

Contribution of Religiosity to Prosocial Behaviour in Student

Kalbuadi^{a *},

^{a, b}Faculty Psychology, Gunadarma University,
 Jalan Margonda Raya No. 100, Pondok Cina, Depok, Indonesia

Abstract

This study aimed to discuss whether there is a Contribution of Religiosity Towards Prosocial Behavior in Students. The sample of this study were 100 students in the Depok Indonesia area. Data was collected using the Religiosity questionnaire from Glock & Stark and the Prosocial behavior questionnaire from Staub. Quantitative research methods with parametric statistics Simple Regression test.

Keywords: Prosocial Behaviour, Religiosity, Student

1. INTRODUCTION

As a human being, we are required to interact with each other, humans in everyday life will need each other, because humans are social creatures. Humans should also understand that life does not always go as we planned, sometimes we are encountering difficulties, at times like this, we need other people to help us. Because in fact, prosocial behavior plays an important role in social life because after all humans are social creatures (Adler in Hall, Lindzey, & Campbell, 1998).

According to Nashori (2008), prosocial behavior ranges from acts of selfless altruism of helping people which are entirely motivated by self-interest. Myers (in Sarwono, 2002) stated that prosocial behavior is a positive behavior that benefits or makes other people's physical or psychological conditions better, which is done on a voluntary basis without expecting anything in return from others.

Baron and Byrne (2000) explained that prosocial behavior is a form of positive social behavior where the behavior has a certain level of sacrifice which is carried out on one's own initiative without coercion from other parties whose purpose is to benefit others both physically and psychologically, to create peace and increasing tolerance of life towards others, but this behavior has no clear benefit for the individual who does it, only feelings of satisfaction, pride, and happiness are felt by the individual who does the action. Prosocial behavior is very useful in student social interactions, in addition to anticipating antisocial behavior, prosocial behavior is also useful for improving relationships with community members (Eisenberg, 2006).

Prosocial behavior is influenced by several aspects in the individual, both internal and external. Basti (in Darmadji, 2011) stated several internal factors that influence prosocial behavior, there are; personality characteristics, mood, religiosity, cost-benefit considerations, abilities, personal gain, personal values and norms, empathy, and gender. According to Staub (1990), External factors include culture, family, characteristics of people who need help, situational characteristics, gender role factors, and ethnicity. Furthermore, Sarwono (2002) stated that the factors of prosocial behavior are influenced by situation factors, namely bystander, helping other people to help the pressure of time, and internal factors, namely feelings, character factors, religion, gender and place of residence.

One of the factors that influence prosocial behavior is a person's religious level. According to Hitt (in Boatwright & Slate, 2000), the values of religious teachings by individuals are related to individual ethics, where these religious values will direct individuals in living their daily lives. Then Daradjat (1993) said that the function of religion in human life is to provide guidance in life, help in dealing with difficulties, and to calm our minds.

According to Nashori and Mucharam (2002), religion includes three main issues, namely the system of belief (on the existence of supernatural powers), the system of worship (actions related to substances believed to be a consequence of belief), and the rules of rules (which regulate the relationship between humans and humans and with the natural surroundings). As Anshori said (in Ramayulis, 2009), humans do need an institution that maintains or guarantees order to take place in moral and social life, and religion can function as such an institution. In this case, there is a need for tighter control over the formation of student behavior, one of them is the religious or religiosity approach. The higher a person's religious awareness, the higher the quality of his humanity (Muzakkir, 2013).

Ancok and Suroso (2005) defined religiosity as diversity, which means it includes various sides or dimensions that not only occur when someone performs ritual behavior (worship), but also when doing other activities that are driven by supernatural forces, thus individuals who have a level of religiosity, not only doing religious rituals such as prayer, fasting and hajj, but other things that must also be done are building relationships and doing good to others or it can be

said to do righteous deeds as an experience of the teachings of his religion. One form of pious deeds in this case is to carry out prosocial behavior which includes helping, working together, sharing and donating.

