



## PROSOCIAL BEHAVIOR IN ISLAMIC PSYCHOLOGY

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### **Abstract:**

Nowadays, there has been a decline in morality toward others. It is resulting in various problems, such as bullying, theft, promiscuity, alcohol, drugs, death due to social media violence, and anxiety. The variety of conflicts that occur means that prosocial behavior is needed to minimize the conflicts that arise. Prosocial behavior is defined as behavior that positively impacts the individual himself or others. This research aims to find out how prosocial behavior is from the perspective of Islamic psychology. This research uses a literature study type of research (literature review). This research uses books and articles relevant to the author's discussion as the primary data sources for obtaining research related to prosocial behavior. This research shows that in Islamic psychology, prosocial behavior is in the form of helping; in surah al-maida verse 2, the words *birr* and *piety* are mentioned. Where *birr* means all good deeds, *taqwa* means fear of Allah, avoiding Allah's prohibitions, and carrying out Allah's commands.

**Keywords:** Prosocial Behavior, Islamic Psychology, Social Psychology, Psychology from the Al-Quran Perspective, Psychology from the Hadith Perspective

### **Abstrak:**

Dewasa ini telah terjadi penurunan moralitas terhadap sesama. Mengakibatkan berbagai permasalahan. Seperti *bullying*, pencurian, pergaulan bebas, miras, narkoba, kematian akibat kekerasan social media dan *anxiety*. Beragamnya konflik yang terjadi maka untuk itu dibutuhkan perilaku prososial agar meminimalisir konflik yang terjadi. Perilaku prososial ini diartikan sebagai perilaku yang mempunyai dampak yang positif yang bagi individu itu sendiri maupun orang lain. Penelitian ini bertujuan untuk mengetahui bagaimana perilaku prososial dalam pandangan psikologi Islam. Penelitian ini menggunakan jenis penelitian studi literatur (*literature review*). Penelitian ini memakai buku dan artikel yang

relevan dengan pembahasan penulis, sebagai sumber data utama dalam memperoleh data untuk penelitian yang berkaitan dengan perilaku prososial. Hasil penelitian ini menunjukkan bahwa dalam pandangan psikologi islam perilaku prososial berupa melakukan tolong menolong yakni dalam surah al-maidah ayat 2 disebutkan kata *al-birr* dan *takwa*. Dimana *al-birr* berarti segala perbuatan baik, lalu *takwa* berarti rasa takut terhadap Allah dan menjauhi larangan Allah dan melaksanakan perintah Allah.

**Kata Kunci:** Perilaku Prososial, Psikologi Islam, Psikologi Sosial, Psikologi Perspektif Al-Quran, Psikologi Perspektif Hadits

## A. Introduction

Nowadays, society is experiencing a period where morality towards others is decreasing. The decline in morality results in various new problems. These problems include bullying, theft, promiscuity, alcohol, drugs, death due to violence, and social media anxiety.<sup>1</sup>. This problem causes this society to face a crisis of prosocial behavior. Indonesia is faced with various conflicts, whether consciously or not. Examples of disputes that can be directly felt include indifference, hostility, and indifference<sup>2</sup>. The variety of conflicts that occur means that prosocial behavior is needed to minimize the conflicts that arise. According to Rosen et al., prosocial behavior positively impacts the individual.<sup>3</sup>, he said that prosocial behavior can reduce aggressive behavior. Where aggressive behavior can hinder a person's success, humans cannot be separated from social life.

As a creature, Human individuals are also social creatures. According to Kuypers, humans as social creatures means that humans are encouraged to have social relationships with other humans or individuals. So that humans, as social creatures, cannot live alone among other humans.<sup>4</sup> So, to socialize with other people around us, we need to develop prosocial behavior. Prosocial behavior is one of the discussions in social psychology that is important to receive more attention. Islamic psychology also contributes to studying social behavior. Muslim psychology is a science based on Islamic teachings or views that focus on the state of the soul and human behavior.<sup>5</sup>

Islamic psychology also develops theories about prosocial behavior, where Islam defines itself. So, the author is interested in studying the Islamic view of prosocial behavior

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<sup>1</sup> Leli Patimah dan Yusuf Tri Herlambang, "Menanggulangi Dekadensi Moral Generasi Z Akibat Media Sosial Melalui Pendekatan Living Values Education (LVE)," *PEMBELAJAR: Jurnal Ilmu Pendidikan, Keguruan, dan Pembelajaran* 5, no. 2 (2021): 150.

