

Contribution of Islamic Values to Indonesian Guidance and Counseling Prosocial Behaviour Development

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This research was conducted using a survey approach to determine the prosocial behavior profile of 150 guidance and counseling professionals. The results show a moderate level of undergraduate prosocial behavior. The findings further identify a problem for Islamic students in that liberal values underpin teaching and learning in this field. Islamic values are not about the individual however conversely, especially in the Java region, Islam is famed for its liberal values. Ideally, adolescent guidance and counselling students who model Islamic values in their daily life, will exhibit high prosocial behavior. This research determined that respondents had begun to ignore the daily value of Islam and consequently that prosocial behavior was in deficit. The research findings are expected to make a real contribution to requisite prospective counselor prosocial behavior, according to Islamic values.

Keywords: *Islamic Values, Counselors, Prosocial Behavior.*

INTRODUCTION

Human civilization is again faced with an emerging era, marked by the latest technological innovations including the Internet of Things (IoT), the billions of available physical devices on the internet; Artificial Intelligence (AI) and robotics, to name a few creative solutions. This evolving technology has had significant impact on global economy and society (Fukuyama, 2018) in an era commonly known as Society 5.0. The Javanese government needs to reimagine itself to ensure welfare for all during this transition and beyond (Shiroishi, Uchiyama & Suzuki, 2018). The Industrial Revolution era, 4.0, was marked by the use of technology, data and automation (Diaz, 2019) while in contrast, society 5.0 attempts to balance human and automated capacity and capability (Shiroishi et al., 2018).

Indonesia, although predominantly experiencing still the Industrial Revolution 4.0 evidences some emergence of era 5.0 and this balance is a major, proactive, future consideration. In 2020-2045, Indonesia is predicted to gain a demographic bonus where the percentage of productive age population will exceed that of unproductive age population. In hindsight, the era of industrial revolution 4.0 seemed to lull the Indonesian people through rapid development of technology. This phenomenon is most obviously seen in the change of social culture in such fields as hospitality. Prior to familiarity with the use of gadgets/mobiles, Indonesia people made friendships and communicated directly, face to face. However today, the Indonesian people have begun to communicate through kleptocratic hospitality media which, if it continues, will cause problems.

A further issue with access to digital technology is the emergence of hoax or fake news communicated through electronic media which can potential divide the Nation. This is why, especially in the education sphere, foundational development in shaping student character, such as facilitated through guidance and counselling services, must be prioritized. Guidance and Counseling Teachers, hereafter referred to as School counselors have a strategic position in shaping the character of students in the era of society 5.0. Therefore, it is a pre-requisite that counselors have the potential to develop optimum competence in shaping student character through guidance services.

The formation and development of a counselor's personal prosocial skill and facilitation capacity must be a focus of undergraduate training (Gibson & Mitchell, 2011). Gibson and Mitchell (2011) further pose that prospective counselors must make a commitment to the profession and value the importance of their future role and the mastery of essential characteristics for the job. A distinction can easily be made between professionally trained counselors and non-professional helpers through: identification of their respective affiliation with professional organizations; use of ethical codes and standards of practice and recognition from accreditation bodies that regulate training, certification and practice licensing (Wibowo, 2019). Social competence is a must for professional counselors and

can be built by integrating values of friendship and love with work ethic (Akhsania, 2018), an attribute which is then identifiable as prosocial behavior.

Prosocial behavior is helpful behavior that can benefit others without any direct benefit for the actor and in fact, may even lead to risk for the actor (Baron & Byrne, 2005). Pratama, Kadafi & Suharni's (2019) research shows that 65% of BK students exhibit low level prosocial behavior and other studies revealed that several aspects influence prosocial behavior. Myers (2012) explains that prosocial behavior is influenced by social responsibility, religiosity, genetic influence and empathy (DG Myers, 2012). Baron & Byrne (2005) argue that prosocial behavior can occur as relevant to: 1. Attention to an event; 2. Individual interpretation of an event; 3. Responsibility to act; 4. Acquired knowledge, skills and training to provide help and 5. The decision to help.

