PROSOCIAL BEHAVIOR IN TERMS OF RELIGIOSITY IN GRADE VII STUDENTS IN PRIVATE MUSLIM SCHOOLS IN KUDUS

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Informasi Artikel	ABSTRAK
	The beginning of teenage hood in grade VII students is a transition period from childhood to adulthood by considering the physical, biological and psychological aspects in social life. Based on preliminary studies, there are new students entering the new school level that makes them interested in expanding friendships, until gradually over time there is a selfish attitude of each student that makes the friendships lead to hostility. The purpose of this study is to analyze whether there is an influence of religiosity on the prosocial behavior of grade VII students of Madrasah Tsanawiyah Ma'ahid Kudus. This study used quantitative research. The population of 243 students with a sample of 151 students was selected using a simple random sampling technique. The instrument was religiosity on the scale of prosocial behavior. The data were analyzed with simple linear regression. The data showed that the students' religiosity was in the moderate category at 66%. Meanwhile, the prosocial behavior of the students was in the moderate category with a percentage of 66%. There was a result of $0.000 \leq 0.05$ meaning that there was a significant influence with data that by 32.3%, religiosity influenced students' prosocial behavior and the remaining 67.7% was influenced by other factors. The results showed that there was a significant influence of religiosity on the prosocial behavior of grade VII students of Madrasah Tsanawiyah Ma'ahid Kudus. *This is an open access article under the CC BY-SA license*

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1. PRODUCTION

Adolescence is a transition period from childhood to adulthood by looking at physical, biological and psychological aspects. In early adolescence will experience puberty. This can be seen by physical and psychic changes. The adolescent stage tends to undergo changes. Both changes physically, psychically, and biologically. Adolescence is a process of developing physically, emotionally, thinking and behavior in social life. This is due to selfish thinking patterns by starting to form new relationships with social conditions.

According to Silfiyah (2019) adolescence is a period of searching for identity, thus it can be said to be a period of psychosocial development, so mutual help behavior needs to be owned by every human being, especially adolescents. Speaking of prosocial

behavior, adolescence is a very important phase in the development of prosocial behavior (Genisa, et al 2021). According to Santrock in Charlie (2006:18) mentioning prosocial behavior is an act of selflessness, helping others and showing empathy (Susanto, 2018). According to Eisenberg (1989) Prosocial behavior is defined as a voluntary act intended to help or benefit an individual or group of individuals. According to Baron and Byrne (2003) prosocial behavior is an act of helping that benefits others without having to provide a direct benefit to the person who commits the act, and may even involve a risk to the person who helps them.

According to Eisenberg and Mussen in Nastasia et al (2021), there are five aspects of prosocial behavior, namely, helping, sharing, cooperating, charitable and acting honestly. This is

inseparable from Cholidah's opinion in Hasnida (2002) this prosocial behavior is very important in cultivating one's readiness to navigate one's social life because with this prosocial ability a person will be more accepted in association and will be felt to mean his presence for others (Yahya & Abidin, 2019).

Based on preliminary studies there are new students by entering a new level of education. Where in adolescence has a relationship with social attitudes by adding new friends in friendships. Until over time, the friendship between the two students was tenuous because of their selfish nature. On the other hand, with an Islamic educational background, with the custom regulations in schools, namely every Thursday, an infaq is held. This is a form of prosocial behavior and also religiosity.

With this infaq attitude, it is one of the commandments in the guidelines of Muslims, namely the Qur'an. This is the concept of religiosity. This is in accordance with Myers's (2012) view in Lestari & Witri (2019) mentioning that prosocial behavior can occur due to religiosity.

According to Sarlito (2002) factors that influence prosocial behavior, consist of (1) external factors, namely a) bystander is a term of social psychology that affects the behavior of helping or not helping based on the presence of others around the scene, b) helping if others help, c) insistence on time, d) ability possessed, 2) internal factors, namely a) feelings, b) trait factors, c) religion, d) moral stages and e) gender (Rizaq, 2019). There is also according to Baron Byrne (2005) in Rahcman (2014) there are factors that influence prosocial behavior are motivation (self interest), surroundings and morality (religion) because religion actually teaches something good and is inseparable from prosocial behavior. The above points out that prosocial will be formed from religiosity.

