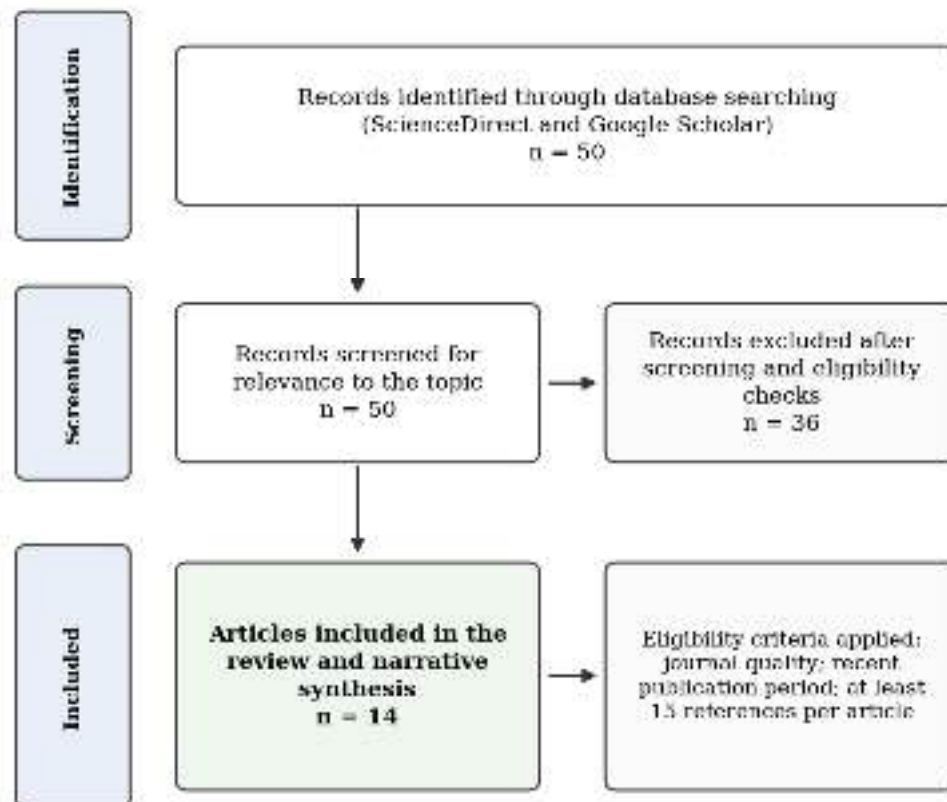


Figure 1. PRISMA flow diagram of the article selection process

D. RESULTS

The review yielded 14 relevant articles. Table 2 presents them grouped by how directly they address the proposed integration of Islamic values into group guidance using educational cinema techniques to foster students' academic self-efficacy.

Table 2. Included studies grouped by directness of evidence

Author(s), year	Source	Title	Key findings (as reported by the authors)
Group 1. Intervention combining guidance with Islamic or religious content (or cinema therapy with Islamic education); self-efficacy as the outcome			