A further research-based opinion is that culture also contributes to the formation of prosocial behavior (Eisenberg, Mussen, Eisenberg, & Mussen, 2010) and as such, religious values become an important aspect in shaping prosocial behavior (Hardy & Carlo, 2005). It was determined from the literature available in the field that these two important aspects of religiosity and cultural background were rarely studied simultaneously in the context of actor prosocial behavior. Specifically, in Indonesia, the aspect of religiosity, in this case Islamic values, must be studied when investigating how prosocial behavior is shaped because Indonesia is a country where the majority (87.2%) of the population are Muslim (Indonesia.go.id, 2017).

The inculcation of Indonesian Islamic values started in the 1970s through the missionary activities of Malay people who, identical to the secular state, succeeded in conducting Islamization (Mashitah Sulaiman, 2013; Norenzayan & Shariff, 2008). The literature review that underpins this research found empirical evidence of religious values correlation with formation of prosocial behavior (Norenzayan & Shariff, 2008; Shariff, Willard, Andersen, & Norenzayan, 2016) such that Muslim religiosity becomes a mediator in the formation of prosocial behavior (French et al., 2013). Further, individuals who had high religiosity were also very likely to be prosocial (Stamatoulakis, 2013).

The purpose of this study was to find whether the individual value of religion, in this research Islamic values in Indonesia (the Islamic term for the more liberal form practiced in Indonesia is Nusantara), influences the formation of prosocial behavior. The researcher looked specifically at the prosocial behavior of prospective counselors to determine the contribution of Islamic values relative to formation and development of this required attribute. The study findings are expected to contribute to the development of prosocial behavior character building resources in the training of superior guidance and support service counselors (Baron & Byrne, 2005).

RESEARCH METHODOLOGY

This study uses a survey method with the aim to determine the desired profile of prosocial behavior of Guidance and Counseling undergraduate students. This approach is used to obtain detailed data without manipulating research variables (Creswell, 2013; Wiyono, 2007). Initially, to discover the contribution of Islamic values in shaping prosocial behavior, researchers conducted a literature review. Respondents in this study were students of guidance and counseling in the cultural area of Mataraman Kulon (East Java Indonesia). Sampling was carried out using cluster sampling techniques and the comprised 150 respondents. Research participants and research locations selected by this technique have been adjusted to the conditions of the respondents (Sugiyono, 2016; Wiyono, 2007).

The data collection method in this study uses a prosocial behavior scale instrument that was developed according to Baron & Byrne (2005). Prosocial behavior instruments in this study consisted of three dimensions: 1. Behavior of assistance that was natural; 2. Behavior that benefited the recipient of assistance and 3. Behavior that poses potential risk to the actor. The data analysis technique involved several stages including: 1. Data reduction, the process of selecting and focusing attention on simplification, abstraction and transformation of rough data from field findings; 2. Presentation of data, the process of displaying processed data to provide possibilities in the presentation of conclusions and follow-up and 3. Conclusion of data, drawing conclusions from data findings in the field and conducting verification (Miles & Huberman, 2012; Wiyono, 2007). The presentation of data in this research uses descriptive statistical analysis of percentages.

RESULTS AND DISCUSSION

Research results

Preliminary research in this study was conducted via a survey to obtain results regarding the prosocial behavior of BK students in the medium category. The findings were obtained after the researcher completed measurement using a scale of prosocial behavior that was developed and tested for validity and reliability. This scale was based on the theory of prosocial behavior proposed by Barron and Byrne, (2006) and the three prosocial behavior dimensions as detailed previously: 1. Behavior of assistance that was natural; 2. Behavior that benefited the recipient of assistance and 3. Behavior that poses potential risk to the actor. These findings are detailed in Table 1 below.

Table 1. *Profile of BK Student prosocial behavior*

No	Prosocial Behavior Category	Percentage
1	High	30%
2	Is	50%
3	Low	20%

Table 1 presents students with high prosocial behavior at 30%, students with moderate prosocial behavior at 50%, and students with low prosocial behavior at 20% of all respondents. This category description reveals that most BK students have prosocial behavior at a moderate level. Further findings based on prosocial behavior indicators can be seen in Table 2 below.

