

## Uluhiyah Remote Working: A New Conception of Self Efficacy Based on Islamic Value



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**ABSTRACT:** The purpose of this study is to introduce a new concept which is the integration of Self-efficacy theory and uluhiyah values which are derived from Islamic values, namely uluhiyah Remote working. Self-efficacy emphasizes a person's belief in his ability to exercise control over his own functioning and over the events that affect his life. Meanwhile, Uluhiyah has the meaning of being confident in one's abilities, trying and relying only on Allah SWT, so that URW is defined as belief in one's ability to work remotely to achieve work performance with confidence in involvement, help and success solely from Allah SWT. Embodied in Uluhiyah's concept of self-efficacy include: The newly developed measures presented in this article's contribution are framed in major competency categories with 8 dimensions for scale development, It is based on the premise that, when working remotely, employees need: technology skills (E-skills), Trust building skills (Trust competency)), Remote social skills (Remote social skills (Social & Relational Competency)), Remote emotional skills (Emotional Competency)), One's belief in Allah and his hope for the grace of His help, the involvement of Allah in human endeavors, and success that comes solely from Allah SWT.

**KEYWORDS:** Self efficacy theory, Uluhiyah, Organizational performance

### 1. INTRODUCTION

Several factors that are related to remote working and employee performance are self-efficacy.. Lent, Brown, dan Brown (1996) state that self-efficacy actually refers to "a person's assessment of his ability to organize or carry out tasks that require the achievement of performance goals". Self-efficacy can be interpreted as a function of one's confidence to be able to complete the task (Bandura 1986). Self-efficacy is the basic foundation for personal achievement, personal well-being and motivation. With this statement it can be said that the high persistence associated with self-efficacy can lead to increased performance and productivity.

The following specifications for self-efficacy determinants reflect intellectual debt on attribution theory in two distinct ways. First, one of the preliminary processes involved in forming efficacy judgments has been described as the causal attribution process. The resulting attributions serve as cues for subsequent self-efficacy. Thus, several determinants of self-efficacy are well-recognized causes of attributions (i.e., effort, ability, luck, task difficulty). This attribution is distinctly different from belief in efficacy; while attribution is an assessment of the causes of past behavior. . (Gist & Mitchell, 1992b), Remote Working is a work process where workers carry out their work activities remotely or outside their work environment. In 1990 the International Workers' Organization defined telework as a form of work done in a place away from the physical office. Workers will be separated from communication between co-workers. kerja. (Eldin Nour, Ali Yasir, dan Abdelrouf Amna, 2018).

The ability of an organization to achieve goals by using resources effectively and efficiently is known as organizational performance. (Boohene & Asuinura, 2010). Productivity is a ratio that shows how much work can be done in a certain amount of time. Meanwhile, this performance is interpreted in general to include quality, consistency, effectiveness, efficiency, and other elements. In addition to this statement (Gupta, 2016) also found a positive influence of human resource management practices (i.e. in the form of human resource planning, staffing, incentives, assessment, training, teamwork, employee participation, status differences, job security) on organizational performance. .

Theoretical implications of these experiences and their accompanying perceived efficacy have been articulated for organizational behaviour and human resource management (Gist & Mitchell, 1992b). However, little effort has been made to identify and regulate the specific information cues provided by the four types of experience. Furthermore, limited understanding

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exists of how individuals evaluate these cues in shaping self-efficacy. Therefore, this study seeks to develop a new concept on the internalization of religious values in strengthening self-efficacy theory, especially in remote work related to the concept of faith and belief and the involvement of God to achieve optimal performance.

*Uluhiyah* comes from the Arabic word "*Ilah*", which can be interpreted as a belief. So when combined, *Uluhiyah* has a deep meaning, namely the belief that there is only one God, namely the true God. This is reflected in the creed "*Laailaha illallah*" which means that there is no god worthy of worship other than Allah SWT. that the word *uluhiyah* comes from *alaha - ya'lahu - ilahah - uluhah* which means more deeply 'to worship with love and exaltation'. So that the word *ta'alluh* is defined as worship accompanied by love and exaltation. Things that should be contained in the concept of faith, beliefs that can be included in the concept of self-efficacy include: 1. One's belief in Allah and his hope for the grace of His help. , 2. The involvement of God in human endeavors, and 3. The success that comes solely from Allah SWT.