Author(s), year	Source	Title	Key findings (as reported by the authors)
Halim (2017)	UIN Sunan Kalijaga Yogyakarta	Religious counseling guidance in improving the self-efficacy and hardiness of students at MTs Ali Maksum Krapyak Yogyakarta	Religious counseling guidance was effective in improving students' self-efficacy and hardiness.
Fitri (2022)	IAIN Batusangkar	The <i>muhasabah</i> (Islamic self-reflection) approach to increasing students' academic self-efficacy during the pandemic at MAN 2 Tanah Datar	Group guidance with a <i>muhasabah</i> approach significantly increased students' academic self-efficacy during the pandemic.
Nadila & Suryani (2024)	Jurnal Tinta	The influence of information services using Islamic education-based cinema therapy techniques in increasing the self-efficacy of MTs Al-Washliyah students	Islamic education-based cinema therapy techniques were effective in increasing students' self-efficacy.
Rohmah & Sa'adah (2024)	Ta'dib: Jurnal Pendidikan Agama Islam	Islamic spiritual guidance to increase students' self-efficacy: A case study of the educational services of Krapyak Islamic boarding school, Yogyakarta	Islamic spiritual guidance services increased students' self-efficacy.
Group 2. Single component (cinema therapy or Islamic value internalization); self-efficacy as the outcome			
Sari & Wiyono (2020)	Jurnal BK UNESA	Cinema therapy to improve the academic self-efficacy of Grade XI social-science students at SMA Negeri 4 Bojonegoro	Cinema therapy improved students' academic self-efficacy, especially in mathematics.
Nurjihad (2021)	UIN Alauddin Makassar	Internalization of Islamic values in shaping students' self-efficacy at UPT SMA Negeri 13 Takalar	Internalization of Islamic values was effective in increasing students' self-efficacy.
Saputri, Suhendri, & Ajie (2023)	Jurnal Pendidikan dan Konseling	The effectiveness of cinema therapy group guidance in increasing the self-efficacy of Grade VIII students at SMP Negeri 34 Semarang	Cinema therapy group guidance was effective in increasing students' self-efficacy.
Group 3. Indirect or supporting evidence (correlational, conceptual, or different outcome or population)			
Ula & Sholeh (2014)	Psikoislamika: Jurnal Psikologi dan Psikologi Islam	The relationship between self-efficacy and religiosity and the intensity of cheating behavior among students at MTs Mazra'atul Ulum Paciran Lamongan	Self-efficacy and religiosity were negatively related to the intensity of cheating: the higher the self-efficacy and religiosity, the lower the cheating (correlational).
Farida & Badrus (2019)	Intelektual: Jurnal Pendidikan dan Studi Keislaman	The relationship between the levels of spiritual intelligence and social intelligence and self-efficacy among Grade XI students at MAN 4 Madiun	Spiritual intelligence contributed significantly to self-efficacy: higher spiritual intelligence was associated with higher self-efficacy (correlational).

Author(s), year	Source	Title	Key findings (as reported by the authors)
Mamahit (2020)	Journal of Counseling and Educational Technology	Cinema education method, is it work for group guidance and counseling?	Educational cinema can be a good medium for guidance and counseling services (self-efficacy not the outcome).
Jannati (2021)	Ghaidan: Jurnal Bimbingan Konseling dan Kemasyarakatan Islam	Islamic teaching-based group guidance to improve university students' understanding of leadership characteristics in the Islamic view	Understanding of leadership characteristics in Islam increased after Islamic teaching-based group guidance (self-efficacy not the outcome).
Kasman & Sara (2022)	Al-Irsyad: Journal of Islamic Guidance and Counseling	The influence of group guidance and self-efficacy on students' self-adjustment in an Islamic perspective	Group guidance and self-efficacy had a significant influence on self-adjustment in an Islamic perspective (self-adjustment was the outcome).
Lusiantia & Fachrunnisa (2024)	Inovator: Jurnal Manajemen	Islamic self-efficacy: Building the competence of human development	Islamic self-efficacy was associated with the competence of halal tourism ambassadors (working adults, not students).
Jasmine et al. (2025)	Jurnal Mahasiswa BK An-Nur: Berbeda, Bermakna, Mulia	Integration of Islamic values into guidance and counseling in schools	Integrating Islamic values into school guidance and counseling was described as important for helping individuals solve problems, develop their potential, and live a balanced and meaningful life (self-efficacy not the outcome).

Four studies (Group 1) reported increases in students' self-efficacy after guidance that was infused with Islamic or religious content (Fitri, 2022; Halim, 2017; Rohmah & Sa'adah, 2024) or after cinema therapy based on Islamic education (Nadila & Suryani, 2024). Three studies (Group 2) examined a single component with self-efficacy as the outcome: cinema therapy (Saputri, Suhendri, & Ajie, 2023; Sari & Wiyono, 2020) or the internalization of Islamic values (Nurjihad, 2021). The remaining seven studies (Group 3) provide indirect or supporting evidence: they are correlational (Farida & Badrus, 2019; Ula & Sholeh, 2014), concern a different outcome such as self-adjustment (Kasman & Sara, 2022) or understanding of leadership (Jannati, 2021), concern a non-student population (Lusiantia & Fachrunnisa, 2024), or are conceptual or discussion-oriented (Jasmine et al., 2025; Mamahit, 2020).

No included study examined all four elements together, that is, Islamic values, group guidance, educational cinema, and academic self-efficacy. The closest, Nadila and Suryani (2024), combined cinema therapy with Islamic education but delivered it as an information service rather than group guidance, and its outcome was self-efficacy in general rather than academic self-efficacy. Fitri (2022) examined group guidance with an Islamic self-reflective (*muhasabah*) approach and measured academic self-efficacy, but without film. Direct evidence for the complete integration is therefore limited to what can be inferred from these partial overlaps.