Table 2. *Profile of BK Student Prosocial Behavior based on Indicators*

No	Indicator	Percentage
1	Behavior that is born naturally	30%
2	Behavior that can benefit beneficiaries	55%
3	Behavior that can result in a risk for the culprit	15%

Table 2 above shows behavioral indicators that can cause risk for the actors at 15% which is the smallest response percentage when compared to the other two indicators, meaning that only a few respondents will assist when they believe they will put themselves at risk and in contrast, indicators that can benefit beneficiaries record the highest percentage at 55%. This indicates that the average individual exhibits prosocial behavior by providing assistance that can benefit the recipient of their action. From the presentation of these data, a conclusion can be drawn that if the respondent shows prosocial behavior in the medium category, that behavior can benefit recipients. The results of the literature review regarding the contribution of Islamic/religious values in shaping prosocial behavior are presented in Table 3 and show the value of Islam/Religiosity either directly or indirectly and affect on prosocial behavior choice.

Table 3. *Research Results on the Effect of Islamic/Religious Values on Prosocial Behavior*

Researcher	Research variable	Research result
Saroglou (2006)	Prosocial Behavior and Religiosity	Religiosity influences prosocial behavior decisions
Musick & Wilson (2008)	Religiosity and prosocial behavior	The degree of religiosity influences prosocial behavior
Myers (2012)	Religiosity and prosocial behavior	The level of individual beliefs about the value of religiosity influences individual prosocial behavior
Einolf (2013)	Religiosity and prosocial behavior	Prosocial behavior is influenced by an

		individual's understanding of the teachings of his religion
Shariff & Norenzayan (2007)	Religiosity and prosocial behavior	Religiosity does not directly affect prosocial behavior
Pazhoohi, Pinho & Arantes (2017)	Gender, religiosity and prosocial behavior	Individuals with female sex with high religiosity tend to do prosocial behavior
Decety et al. (2015)	Empathy, religiosity and prosocial behavior	Families with a right level of understanding of religion will tend to empathize with prosocial behavior
Sutoyo (2012)	Fitrah of faith, physical fitrah, spiritual fitrah, and nafs fitrah	The nature of faith influences individuals in their behavior

Discussion

The study results show that the prosocial behavior profile of guidance and counseling students was at a moderate level. One of the factors that influenced this event was due to the influence of the use of technology in that this not accompanied by an increase in the practice of religious values. For the Javanese, especially in the Mataraman cultural region, the people are known to be very polite and religious however, today's teenagers in that region are beginning to show a shift in values. A culture of hedonism is identified as one of the causes with youth more intereterd in this world than preparing for their afterlife (Yusuf, 2008). Yusuf (2008) identified in his research, a slow shift in Indonesian adolescent values evidenced through e.g.: vandalism, wild racing, opposition to parents, and other activities deemed juvenile delinquent.

The Literature Review highlightd that thesee negative activities are contrary to prosocial behavior and are predominantly caused by the weak practice of religious values in daily life. Sutoyo (2009 & 2017) proposed that the problems that afflict an individual are caused by the relative weakness of their faith. For individuals whose natural fit of faith develops well, their social competence, according to Islamic teachings will also develop appropriately. This teaching is contained in the Word of God QS Al Maidah verse 2 an opinion reinforced by previous research results that indicate prosocial behavior is influenced by level of religiosity.

Saroglou (2006), in a paper titled "Religion's role in prosocial behavior: Myth or reality?" agree that religiosity influences decisions in prosocial behavior (Saroglou, 2006) which is consistent with Musik & Wilson's findings (2008), in "Volunteers: A social profile. In

this text the level of religiosity is shown to affect an individual's prosocial behavior (Musick & Wilson, 2008). Myers (2012) also deemed that the higher the level of religiosity, the higher the propensity to help others. The findings of Myers' (2012) study were reinforced by Einolf (2013), who determined that individual attributes are also influenced by habits such as volunteering, charity, helping and the level of understanding individuals engage with in religious practice. While the above findings show that religiosity affects individuals in prosocial behavior, there are studies that prove the opposite.

Some research suggests that religiosity does not directly affect prosocial behavior with Shariff & Norenzayan (2007), in the article entitled "God is watching you: Priming God concepts increases prosocial behavior in an anonymous economic game," stating that religion does not directly influence the formation of prosocial behavior (Shariff & Norenzayan, 2007). Subsequent research shows that women who have high religiosity will behave prosocially (Pazhoohi et al., 2017). No less important are Decety et al.'s (2015) findings that parents of religious households found their children tended to be more empathetic and responsive to justice in daily life than their peers from non-religious homes. Alternate results also include the research from all 'religious' countries showing negative affect of religiosity on child altruism and a contradictory view adverse to the belief that religiosity facilitates prosocial behavior. A balanced perspective then involves caution to determine whether there is a definitive link between religiosity and prosocial behavior. (Galen, 2012).