(Noornajihan, 2014), A person with high efficacy not only has strong beliefs but also is not easily discouraged. Due to his high expectations and beliefs, the person will work hard to achieve his goals. No matter how challenging the circumstances, people who have faith in their own abilities will not give up easily; Instead, they will use this challenge as a lesson to maximize their potential. The formation of the URW dimension will help our understanding of how the development of *Uluhiyah* values in remote working efforts will be discussed in this paper.

## 2. LITERATURE REVIEW

### 2.1. Self-efficacy theory

The theory of self-efficacy was started by Bandura (1977) in his research on social learning theory which later (1986) changed its name to social cognitive theory. One of Bandura's concepts in his main theory, social cognitive theory is self-efficacy (Noornajihan, 2014) Bandura (1977) defines self-efficacy as "people's belief in their ability to exercise control over their functioning and over events that affect their lives". Alternatively, it is "belief in one's ability to mobilize the motivation, cognitive resources, and courses of action necessary to meet certain situational demands" (Wood & Bandura, 1989).

According to Bandura, self-efficacy affects motivation, well-being, and personal achievement. His study concluded that self-efficacy makes a difference among people in how they think, behave and motivate themselves to perform a particular activity. He found that low self-efficacy causes stress, depression, anxiety, and helplessness. The low self-efficacy affects their achievement. It also affects the way people think and this is evident in the quality of decision making and achievement including academic achievement. It also affects how people behave especially in the way they choose and perform certain activities. This affects the level of motivation. His studies show that people with very high levels of self-efficacy will not withdraw from difficult tasks but they see it as a challenge (Wood & Bandura, 1989). According to this theory, self-efficacy affects how people set goals to achieve their goals. Those with high self-efficacy tend to set higher goals than those with low self-efficacy. They tend to bounce back from failure and instead of giving up, they try to find ways to survive. This also happens to children. Children who have high self-efficacy produce better results compared to those who have low self-efficacy and they like to solve difficult problems because they view problems positively (Cramer et al., 2009) However, (Zulkosky, 2009), shows that one has too high self-efficacy but without proper training can lead to disaster. For example, if someone overestimates their abilities or pushes themselves to run a marathon but gets injured due to lack of proper training.

(Gist & Mitchell, 1992a) (Bandura, 1977) suggest that there are four main sources of information used by individuals when forming self-efficacy assessments: 1). Job performance refers to self-assessment information based on the individual's personal mastery achievement (i.e., past experience with the particular task under investigation), Prior success increases mastery expectations, while repeated failure lowers it. 2). Representative experience, which is gained by observing others perform activities successfully. This is often referred to as modelling, and can give observers the hope that they can improve their own performance by learning from what they have observed. 3). Social persuasion, refers to activities in which people are led, through suggestion, to believe that they can cope with certain tasks successfully. Coaching and providing evaluative feedback on performance are common types of social persuasion. 4). Physiological and emotional state. Affect self-efficacy judgments with respect to specific tasks. Emotional reactions to the task (e.g., anxiety) can lead to a negative assessment of a person's ability to complete the task

In short, self-efficacy is an important motivational construct. It influences individual choices, goals, emotional reactions, effort, coping, and persistence. Self-efficacy also changes as a result of learning, experience, and feedback. To further clarify the construct of self-efficacy (and to consider its determinants), brief attention should be paid to how the construct is assessed and the factors that influence that assessment.

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### 2.2. Remote Working

Remote work Once referred to as telecommuting, remote or virtual work is the ability to work from anywhere. This can mean working from home or traveling and work locations other than a physical office and can refer to many different types of work: some employees are full-time remote workers, while others have the flexibility to work remotely if they prefer. Remote work was popularized in the 1990s, according to McKinsey's "Preparing for a new era of work", in an attempt to retain working mothers who chose not to travel to the office. Now, remote work has increased in popularity due to technological advances that are expanding the pool of jobs that support working remotely, changing expectations for millennial workers, and the cost-effectiveness involved in operating remote workers. Technologies that enable remote work are having a big hand in accelerating its rise, such as video conferencing calling, which allows people to hold face-to-face meetings across the globe, or the Work OS platform that allows entire organizations to see each other's workflows, projects, and communications.