E. DISCUSSION

Evidence for the individual components. Across the reviewed studies, guidance services were consistently reported to be associated with increases in self-efficacy. This is in line with the view that guidance is a form of assistance that helps optimize students' potential (Lestyaningsih et al., 2016). Guidance that is infused with Islamic or religious content was reported to increase self-efficacy in the studies by Halim (2017), Rohmah and Sa'adah (2024), and Fitri (2022). Islamic group guidance has also been used successfully to increase students' understanding of a topic, namely leadership in Islam (Jannati, 2021), which suggests that the group format is workable for Islamic content, although self-efficacy was not the outcome in that study.

Cinema-based techniques were reported to increase self-efficacy by Saputri et al. (2023) and, for academic self-efficacy, particularly in mathematics, by Sari and Wiyono (2020). These findings are consistent with the proposition that observing models in films can strengthen self-efficacy through vicarious experience (Bandura, 1997; Saputra et al., 2022), and educational cinema has been described as a suitable medium for guidance and counseling (Mamahit, 2020).

For the Islamic component, Nurjihad (2021) reported that internalizing Islamic values contributed to students' self-efficacy. Correlational studies point in the same direction: higher spiritual intelligence was associated with higher self-

efficacy (Farida & Badrus, 2019), and higher self-efficacy and religiosity were each associated with less cheating (Ula & Sholeh, 2014). These findings suggest that religious understanding may be one source of students' belief in their abilities, but correlational designs cannot show that religion causes higher self-efficacy. Conceptual work supports the plausibility of the link: self-efficacy has been discussed in relation to faith and effort in Islam (Noornajihan, 2014), a social cognitive model of Islamic self-efficacy has been proposed, although tested with working adults rather than students (Lusiantia & Fachrunnisa, 2024), and integrating Islamic values into school guidance and counseling has been argued to be important (Jasmine et al., 2025).

Evidence for the integration. The evidence that bears directly on the integration is thin. Only Nadila and Suryani (2024) combined cinema therapy with Islamic education, and they reported an increase in students' self-efficacy. Because this is a single study that used an information service rather than group guidance and did not target academic self-efficacy specifically, it cannot by itself show that the full integration is effective. The other studies support the integration only indirectly, by showing that each component, or pairs of components, relate to self-efficacy.

Conceptual contribution. This review makes three contributions. First, it separates evidence for the individual components from evidence for their integration, rather than assuming that support for the parts implies support for the whole. Second, it links Bandura's four sources of self-efficacy to cinema-based group guidance and to Islamic values (Table 1), which gives a theory-based rationale for how the integration could work: models in films (vicarious experience), group feedback and facilitator encouragement (verbal persuasion), structured reflection and follow-up tasks (mastery experience), and faith-based meaning-making of difficulty (physiological and emotional states). Third, within the 14 studies reviewed, it identifies a specific gap: none tested the complete integration with academic self-efficacy as the outcome.

Limitations. This review has several limitations. Only two databases were searched, and the included studies come mostly from Indonesian school and Islamic school contexts, which limits generalization. The methodological quality of the individual studies was not formally appraised, and studies reporting positive results may be over-represented. Finally, the included studies differ widely in design, population, and outcome measures, so the findings can only be compared narratively.

F. CONCLUSION

The 14 reviewed studies provide supportive but largely indirect evidence for integrating Islamic values into group guidance using educational cinema techniques to foster students' academic self-efficacy. Guidance infused with Islamic or religious content, and cinema-based techniques, have each been reported to be associated with higher self-efficacy. However, no study has tested the complete integration, and the closest study differed in service format and outcome. The integration should therefore be regarded as theoretically plausible and promising, not as an empirically established effective intervention.

Theoretical implications. The review suggests that Bandura's four sources of self-efficacy offer a useful framework for explaining how Islamic values could be embedded in cinema-based group guidance, and that future work should distinguish clearly between self-efficacy, academic self-efficacy, and general self-confidence in both theory and measurement.

Practical implications. School counselors (BK teachers) who wish to pilot the approach can select films whose moral and spiritual messages are relevant to academic challenges, and then use structured group discussion to help students relate the values shown in the film to their own academic lives, linking the discussion to the four sources of self-efficacy. Pilots should be evaluated with a validated academic self-efficacy measure before the approach is adopted more widely.

Recommendations for future research. Quasi-experimental or experimental studies with control groups are needed that compare cinema-based group guidance with and without Islamic values, and that measure academic self-efficacy before, immediately after, and some time after the intervention.

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