Due to the possibility of the value of religiosity in shaping prosocial behavior, this study chose to examine the context through the lens of Islamic teachings, specifically referenced to the Qur'an, Surah Al Hujurat verse 13 which explains the correlation between culture and social values. From an Islamic point of view, Islam has taught its adherents about culture and within that concept of culture is the aspect of making social contact. Islamic teachings thick with culture are reflected in Javanese society as a result of Wali Songo's cultural approach strategy responsible for the spread of Islam in Java. An example of Islamization in Java can be drawn from the Selametan culture, a long-established habit is the Selametan version of the Wali Songo process, modified by performing dhikr (remembering Allah SWT). The flexibility of Islam in Indonesia, especially in Java, has resulted in a specific term as before noted, Nusantara Islam. The inculcation of the value of prosocial behavior according to Islamic views in Java is presented in Figure 1 below.

Figure 1. *Internalization of Prosocial Behavior through Islamic Values and Javanese Culture*

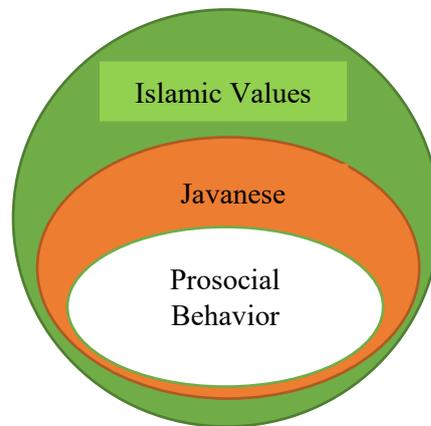


Figure 1 above represents Islam taught within its core premises will ensure its adherents perform good acts for others and this is the concept of *Rahmatan lil alamin* or a religion full of peace or mercy for all. In the Word of Allah SWT QS Al Hujurat verse 12 it is explained that Allah created tribal people so that they knew each other and QS Al Ashr verses 1-3, called for Allah's people to always advise each other for mutual benefit. This value has also been embedded in the Javanese community, especially the Mataraman cultural area, a value that is aligned with prosocial behavior (such as mutual cooperation, *tepo sliro*, sharing, telling the truth, charity and many other positive habits). The form of Islamic Nusantara is reflected in the value of religiosity and Javanese cultural values. Every Muslim is undoubtedly very familiar with the word *taqwa* which means always obeying orders and avoiding the prohibition of Allah SWT. A characteristics of appropriate devotion is a concern for others based on the Qur'an Surah Ali Imran verses 133-134:

And hasten to the mercy of your Lord and to heaven as wide as the heavens and the earth provided for those who are pious, (i.e.) those who spend (their wealth), both in time of space and narrow, and those who hold their anger and forgive (mistakes) people. God loves those who do good.

The above verse explains that Allah has promised heaven for his righteous servants and a pious person will be willing to spend some of his wealth, is able to withstand anger and forgive the mistakes of others. This belief is strengthened from the Qur'an Surah Al Maidah verse 2:

Moreover, help you in doing good and piety, and do not help in committing sins and transgressions. Moreover, fear Allah, verily Allah is severely tortured.

Besides this verse, there is also a Hadith which means:

A Muslim is a brother to other Muslims. He must not punish him and may not let him be disturbed by others. (he even wajib help and swallow it). Whoever helps the needs of his brother, then Allah aza wa jalla always helps him. Whoever clears the

difficulties of Muslims, then Allah will free him from one of the narrowness on the Day of Resurrection, and whoever covers (disgrace) a Muslim, then Allah covers (the disgrace) on the Day of Resurrection (HR. Bukhori).

Another in hadist Rasulullah SAW said, which means:

The parable of the believers in love is like one body; if one limb moans in pain, then the whole body will feel heat and fever. (HR. Muslim).

The meaning of QS Maida paragraph 2 above is that it is the obligation of every Muslim to do good for other Muslims as part of devotion and the requisite prosocial behavior is reflected in helping, collaborating, giving, honesty and sharing (Mussen & Eisenberg, 2001) From the findings of this study, it is clear that Muslims cannot justify actions that harm others and as such non prosocial actions are not justifiable in Islam either.

