



## Religiosity and Prosocial Behavior on Student of Islamic and Public Schools at Banda Aceh, Indonesia

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**Abstract:** This study aimed to examine religiosity's relationship with prosocial students' behavior in Aceh, Indonesia. This research was a quantitative survey using cross-sectional studies and data collected from selected individuals over a specific period. The researchers collected data from 649 students (299 male and 350 females) using a non-proportional stratified sampling. Data were collected using two questionnaires, (1) Islamic Religiosity by using SPPIM-R and (2) Prosocial Behavior by using PTM-R. The data were analyzed descriptively. The statistical analysis (hypothesis testing) was done using product-moment correlation assisted by SPSS/PC Ver.16.00. The result showed that there was a significant positive correlation between religiosity and prosocial behavior among students. The respective R-square was 0.494, and the result of the coefficient was 0.703. However, there was no significant difference in prosocial behavior among religious high school and public school students, although female students were more prosocial than male students.

## INTRODUCTION

Information technology is growing through the globalization process. It creates a challenge to the Muslims, especially Muslim youth groups in Aceh. Suppose technological progress is not accompanied by good spirituality and mentality preparedness. In that case, it will produce social problems in the community, such as the phenomenon of individualism behavior, vandalism, hedonism, and delinquency among adolescents (Hardiyanto & Romadhona, 2018). If individualism is allowed, it will affect the loss of prosocial behavior in adolescents (Brown, 2014; Hamid et al., 2015). The phenomenon of reduced prosocial behavior can cause various social problems and hostile behavior

among students. The problems can be solved through good education and religious conciseness (Bauman et al., 2016; Suissa, 2015).

Prosocial behavior is often contrasted with antisocial behavior (Hodge & Lonsdale, 2011; Myers, 2010). It is a famous study in social psychology at the adolescent and childhood level (Carlo et al., 2011; Rianawati, 2017). According to Beaver et al., (2016), prosocial behavior is an act aimed at others' welfare by observing the norms prevailing in the society.

According to Staub (2013), a person's actions are prosocial for several reasons, such as expecting praise or recognition and avoiding censure or expulsion. Or because internalization of

the values and social norms in his soul and empathy come to feel the emotions of others who will encourage the emergence of prosocial behavior.

According to Koenig et al., (2001), religiosity is a system that grows in the beliefs, practices, rituals, and symbols close to God or ultimate truth. It also encourages understanding about relationships and responsibilities to other people for living together in a community. According to Hawwa (2011), Islam comprises three fundamental dimensions: Islam, Iman, and Ihsan. These three elements are united in Islam.

The development of prosocial behavior is also positively related to religion because religious values emphasize the obligation to help and care for others (Abdel-Khalek, 2013; Clobert et al., 2015). All religions' central values are the same: peace and anti-violence and mutual help and forgiveness. All religions in the world taught kindness and peace. Buddha taught simplicity, Christianity teaches love, Confucianism teaches wisdom, and Islam teaches compassion (Hanafi et al., 2001). Therefore, the scholars agreed that religion is an essential factor for building juvenile prosocial behavior. Late teens or early adulthood is a period of transition and social identity search. They have a high desire to understand the meaning of values and beliefs (A. Ahmed & Salas, 2013; Guo et al., 2018).

Various studies suggest that religiosity is essential in the formation of teenagers' prosocial behavior. Individuals who obey sharia tends to live comfortably (McCullough & Willoughby, 2009), avoid premarital sex (McCree et al., 2003), avoid alcohol and drugs (Palamar et al., 2014), and willing to help and cooperate among friends (Ahmadi et al., 2013; A. M. Ahmed, 2009).

This study aimed to observe religiosity's effect on prosocial behavior at secondary school students in Banda Aceh. The educational philosophy has

been adjusted to the Qanun Islamic values by the provincial government. The objectives are to investigate the significant difference in prosocial behavior by students' gender and school types. This is important considering the influence of prosocial behavior on teenagers today.