<sup>2</sup> Intan Rahmawati, *Pengantar Psikologi Sosial* (Jakarta: Bumi Aksara, 2022).

<sup>3</sup> (2010)

<sup>4</sup> S. A. Santoso dan M. Chotibuddin, *PEMBELAJARAN BLENDED LEARNING MASA PANDEMI*. (Qiara Media., 2020).

<sup>5</sup> F. Nashori, *Psikologi Islam dari Konsep Hingga Pengukuran*, Universitas Islam Indonesia, vol. 3, 2016, <https://medium.com/@arifwicaksanaa/pengertian-use-case-a7e576e1b6bf>.

in Islamic psychology more deeply. The previous research that discussed prosocial behavior was the first research conducted by Rakhma and Darsinah<sup>6</sup>. Their research discusses prosocial behavior in children in supporting social-emotional aspects. His research shows that the development of prosocial behavior is carried out using direct, interactive, and expository learning strategies. The school and home environment influence the development of prosocial behavior. Other research conducted by Mulyawati and Nafiah<sup>7</sup> of their research discussed the influence of empathy on the prosocial behavior of elementary school students. The research results show empathy's influence on students' prosocial behavior at SDN Cilendek 3 Bogor in the 2021/2022 academic year. The latest research was conducted by Syarafina and Satriadi, which is about religiosity and prosocial behavior and their effect on happiness in volunteers. The results of the research are that religiosity and prosocial behavior influence happiness. The results of the research are that religiosity and prosocial behavior influence happiness. Prosocial behavior influences happiness more than religiosity. In this research, the author is more inclined towards the last research conducted by Syarafina and Satriadi<sup>8</sup>, in which he linked prosocial behavior to religiosity and happiness. However, what differentiates it from the research the author will perform is that it does not link it to happiness but relates this prosocial behavior from an Islamic psychology perspective and its relationship to religiosity. Based on the previous explanation, the author will examine prosocial behavior in Islamic psychology.

## B. Method

This research uses a literature study type of research (literature review). This research uses books and articles relevant to the author's discussion as the primary data sources in obtaining data for research related to prosocial behavior. The primary data sources are Nashori's book.<sup>9</sup> and journal articles written by Liuk and Full<sup>10</sup>. Based on its nature, this research uses descriptive research, where the research results will be explained systematically about prosocial behavior. The steps in this research are first determining the topic, second exploring information, third determining the focus of the study, then collecting data sources, and finally compiling a report. After the overall data is collected, the author analyzes the data and then concludes.

## C. Results and Discussion

### Prosocial behaviour

Humans always need help in everyday life. Whatever a person's level of independence, there are times when they need the help of others. Likewise, everyone's abilities are bound to

<sup>6</sup> Rakhma Ardhani, Nur, dan Darsinah Darsinah. "Strategi Pengembangan Perilaku Prosocial Anak dalam Menunjang Aspek Sosial Emosional." *Murhüm : Jurnal Pendidikan Anak Usia Dini* 4, no. 1 (2023): 540–550.

<sup>7</sup> Mulyawati, Yuli, Arita Marini, dan Maratun Nafiah. "Pengaruh Empati Terhadap Perilaku Prosocial Peserta Didik Sekolah Dasar." *Scholaria: Jurnal Pendidikan dan Kebudayaan* 12, no. 2 (2022): 150–160.

<sup>8</sup> Syarafina, Ajrin, dan Sendi Satriadi. "Religiusitas, Perilaku Prosocial, Dan Kebahagiaan Pada Relawan." *Arjwa: Jurnal Psikologi* 2, no. 1 (2023): 10–18.

