

The Contribution of Emotional Intelligence to Students' Prosocial Behavior through Spiritual Intelligence and Parenting Styles

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Abstract

Low prosocial behavior is indicated by lacking care and harming others both physically and emotionally. Regarding this fact, the present study attempted to analyze the effect of emotional intelligence on students' prosocial behavior through spiritual intelligence and parenting styles in SMP Muhammadiyah. To do so, a correlational quantitative approach was employed by involving 257 students of grade eight selected using a cluster random sampling technique. Their data were collected using the scales of emotional intelligence, spiritual intelligence, adapted prosocial behavior, and parenting styles compiled by the researchers. Further, the collected data were analyzed using a mediation analysis through Hayes model 6. Results showed that spiritual intelligence could mediate the effect of emotional intelligence on students' prosocial behavior, while the parenting styles could not mediate the effect of emotional intelligence on students' prosocial behavior. Moreover, the implications and limitations of this study are presented in the discussion session.

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INTRODUCTION

Prosocial behavior is voluntary behavior intended to benefit others in many kinds of form, such as entertaining, sharing, volunteering, donating, and offering physical or emotional assistance to others. Prosocial behavior is relevant to adolescents, whose prosocial opportunities are expanding, and who are highly sensitive to the quality and type of interactions they have with people in their social networks (Memmott-Elison et al., 2020)

Prosocial behavior is a complex phenomenon that involves individual actions based on beliefs, feelings and solidarity. Various studies have tried to understand the complex phenomenon of prosocial behavior. Its relationship with emotional, cognitive, contextual processes has become the subject of study to explain its development, evolution, and actions. (Martí-Vilar et al., 2019).

Agnita and Selviana (2019) found prosocial behavior can be affected by peer religiosity and conformity. This is because when peers have prosocial behavior, it will indirectly affect the prosocial behavior of individuals in the peer group. Besides, one's religiosity will refer to the practice of religious teachings that he believes in, such as helping others. This practice will surely affect his prosocial behavior development.

Yoo et al., (2013) in their study found that increasing attachment between parents and kids will promote empathy and prosocial behavior in adolescents over time. Furthermore, their study shows that parental encouragement can play a role in the empathic and prosocial development of adolescents.

Mesurado and Richaud (2017) in their study revealed that a combination of parental support and parental challenges has an important influence on prosocial flow and positive behavior such as prosocial behavior towards friends and family, but this has no effect on strangers. In the same way, empathy and prosocial flow encourage prosocial behavior towards these three goals.

Neugebauer et al., (2020) explain that religiosity/spirituality has a significant relationship with altruism. Altruism is a factors that exist in

prosocial behavior. In this waym there lies a significant relationship between prosocial behavior and religiosity/spirituality.

Students' prosocial behavior has a relationship with their emotional intelligence. Wang et al., study (2021) found that emotional intelligence has a positive relationship with prosocial behavior. Emotional intelligence contributes to individual socialization, meaning that individuals with high emotional intelligence can better understand the needs of others and, thus they can show more prosocial behavior. It is in line with Kaur (2020) finding that religious individuals are more socially responsible. The results of the study also revealed that participants who had a high moral identity also had higher scores on prosocial moral reasoning, namely common concern moral reasoning.

Prosocial behavior is important and obligatory for a student due to its ability to enable good socialization. The existence of prosocial behavior includes physical, psychological, and emotional health. It also enables individuals to reduce and even eliminate a number of negative social behaviors, such as antisocial behavior, delinquency and negative emotions. (Hariko, 2018).

Van der Graaff et al., (2018) in their study found that prosocial behavior increased until mid-adolescence, and decreased slightly thereafter. A slight decline in late adolescence can result from adolescents' changing roles and lives as they move away from their familiar surroundings and enter college or have their first job.

