The Relationship between Mindfulness and Self-Efficacy in Mahasantri Memorizing Qur’an with Peer Support as a Moderating Variable

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Abstract
This research explores the relationship between mindfulness and self-efficacy moderated by peer support in mahasantri memorizing Qur’an. The research respondents were 155 mahasantri memorizing Qur’an aged 18-25 years old (N=162) selected using probability and convenience sampling techniques. Data analysis was carried out using Jamovi software, while hypothesis testing used the medmod test. The analysis shows a significant positive relationship between mindfulness and self-efficacy in mahasantri memorizing Quran with z-score = 2.31 (p = 0.021). However, the interaction effect of mindfulness and peer support shows an insignificant negative correlation with z-score = -1.02 (p = 0.308), means that peer support could not moderate the indirect relationship between mindfulness and self-efficacy. Nevertheless, peer support as a moderating variable positively correlates with self-efficacy. Mahasantri with high mindfulness have high self-efficacy. Research implies that mindfulness and peer support in mahasantri should be considered in the management system of high education and Islamic Boarding Schools to avoid self-efficacy problems among mahasantri.

INTRODUCTION
Mahasiswa Santri, or Mahasantri, is a college student studying and developing their potential through living in an Islamic Boarding School (pesantren). Pesantren generally has special programs to be the learning focus of santri and distinctive entities such as the Quran memorizing program, reading kitab kuning (lit: yellow book) program, etc. (Alfinnas, 2018). One of the special programs provided in the Islamic Boarding School for college students is the Tahfidz program which is attended by several mahasantri. Mahasantri memorizing the Quran has two main tasks: completing lecturing assignments and memorizing the Quran simultaneously (Juliantini, 2020).

Mahasantri have busy activities that can generate stress because they are incapable of managing time due to their feeling of incapability (Mustaqimah, 2019). Stressful and difficult conditions encountered by mahasantri trigger a reduced sense of self-efficacy-related problems such as being overwhelmed, fatigue due to busy activities, difficulty in time management, and incapability of optimizing lecturing and Quran memorization targets (Juliantini, 2020; Noor & Pihasniwati, 2023). Juliantini (2020) in her study found that 73% of a sample consisting of Quran-memorizing college
students have low self-efficacy; most respondents complete the memorization target hesitantly and take longer time to complete their memorization target because they should do lecturing assignments and achieve the memorization target at once.

Mustaqimah (2019), in her study, found that self-efficacy plays an essential part in students who memorize the Quran as it can grow intrinsic motivation to memorize the Quran, improve the ability to memorize the Quran and affect studying regulation level in the Quran memorizing students. Noor, in her study, revealed that mahasantri memorizing the Quran needs high self-efficacy because memorizing the Quran takes a long process and time (Noor & Pihasniwati, 2023). Self-efficacy is the confidence to conclude the current situation (Bandura, 1995). Self-efficacy has three dimensions: (1) magnitude, the difficulty of assignment level faced by individuals; 2) generality, an individual’s ability to master an assignment; 3) strength, an individual’s strength and constancy in his/her confidence (Bandura, 1994).

Considering preliminary observation and interviews with seven mahasantri consisting of four mahasantri in Pondok Pesantren AI and three mahasantri in Pesantren AF Kartasura, the author found that mahasantri’s self-efficacy is viewed from the dimension of level or magnitude in facing the difficulty of assignment level faced. The result indicated that five out of seven mahasantri revealing their difficulty in achieving the memorization target because of their piling lecturing assignment and busy campus activities. When their lecturing assignments pile, they should prioritize lecturing assignments rather than memorization. The remaining of the two mahasantri revealed that they could complete both memorization and lecture assignments because of appropriate time management and not participating in any campus organization. Mahasantri’s self-efficacy can also be seen from the dimension of individual’s strength or resilience in their endeavor. Seven mahasantri stated that in the stressful condition, they were not sure that they would complete their lecture assignment and memorization. Six out of them kept completing their memorization despite a long time. Another one was not sure that he could complete his memorization. Viewed from the dimension of generalization about self-efficacy, four out of seven mahasantri believed they could complete their lecturing assignment and memorization with their potential, while the other three were less confident in their self-potential.