<sup>9</sup> Nashori, F. *Psikologi Islam dari Konsep Hingga Pengukuran*. Universitas Islam Indonesia. Vol. 3, 2016. <https://medium.com/@arifwicaksanaa/pengertian-use-case-a7e576e1b6bf>

<sup>10</sup> Liuk dan Full, "Perilaku Prosocial Dalam Perspektif Islam."

be limited, so they may also need help. In a broader category, prosocial behavior includes all forms of action taken or planned to help another person, regardless of the helper's motivation. According to William<sup>11</sup>, prosocial behavior is equated with behavior that helps other people, namely behavior that intends to change other people's physical and psychological condition in various ways so that the person giving the help feels that the person being helped is satisfied. Meanwhile, according to Marion<sup>12</sup>, someone will be helpful to others when they show sympathy and get angry when someone behaves cruelly towards others. Jenny and Debbie Clayton also said that prosocial behavior includes accepting a gift for help. Prosocial behavior also has benefits so that other individuals relate to the hopes and benefits of the individual being helped, one of which is by getting rewards and desired behavior<sup>13</sup>. Based on several definitions of prosocial behavior, it can be concluded that prosocial behavior is an effort to help other people so that those who receive help feel benefited and those who give it also feel happy to have shared it with the people around them.

According to Kartini Kartono<sup>14</sup> Prosocial behavior benefits the person being helped and combines elements of altruism, togetherness, cooperation, and cooperation. Sarwono and Meinarno<sup>15</sup> Also, helping behavior, or prosocial behavior, is an action carried out by someone to provide opportunities for others.

According to Santrock,<sup>16</sup> prosocial behavior consists of showing empathy, helping others, and being selfless. Prosocial behavior is a sign of positive adjustment because it includes helping classmates, including others, to join groups, supporting excluded classmates, and showing respect for others. The ability to understand other people's situations, their needs, and when they need help is also known as prosocial behavior. According to Sears,<sup>17</sup> prosocial behavior is defined as behavior that benefits others. Prosocial social behavior encompasses a broader category that includes all forms of behavior undertaken or planned to help another person, regardless of that person's motivation. Rushton also emphasized that prosocial behavior ranges from altruistic behavior, namely selflessness, to helping behavior entirely motivated by self-interest. According to Reykowski<sup>18</sup>, several aspects influence the development of prosocial behavior. First, according to psychoanalysis, the origin of prosocial behavior is a consequence of the formation of the superego, which depends on the resolution of the Oedipus complex. Second, social learning theory focuses on the role of modeling and reinforcing prosocial behavior. Third, Maslow assumes that satisfaction with basic needs facilitates the disclosure of prosocial behavioral tendencies, which are human attitudes in general. Fourth, Masischep assumes that socialization agents formulate and apply the

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<sup>11</sup> William, *Personality* (New York: McGraw Hill Publishing, 1981).

<sup>12</sup> M. Marion, *Guidance of Young Children* (USA, 2015).

<sup>13</sup> Jenny, Mercer, Debbie, dan Clayton. *Psikologi Sosial*. Jakarta: Erlangga, 2012.

<sup>14</sup> Kartono dan Kartini, *Patologi Sosial 2 : Kenakalan Remaja* (Jakarta: Rajawali Press, 2014).

<sup>15</sup> Sarlito W Sarwono dan Eko A. Meinarno, *Psikologi Sosial* (Jakarta: Salemba Humanika, 2009).

<sup>16</sup> Susanto Ahmad, *Bimbingan Konseling di Sekolah Konsep, Teori dan Aplikasinya* (Jakarta: Kencana, 2018).

<sup>17</sup> Desmita, *Psikologi Perkembangan Peserta Didik; Panduan Bagi Orang Tua dan Guru dalam Memahami Psikologi Anak, Usia SD, SMP, dan SMA* (Bandung: Resmaja Rosdakarya, 2014).