Remote work practices have been consistently but slowly increasing over the last decade (European Union, 2020). In Europe, it is estimated that the proportion of employees who choose to work from home, at least occasionally, increased from 5.4% to 9% between 2009 and 2019 (Sostero, Milasi, Hurley, Fernandez-Macías, et al., 2020). The explosion of the COVID-19 pandemic in 2020 has been a catalyst for changing work practices and accelerating the adoption of remote work. The proportion of employees exposed to lockdown measures is estimated at 81% of the global workforce (ILO, 2020a). To address the COVID-19 pandemic the International Labour Organization (ILO, 2020b) developed a four-pillar policy framework, of which the third pillar – 'Protecting workers in the workplace' – focuses on the need for organizations to adopt work arrangements that ensure workers safety, prioritizing work at home wherever possible. Remote work has suddenly become a normal, if not the only option, for many individuals, most of whom have had marginal or no experience with this type of work While employees generally perceive this new work experience as positive it is not without its problems (European Union, 2020).

Unpreparedness and lack of experience are undoubtedly a source of struggle and challenge for many, but cannot be identified as the sole cause of the difficulties posed by the rapid and unexpected shift to remote work practices (Sostero, Milasi, Hurley, & Bisello, 2020). Remote work is known to have advantages and disadvantages. With many organizations signalling a permanent shift to remote and hybrid work, there is an urgent need to understand and assess what needs to be implemented. To make implementing these new work arrangements sustainable, healthy, attractive and productive and to ensure workers maintain a strong sense of belonging and relationship with their organizations. Through the development of specific competencies, workers should be better placed to reduce the stressors of digital and remote work and in turn better able to work from anywhere in a sustainable and healthy way without feeling the need to be 'always on' (Grant et al., 2020). address key questions that employers and employees face, particularly how to benefit from remote work, while reducing potential risks. When analysing the changes brought about by the technological revolution in work practices, Gonzales Vazquez and colleagues (2019) showed that technological change requires new skills. They claim that "new technologies affect tasks, not jobs. Digital technologies don't just create and destroy jobs: they change what people do at work and how they do it" (p. 6). Further, they underscore the increasing relevance of digital and non-cognitive skills for navigating effectively the technological revolution. The term 'digital skills' refers to the individual competencies required to use technology for study and work (Gonzalez Vazquez et al., 2019; Vuorikari, Punie, Carretero, & Van den Brande, 2016). Non-cognitive skills refer to various soft competencies related to individual differences, as well as emotional and social regulation (Gonzalez Vazquez et al., 2019). These non-cognitive soft skills are expected to become increasingly important because they cannot be replaced by digital technology, and because they enable employees to better deal with dynamic and unpredictable environments (Gonzalez Vazquez et al., 2019; Harari, 2018; World Economic Forum, 2018) . Furthermore, through the acquisition and development of resources (competencies) individuals become more resilient and able to bounce back (Grant & Clarke, 2020; Ten Brummelhuis & Bakker, 2012).

### 2.3. Uluhiyah

The core of Islamic belief is *Tawhid Uluhiyah*. The main message of all the holy texts revealed by Allah to the world is this monotheism, which is also the core of the da'wah of the prophets and apostles. Allah (SWT) states (which means) "Indeed We have sent to every Ummah an apostle who would say: Worship Allah and stay away from *taghut*/worshipped besides Allah." (Surat an-Nahl: 36). Allah *ta'ala* says (which means), "And We did not send any messenger before us - Muhammad - but We revealed to him that there is no god - true - except Me, therefore worship Me alone." (Surat al-Anbiyaa ': 25). Whereas in vocabulary, monotheism is described as the belief that only Allah is the only creator, maintainer, and regulator of the universe. Every Muslim who professes faith in Allah is obliged to acknowledge Allah as the only creator and supreme ruler. If the term monotheism (*rububiyyah*) is associated with belief in Allah, then this is the basis of monotheism *uluhiyah*. The belief associated with the monotheism of the *rububiyyah* is the monotheism of the *uluhiyah*. In essence, the belief that Allah is the only one worthy of worship (*tawhid rububiyyah*) motivates us to worship Him alone (*tawhid uluhiyah*).

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In the Qur'an, self-efficacy is described in a comprehensive and all-encompassing manner. As described above, the Qur'anic concept of self-efficacy is related to the conception of *uluhiyah* and humanity as a whole, or *ahsan al-taqwim*. Thus, the first concept or *uluhiyah* related to self-efficacy is the core of the concept of self-efficacy that the author will examine.