Other studies, such as that of Johnson et al. (2013), pose that an individual conveys their understanding of the concept of God's influence on prosocial behavior or aggression through their behavior. They found that if an individual has a belief that God is merciful, they will behave prosocially, and if the individual has a belief that God is authoritarian, they will behave aggressively (Johnson, Li, Cohen, & Okun, 2013). The relationship of religion and prosocial behaviour at an explicit level and in terms of the role of individual religion, suggests that religious concepts themselves can unconsciously activate prosocial behavior schema (Pichon, Boccato, & Saroglou, 2007). This opinion is also strengthened by Einolf (2013), who states that daily spiritual experiences are statistically significant and substantive predictors of volunteering, charity and helping other individuals (Einolf, 2013b).

The Literature Review identified a need for a definitive answer regarding the effect of religiosity on prosocial behavior as detailed above but also a consideration of culturally specific contributors as relevant to the cultural context studied, in the case of this research, the Mataram Cultural Area of Kulon. The local cultural community embrace Islam and teach values, customs and behaviors that characterizes prosocial behavior through concern for others. The region's practice of Islam (Kahin, 2013) is typified by high tolerance of others and low fanaticism and is very open to new ideas. Islam that upholds these values is rare in other countries and such liberal Islamic values exist only in Indonesia, especially in Java (Kahin, 2013). By definition then, typical prosocial behavior, according to Nusantara Islam, is characterized by the teaching and practice of religious values that are tolerant of public and social interests, charitable, mutually cooperative, tepo sliro, truthful and genrous. This religious practice needs to be examined so that Indonesian Islamic guidance and counseling service students are advantaged by their diverse socio-cultural conditions (Irham, 2016).

Counselor competencies that are in accordance with Islamic values should indeed be embedded in the undergraduate students in the guidance and counseling field, especially in the implementation of counseling process that internalizes Islamic values (Faiz et al., 2019; Faqih, 2004; Sutoyo, 2009). The requisite competencies of an Islamic counselor include 1. Professional competence, 2. Positive personality traits, 3. Social skills (social relations) and 4. Devotion to Allah SWT (Faqih, 2004) and this must be reflected in undergraduate course design and delivery. This opinion is supported by the word of Allah SWT on QS Ali Imran verse 112: "They are filled with humiliation wherever they are unless they hold fast to Allah's rope (religion) and rope (an agreement, relationship) with humans."

This findings of this research is that prosocial behavior is a requisite guidance counselor personality and relative competence is reflected (Eisenberg, Fabes, & Spinrad, 2006); Mussen & Eisenberg, 2001) in such activity as sharing, cooperation, helping, honesty and generosity. This prosocial behavior is essential to the values of Indonesian Islam, Nusantara Islam, which is very tolerant (Kahin, 2013). Sutoyo (2009 & 2012), describes the quality of the nature of individual faith that affects the physical nature, spiritual nature, and the nature of the nafs, stating that if the nature of faith is problematic, then other traits will also be problematic. It is of note then undergraduate counselors who demonstrate problematic behaviours are often candidates with decreased prosocial behavior.

CONCLUSION

Islam Nusantara is underpinned by liberal values that align with prosocial behavior. Ideal prosocial behavior according to Islamic Nusantara includes cooperation, *tepo sliro*, sharing, truth-telling and generosity. These behaviours must become habituated through daily practice by Muslims. This research study found that Javanese guidance and counseling undergraduate students/prospective counselors were predominantly moderates in their individual prosocial behavior profile. The findings highlight that the decline in prosocial behavior currently is caused by diminished value of and quality of Islamic faith practice or practicing Islamic values, religiosity, in daily life. The recommendation from these findings is that prosocial behavior formation, development and sustainability must be an underpinning element of undergraduate guidance and counselling service courses. Crucially, for the Javanese context, prosocial behavior must be aligned to Islamic/religious values.

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Url = [http://search.ebscohost.com/login.aspx? Direct = true & db = psych & AN = 2001-18146-005 & site = ehost-live & scope = site](http://search.ebscohost.com/login.aspx?Direct=true&db=psych&AN=2001-18146-005&site=ehost-live&scope=site)

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