## METHOD

This study is a quantitative survey using cross-sectional studies and data collected from selected individuals over a specific period. The Data were collected from 649 high school students in Banda Aceh (299 male and 350 female). They were selected using purposive sampling techniques; by criteria is enrolled in one of the secondary high schools in Banda Aceh.

The instruments used were two types of questionnaire, namely Religiosity (SPPIMR) (Azma, 2006) and prosocial behavior questionnaire (PTM-R) (Carlo et al., 2011). The data were analyzed descriptively and statistically performed using product-moment correlation assisted by SPSS/PC Ver. 16.00.

## RESULT AND DISCUSSION

This study carried out a frequency and percentage of respondents' demographics. Then, by using SPSS, the data were calculated. Tabel 1 shows the frequency and percentage of respondents' demographics.

**Table 1.** Respondents' Demographic

Demographic Features		Frequency	Percentage
Gender	Male	299	46.1
	Female	350	53.9
Residence	City	373	57.5
	Rural	276	42.5
School Type	Public	310	47.8
	School		
	Islamic	339	52.2
	School		

Based on Table 1, the respondents' demographics included gender, residence, and school type. The results showed that

most respondents living in the city were 373 people, equivalent to 57.5 %, and only 276 respondents living in rural areas, equivalent to 42.5 %. The study results showed that 339 respondents studied at Islamic schools and 310 students studied at Public Schools.

Table 2 shows the mean and Standard Deviation scores for students' religiosity and prosocial.

**Table 2.** Min Score and Standard Deviation for Every Dimension of Variable

Variable	Mean	S.D
Religiosity	3.70	.62
<i>Aqidah</i>	3.77	.89
Worship	3.65	.69
<i>Akhlaq</i>	3.67	.79
Prosocial Behavior	3.38	.33
Community	3.07	.67
Emotion	3.41	.64
Altruistic	3.11	.65
Emergency	3.49	.75
Complaint	3.66	.75
Anonymous	3.59	.68

Based on the Table. 2, the mean score value obtained was 3.70 (moderate). Hence, this condition can be seen when all religiosity dimensions are also at the moderate level of practice ( $3.41 \leq M \leq 4.20$ ). Similarly, the study of prosocial behavior indicates that overall the mean score of the mean obtained by this variable was 3.38. Therefore, the findings show that the overall level of respondent behavioral practice was moderate  $2.61 \leq M \leq 3.40$ . Whereas the dimensions of prosocial behavior were in moderate-high when the mean score for an emotional, emergency, application, and anonymous dimension was  $3.41 \leq M \leq 4.20$ .

### Normality Test

The test performed was the Kolmogorov-Smirnov test technique that is said to be normal if  $p > 0.05$ . The variable distribution for the religiosity was 0.988 with  $p = 0.283 (> 0.05)$ . It means that the scale has a normal distribution and items that can be generalized to the population. The

variable distribution for prosocial behavior was 0.842 with  $p = 0.478 (> 0.05)$ . It means that the scale was normal and can be generalized to the population.

### Test Correlation

The linearity test results obtained was  $F = 83.392$ ,  $p = 0.000 (< 0.05)$ . Based on the linearity test, it can be concluded that the linear assumptions in this study were met. After testing the assumptions of normality of distribution and linearity relationship, the product-moment correlation was performed. The details can be seen in the Table 3.

**Table 3.** Correlation Analysis Results

	Religiosity	Prosocial
Religiosity	Pearson Correlation	1
	Sig. (2-tailed)	.703 **
	N	649
Prosocial	Pearson Correlation	.703 **
	Sig. (2-tailed)	.000
	N	649

\*\**. Correlation is significant at the 0:01 level (2-tailed).*

Based on Table 3, we know that the correlation test was conducted to determine the relationship between religiosity and prosocial behavior. Based on the correlation results, there was a significant positive correlation between religiosity and prosocial behavior. The obtained value of  $r = 0.703$ , which means that the two variables had a healthy relationship. The correlation coefficient was positive ( $r = 0,703$ ). If religiosity increases, the prosocial behavior will increase too.