Religion and religion are a unified concept that exists in the human personality. It is inseparable as an inculcation as an identity, but rather a basis for determination towards the ultimate truth. According to Jalaluddin (2002) the word religion comes from the Latin *religio* whose root is *religare* which means to bind. In Anshari (1986) defines religion, religion or *din* as a system of belief or faith system on the basis of something absolute outside of man and is a system of rites (worship system) of man to the considered absolute, as well as a system of norms that regulate human relations with humans, humans with other nature with the system of faith and worship system that has been referred to (Azizah, 2015). According to Nashori (2002) religiosity is how far knowledge, how firm the beliefs are, how the practice of worship and rules is, and how deep the passion for the religion is adhered to.

This is the scope of the concept of religiosity. Basically, religiosity depends or points of reference based on the characterization of religion and has experience of knowledge of religion in every human

faith. Every human being needs to instill religion in the mind of the heart and cling to the faith of a religion.

Religiosity will be formed from a process based on the aspects contained in it. According to Glock, there are five aspects of religiosity, namely the ideological aspect, the worship aspect, the passion aspect, the knowledge aspect, the experience aspect (Jaenudin & Tahrir, 2019). There are things that can affect religiosity. According to Thouless there are four groups or factors that influence the development of religiosity are (1) social factors, this refers to humans being social meaning that humans need other humans and cannot live alone, (2) natural factors occur because the process develops both physically and psychically and thinking patterns, (3) factors of need, in fact humans are servants of Allah SWT so they do not escape sin and always ask for help in the world and the Hereafter, (4) intellectual factors occur due to the process of developing the pattern of pik ir humans to become human beings or servants of the intellect (Wibowo, 2018).

The main context in religious understanding is that religiosity prioritizes unifying the determination of faith in the heart of belief in the one true god. The faith in the heart will be moved by itself based on the awareness of the vocation by carrying out worship practice activities one of the in Islam with prayers, dhikr prayers, almsgiving. A practice in everyday life gives rise to a theological spirit. According to Batson & Brown religious adolescents have a greater tendency to help others, compared to adolescents who do not know religion (Nastasia, et al 2021).

The impact of the problem that exists if the teenager who is not religious will cause something bad for the individual. Because the initiative to learn about religion forms a true personality and will be useful to individuals as well as others. Also, teenagers who do not know religion will not be moved to act positively, one of which is prosocial behavior. On the main basis religion teaches goodness both in terms of worship and relationships with other human beings. Therefore, religiosity is important in the individual of every human being, especially in adolescence. Where adolescents tend to have their own freedom so there is a need for insight into religiosity and prosocial behavior.

Reviewing the problems that exist in the field, religiosity becomes a benchmark in dealing with problems with environmental conditions which are able to control prosocial behavior in accordance with the teachings of religiosity as a benchmark for prosocial behavior to every human being.

There are several studies on the influence of religiosity on prosocial behavior, such as research conducted by Arvianna et al, (2022) in the journal states that religious people will act to help others because they feel a strong urge to help the needy. According to Batson & Brown religious adolescents have a greater tendency to help others, compared to adolescents who do not know religion (Nastasia, et al

2021). The opinion of Myers (2012) in (Yahya & Abidin, 2019) explains that people who have a religion will tend to have the nature to help in the long run. People who understand religion have the initiative to act prosocially.

Based on the above presentation and supported by previous researchers, the researcher wanted to analyze the influence of religiosity on the prosocial behavior of class VII students of Madarasah Tsanawiyah Ma'ahid Kudus. This research is also expected to be able to provide insight into a concept of religiosity and be able to be applied in prosocial behavior in accordance with religious teachings. The hypothesis in this study is that there is a significant influence on the prosocial behavior of grade VII students of Madrasah Tsanawiyah Ma'ahid Kudus.

2. METHODS

This research uses a quantitative approach. According to Creswell (2009), quantitative research methods are methods to test certain theories by examining the relationship between variables (Kusumuastuti et al., 2020). The independent variable in this study is religiosity and the dependent variable is prosocial behavior. Participants in the population were 243 students from classes VII A to VII H. Samples using the Slovin formula with an error rate of 5% totaled 151 samples (Nurdin & Hartati, 2019). Sampling technique with simple random sampling, with the reason that all participants in the study were grade VII students who attended Madrasah Tsanawiyah Ma'ahid Kudus as an education with a background religiosity.