### 1. AI Uluhiyah Remote Working

*Uluhiyah* Remote Working is an integration of *Uluhiyah* and Remote working values developed from self-efficacy theory. The integration process can be observed in Figure 3.1

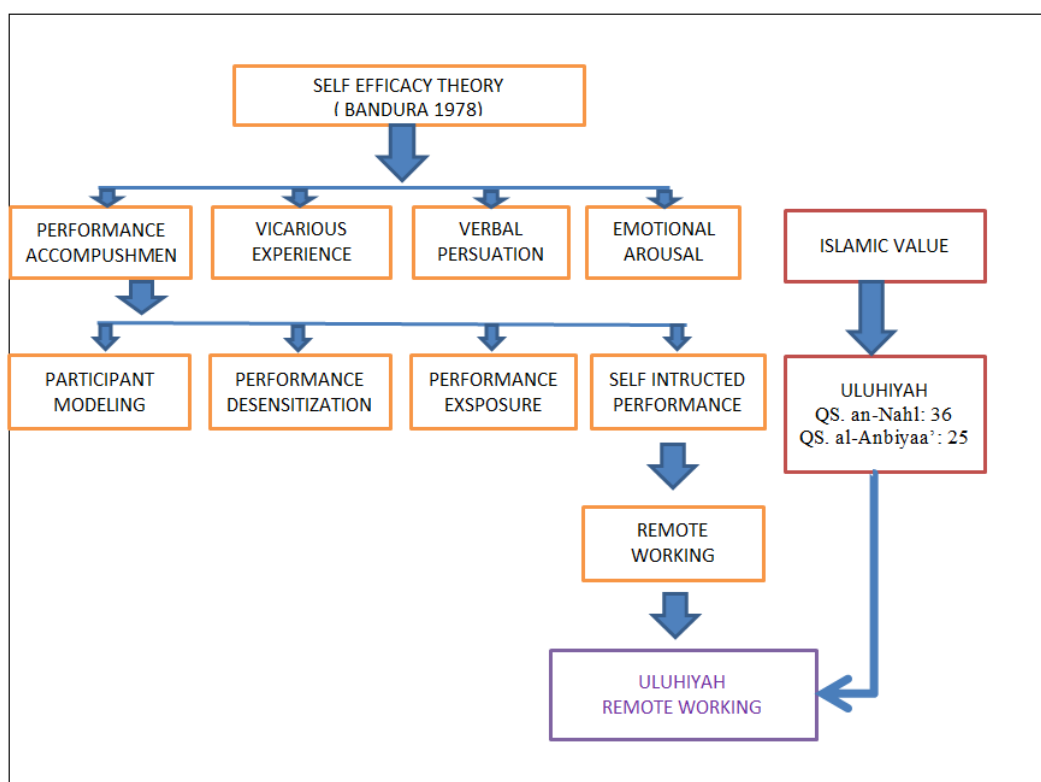


Figure 3.1. Integration of Self efficacy with Islamic Value Concept

Organizations and managers must be able to monitor and assess their employees on both skill types, ensuring that needed support is provided, and tailored interventions can be implemented to enable benefits to be realized. To the best of our knowledge, there is currently no measure available in the literature that provides a similar comprehensive assessment of remote work competence. (Tramontano et al., 2021), Remote working practices are expected to become more accessible to more workers in the post-COVID era, which benefits both employers and employees. To fully realize these benefits, namely increased flexibility and greater autonomy, digital resilience competencies need to be acquired and developed to reduce the potential associated risks. The e-work self-efficacy scale provides a practical tool for organizations and employees to assess the effectiveness of their remote work, indicating specific areas for training and development. By building targeted e-working competencies, individuals will become more resilient and organizations will benefit from increased engagement (Tramontano et al., 2021).

The Qur'anic definition of self-efficacy is comprehensive and all-encompassing. As described above, the Qur'anic concept of self-efficacy is related to the conception of *uluhiyah* and humanity as a whole, or *ahsan al-taqwim*. Thus, the first concept, or *uluhiyah*, which is related to self-efficacy, is the core of the concept of self-efficacy that the author will examine. The idea of self-efficacy includes three things including: 1. One's belief in Allah and his hope for the grace of His help, 2. The involvement of Allah in human endeavours, and 3. Success that comes solely from Allah SWT.