Ningsih and Hayati (2020) explain that college students with lower self-efficacy tend to be unable to do an assignment and give up easily when faced a difficult situation or assignment (Ningsih & Hayati, 2020). Self-efficacy can be lowered and raised through a combination of four self-efficacy factors: performance accomplishment, vicarious experience, social persuasion, and emotional/physiological state (Alwisol, 2009). Self-efficacy factors like vicarious experience and emotional state correlate with mindfulness dimensions of “acting consciously” and “not reacting to inner experience”. In addition, the mindfulness dimensions of “observing”, “describing”, “acting with awareness” and “non-reactivity to inner experience” have a moderately significant
positive correlation with self-efficacy. However, self-efficacy has weak positive correlation with the mindfulness dimension of “non-judging of inner experiences” (Chandna, Srishti, et al., 2022)

Mindfulness correlates with an individual’s self-empowerment and confidence, meaning that an individual with a higher mindfulness level likely has better control over his/her thinking, and it will improve his/her self-efficacy (Hosseinzadeh et al., 2019). Mindfulness is an awareness created to pay attention consciously presently without judging in a typical and sustainable manner (William & Kabat-Zinn, 2013). Mindfulness enables an individual to be aware of what is occurring in the present and to identify what he/she sees in the way it is (Scotti & Fiorillo, 2020). Mindfulness has five aspects explained in *Five Facet Mindfulness Questionnaires* (FFMQ): observing, describing, acting with awareness, non-reactivity, and non-judging. Mindfulness is necessary as an individual’s strength (Tsabary, 2017). Ghozali, in his study, found that mindfulness is the individual ability to concentrate or to focus attention directly and consciously. It means that mindfulness is an excellent solution to cope with stress in college students memorizing the Quran (Ghozali & Jannah, 2023).

The result of preliminary observation and interview with seven *mahasantri* (four *mahasantri* of Pondok Pesantren AI and three *mahasantri* of Pesantren AF Kartasura) showed that the *mahasantris’* mindfulness is viewed from the dimension of observing, in which five out of seven *mahasantri* stated that they read while memorizing each *ayat* (verse) through comprehending each *tajwid* (a set of rules for the correct pronunciation of the letters with all their qualities and applying the various traditional methods of recitation) of the *ayat* (verse). Meanwhile, two other *mahasantri* focused less on the *tajwid* and mouth movement as they focused on memorization. Mindfulness is also viewed from describing, in which five *mahasantri* stated that they could explain their perception currently, while the other two tend to be introverted and could not express their perception well to others. Then, mindfulness is viewed from the dimension of acting with awareness, in which three *mahasantri* stated that they always paid attention to what they did, while the other four did not pay much attention to what they did. Next, mindfulness is also viewed from the dimension of non-judging of inner experience, in which four out of seven *mahasantri* stated that they would forget negative thinking emerging, while the other three would ponder the negative thinking emerging and judge it. Additionally, mindfulness is viewed from the dimension of non-reactivity to inner experience, in which five *mahasantri* stated that they did not think much of the bad past while the other two stated that a bad experience still influenced them.

Their study on the relationship between mindfulness, positive re-evaluation, and self-efficacy in 243 college students found that mindfulness has a significant positive relationship with self-efficacy (Hanley et al., 2015). Luberto et al., in their study on the relationship between mindfulness, self-efficacy, and emotional regulation in 180 Bachelor of Psychology students, concluded that mindfulness could improve self-
efficacy (Luberto et al., 2013). Several previous studies (Adinursari, 2019; Kholidahzia, 2021) found that there may be other factors putatively having a relationship with mindfulness and self-efficacy, which can explain in-depth the relationship between mindfulness and self-efficacy in students. Other factors that can explain the relationship between mindfulness and self-efficacy are social support, college adjustment, and coping strategies (Adinursari, 2019).

Peer social support was selected as a moderating variable based on the author’s assumption that the subjects are mahasantri. Mahasantri spend two or three times longer with their peers than their parents or adults. College students indicate their dependency on their peers rather than their parents or siblings (Brown and Pristein, 2011). Mahasantri living in pondok spend more time with their peers than with their parents; this leads them to depend more on their peers than their parents.