The measurement tools used in this study were based on religiosity and prosocial behavior scales. The religiosity scale with 35 statement items uses aspects of religiosity that Glock's opinion refers to in (Jaenudin & Tahrir, 2019). The scale of prosocial behavior with 20 items of statements refers to the opinions of Eisenberg and Mussen in Nastasia et al (2021). The scale of this study is with a likert with four options, (Strongly Agree), (Agree), (Disagree), (Strongly Disagree). The favorable item scoring is from a score of 4-1, while the unfavorabel is from a score of 1-4.

The instrument test technique uses validity and reliability tests. The data analysis methods used are (1) descriptive statistics, to determine the category interval of each variable, (2) Normality test and (3) Linearity test as a prerequisite test. Where the normality test is used to find out the normally distributed data and the linearity test to find out the data is linear. If data is found to be normal and linear data is then performed (4) a simple linear regression test. It is used to find out how much influence the variable X (religiosity) has on variabel Y (prosocial behavior). Data was analyzed using SPSS version 18.

3. RESULT AND DISCUSSION
RESULT

The questionnaire test uses a validity test reviewed from $r \geq 0.25$. 35-item religiosity scale (24 valid, 11 invalid). For a prosocial behavior scale of 20 items (13 valid, 7 invalid). The questionnaire is used as an exlamper and then tested for reliability (α=0.793).

In this study using descriptive statistical tests. It is used to find out the data on the maximum, minimum, mean and standard deviation values of a distribution of questionnaire variable items. The data results were analyzed using SPSS version 18 and can be viewed as follows:

Table 1. Descriptive Statistic

	N	Minimum	Maximum	Mean	Std. Deviation
Religiosity	151	55	88	73.60	6.985
Prosocial Behavior	151	31	51	41.88	4.023

The table above shows the results of the description of the data values of each variable. The N value of this was 151 respondents. The results of the data above are then processed with formulas to determine the category interval of each variable. Researcher uses the normal curve formula by dividing into 3 categories of interval scales (Risman, 2022). The following is the result of processing formulas that are concluded in the form of tables.

Table 2. Religious Category

Variable	Value Range	Category	Total	Percentage
Religiosity	X < 67	Low	26	17%
	≤ 67 X < 81	Moderate	99	66%
	$81 \leq X$	High	26	17%
		Total	151	100%

The table above analyzed that student religiosity has similarities at low and high levels with 26 students of 17% each. On the other hand, 99 other students were at a moderate level of 17%. This can be interpreted to mean that the religiosity of students is at a low level with subjects higher than the general population. In the study, student religiosity was at a low level of 66%.

Table 3. Prosocial Behavior Category

Variable	Value Range	Category	Total	Percentage
Prosocial Behavior	X < 38	Low	20	13%
	$38 \leq X < 46$	Moderate	100	66%
	$46 \leq X$	High	31	21%
		Total	151	100%

The results showed 20 students at 13% prosocial students were in the low category. The medium category with 100 students 66% and the high category with 31 students with a rate of 21%. This can be interpreted to mean that the prosocial behavior of students is at a low level with subjects higher than the general population. In the study, students' prosocial behavior was at a low level of 66%.

The test stage carried out after this is the normality and linearity test. This is a prerequisite test before performing a simple linear regression test. So the data values must be normally distributed and linear. If these two things are met, then a simple linear regression test will be carried out.

Table 4. Normality Test

	Kolmogorov-Smirnov			Shapiro-Wilk		
	Statistic	df	Itself.	Statistic	df	Itself.
Religiosity Prosocial Behavior	.068 .058	151 151	.082 .200	.986 .990	151 151	.149 .350

The data requirement can be said to be normally distributed if the value is more than 0.05. On the Kolmogorv-Smirnov column on the significance value shows the result of religiosity 0.082 and prosocial behavior 0.200. This corresponds to (p > 0.05) then the results show normally distributed data.

