

The Effect of Religious Orientation on Students' Prosocial Behavior

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Abstract

Prosocial behavior is urgent due to individual's concerning behavior in today's era. Violence, fight, abuse, and bullying are some phenomena which indicate someone has low prosocial behavior. The aim of this study was to prove whether religious orientation can affect prosocial behavior. It used a correlational design and involved 210 students of class XI. Findings revealed that religious orientation affected the increase in students' prosocial behavior. Thus, students' religiosity needs to be enhanced to boost the development of prosocial behavior.

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INTRODUCTION

Social problems become today's concern given students' concerning behavior, such as violence, brawls, bullying, and others. Similar things happen high school students and society.

Individualistic, selfishness, indifferent attitudes, lack of responsibility, laziness to communicate and interact or low empathy are phenomena that indicate an absence of social values in everyday life as social beings. On the other hand, Indonesian society is known as a country with a collective culture that prioritizes common or group interests over personal interests.

According to Zaitun (2015) human is a social being that naturally lives, grows, and plays his role collectively by connecting and cooperating with others. In other words, collectiveness prioritizes the act of help. In psychology, this act is called as prosocial behavior. It is an act of help with positive motives, so it comes up with benefits and aims at developing social acceptance as well as friendship (Baron & Byrne, 2005).

Myers (1999) states prosocial behavior arises from situations that encourage someone to give a hand, particularly in an emergency one. It is a sincere act done by someone although sometimes the act may harm the helper (Baron and Byrne, 2003).

Skinner (Arifin, 2015) defines behavior as one's response or reaction to external stimuli. (Arifin, 2015) also states that prosocial behavior covers any actions done to benefit others. Dayaksini & Hudainah (Arifin, 2015) conclude prosocial behavior as a positive consequence for the recipients in form of material, physical and psychological, but no exact benefits for the recipients. However, Brigham (Dayakni & Hudainah, 2012) argue prosocial behavior is intended to support others' welfare. This act is a part of human's life as a social being who needs others' help and cannot live alone (Farahmita, Sugiharto, & Awalya, 2021).

Faturrochman (2006) describes prosocial behavior as giving help to others without expecting any return to the helper. Further,

Eisenberh (1999) breaks down this behavior into several aspects, namely sharing, cooperating, donating, helping, honesty, generosity, and considering the rights and welfare of others. Retnosari (2014) describes someone who has high prosocial behavior as a person who has the ability to share with others, cooperate with others, help people who are in trouble, donate and act honestly.

Prosocial behavior is varied, starting from a simple act like giving attention up to sacrificing oneself for the sake of others. It shows different intensity of prosocial behavior from low to high. One thing that gives a strong effect to it is religious orientation.

The importance of religious orientation in one's behavior is supported by a study by Carlo and Hardy (2005), namely religiosity is positive potential in improving behavior which tends to give positive contribution or welfare to others. It confirms that religious orientation positively affects the improvement of one's behavior so that the person himself can do good deeds in his daily life (Agnita & Selviana, 2019).

Furthermore, Campbell (in Baron & Byrne, 2005) states that religious individuals can also refrain from helping if they attribute this responsibility to the victim. If the victim is perceived as someone who is contrary to existing religious values (for example, drunk from alcohol), then the individual tends not to help. This shows that there are many factors that can influence prosocial behavior, namely based on the existing situation and other considerations from within personally that also influence a person's prosocial behavior.

Religious orientation is a complex integration between religious knowledge, religious feelings and religious actions within a person (Muzakkir, 2013). Batson and Brown argue that people who are religious have a greater tendency to help others than people who don't know religion (Ningrum, Purwanto, & Mulawarman, 2021).

Some things that make someone have a religious orientation in themselves or in the sense of the word as a religious person are how strong a person as a believer feels the experience

of religion in everyday life, experiences the meaning of life with religion, expresses religion as a value, has faith against the religion he adheres to, forgives, performs religious practices or worships alone. In addition, individuals receive support from followers of their same religion, experience religious history, are committed to religion, participate in religious organizations or activities and believe in their choice of religion (Fetzer, 2003).

Hardy and Carlo (2005) in their study concludes religious orientation can facilitate one's prosocial behavior by promoting the good value of the behavior itself. Mahaarcha and Kittisuksathit (2013) in their study revealed adolescents who follow and implement the teachings of their religions in daily life have higher prosocial behavior than those who lack of it.

Furthermore, the present study strived for examining the correlation between religious orientation and prosocial behavior to see whether there was any relationship among them. Hence, the findings are expected to give information and recommendations for the importance of improving students' religious orientation as a means of enhancing prosocial behavior.

METHODS

There were 210 students of class XI at SMK NU Bandar, Batang Regency included as the samples of this study. They were chosen using a purposive sampling technique.

In collecting the data, two instruments developed by the researchers were used. Those were designed based on theories from Ellyazar, (2013) and Musthofa, (2017) and then compiled based on Eisenberg and Museen's principles (1989).