Norenzayan and Shariff said that religious people tend to be more generous than non-religious people (in Krause, 2009), so that religiosity itself can increase individual prosocial behavior. Religiosity is a religious appreciation and the depth of belief that is expressed by doing daily worship, religiosity is manifested in various sides of life in the form of visible and visible activities, as well as invisible activities that occur in a person's heart (Ancok, 2005).

Religiosity is related to the formation of prosocial behavior, an individual is said to have a high level of religiosity if he has a greater religious attachment so that the individual can carry out his teachings and obligations obediently, including one of which is prosocial behavior. This is because religion or religion has shaped individual behavior in a much better direction, so that it has an impact on the formation of attitudes and beliefs in interacting with the social environment (Jalaludin, 2005). In this case, religiosity provides an important role in providing opportunities for individuals to improve prosocial behavior by directing or guiding individuals to be responsible, and care for others, so that this makes the individual's prosocial level increase (Mahaarcha & Kittisuksathit, 2013).

Prosocial behavior is closely related to religiosity where it has an important role in increasing prosocial behavior. This is in accordance with the results of research conducted by Haryati (2013) regarding emotional maturity, religiosity and prosocial behavior of nurses in hospitals, which shows that there is a very significant positive relationship between religiosity and prosocial behavior of nurses in hospitals. The results of other studies also show that there is a positive relationship between religiosity and prosocial behavior for students of the 2009/2010 class of the Tarbiyah and Teaching Faculty UIN Alauddin Makassar by Muzakkir (2013).

Therefore, individuals who have high religiosity will show higher prosocial behavior in order to give benefit for others. Likewise, if the individual has low religiosity, then his prosocial behavior will also be low. Based on the description above, the researcher is interested in examining the reliiosity contribution of the students prosocial behavior.

2. RESEARCH METHODS

The sample in this study is 100 students. The sampling technique used in this study was purposive sampling technique. In this study, the data analysis used simple regression techniques to analyze the contribution of religiosity (X) and prosocial behavior (Y).

The prosocial behavior scale is based on the dimensions of prosocial behavior according to Staub (1990) which consists of the dimensions of positive feeling orientation towards others, dimensions of concern for the welfare of others, dimensions of a sense of responsibility for the welfare of others. The scale of religiosity is based on the dimensions of Glock and Stark (1968) which consists of the dimensions of spirituality, ideological dimensions, intellectual dimensions, experiential dimensions, and consequence dimensions. The data analysis to test the hypotheses in this study used simple linear regression analysis technique. The full calculation was done with the help of the SPSS statistical computer program.

3. RESULT

The results of the simple regression analysis are the F value of 83.183 with a significance value of 0.000. This explains the hypothesis that has been proposed is accepted, that there is a contribution of religiosity to prosocial behavior in students, results can be seen in the Table 1.

In the Table 2, the analysis obtained an R square 0.459, which means that the contribution of religiosity to prosocial behavior is 45.9%. This means that religiosity contributes 45.9% in encouraging the formation of prosocial behavior in students, while the remaining 54.1% is other factors outside the research, such as the presence of other people, environmental conditions and time pressure (Sears, 1994).

Table 1. Result of Anova

	df	Mean Square	F	Sig
6407,260	1	6407,260	83,183	,000 ^b
7548,530	98	77,026		
12955,790	99			

a. Dependent Variable : Prosocial Behaviour

b. Predictors (Constant), *Religiosity*

Table 2. Model Summary

R	R Square	Adjusted R Square	Std. Error of the Estimate
,678 ^a	,459	,454	8,776

a. Predictors (Constant), *Religiosity*

4. DISCUSSION

This shows that individuals who have good religiosity will reflect the teachings of their religion in their behavior. According to Barta (1996), one of the factors that shows the prosocial behavior is religion, individuals helping or helping others in the form of material, energy, information or education because it is driven by the desire to do good and the desire to get rewarded with the reward of heaven on the Day of Judgment or get grace and protection from God as in accordance with the teachings of his religion. Sarwono (2002) also explains that one of the factors that influence prosocial behavior is the beliefs or belief of the person concerned about the importance of helping the weak as taught by religion. This theory is in line with the results of this study, where each religion in this study consisting of Islam, Christianity, Catholicism and Confucianism has the same high empirical mean on religiosity and prosocial behavior.