Table 5. Linierity Test

			Sum of Squares	df	Mean Square	F	Itse lf.
Prosoci al Behavi or of Religio sity	Betw een Grou ps	(Combi ned)	1091. 425	28	38.97 9	3.55 8	.00 0
		Linearit y	785.0 17	1	785.0 17	71.6 63	.00 0
		Deviati on from Linearit y	306.4 08	27	11.34 8	1.03 6	.42 8
	Withi n Grou ps		1336. 430	12 2	10.95 4		
	Total		2427. 854	15 0			

The data can be said to be linear if the > value is 0.05. The results can be seen in the Deviation from Linearity row of the sig column. The data shows 0.428 where the > value is 0.05. These variables of religiosity and prosocial behavior are linear.

If each variable shows a normal distributed result and is linear, then the next step is to use a simple regression test. This study used simple regression because the variables used are single (Variables X and Y are one variable each).

Table 6. Simple Regression Test

Model	Sum of Squares	df	Mean Squares	F	Itself.
Regression Residual Total	785.017 1642.837 2427.854	1 149 150	785.017 11.026	71.198	.000

Results can be seen in the sig column. Where if the ≤ value is 0.05, it can be stated that there is a significant influence. This study showed a significance value of 0.000 which is 0.000 ≤ 0.05. This has a significant influence on the prosocial behavior of grade VII students.

To find out how much influence religiosity has on students' prosocial behavior, researchers conducted a Model Summary test on SPSS version 18. Here are the results of how percent influence between each variable.

Table 7. Results of Religiosity to Prosocial Behavior

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
Dimension0 1	.569	.323	.319	3.321

The results show at R Square 0.323. It can be stated that the contribution is effective at 32.3%. Thus, religiosity in students influenced prosocial behavior by 32.3%. For the remainder of the 100% is 67.7% of prosocial behavior is influenced by other factors.

4. DISCUSSION

It is known that the category test of religiosity variables belongs to the moderate category. Where this is seen from theel tab which shows the highest value of each category. Based on observations in the field, it was found that class VII students were in the initial category of entering the new school level so that the knowledge gained by new knowledge, especially religious science in the school. Therefore, to introduce the religiosity of students, the school provides habituation at the beginning with the routine of congregational prayers in mosques and prayer rooms then interspersed with knowledge in class there is also an infaq habituation for every Thursday. This is supported by Haryati's statement (2013) religiosity is manifested in various sides of life in the form of visible and visible activities that can be seen by the eye, as well as invisible activities that occur in a person's heart (Arvianna et al, 2022).

On the other hand, the strong sense of faith possessed by students is somewhat inconsistent, because class VII students belong to the early adolescence phase. This context corresponds to the opinion of Yunalia and Ethics (2020) where the characteristics of the early adolescence period are characterized by psychological changes such as, identity crises, unstable psyche, the importance of close friends or companions, increased verbal abilities for self-expression. The above matter does not rule out the possibility that religiosity in students does not have an impact, but each individual is not optimal in the interpretation of religion.

In this case it is a form of religiosity aspect that is applied in everyday life at school. In terms of ideological aspects, knowledge with knowledge given in the classroom to aspects of worship, passion, experience is applied in habituation carried out in schools.

There are students of class VII MTs Ma'ahid Kudus basically studying on the basis of Islamic education, this is in accordance with intellectual factors and needs factors. Where students will get knowledge about religion in the school. On the other hand, social factors will also affect the formation of religiosity in students. Because basically grade VII students are in the early adolescent phase so that social friendships with peers are more dominant to be a social factor in students. Also in the early adolescence phase is a phase of experiencing changes both physically and psychically the individual. Therefore, the natural factor of students will be formed from the changes in the early adolescence phase in students so that students will grow and develop over time and produce students who have religiosity.

In the study, it was found that there was a value in the category of prosocial behavior of class VII

students with a moderate category. In the previous study, there was a habit of students to do infaq activities every Thursday. This is included in prosocial behavior activities, namely being charitable to help the needs of others.

Based on the findings of observations in the field, it was found that students tend to have high social attitudes where there are students relying on cooperation in learning well. To cooperate in learning is also an attitude of helping and sharing this can be categorized because, to carry out cooperative actions, there will be an attitude of helping friends who have difficulty in learning and sharing their respective mindsets. On the other hand, cooperation regarding the communication of heart problems with a positive attitude is able to share and accept the stories of each friend and includes helping about giving the best input so as not to fall into negative problems.