In the Qur'an, the idea of *uluhiyah* is associated with the idea of self-efficacy. This is because the person depends on Allah SWT in addition to having faith in his abilities and trying. The success that a person gets comes from Allah, not solely from his efforts. Therefore, the Qur'anic definition of self-efficacy is the belief in one's ability to achieve a goal or complete an activity, the hope of realizing that goal, and the hope of God's support. In addition, the Qur'an explains that individual prosperity is a gift from Allah SWT and not just the result of one's own efforts. Human efforts only produce potential results, while God's provisions are guaranteed to occur. The correlation between self-efficacy and success will have an impact on a person's mindset.

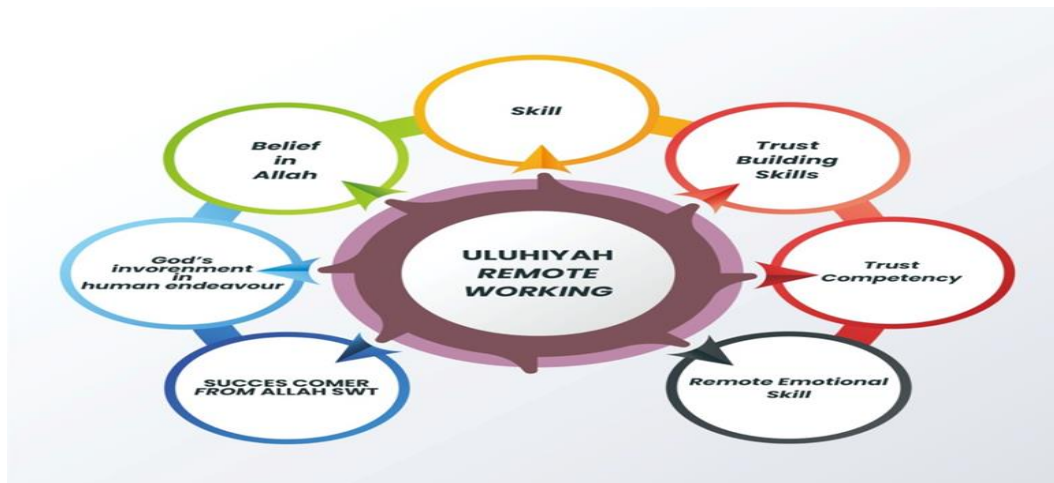
The attitude of faith, patience, and appreciation in a believer when trying and addressing his success or failure will be the relationship between one's happiness and self-efficacy. This happens because *tawakkal* is a method to practice attitude, and

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patience and appreciation are attitudes that result from an attitude of trust. Three concepts related to one's efforts to fulfil expectations have been explained by the Qur'an. In this situation, Allah SWT encourages believers to continue to rely on Him despite doing the best in the human version. As a result, the unbelievers will not be completely dependent on them but will turn to Allah for all their needs (*tawakkal*). The believer is commanded by Allah SWT to express gratitude for success and failure, regardless of how it happened. Thus, the attitude of trust, patience, and gratitude of a believer are all related to the self-efficacy associated with faith in the Qur'an.

The newly developed measures presented in this contribution have been framed within these key competency categories resulting in 5 dimensions for scale development. This is based on the premise that, when working remotely, employees need: E-skills, Trust building skills (Trust competency), Self-care skills (Self Care competency), Remote social skills (Social & Relational Competency), Remote emotional skills (Emotional Competency) (Trammontano et al., 2021), One's belief in Allah and his hope for His mercy, The involvement of Allah in human endeavors and success that comes solely from Allah.

The components that make up URW can be shown in the pictograph in Figure 3.2 below:



### 1. E-skills ((Knowledge and Personal efficiency competencies)

These skills reflect an employee's ability to manage workloads and work assignments using digital technology. This relates to digital skills and the need to develop a good understanding of remote work practices, support digital tools (e.g., virtual conferencing) and their effective use. Remote work also requires individual self-management, organization and prioritization with individuals facing challenges related to self-motivation and working independently and dealing with distractions or distractions that may arise, while also being able to avoid procrastination which, in turn, can affect employee performance. .

### 2. Trust building skills (Trust competency)

Trust building skills reflect an employee's ability to build trustworthy relationships. Prior to the COVID-19 pandemic, remote work was commonly adopted by employees in senior, high-skilled or managerial roles. Employees in roles that require a higher level of supervision are generally considered less qualified to work remotely (Sostero, Milasi, Hurley, Fernandez-Macías, et al., 2020), may be due to management's reluctance to lose control or lose sight of what employees are doing. To address these challenges, remote workers need to develop and promote trust between employees and managers to benefit from the increased flexibility and autonomy that remote work can bring.