Regarding the previous explanation, this study aimed to 1) analyze the effect of emotional intelligence on students' prosocial behavior, 2) analyze the effect of emotional intelligence on spiritual intelligence, 3) analyze the effect of emotional intelligence on parenting, 4) analyze the influence of emotional intelligence through spiritual intelligence on students' prosocial behavior, 5) analyzing the effect of emotional intelligence through parenting parents on prosocial behavior, 6) analyzing the effect of emotional intelligence on prosocial behavior through spiritual intelligence and parenting patterns.

METHODS

The design used in this study was correlational quantitative. It involved the eighth grade students at SMP Muhammadiyah in Semarang with a total of 724 students. After being sampled using a cluster random sampling technique, the samples taken were 257 students. In terms of instrument, this study adapted the emotional intelligence scale developed by Schutte et al., (1998) with a total of 33 items with aspects of assessment of other people's emotions (7 items), self-assessment of emotions (5 items), regulation (5 items), social skills (5 items), emotional utilization (7 items), optimism (4 items). Each item has 5 choices (1 = strongly disagree - 5 = strongly agree). The valid items of this instrument had a correlation range of items between 0.20-0.55 and an alpha coefficient of 0.82.

The spiritual intelligence scale developed by King (2008) was used to measure the spiritual intelligence of the subjects. It comes up with a total of 24 items with aspects, namely existential critical thinking (7 items), understanding personal meaning (5 items), expansion of conscious state (5 items), transcendental awareness (7 items). Each item has 5 choices (1 = strongly disagree - 5 = strongly agree). The valid items of this instrument had a correlation range of items between 0.18-0.62 and an alpha coefficient of 0.84.

The prosocial behavior scale developed by Carlo et al., (2003) with a total of 21 items with aspects, namely altruistic (4 items), compliant (2 items), emotional (5 items), public (3 items), anonymous (4 items), and Dire (3 items). Each item has 5 choices (1 = strongly disagree - 5 = strongly agree). The valid items of this instrument had a correlation range of items between 0.25-0.54 and an alpha coefficient of 0.75.

The parenting styles scale was compiled by researchers with a total of 30 items with aspects, namely authoritative (10 items), authoritarian (10 items), permissive (10 items). There were 6 statement items that failed so that the instruments used were 24 statement items. Each item has 5 choices (1 = strongly agree - 5 = strongly disagree). The valid items had a correlation range of items between 0.25-0.76 and an alpha coefficient of 0.87.

The hypothesis testing in this study was done using the mediation analysis of the Hayes test model 6 which was developed by Andrew F Hayes with the help of the PROCESS software installed on SPSS version 24. The analysis in this study also used a regression-based path-analytic framework. Through this analysis technique, it was hoped that understanding regarding the influence between variables could be explained in a comprehensive manner and can be understood more fully. For more, a mediation analysis was done using bias corrected technique, bootstrapping N=5000 with 95% confidential interval.

RESULTS AND DISCUSSION

This study had four variables, namely emotional intelligence as the independent variable, prosocial behavior as the dependent variable, emotional intelligence and parenting styles as mediating variables. Based on descriptive statistical tests, the mean and standard deviation of each variable was (M = 118.99, SD = 11.75) for emotional intelligence, (M = 75.98, SD = 9.29) for prosocial behavior, (M = 85.42, SD = 10.55) for spiritual intelligence, (M = 70.97, SD = 12.38) for parenting styles. In detail, the results of the descriptive analysis are presented in table 1:

Table 1 Mean and Standard Deviation

Variable	N	Mean	SD
Emotional Intelligence	257	118.99	11.75
Spiritual Intelligence	257	85.42	10.55
Parenting Styles	257	70.97	12.38
Prosocial Behavior	257	75.98	9.29

Based on the mediator variable test of emotional intelligence on prosocial behavior through spiritual intelligence and parenting style using the bias corrected bootstrap method

technique, there obtained the value of N = 5000. Of this result, 95% confidence interval was received. In detail, the results of hypothesis testing are presented in table 2