Data based on the results of observations in the field above shows a prosocial behavior of class VII students. Where it can be studied that this can happen because there is a connection with the aspects carried out by the researcher. There are instances of students showing high social attitudes by applying aspects of helping, sharing, cooperating, donating and acting honestly. With the habit of doing infaq every Thursday is a double form of helping, sharing, donating. Because the form of infaq activity is an attitude of giving some money to those who are entitled to get it, it is a form of charity and sharing money with a sincere heart condition and a form of helping because it slightly eases assistance to people in need. Another form is by carrying out cooperative activities in learning and exchanging stories. This is a form of cooperation and honest action. It can be interpreted in such a way because, cooperation contributes to each other's learning and exchange of stories by maintaining the confidentiality of each indivu is a form of honesty.

The data shows that in the Model Summary table in R Square, it can be interpreted that religiosity has an influence on students' prosocial behavior by 32.3% and the remaining 67.7% is influenced by other factors. This is in accordance with According to Sarlito (2002) in Rizaq (2019) there are factors that influence prosocial behavior, namely, external factors consisting of *bystanders*, helping if others help, insistence on time, abilities possessed, for factors from within consisting of feelings, factors of nature, religion, moral stages and gender. From this, it can be categorized as another factor that influences a prosocial behavior that exists in students. Because in terms of student psychics, which is different for each individual, it is also something that affects prosocial behavior, not only religiosity.

There are also opinions from figures regarding the factors that influence prosocial behavior according to Baron Byrne (2005) in Rahcman (2014) are motivation and morality. So back to the first concept where each individual has something that distinguishes one from another. Because not all individuals have the same motivation to get better. It's just that individuals are able to align the motivations that are best for the individual. So this is another factor that influences prosocial behavior not only religion, but also the physical and psychic motivation of students to do good things (prosocial behavior).

Based on the results of this study, it was found that there was a significant influence of religiosity on prosocial behavior. Which according to the journal (Widiastuti, 2021) shows that there is a significant influence of religiosity, agreeableness, and age on prosocial behavior which states that the variable Engaging in bodily worship has a significant effect on prosocial behavior, the higher the value of Engaging in bodily worship the more prosocial behavior the higher the prosocial behavior possessed. The same thing in journals (Hanifah & Hamdan, 2021) the results of religiosity research can improve prosocial behavior. This is in line with the suitability of Myers's (2012) views in Lestari & Witri (2019) mentioning that prosocial behavior can occur due to religiosity. This research is also supported by an opinion from a journal with researchers Arvianna et al, (2022) which states that there is a positive and significant relationship between religiosity and adolescent prosocial behavior, this shows that if religiosity is high, then prosocial behavior will also be high and vice versa.

This study showed that the results of a simple linear regression test using SPSS version 18 showed a sig value in the anova table with a value of 0.000. This has a significant influence of religiosity on the prosocial behavior of class VII students of Madrasah Tsanawiyah Ma'ahid Kudus. So the researcher gave the assumption that with a religious individual, he would be moved and the mindset would do good things, one of which was prosocial behavior. Because in truth in religion teaches mankind to always do good.

5. CONCLUSIONS

Based on the research that has been carried out, it can be concluded that there is a significant influence of religiosity on the prosocial behavior of class VII students of Madrasah Tsanawiyah Ma'ahid Kudus. With the rules and religious habituation in schools, it is able to make students understand a religion or religiosity. On the other hand, schools also implement infaq habituation every Thursday which is a form of prosocial attitude, namely charity. So this answers the results of the formulation of the problem, namely that there is a significant influence on the religiosity of class VII students of the Tsanawiyah Ma'ahid Kudus Madrasah. In this study, it is assumed that if religiosity is high, prosocial behavior is also higher, and vice versa. Because in truth in religion teaches mankind about a doctrine of goodness. So if the religious individual will apply what has been understood a good to apply to life.

Based on the results of the study, researchers realized that there were limitations in the research conducted. Researcher gives advice on a tertifiabilityof the asan. For schools, apply the science of religion comprehensively, and additionally to behavioral counseling guidance doing good. For students, being able to be motivated by a good habit in school andapplied in life. For subsequent researchers, conducting the study using other variables not mentioned in this study, as well as using participants as a whole so as to show significant results.

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