<sup>18</sup> Reykowsky, *Embracing the Other: Philosophical, Psychological and Historical Perspective. Motivations of People Who Helped Jews Survive The Nazi Occupation*, 1992

consistency of moral demands. Eisenberg and Mussen's<sup>19</sup> aspects of social behavior include first being willing to share feelings with others, whether in happy or sad situations. Sharing occurs when the recipient shows liking before acting through verbal or physical support. Both partners are willing to work together with other people to achieve a goal. Cooperation is usually related to mutually beneficial things, such as giving, helping, and calming each other. Third, honesty is a behavior that involves using actual words without adding or subtracting information. Fourth, connecting is an action in which someone can give an item in material form to another person based on requests, activities, and events that require it. Fifth, generosity is carried out out of self-awareness and shows humanitarian behavior because it has given some of its wealth to a group of people or individuals. Based on several definitions by these figures regarding prosocial behavior, prosocial behavior is the act of assisting other people who need it and doing or doing something beneficial to the person they are helping. We can conclude that it was a planned action.

### Theories of Prosocial Behavior

Sarwono and Meinarno<sup>20</sup> Said that theories of prosocial behavior are:

#### 1. Evolutionary Theory

Namely, the essence of life is the survival of genes. Genes in humans have encouraged humans to maximize the opportunity for a gene to survive and remain sustainable.

- a. Protection of relatives: Parents who prioritize the welfare of their children over their own welfare and their genes will have a greater chance of surviving and being sustainable than parents who ignore their children.
- b. Biological reciprocity, namely, a person helps because he anticipates that in the future, the person being helped will help him back in return, and if he doesn't help, then in the future, he won't get help.

#### 2. Learning Theory.

c. Social learning theory describes human behavior as the result of learning from the environment. Learning theory states that people feel better when they give or help and avoid guilt or shame when they fail to help.

d. Social exchange theory, or social interaction, relies on the gains and losses that occur. Helping behavior may also only serve to cover one's interests.

#### 3. Empathy Theory

This means that someone with cognitive abilities can feel what other people think, and other people can understand what other people think and the reasons.

- a. The empathic altruism hypothesis states that a person's empathic concern for another person's suffering motivates them to alleviate that person's suffering.
- b. This model reduces negative emotions. That is, it helps people reduce negative emotions by seeing other people's suffering. Before seeing someone in trouble, people tend to feel negative. It is hoped that negative emotions can help reduce this.
- c. The empathic pleasure hypothesis states that people will help if they can share happiness with the person they are helping.

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<sup>19</sup> P.H. Mussen dan N Eisenberg, *The Roots of Prosocial Behavior in Children* (New York: Cambridge University Press, 1989).

<sup>20</sup> Sarwono Sarlito W dan Meinarno Eko A, *Psikologi Sosial* (Jakarta: Salemba Humanika, 2014).

## Aspects of Prosocial Behavior

Mussen and Eisenberg<sup>21</sup> Stated that aspects of prosocial behavior include:

1. Share  
Willingness to share emotions with others, both happy and sad. Sharing occurs when the recipient shows kindness before the action happens through words or physical support.
2. Cooperation  
Willingness to work together with others to achieve a goal. Collaboration is usually mutually beneficial, giving, helping, and reassuring each other.
3. Honesty  
A type of action that is carried out using words appropriate to the actual situation without adding or subtracting existing information.
4. Donate  
Donation is an act where someone can give an item in the form of material to another person based on a request or activity and event that requires it
5. Generosity  
An act of self-confidence and humanity, such as someone donating some of their wealth to another group of people in need.
6. Help  
Willingness to help someone who is facing difficulties. Helping includes assisting another person, providing information, offering help, or doing something that supports another person's activities.
7. Concern for the Welfare of Other Individuals  
Provide convenience to others in all matters and consideration for others by actively listening to mutual concerns.

## Prosocial Behavior Factors

According to Staub<sup>22</sup> Several factors can influence prosocial behavior, namely.”