The religious orientation instrument measures 7 aspects of indicator, namely 1) personality, 2) unselfishness, 3) integration, 4) quality of faith, 5) main purpose, 6) regularity of maintaining faith, and 7) association. It was measured using a likert scale which consists of 38 statement items and was scored using the

scale of (1=strongly disagree; 5; strongly agree). In terms of validity test, all items were valid with the rxy range between 0.31 until 0.85, while the reliability as indicated by the Cronbach's alpha coefficient was 0.81.

Students' prosocial behavior was measured using the prosocial behavior instrument that consists of four aspects, namely 1) cooperation, 2) assertive behavior and relationships with others, 3) empathy, and 4) self-control. This instrument was measured using a Likert scale and consists of 44 scale rating statement items (1=strongly disagree; 5=strongly agree). The results of the validity test showed that the 44 statement items used in the study were all valid with the rxy range between 0.31 and 0.95, while the level of reliability as indicated by the Cronbac'hs alpha coefficient was 0.85.

RESULTS AND DISCUSSION

The data description in this study shows that the mean and standard deviation of the prosocial behavior and religious orientation were (M = 79.71; SD = 4.680) and (M = 76.32; SD = 5.210) respectively. In detail the data are presented in table 1.

Table 1. Description

Variable	M	SD
Prosocial behavior	79,71	4,680
Religious orientation	76,32	5,210

Following the above results, a linear regression analysis was carried out. The results are as follows.

Table 2. Linear Regression Analysis Results

Predictor	β	t	p
Religious Orientation	.475	2	<
R	.475 ^a		
R ²	.343		
F	7.931		
P	0.026		

Dependent Variable: Prosocial Behavior

According to table 2, it was known that religious orientation had a positive relationship with prosocial behavior ($\beta = 0.475$, $p < 0.05$). Further, the coefficient of determination ($R^2 = 0.34$) indicated that religious orientation had a coefficient of determination of 34% for prosocial behavior.

The above finding has proved that religious orientation influenced students' prosocial behavior. It is in line with a Batson and Brown's theory (in Khoeriyah, 2018) that religious individuals tend to have more intention to help others than those who are not.

More religious individuals will be pleasant to do prosocial behavior in daily lives, and they surely have higher prosocial than those who are not. Sakila (2019) states the higher individual's religiosity, the higher chance of prosocial behavior they will have. It is because prosocial behavior is a basis for improving religiosity.

The above studies are reinforced by a study by Afolabi (2014) which found that religious orientation contributes significant variant proportion in prosocial behavior, namely 38%. Similarly, a study by Muhammad (2017) shows the level of prosocial behavior is significantly explainable by religiosity.

The current study finding is consistent with a study by Sinaga (2015) which states a positive and significant relationship between religious orientation and prosocial behavior so that the higher one's religious orientation, the higher his prosocial behavior is. A study by Lestari & Witri (2019) strengthens Sinaga's study, namely there is a relationship between religiosity and social communication in prosocial behavior.

Prosocial behavior is influenced by some aspects within individuals, such as religious orientation. An investigation carried out by Carlo and Hardy (2005) concludes there is an effect of religious orientation on prosocial behavior mediated by kindness variable. Their study indicates one's religious orientation is reflected in his real actions which have effects on himself and others.

Zubaidi (2009) revealed that religious orientation is one's sensitivity and appreciation

of his close relationship with the God, people, and surrounding environments expressed in form of religious teachings implementation. This understanding refers to one's appreciation of a deep relationship with the God and others. In his study, Zubaidi makes religious orientation an intrapsychic component of behavior.

Religious orientation is a form of relationship between human and his God through religious teachings internalized within him and reflected in his daily life actions (Carlo & Hardy, 2005). It can motivate someone to do good deeds to others in line with what is taught in his religion in order to have a more humane, be tolerant, loving, and helpful.

Someone who is close to his God and can implement religious values in life tends to practice prosocial behavior. It is in line with a theory by Zubaidi (2009) that religious orientation influences someone to apply his religious teachings. In short, the basic values of religion of goodness make someone love others with sincerity, not the other way around.

The acts of helping each other, sharing and caring for each other cannot be separated from human life in their interactions in society as social beings, even for people who are asocial or claim to be independent. At certain times they still need help from other people in their lives.

Helping behavior in social sciences belongs to prosocial behavior (Rini & Sugiharto, 2017). It is an act of advantaging others without any need to benefit the giver, and even the giver may experience some risks in doing it (Anggitasari & Awalya, 2017).

Prosocial behavior can cover any actions done or planned to help others without having any motive (Mahmudah, 2011). In other words, it orients towards positive actions for others, whether in the form of material, physical or psychological assistance, including altruism, empathy and sympathy, even self-control from anger and a willingness to forgive people who make mistakes on the principle that saying something good (ma'ruf) is better than sad alms (Muzakkir, 2013).

CONCLUSION

This study examined the influence of religious orientation on students' prosocial behavior. Based on the findings, it can be concluded that there is an influence religious orientation and prosocial behavior. Therefore, this finding is expected to be used as a reference for observing students' prosocial behavior, particularly in its relation to religious orientation for the proper policies and counseling services at schools.

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