Peer social support includes providing good information and service or material aid due to intimate social relations so that an individual feels more considered, loved, and valued, which can benefit his well-being (Cobb in Benjamin, 1993). Peer support, according to Sarafino (2006), has four dimensions: 1) emotional support, the expression of empathy to an individual; 2) respect support, an expression of positive respect to others; 3) instrumental support, providing direct assistance in the form of services or materials; 4) information support, providing advice, direction, suggestion, or feedback on what an individual has done (Sarafino & Smith, 2006).

The result of preliminary observation and interviews with seven mahasantri consisting of four mahasantri of Pondok Pesantren AI and three mahasantri of Pesantren AF Karta, revealed that mahasantri’s peer support viewed from the aspect of emotional support. Five out of seven mahasantri stated that when they were sick, their friend would pay attention to them more openly to listen to their grievance, while the other two felt that it was normal because they did not want to bother others. Peer support, viewed from the instrumental aspect, indicated that five out of seven mahasantri stated their friend was willing to listen to their memorization, while the other two rarely asked their friend’s help. In addition, seven mahasantri stated that their friends were willing to lend them money if their parents sent them pocket money late.

Peer support was also viewed from information support. Four out of seven mahasantri stated that their friends always reminded them to complete their lecturing assignment and reprimanded them when they did something wrong. Peer support, viewed from the aspect of respect support, indicated that six mahasantri stated that if they were successful, their friends would praise them, while one mahasantri stated that if she were lazy, their friends would support and motivate her to get up.

Kamalia (2021), in her study on the relationship between social support and academic self-efficacy in college students memorizing the Quran, found that only peer support is a predictor of self-efficacy in college students memorizing the Quran, while family social support and significant others’ support could not predict the self-efficacy
of college students memorizing Quran (Kamalia, 2021). In the study by Yuri et al. found a significant positive relationship between peer social support and academic self-efficacy; when college students get lower social support from their peers, they will get moderate or low academic self-efficacy (Yuri & Yendi, 2020). Liang et al. found that peer support can improve self-efficacy and self-management significantly in type-2 diabetic patients, but further studies are still required to verify the findings (Liang et al., 2021).

In the study by Dai, X., Du, N., Shi, S., and Lu, S. (2022) found that Mindfulness-Based Intervention (MBI) correlates significantly positively with peer relations. Following the MBI intervention, there is an improvement in peer relations and a reduction in negative peer interaction (Dai et al., 2022). Mindfulness can grow perspective and empathy for others, potentially improving interpersonal function (Germer & Neff, 2013). Another study on 300 students found that compared with the control group, the mindfulness group children showed significant improvement in self-regulation and peer problems (Terjestam et al., 2016).

Considering the findings of previous studies, peer social support plays an essential part in the motivational process; if high mindfulness can improve self-efficacy, high peer social support to the mahasantri memorizing Quran will be expected to motivate and strengthen mindfulness's positive effect on their self-efficacy. Therefore, the author is interested in analyzing the moderating role of peer social support in strengthening the positive relationship between mindfulness and self-efficacy in mahasantri memorizing the Quran. The framework model used in this research can be seen in Figure 1.

**Figure 1**
*The Framework Model*

![Framework Model](image)

Some previous studies on the relationship between mindfulness and self-efficacy (Adinursari, 2019; Hanley et al., 2015; Kholidahzia, 2021; Luberto et al., 2013) found that mindfulness has a positive correlation with self-efficacy, in which mindfulness can improve self-efficacy in college students. Considering the result of the aforementioned
preliminary study, a self-efficacy problem occurred in mahasantri memorizing Quran, particularly in magnitude and strength. However, mahasantri has good mindfulness in observing and describing and is non-reactive to inner experiences. It indicates a gap between the findings of previous studies and those of preliminary studies. In addition, there is a gap between theory and previous studies regarding the relationship between mindfulness and peer support; few studies have been conducted, and they have not comprehensively explained the relationships between the two variables.

The current research's novelty lies in the sample, peer support as a moderating variable, and the research instrument used. The sample employed consisted of mahasantri memorizing the Quran, where the task demand, in this case, involves more lecturing assignments, pondok assignments, and assignments of memorizing the Quran. Peer support as a moderating variable is predicted to affect the relationship between mindfulness and self-efficacy, in which peer support can strengthen or attenuate the effect of mindfulness on self-efficacy in mahasantri memorizing the Quran. The research instrument used in the present research was a measuring instrument composed based on the aspect of the variable grand theory that has been adapted to the research objective.