Table 2 Hypothesis Testing Results

Predictor	β	t	p	SE	CI 95%		R	R ²	F	P
					LLCI	ULCI				
Criterion: KS							.73	.53	291.89	< .01
KE	.65	17.08	< .01	.04	.58	.73				
Criterion: PA							.10	.01	1.40	> .01
KE	.07	.81	> .01	.09	-.11	.26				
KS	.04	.40	> .01	.10	-.16	.25				
Criterion: Prosocial							.66	.43	65.67	< .01
KE	.19	3.59	< .01	.05	.08	.30				
KS	.35	5.81	< .01	.06	.23	.47				
PA	.15	4.38	< .01	.03	.08	.26				
Total Eff	.44	10.88	< .01	.04	.36	.52				
Indirect eff										
KE->KS->Prosoc	.23			.04	.14	.32				
KE->PA->Prosoc	.01			.01	-.01	.04				
KE->KS->PA->Prosoc	.004			.01	-.02	.03				

Based on table 2 it was known that emotional intelligence had a significant effect on prosocial indicated by the value of (β = .19, p < .001). It is consistent with the findings of Hui et al., (2022) that emotional intelligence has a significant influence on prosocial behavior. Studies have proven that individuals with high emotional intelligence are more willing to help others after experiencing social pressure. Similarly, Wang et al., (2021) in their investigation also found that emotional intelligence has a positive relationship with prosocial behavior. Emotional intelligence contributes to individual socialization, so individuals with high emotional intelligence can better understand the needs of others and thus they can show more prosocial behavior.

Another finding is emotional intelligence had a significant effect on spiritual intelligence (β = .65, p < .001). This result is in line with a study conducted by Anwar et al., (2020) that there is a significant relationship between spiritual intelligence from an Islamic perspective and students' emotional intelligence. The

dimensions of "meaning in life" and "patience" in spiritual intelligence are closely related to students' emotional intelligence.

The next finding is emotional intelligence had no effect on parenting styles (β = .07, and p > .001). However, the results of a study conducted by Năstasă & Sala, (2012) on adolescent emotional intelligence and parenting styles found that the development of adolescent emotional intelligence is influenced by parenting styles.

Furthermore, it was apparently found that spiritual intelligence could mediate the influence of emotional intelligence on prosocial behavior (β=.232, SE= .045), LL(CI 95%) =.142, UL(CI 95%) = .322. These values showed the same equally positive value so that it can be said to be significant. This finding is in line with a study conducted by Cisheng & Shah (2017) concerning the moderating role of spiritual intelligence on the relationship between emotional intelligence and identity development in adolescents. It revealed that spiritual intelligence is a significant moderator for emotional intelligence and

identity development. That is, a high level of spiritual intelligence will lead to a better identity development.

Based on the analysis in this study, parenting styles could not mediate the effect of emotional intelligence on prosocial behavior ($\beta = .012$, $SE = .015$), $LL(CI\ 95\%) = -.016$, $UL(CI\ 95\%) = .045$. These numbers showed different values, namely negative and positive, so it was said insignificant. However, a study conducted by Gallitto & Leth-Steensen, (2019) on moderating the effect of emotional intelligence on the relationship between parenting and prosocial behavior found that adolescents with high emotional intelligence scores show an increased effect on prosocial behavior raised by supportive parents. In contrast, there was no significant beneficial effect of parenting on adolescent prosocial behavior reported by adolescents with average or low emotional intelligence.

CONCLUSION

The conclusion of this study is that spiritual intelligence can mediate the influence of emotional intelligence on students' prosocial behavior, while parenting styles cannot mediate the effect of emotional intelligence on prosocial behavior. Thus, students' prosocial behavior can be influenced by emotional intelligence through the mediation of spiritual intelligence.

This study has some limitations, namely limited involvement of religion-based schools only, limited involvement of junior high school level students, which for sure, the further studies must expand the selection of subjects to the broader scope of educational level. Then, the variables need to be enriched because the present study was limited only to the variables of emotional intelligence, spiritual intelligence and parenting styles.

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