1. Self-gain  
A person's desire to gain and avoid losing something results in fear of ostracism.
2. Personal values and norms  
Some social values and norms individuals internalize during socialization, and some of these values and norms include the obligation to uphold the truth related to prosocial behavior. There are norms of fairness and reciprocity.
3. Empathy  
A person's ability to share the feelings and experiences of others. This ability to empathize is closely related to the division of roles. Therefore, a prerequisite for practicing empathy is that individuals must be able to take on roles.

## Forms of Prosocial Behavior

<sup>21</sup> Mussen dan Eisenberg, *The Roots of Prosocial Behavior in Children*.

<sup>22</sup> E. Staub, *Positive social behaviour and morality social and personal influence (volume 1)* (New York: AcademicPress., 1978)

Baron and Byrne divided forms of prosocial behavior into three, including.<sup>23</sup>

1. Helping people in trouble (Helping A Stranger Distress)

The presence of other people causes a person to tend to ignore strangers who need help. The more people eat, the less people provide help. The distribution of responsibilities can cause this; the presence of other people can increase the possibility of someone behaving prosocially and avoiding mistakes; a person sometimes prefers to wait for orders rather than make a mistake and also considers the advantages and disadvantages to be gained, mood, empathy, and individual characteristics.

2. Reducing violations (Deterring A Wrongdoer)

The desire to create security by reducing offenses and a feeling of responsibility to help others.

3. Resist temptation

People often have the choice of maintaining moral behavior or being tempted by harmful solutions such as cheating or lying.

### How to Increase Prosocial Behavior

According to Brigham, the following are ways to increase prosocial behavior that can be applied in every individual's life.<sup>24</sup>:

1. Showing models of prosocial behavior,

One way to imitate many human traits is to study social learning models through a behavioral approach. Forming human behavior through good behavior, such as frequently seeing someone helping others when they need help, will motivate other people around them, and a process of imitation of this behavior occurs.

2. Creating a Superordinate Identity

The view that emerges in social life is that each person is part of another person, which can create a higher level of identity that can minimize problems and increase prosocial behavior. It can also develop empathy between individuals and improve other people individually.

3. Emphasize attention to prosocial norms

Norms are automatically embedded in the family environment, teachers, and mass media. Learning to build norms and the influence of disharmony in the environment causes antisocial behavior in the environment. Therefore, this concerns a person's psychological and social development.

### Aspects of Prosocial Behavior

According to Mussen and Eisenberg, prosocial behavior includes the following aspects:<sup>25</sup>:

1. Sharing, spontaneous action, and sharing feelings and experiences with others in good and bad situations.

2. Helping is helping people in need without caring about who is being helped.

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<sup>23</sup> R. A Byrne Baron, *Psikologi Sosial Jilid II* (Jakarta: Erlangga, 2005).

<sup>24</sup> J. C. Brigham, *Social Psychology*. Edisi Kedua. (New York: Harper Colling Publisher Inc, 1991).

<sup>25</sup> Mussen dan Eisenberg, *The Roots of Prosocial Behavior in Children*.

3. Donations are voluntary contributions that provide more or less property, goods, food, and services to people in need—for example, donations of money or goods to communities affected by natural disasters.
4. Cooperation, behavior when working together to achieve a specific mission. It's like doing a group assignment together. Honesty, namely doing something voluntarily, being honest with yourself, and not cheating
5. Generosity, namely kindness, is the nature of love and compassion, so you voluntarily give something to other people.
6. Considering the rights and welfare of other people, that is, caring about other people's problems.