This research is crucial to understand the role of peer support moderates the interaction between mindfulness and self-efficacy. By doing so, the mahasantri are expected to develop mindfulness and peer support to prevent potential self-efficacy problems occur in the future. The hypotheses of the research are: mindfulness affects self-efficacy with peer support being a moderating variable (H1), mindfulness affects self-efficacy directly (H2), and there is no correlation between mindfulness and self-efficacy (H0).

**METHOD**

This study is a quantitative research using the correlational approach with moderating variables. Moderation is research aiming to determine how far and strong the relationships are between variables studied and the correlation between one variable and another (Azwar, 2018). This research used three variables: 1) Mindfulness as independent variable, 2) Self-efficacy as dependent variable, and 3) Peer Support as moderating variable.

**Participant**

This research employed 155 participants. They are mahasantri who memorize Quran. The sample was selected using the following criteria: they were in the process of memorizing the Quran with at least two juz’ (parts) memorized, staying in Islamic boarding school (pondok) constituting active college students aged 18-25 years old. College students are in the early adult stage of individual development at 18-25 years old (Santrock, 2012). The sampling technique used in this research was convenience sampling. The convenience sampling technique was selected as it gives the author easy
access and enables the participants to meet the criteria required to be included. The sample consisted of 155 respondents which were selected based on the assumption that a convenience sample would provide adequate and qualified participants (Sedgwick, 2013). The characteristics of participants can be seen in Table 1. The majority of samples are 20 years old (40.6%). All samples were women (100%). The majority distribution of Islamic Boarding School is in Pondok Pesantren AI (32.3%).

Table 1
Characteristics of Subject

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Category</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
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<td>Age</td>
<td>18 years</td>
<td>12</td>
<td>7.7</td>
</tr>
<tr>
<td></td>
<td>19 years</td>
<td>39</td>
<td>25.1</td>
</tr>
<tr>
<td></td>
<td>20 years</td>
<td>63</td>
<td>40.6</td>
</tr>
<tr>
<td></td>
<td>21 years</td>
<td>28</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>22 years</td>
<td>12</td>
<td>7.7</td>
</tr>
<tr>
<td></td>
<td>24 years</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>Sex</td>
<td>Males</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>155</td>
<td>100</td>
</tr>
<tr>
<td>Islamic Boarding School</td>
<td>AI</td>
<td>50</td>
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</tr>
<tr>
<td></td>
<td>AF</td>
<td>12</td>
<td>7.7</td>
</tr>
<tr>
<td></td>
<td>SQ</td>
<td>40</td>
<td>25.8</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>25</td>
<td>16.1</td>
</tr>
<tr>
<td></td>
<td>AH</td>
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<td>3.9</td>
</tr>
<tr>
<td></td>
<td>MJ</td>
<td>4</td>
<td>2.6</td>
</tr>
</tbody>
</table>

Research Instrument

Three measuring instruments were used in this research; they are the construction of measuring instruments for the three variables based on the grand theory of individual variables. The mindfulness variable in this study was measured using a Likert scale of mindfulness based on the mindfulness aspect consisting of ten items according to Baer, R A., Smith, G. T., Hopkins, J., Krietemeyer, J., & Toney, L. (2008). Scale of observing aspect consists of 2 (two) items, one of which is “I pay attention to the visual element of the Quran as the indicator of verse tajwid and translation”. The aspect of describing has one item, “I can express my emotion in words”. Acting with awareness has three items: “I find difficulty in concentrating on muroja’ah/memorization (unfavorable)”. The aspect of non-judging of inner experiences consists of two items, for example, “I realize negative assumption on something and then criticize the assumption (unfavorable). The aspect of non-reactivity to inner experience consists of two items, for example, “If I start to think negatively, I will forget it immediately”.

Self-efficacy is a person's confidence in their ability to control their functioning and the events that occur in their environment. This variable is measured using the Self-efficacy Likert scale based on Bandura’s (1997) theory, which consists of 12 items. The aspect of magnitude consists of four items: "If I found the difficult verse (ayat), I would read it repeatedly to memorize it”. The aspect of strength consists of four items, one of which is “I
keep memorizing despite a longer time”. The aspect of generality has four items, one of which is “Despite the busy activity in pesantren, I could complete all campus assignments well”.