### 3. Self-care skills (Self Care competency)

Self-care competence that reflects their ability to effectively and positively manage the boundaries of work life provided by digital technology despite being able to access work anytime or from anywhere. While this is recognized as a great asset, promoting flexibility in self-regulation and timing of work, it is also a trigger for an 'always-on' mindset with potential detrimental effects on mental health and well-being. Accessing remote work implies the ability to effectively monitor and self-manage the boundaries between personal life and work life, as well as knowing when 'always on' becomes too much and what interventions can be implemented to manage

### 4. Remote social skills (Social & Relational Competency)

Remote social skills that reflect their ability to manage and promote social relationships remotely. Isolation and lack of social exchange are potential risks when working remotely. In addition, digital technologies can result in increased complexity and interconnection of tasks and processes, which requires a greater degree of collaboration and coordination among employees (European Commission, 2019). Accessing remote work implies the ability to successfully initiate,



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promote and sustain formal and informal social interactions, knowing when remote or physical work will best contribute to productivity, sense of belonging and engagement.

### 5. Remote emotional skills (Emotional Competency)

Remote emotional skills that reflect their ability to manage and act on their emotions while working remotely. The potential impact of emotions on the well-being of remote workers. This is further confirmed by the results of a (European Union, 2020) survey conducted during the pandemic which highlighted that around 25% of employees perceive remote work as causing high emotional demands. Accessing remote work implies the ability to manage emotions associated with potential perceptions of loneliness and isolation (Charalampous et al., 2019) as well as with guilt and anxiety that the stress of being constantly.

### 6. One's belief in Allah and his hope in His mercy

These things are explained in the Qur'an with regard to individual beliefs in achieving the expected goals. The existence of faith in one's efficacy then gives birth to commendable attitudes, namely an attitude of trust in Allah in all his efforts, being patient (consistent) in the face of difficulties and even failures and being grateful for the success obtained.

### 7. There is God's involvement in human endeavor

With a strong belief and spirit, people with high self-efficacy will not easily give up, therefore in the Qur'an belief is always based on the hope of pleasing Allah. Because of Allah's grace, a believer does not despair in completing the task that has been given to him.

### 8. Success that comes solely from Allah SWT.

In the Qur'an Surah Yusuf: 87, the Qur'an is explained in detail about the command to hope for Allah's help which is manifested in the words of the Prophet Ya'qub to his children in the search for the prophet Yusuf. Thus, the concept of uluhiyah described in the Qur'an regarding the hopelessness of a person who believes in Allah is not explained in the concept of self-efficacy in the West.

The model is expected to provide an overview of the new concept, namely the measure of self-efficacy theory with uluhiyah Remote working will be realized and organizational performance will be achieved. The discussion in this article refers to the formation of a new concept, namely Uluhiyah remote working, namely belief in one's ability to work remotely to achieve work performance with the belief that involvement, help and success are solely from Allah swt so as to improve organizational performance. This study implies that the better URW has the potential to improve organizational performance. With the dimensions of E-skills, Trust building skills (Trust competency), Self-care skills (Self Care competency), Remote social skills (Social & Relational Competency), Remote emotional skills (Emotional Competency), one's belief in Allah and his hope for grace His help, God's involvement in human endeavors, and success that comes solely from Allah SWT.

## 2. Conclusion

A person who has too high self-efficacy but without proper training can lead to disaster. So for someone who overestimates his ability to be westernized if someone forces himself to run a marathon but gets injured due to lack of proper training, this will cause problems in the future.

The new concept of Uluhiyah remote working is defined as belief in one's ability to work remotely to achieve work performance with the belief that involvement, help and success are solely from Allah swt so as to improve organizational performance. This article shows is associated with a person's efforts to achieve an anticipated goal. In this situation, Allah Almighty commands the believers to keep faith in Him even after doing their best. As a result, the unbelievers will not be completely dependent on them but will turn to Allah for all their needs (tawakkal). Believers are also commanded by Allah SWT to express gratitude for success and failure, regardless of how it happened. Thus, the attitude of trust, patience, and gratitude of a believer are all related to self-efficacy which is related to the determinants of the Qur'an. The evidence from the proposed model should contribute to the theory by extending support for Human Resource Theory under the influence of Islamic values. Future research will be conducted to validate the concept of URW and its measurement dimensions and explore the results of implementing URW in improving organizational performance

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