### Prosocial Behavior in Islamic Psychology

In Islam, prosocial behavior is often emphasized.<sup>26</sup> One of them is mentioned in the hadith, which refers to the statement that a servant's faith is not perfect until he loves his brother as much as he loves himself. Islam also teaches about the perfection of faith. Pious deeds and human morals can be seen from the quality of individual habluminallah and habluminannas. Allah has also explained that every human being is a caliph who is ordered to prosper the earth and enforce Islamic law. There is also a noble moral for humans, namely, to behave prosocially. Islam is very firm in discussing prosocial behavior, namely helping behavior, which is only permitted in matters of sound, not in cases of evil, disobedience, and ungodliness. As stated in the Qur'an surah al-maida verse 2:

يَا أَيُّهَا الَّذِينَ إِيمَانُكُمْ لَا تُحْلِّوْنَا لَا شَعْبَرَ أَلَّهُ وَلَا الشَّهْرُ الْحَرَامُ وَلَا الْهَدَىٰ وَلَا أَفْلَانٌ وَلَا أَمِينَ الْبَيْتِ  
الْحَرَامِ بِيَتَعْوَنَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَنًا وَإِذَا حَلَّتُمْ فَأَصْطَادُوا وَلَا يَجِرْ مَنْكُمْ شَنْانٌ أَنْ فَوِيمِ  
أَنْ صَدُوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبَرِّ وَالْتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِلَّامِ  
وَالْعَدُوْنَ وَأَنْقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٢

**Meaning:** O you who believe, do not violate the year-year of Allah and do not violate the honor of the haram months, do not (disturb) the had-ya animals, and the qualia-id animals, and do not (also) disturb those who visit the House of Allah while they are seeking grace and pleasure from their Lord and when you have completed the Hajj, then you may hunt. And never let (your) hatred against a people because they prevent you from leaving the Sacred Mosque, encourage you to harm (to them). And help you in (doing) righteousness and purity, and do not help you commit sins and transgressions. And fear Allah, verily Allah is very severe in punishment.

The verse presented above discusses prosocial behavior in the form of helping; in the verse, the words *birr* and *piety* are mentioned. Where *birr* means all good deeds, *taqwa* means fear of Allah avoiding Allah's prohibitions and carrying out Allah's commands. Allah forbids his servants from helping in matters that result in sin and injustice, and this is not a reflection of the morals of a believer. Then Allah ordered his servants to be devout and gave threats to

<sup>26</sup> Nashori, *Psikologi Islam dari Konsep Hingga Pengukuran*, vol. 3, hal.

people who ignored Allah's orders, and also Allah gave threats in the form of severe punishment.

Another verse also discusses goodness, as said by Shaykh as-Sa'di Rahimahullah, who stated that the word al-birr or goodness is everything that includes goodness liked and approved by Allah. Both visible and invisible actions. Whether related to God or relationships with humans. As stated in the Qur'an surah al-Baqarah verse 177:

لَيْسَ الْبَرُّ أَنْ تُوَلُوا وُجُوهُكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلِكُنَّ الْبَرُّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَالْمَلِئَكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ دُوَيِ الْقُرْبَى وَالْيَتَمَّى وَالْمَسْكِينَ  
وَأَبْنَى السَّبِيلَ وَالسَّائِلِينَ وَفِي الرَّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَوَةَ وَالْمُؤْمِنُونَ بِعَهْدِهِمْ إِذَا  
عَهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَجِئَنَ الْبَأْسُ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ  
الْمُنْتَقُونَ ١٧٧

**Meaning:** It is not that turning your face towards the east and west is a virtue, but virtue believes in Allah, the Last Day, angels, books, prophets, and giving the wealth one loves to one's relatives, orphans, poor people, travelers (who need help) and people who beg; and (freeing) his servants, establishing prayer, and paying zakat; and those who keep their promises when they promise, and those who are patient in adversity, suffering and in war. Those are the people who are true (in their faith), and they are the pious people.

The goodness described in the verse above means that goodness is related to all elements of the Islamic religion, from belief in religious principles to practicing worship and enforcing the Shari'a, one of which is holding prayers, paying zakat, and donations to those in need, and practices such as being patient and keeping promises. In this verse, Allah emphasizes the various forms of goodness He is pleased with. Also, the end of the verse shows the form of goodness, which is part of the form of piety.