P-value = 0.000 ( $P < 0.05$ ), which means that the researchers' hypothesis was accepted. The determinant coefficient value ( $r^2$ ) was 0.494, meaning that religiosity's relative contribution to prosocial behavior was (49.4 %). However, 50.6% of prosocial behavior is

influenced by peer group, parent, personality, or social activities.

Table 4 shows that religiosity has a positive and significant relationship with prosocial behavior with correlation value of ( $r = .606, p < .00$ ). The dimensions of religiosity, Aqidah ( $r = .507, p < .05$ ), Ibadah ( $r = .592, p < .05$ ), and Akhlaq ( $r = .348, p < .05$ ) had a positive and significant relationship with the student's prosocial behavior.

However, almost all religious dimensions had a positive and significant relationship with the dimensions of prosocial behavior. Based on the results of the study in terms of strength of the relationship, the results show that Akhlaq dimensions and Ibadah dimensions had positive and significant relationships with the prosocial behavior dimensions. The findings showed a significant positive relationship of Aqidah ( $r = .250, p < .05$ ). Ibadah dimension showed no significant relationship ( $r = -.033, p > .05$ ), and Akhlaq dimension also showed significant negative relationship ( $r = -.393, p < .05$ ) with the Community dimension. Furthermore, a significant positive

relationship was shown by the Aqidah dimension ( $r = .442, p < .05$ ), Ibadah dimension ( $r = .538, p < .05$ ), and Akhlaq dimension ( $r = .529, p < .05$ ) with the Anonymous dimension. Also, the results of the study also showed positive and significant correlations between Aqidah ( $r = .265, p < .05$ ), Ibadah dimension ( $r = .350, p < .05$ ). Akhlaq dimension had no significant relationship ( $r = .013, p > .05$ ) with the Emergency dimension. The results of the study showed a significant positive relationship between Aqidah ( $r = .326, p < .05$ ), Ibadah ( $r = .453, p < .05$ ), and Akhlaq dimensions ( $r = .445, p < .05$ ) with emotional dimensions.

Furthermore, the result also shows a significant positive relationship between Aqidah ( $r = .409, p < .05$ ), Ibadah dimension ( $r = .375, p < .05$ ), and Akhlaq dimension ( $r = .411, p < .05$ ) within the compliant dimension (PER). Followed by the next result showed a significant negative correlation between Aqidah ( $r = -.296, p < .05$ ). The dimension of Ibadah and Akhlaq has no relation to dimension of altruism (ALT).

**Table 4.** Relationships between the Dimensions of Religiosity and Prosocial Behavior

	Prosocial Behavioral						
	KOM	TAN	KEC	EMO	PER	ALT	TPS
<b>RL</b>	-.058	.631**	.261**	.509**	.506**	-.160**	.606**
<b>AQ</b>	.250**	.442**	.265**	.326**	.409**	-.296**	.507**
<b>IB</b>	-.033	.538**	.350**	.453**	.375**	-.028	.592**
<b>AK</b>	-.393**	.529**	.013	.445**	.411**	-.020	.348**

\* Significant at  $p < .05$  level

Note:

AQ-Aqidah, IB-Ibadah, AK-Akhlaq, RL-Religiosity, KOM- Public, TAN-Anonymous, KEC- Dire, EMO- Emotional, PER-Compliant, ALT-Altruisme, TPS-Prosocial Behavior

Based on the results of the research, there was a positive relationship between religiosity and prosocial behavior. The result was consistent with the results of data analysis using product-moment correlation.

A correlation test was conducted to determine the relationship between religiosity and prosocial behavior. Based on the results obtained from the correlation between the two variables, the

obtained  $r = 0.703$  and  $P = 0.000$  ( $P < 0.05$ ). It means that the hypothesis proposed by the researchers was accepted. The determinant coefficient ( $r^2$ ) value was 0.494, meaning that religiosity influences prosocial behavior (49.4 %). Based on these results, it can be concluded that the higher religiosity, the higher prosocial behavior will be. Likewise, the students with lower religiosity will have lower prosocial behavior.