Peer social support (peer support) is given by a peer group in the form of physical and psychological comfort so that the individual feels considered, loved, and respected as part of a social group. This variable is measured using a peer-support Likert scale based on Sarafino’s (1997) theory, which consists of twelve items. The emotional aspect consists of four items, one of which is “My friends are open to listening to my story”. The aspect of instrumental support consists of two items: "If my parents send my pocket money late, they are available to lend me some money”. Information support consists of three items: “My friends give me advise when I find difficulties”. The aspect of Judging support has one item, “My friends criticize me when I do my lecturing assignment lazily”. The three instruments measure the response on a five-point Likert scale (1 = significantly disagree and 5 = strongly agree). In addition, the instruments have two characteristic items: favorable and unfavorable.

Content validity of the instruments was established through professional judgment. The three measuring instruments were validated by three raters, either qualitatively or quantitatively. The raters have psychological and master education backgrounds. Quantitative validation was then calculated using Aiken’s (1985) formula. Involving three raters and five scoring intervals for the raters, the minimum coefficient of validity is 0.92 - 1.00. In the self-efficacy scale, out of 40 items, 12 have a validity of 0.916 - 1.00. In the mindfulness scale, out of 22 items, nine have a validity of 0.916 – 1.00. In peer support, 17 out of 31 items have a validity of 0.916 – 1.00. Initially, several items did not meet the minimum validity margin requirement, so the items were invalid. Then, the invalid item would be revised and rescored by the same three raters to fulfill the minimum item number of respective variables.

Sugiyono stated that to get the distribution of measurement scores close to normal, the number of respondents should be at least 30 for the questionnaire trial with validity and reliability tests (Sugiyono, 2014). Then, the three measuring instruments were tested on 50 mahasantri in Surakarta: Grobogan, Rembang, Yogyakarta, and Semarang. Saifuddin (2020) stated that the item differentiation index meeting good and usable criteria should have a corrected item-total correlation score of at least 0.300. However, if the item has a score of less than 0.300, it should be removed as it indicates a poor differentiation index (Saifudin, 2020). After two rounds, on the self-efficacy scale, 12 out of 19 trialed items have a good item discrimination index with a total item coefficient moving from 0.408 to 0.693. In the mindfulness scale, 10 out of 21 items have a good item discrimination index, with the total item coefficient moving from 0.229 to 0.622. In the peer support scale, 12 out of 18 trialed items have a good discrimination index, with the total item coefficient moving from 0.306 to 0.763.

The instruments’ reliability was tested by assessing their internal consistency with
Cronbach alpha formula. The minimum margin of reliability coefficient is 0.700 (Saifudin, 2020). If the reliability coefficient result is less than 0.700, the measuring instrument will be reliable.

Table 2
Calculation Result of Cronbach Alpha Reliability Coefficient

<table>
<thead>
<tr>
<th>Variable</th>
<th>First Round</th>
<th>Second Round</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Efficacy</td>
<td>0.715</td>
<td>0.837</td>
<td>Reliable</td>
</tr>
<tr>
<td>Mindfulness</td>
<td>0.675</td>
<td>0.752</td>
<td>Reliable</td>
</tr>
<tr>
<td>Peer Support</td>
<td>0.608</td>
<td>0.889</td>
<td>Reliable</td>
</tr>
</tbody>
</table>

The analysis of this research was performed using Jamovi software. The researchers used a regression analysis test or MRA (Moderated Regression Analysis) that aligned with the research objective. Before analyzing the data, the reseachers conducted a descriptive statistical analysis. The normality test was conducted to determine whether the data was normally distributed; the normality test was carried out using the Kolmogorov-Smirnov technique in which if the $p$-value is more than 0.05, the data is distributed normally.

RESULT

The data presented in Table 3 shows the deviation standard ($Z$ value) and probability ($p$) value for the variables used in this research. The result presented in Table 2 shows the interaction effect between mindfulness and peer support with a $p$-value of 0.370 (>0.05). It means that the moderating effect of peer support is insignificant statistically with a $Z$-score of -1.20, which means that the interaction effect between mindfulness and peer support shows a negative correlation. In other words, there is a very low possibility that moderating effect will occur. However, if the interaction effect between mindfulness and self-efficacy shows $p$-value = 0.021 (<0.05), mindfulness affects self-efficacy significantly with a $Z$-score of 2.31, it means that mindfulness positively correlates with self-efficacy. The interaction effect between peer support and self-efficacy is also significant, with a $p$-value of 0.007 (<0.05), and peer support has a positive correlation with self-efficacy with a $Z$-score of 2.70.