The results of this study are also in accordance with the previous study by Muryadi and Matulesy (2012) on 80 teachers, which showed that there was a positive relationship between religiosity and prosocial behavior, meaning that the higher the religiosity, the higher the prosocial behavior, and the other way around. This shows that the level of religiosity is able to be one of the predictors for the high and low of prosocial behavior, where the teachers who have a high level of religiosity will see their religion as the main goal of their lives. Therefore, the teacher tries to internalize religious teachings in their daily behavior.

Furthermore, research conducted by Blogowska, Lambert and Saraglou (2013) also stated that there is an influence of religiosity on prosocial behavior. Individuals who have high religiosity reflect their prosocial behavior by offering help to people in need in everyday life. In addition, research conducted by Mahaarcha and Kittisuksathit (2013) explained that religiosity can affect a person's prosocial behavior. This is because religion has shaped individual behavior in a much better direction, therefore, it has an impact on the formation of attitudes and beliefs in interacting with the social environment. In this case, religiosity plays an important role in providing opportunities for individuals to improve prosocial behavior by directing or guiding individuals to be responsible, and caring for others, hence, this makes the individual's prosocial level increase. The study conducted by the researcher provides an understanding that one's religiosity can be a factor for students to behave prosocially. The contribution of religiosity to prosocial behavior when faced with situations to help others, awakens the need for religiosity in individuals.

Religiosity is the extent to which individual religious observers beliefs, understand, appreciate and practice the religious teachings they adhere to in aspects of life (Ancok & Suroso, 2005). In accordance with research conducted by Afolabi (2014) that there is a significant relationship between religiosity and prosocial behavior, where individuals who have high religiosity will show high prosocial behavior compared to individuals who are less religious. Further research conducted by (Guo et al, 2018) that in countries with low GDP per capita, the level of national religiosity is positively related to national level prosociality, while in countries with high GDP per capita, the effect of religiosity on prosocial behavior not significant.

Based on the descriptive results of two variables by looking at the empirical mean on the religiosity scale of 160.30 and the empirical mean of the prosocial behavior scale of 114.11, it can be explained that religiosity and prosocial behavior have the same high empirical mean. In this study, the researcher found the sample of 83 women and 27 men. The results can be explained that the empirical mean of religiosity in women is higher with a value of 160.90 than the empirical mean of religiosity in men with a value of 158.67, while the empirical mean of prosocial behavior in men is higher with a value of 114.87 than the empirical mean of prosocial behavior in women with a value of 113.86. This is in accordance with research conducted by Hardy and Carlo (2005), which showed that religiosity in women was higher than men, then prosocial behavior in men was higher than women.

In accordance with the theory of Sarwono (2002) which says that there are gender differences that can affect prosocial behavior, where men prefer to help than women in dangerous situations, this is because men are stronger than women. On the other hand, women prefer to help in the form of social support, such as concern for others. Based on the description of the next subject that is based on age, this study has obtained 4 sample groups totaling 100 people who are students with age range ranging

from 19 years to 26 years. It can be concluded that there is no difference in age because ages 19 to 26 years have the same high empirical mean of religiosity and empirical mean of prosocial behavior.

5. CONCLUSIONS

Based on the results of the study, the hypothesis proposed in this study was accepted, where the results of hypothesis testing were obtained with a significance value of 0.000 ($p < 0.01$). This means that there is a contribution of religiosity to prosocial behavior in students. The value of R square is 0.459, which means that the contribution of religiosity to prosocial behavior is 45.9%, while the remaining 54.1% is other factors outside the study.