Rasulullah also recommended carrying out prosocial behavior as stated in the hadith of Rasulullah, which means the following.<sup>27</sup>:

*"Whoever removes one difficulty from a believer in the world, Allah will remove one difficulty from him in the afterlife; whoever covers up the bad things of a Muslim, Allah will cover up his bad things in this world and the hereafter. Allah always helps a servant as long as the servant helps his brother"* (HR. Muslim).

This hadith of the Prophet has a message to his people so they can behave prosocial when interacting with fellow Muslims. If we have high prosocial behavior, it will be the initial capital to improve social relationships with other individuals. Good social relationships established with fellow humans will be significant in achieving the goals of human life both in

<sup>27</sup> Liuk dan Full, "Perilaku Prosocial Dalam Perspektif Islam."

this world and in the afterlife. This will trigger the formation of prosocial behavior towards other people.

Islam emphasizes that humans are always prosocial, alleviating difficulties and making other people's affairs easier. Prosocial behavior is a form of noble character. As is generally understood, noble morals are practices of a very high level. Islam teaches that doing good will have a broad impact. Likewise, if you do something evil, it will have a far-reaching effect too. Prosocial behavior is influenced by aspects of the individual, both internally and externally. The meaning of internal here is what is within the individual himself, while external comes from outside. In general, prosocial behavior exists in every human being. This happens because of the instincts of humans as mutualistic symbiotic creatures who need each other and cannot be eliminated in humans. The feeling of human dependence on helping those affected by disaster will naturally emerge. Then, the sense of pity for other people who see it will also arise spontaneously without restraint.

Prosocial behavior is influenced by several factors, one of which is related to a person's level of religiousness. According to Baston and Brown<sup>28</sup>. Religious people have a greater tendency to help other people than those who have no religion. Religious people here refer to spiritual people. Individuals who actively practice worship almost always help others because these individuals feel strongly compelled to help those in need. The primary factor for individuals to behave prosocially, according to Staub<sup>29</sup> Are the values and norms in society? Individuals obtain these values and norms through religious teachings and the social environment. Globally, there are three other factors; the first is a person's hope to gain or avoid losing something. For example, a person hopes to avoid losing something by wanting recognition from others, getting praise, or fearing being ostracized.

Individuals neutralize second social values and norms during socialization, as values and standards are related to prosocial actions. As is the obligation to uphold truth and justice and the existence of norms of reciprocity. A person's ability to share in the experiences or feelings of others. In this ability to empathize, individuals must have the ability to take over the role. Religion and religiosity are a unity that supports and complements each other. These two things are logical consequences of human life, which is said always to have two poles of personal life and a pole of togetherness in society. Religiosity will direct individuals to behave prosocially as a form of worship towards their god. Religiosity is religiousness that includes various sides and dimensions not only when someone performs worship but also when carrying out other activities in daily life. Carrying out commands and abandoning religious prohibitions will make you feel close to God. The feeling is that the prayers offered are always answered, and one feels happy. So that individuals' daily lives genuinely reflect the values and teachings of their religion. They are helping behavior, collaborating with other people, and behaving honestly. Several explanations of the relationship between prosocial behavior and religiosity can conclude that prosocial behavior is interconnected and is also in line with Islamic

<sup>28</sup> Jannah, M. Hubungan Kecerdasan Rohani dan Tipe Kepribadian Ekstrovert Terhadap Perilaku Prosocial Pada Santri., 2008.

<sup>29</sup> Dayakinsni, dan Hudaniah. *Psikologi Sosial*. Malang: UMM Pres, 2015

psychology's view of prosociality, where humans are encouraged to behave prosocially towards fellow humans.

## D. Conclusion

The explanation that has been presented previously regarding prosocial behavior in Islamic psychology means that it can be understood that prosocial behavior is a form of noble character. As is generally understood, noble morals are practices of a very high level. Islam teaches that doing good will have a broad impact. Likewise, if you do something evil, it will have a far-reaching effect too. Prosocial behavior is carried out to alleviate distress, making other people's affairs easier. Therefore, we need to implement and foster prosocial behavior in our daily lives to lighten the burden on others and bring rewards to those of us who help them.

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