Table 3
Moderation Estimates

<table>
<thead>
<tr>
<th></th>
<th>Estimate</th>
<th>SE</th>
<th>95% Confidence Interval</th>
<th>Z</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mindfulness</td>
<td>0.3103</td>
<td>0.1341</td>
<td>0.0475 - 0.5731</td>
<td>2.31</td>
<td>0.021</td>
</tr>
<tr>
<td>Peer Support</td>
<td>0.2939</td>
<td>0.1088</td>
<td>0.0807 - 0.5071</td>
<td>2.70</td>
<td>0.007</td>
</tr>
<tr>
<td>Mindfulness * Peer Support</td>
<td>-0.0258</td>
<td>0.0253</td>
<td>-0.0754 - 0.0238</td>
<td>-1.02</td>
<td>0.308</td>
</tr>
</tbody>
</table>
Table 4 presents the simple slope estimation, which shows moderate, low (-1 standard deviation), and high (+ standard deviation) peer support values and their effect as the moderator of the correlation between mindfulness and self-efficacy. The higher the Z-score is shown, the greater the effect of peer support on the correlation between mindfulness and self-efficacy. The result shown in Table 3 indicates that the correlation between mindfulness and self-efficacy in mahasantri with high peer support (+1SD) has z-score = 0.896. It means that mindfulness and self-efficacy have a positive correlation but with insignificant moderation because of p-value = 0.370 (> 0.05). The correlation between mindfulness and self-efficacy with moderate peer support has a z-score = 2.307 and a significant probability value with p-value = 0.021 ( < 0.05), while the correlation between mindfulness and self-efficacy in mahasantri with low peer support (-1SD) has z-score = 2.488 and significant probability value as indicated with p-value = 0.013 (< 0.05). Therefore, the largest moderating effect of support on the correlation between mindfulness and self-efficacy is found in low peer support (-1SD) with a significant difference in Z-score.

### Table 4

<table>
<thead>
<tr>
<th></th>
<th>Estimate</th>
<th>SE</th>
<th>Lower</th>
<th>Upper</th>
<th>Z</th>
<th>p</th>
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<tbody>
<tr>
<td>Average</td>
<td>0.310</td>
<td>0.135</td>
<td>0.0466</td>
<td>0.574</td>
<td>2.307</td>
<td>0.021</td>
</tr>
<tr>
<td>Low (-1SD)</td>
<td>0.444</td>
<td>0.178</td>
<td>0.0943</td>
<td>0.794</td>
<td>2.488</td>
<td>0.013</td>
</tr>
<tr>
<td>High (+1SD)</td>
<td>0.177</td>
<td>0.197</td>
<td>-0.2097</td>
<td>0.563</td>
<td>0.896</td>
<td>0.370</td>
</tr>
</tbody>
</table>

Note. The effect of the predictor (Mindfulness) on the dependent variable (Self-efficacy) at different levels of the moderator (Peer Support)

The scatter plot in Table 5 depicts that the correlation between mindfulness and self-efficacy when peer support is low (-1SD) (see the purple line); this line is more sloping than the yellow one (high peer support). This indicates that mindfulness positively affects self-efficacy. This effect is greater under low peer support (-1SD) and lacking when peer support is high (+1SD). Based on the distribution of points on a scatter plot, it can be seen that the plot has weak power because the more distributed the points, the weaker the correlation between mindfulness and self-efficacy.
**DISCUSSION**

This research aims to determine the correlation between mindfulness and self-efficacy, with peer support as a moderating variable in mahasantri memorizing Quran. After peer support moderates the correlation between mindfulness and self-efficacy, Z-score is insignificant, but mindfulness and peer support affect self-efficacy directly and significantly. Therefore, H1 and H0 in this research are not supported, while H2 is supported.