Based on research data, the level of religiosity was moderate (3.70). Hence, this condition can be seen when all religiosity dimensions are also at the moderate level of practice ( $3.41 \leq M \leq 4.20$ ). The findings showed that the overall level of respondent behavioral practice was moderate  $2.61 \leq M \leq 3.40$ . The prosocial behavior dimensions were moderate-high when the mean score for Emotional, Emergency, Application, and Anonymous dimensions was  $3.41 \leq M \leq 4.20$ . Thus, students with a high religiosity will have a higher prosocial behavior.

From the description, religiosity was positively related to prosocial behavior. High religiosity will give a useful contribution towards the prosocial behavior, namely responsibility, helpfulness, cooperation, sharing, and a positive attitude to the surrounding environment. The moral foundation comes from the teachings of religion. Someone who is well behaved, friendly, responsible, and disciplined and has good prosocial behavior tends to be caused by the degree of religious consciousness. Prosocial behavior raises the spirit of helping, honesty, and enthusiasm in learning. All schools in Banda Aceh are based on Islamic Sharia-based on Qanun sourced from the religion, both in the learning curriculum and daily activities (Hamid et al., 2015).

Religiosity is the appreciation of values that are communicated and practiced daily (Jalaluddin, 2012). Jalaluddin said that a religiosity is a form of totality. It includes one's spiritual qualities, such as physical and spiritual quality of thought and remembrance, creed and ritual, appreciation and practice, morals, individual and society, and the world and the hereafter. Allport & Ross, (1967), states that religiosity is formed internally and externally. Internal factors are based on the inside's influence, which is the religious potential because humans are homo religious. The

potentials contained in this aspect are instincts, intellect, will, and so forth. The external factors come from outside of the individual, such as fear, dependency, or guilt. Muslims help others because they believe that Allah will help them in the future or the hereafter.

It is quite clear that religiosity and prosocial behavior has a very close relationship. They can make the students more favorable toward the surrounding environment and improve performance in education. The faithful person can fortify himself in the right way and be honest with himself and others. The students will think that prosocial is a form of worship to God and should be done correctly according to the Islamic rules. It can be concluded that faith is the main factor that influences prosocial behavior.

Parents and educators are essential in nurturing students to work well according to the norms of Islamic law. Teachers can control students to join the spiritual cleansing held at the schools once a week. The *tausiyah* routine will soften their hearts and create positive behavior in their daily interaction with others.

This study reveals no significant difference in prosocial behavior between students in public schools and Islamic schools. In general, the respondents of this study had average levels of prosocial behavior. These results are similar to Isnaini (2013), Nuryani & Hakam (2013). They state that religious education should not make the learners more religious and behave prosocially than public schools without being followed by other positive activities outside of school, especially parents' religiosity, religious activity at home, and other positive social media in society.

This study also found that female students were more prosocial than male students. Their activities are dominated by sharing and giving through storytelling activities, counseling, and discussions. These results are strengthened by

(Afolabi, 2013). He found that women are more emotional than men in helping. Therefore, women show emotional support to each other to find solutions to the problems. In contrast, men tend to help physically. They can recuse the disaster and emergencies (Nasir, R., Zainah et al., 2011).

## CONCLUSION

Based on the results, there was a correlation between religiosity and students' prosocial behavior showed by  $r = 0.703$  and  $P = 0.000$  ( $P < 0.05$ ). It means that the study discovered a significant positive relationship between religiosity and prosocial behavior of students in Banda Aceh. The determinant coefficient ( $r^2$ ) was 0.494. It means that religiosity was one of the factors that influenced prosocial behavior by 49.4 %. There were 50.6 % of prosocial behavior influenced by other factors; peer group, parent, personality, or social activities.

It is recommended for the school to emphasize the role of religiosity to develop students' behavior. Religiosity is the principal capital for students to create high prosocial behavior. One characteristic of schools in Aceh is based school to Islamic values. It will be more focused in the future and synchronized with the teenage Muslims of Aceh province. Aceh Islamic schools are one model for Indonesian society who wants to value the school based on Islamic sharia. Students should learn and help others earnestly, sincerely, and responsibly. The government, parents, and especially educators should instill the religiosity values in all students through modeling (qudwah), lecturing, and reciting Holy Quran every Friday morning at school and other worship places.

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