6. SUGGESTIONS

Based on the results of the research the contribution of religiosity to prosocial behavior in students, suggestions can be given for further research. From the results of this study, it can be assumed that there are other factors that influence prosocial behavior such as the presence of other people, environmental conditions, and time pressure. Therefore, it is hoped that further researchers will be able to consider factors such as the presence of other people, environmental conditions, time pressure or other factors that can affect the variables of religiosity and prosocial behavior.

References

- Ancok., & Suroso. (2005). *Psikologi islami: solusi islam atas problem-problem psikologi*. Yogyakarta: Pustaka Pelajar.
- Baron, R. A., & Byrne, D. (2000). *Social psychology, understanding human interaction*. Boston: Allyn and Bacon.
- Bartal, D. (1996). *Prosocial behaviour theory and research*. Washington D.C. Hemisphere Publishing. Co.
- Blogowska, J., Lambert, C., & Saroglou, V. (2013). *Religious prosociality and aggression: it's real*. *Journal for the Scientific Study of Religion*, 52(3), 524-536.
- Boatwright, J. R., & Slate, J. R. (2000). *Work ethic measurement of vocational students in Georgia*. *Journal of Vocational Education Research*, 25, (4).
- Daradjat. (1993). *Peranan agama dalam kesehatan mental*. Jakarta: Haji Masagung.
- Darmadji, A. (2011). *Perilaku prososial vs kekerasan sosial: sebuah tinjauan pendidikan islam*. *Jurnal Pendidikan Islam*, IV, 29-31.
- Eisenberg. (2006). *Handbook of child psychology (6th Ed)*. New Jersey: John Willey & Sons, Inc. .
- Guo, K., Liu, Z., & Tian, Q. (2018). *Religiosity and Prosocial Behavior at National Level*, 18, 1941-1022
- Hall, C. S., Lindzey, G., & Campbell, J. B. (1998). *Theories of personality*. New York: John Wiley & Sons, Inc.
- Haryati, T. D. (2013). *Kematangan emosi, religiusitas dan perilaku prososial perawat di rumah sakit*. *Jurnal psikologi Indonesia*, 2(2), 162-172.
- Hardy, S. A., & Carlo, G. (2005). *Religiosity an prosocial behaviours in adolescence: the mediating role of prosocial values*. *Journal of Moral Education*, 34(2), 231-249.
- Jalaluddin, H. (2005). *Psikologi agama*. Jakarta: PT. Raja Grafindo Persada.
- Krause, K. W. (2009). *Prosocial maintenance in the age of religious decline*. *The humanist*, 69, 41-42.
- Mahaarcha, S., & Kittisuksathit, S. (2013). *Relationship between religiosity and prosocial behavior of thai youth*. *Journal of Social Sciences, Humanities, and Arts*, 13(2), 69- 92.
- Muryadi., & Matulesy. (2012). *Religiusitas, kecerdasan emosional dan perilaku prososial guru*. *Jurnal Psikologi*, 7(2), 544-561.
- Muzakkir. (2013). *Hubungan religiusitas dengan perilaku prososial mahasiswa angkatan 2009/2010 fakultas tarbiyah dan keguruan UIN alauddin Makassar*. *Jurnal Diskursus Islam*, 1, 366-380.
- Nashori, F., & Mucharam, R. D. (2002). *Mengembangkan kreativitas dalam perspektif psikologi islam*. Yogyakarta: Menara Kudus.
- Nashori, F. (2008). *Psikologi sosial islami*. Bandung: PT. Refika Aditama.
- Ramayulis, H. (2002). *Psikologi agama*. Jakarta: Kalam Mulia.
- Sarwono. (2002). *Psikologi umum*. Jakarta: Bulan Bintang.
- Sears. (1994). *Psikologi sosial*. Jakarta: Erlangga. .
- Staub, E. (1990). *Positive social behavior and morality: socialization development Positive social behavior and morality: socialization development*. NewYork: Academic pres