The research findings show that mindfulness can positively and directly affect self-efficacy in mahasantri when memorizing the Quran. It indicates that mindfulness can predict self-efficacy. It is in line with the previous studies (Hanley et al., 2015; Luberto et al., 2013) which found that mindfulness positively correlates with self-efficacy, in which mindfulness can improve college students' self-efficacy. Mindfulness can redirect attention by focusing on the belief that one will succeed in a particular field. Mindfulness also correlates with feeling assertive and self-confident. Thus, the individual with a high mindfulness level generally is likely to anticipate and manage his thoughts and feelings and improve self-efficacy (Hosseinzadeh et al., 2019).

Peer support correlates positively and significantly with self-efficacy. It aligns with Yuri and Yendi’s (2020) study. They revealed a significant positive correlation between peer social support and academic self-efficacy. In other words, students with low social support from their peers are more likely to have moderate or low academic self-efficacy. Only peer support can predict self-efficacy in college students' memorizing the Quran, while family
social support and support from significant others cannot predict self-efficacy in college students memorizing the Quran (Kamalia, 2021).

The data analysis results show that mindfulness correlates insignificantly with peer support. Thus, peer support moderates the role of mindfulness in affecting self-efficacy in mahasantri memorizing the Quran insignificantly. The moderating role is so small that the researchers assume that mindfulness correlates negatively to peer support, in which the higher the mindfulness, the lower the peer support. There is a minimal number of previous studies on mindfulness and peer support, and they have discussed only the intervention of mindfulness that can improve peer relationships by reducing friendship conflict (Terjestam et al., 2016) and have not yet discussed the mindfulness that can be a predictor of peer support.

Considering the analysis result, lower peer support can moderate the correlation between mindfulness and self-efficacy better than moderate peer support. However, high peer support moderates the correlation between the two variables insignificantly. Too much peer support is at risk of generating negative peer pressure. Peer pressure is a feeling that an individual should do the same thing as others in a certain age and social group to be respected or liked (Nurhayati, 2018). The peer support’s failure to moderate the interaction between mindfulness and self-efficacy also occurs due to peer support instability. Goodman (2007) stated that moderating variables is a relatively stable factor so that it can be the target of change in an intervention. However, it should remain considered in an intervention process because its interaction with a mediator or other factors will considerably affect the result of a change in an intervention (Goodman, 2007).

Dai et al. (2022) stated that mindfulness exerts a promising effect in improving peer relations among children and adolescents. However, due to the limited evidence available, additional studies are necessary to validate the efficacy of intervention (Dai et al., 2022). The limited number of previous studies on the correlation between mindfulness and peer support is also considered in research on why peer support cannot moderate the correlation between mindfulness and self-efficacy in mahasantri memorizing Quran.

The analysis shows that mindfulness correlates directly to self-efficacy, and peer support moderates the indirect correlation between mindfulness and self-efficacy in Quran memorizers insignificantly. This finding indicates that mindfulness does not affect peer support, while peer support affects mindfulness. It implies the contrast to a previous study conducted by Terjestam et al. (2016) which found that peer support can improve peer relationships and reduce friendship conflict because if these occur, peer support will increase (Terjestam et al., 2016). The findings above indicate mindfulness’s multi-dynamic impact on self-efficacy in mahasantri memorizing Quran. The low mindfulness of the mahasantri can directly disturb their self-efficacy regardless of the insignificant moderating effect of peer support. This research implies that developing mindfulness skills in mahasantri should be considered in the high education and pesantren management system. This research has limitations related to only female mahasantri memorizing the Quran employed as the sample
of research and a limited number of previous studies on the relationship between mindfulness and peer support.

CONCLUSION

This research concludes that mindfulness and peer support directly affect the self-efficacy of mahasantri in memorizing the Quran. Mindfulness and low peer support in mahasantri tend to decrease their self-efficacy. However, mindfulness cannot predict peer support, so its moderating role is insignificant, and peer support cannot moderate the indirect relationship between mindfulness and self-efficacy. Both mindfulness and peer support affect self-efficacy differently. Mindfulness can direct attention by focusing on a belief that an individual will be successful in a particular field so that self-efficacy improves as well. Lower peer social support leads college students to have moderate or low academic self-efficacy. Therefore, the development of mindfulness and peer support in mahasantri should be considered in the management system of high education and pesantren. Further research studies can be recommended with samples, such as adolescent (Senior High School) santri memorizing the Quran. In addition, further research can be conducted on the relationship between mindfulness and peer support.

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