

Determinant Factors in Prosocial Behavior Education in The Industrial Era 4.0

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ABSTRACT

Humans are social creatures who essentially need other humans in their environment. To achieve the necessities of life, humans interact in their social environment. They cooperate with other people, make friendships, sympathize, or vice versa, such as doing the fierce competition, selfishness, and others. These actions are nothing but to get everything you want. Their actions are sometimes in accordance with social norms, sometimes also contrary to them. Advances in information and communication technology in the era of the digital revolution have hurt human behavior. They are more likely to be individualistic and materialistic and to have antisocial attitudes. From these problems, prosocial behavior education is needed to develop individuals who return to their nature as social beings. This research is library research that analyzes several relevant papers. The discussion of the contents of the discussion describes prosocial behavior education in the Industrial Era 4.0, aspects of prosocial behavior, and the determinant factors. The conclusion is that the determinant factors in prosocial behavior education in the Industrial Era 4.0 can be done by intensely conducting guidance such as ifz Al-Qur'an guidance, then with the presence of Islamic spiritual intelligence in the individual and parenting patterns.

ABSTRAK

Manusia merupakan makhluk sosial yang hakikatnya membutuhkan manusia lain di lingkungan sekitarnya. Untuk mencapai kebutuhan hidup, manusia berinteraksi dalam lingkungan masyarakatnya. Mereka berkerjasama dengan orang lain, menjalin persahabatan, pertemanan, bersimpati, atau sebaliknya seperti melakukan persaingan ketat, egois, dan lain-lain. Tindakan-tindakan tersebut tidak lain demi mendapatkan semua yang diinginkan. Tindakan mereka kadang sesuai dengan norma sosial terkadang juga bertentangan dengan norma sosial. Kemajuan teknologi informasi dan komunikasi era revolusi digital mengakibatkan dampak negatif terhadap perilaku manusia. Mereka lebih cenderung bersikap individualis, materialistis, hingga memiliki sikap-sikap antisosial. Dari permasalahan tersebut

*dibutuhkan pendidikan perilaku prososial untuk mengembangkan individu yang kembali ke fitrahnya sebagai makhluk sosial. Penelitian ini merupakan penelitian pustaka yang menganalisis beberapa karya tulis yang relevan. Adapun pembahasan isi pembahasan menguraikan bagaimana pendidikan perilaku prososial pada Era Industri 4.0, aspek-aspek perilaku prososial, serta faktor determinannya. Kesimpulannya bahwa bahwa faktor determinan dalam pendidikan perilaku prososial pada Era Industri 4.0 dapat dilakukan dengan secara intens melakukan bimbingan seperti bimbingan *hifz* Al-Qur'an, kemudian dengan adanya kecerdasan spiritual Islam pada individu tersebut dan pola asuh orang tua*



Introduction

Humans are the perfect creatures of God. Humans are presented on this earth as caliphs. He is responsible not only to his community but also for protecting the universe to create peace and tranquility. According to Hijazi, the human condition is best interpreted with *asani taqwm*. Where God has created humans as creatures who can stand tall with their heads straight ahead, the ability to eat with their hands, have reason and thoughts with which humans can take advantage of nature, and have the power to subdue other creatures such as animals and plants (Hijazi, 1968). Human nature in the Qur'an is not only maintaining good relations with God (*ḥablun min Allah*) and maintaining good relations with fellow humans (*ḥablun min annas*) (Prawira, 2012). This is why humans are said to be social creatures.

The social creature comes from the Latin word "socius" which means society. Socius, in a narrow sense, is defined as prioritizing common or social interests. Humans as social beings can be willing to help and lend a hand to their families, groups, and communities. Even people not known from other ethnicities or nationalities will be helped selflessly and in return. These behaviors show that humans are social beings who do not have individualism, are generous, and give real attention to the welfare of others. (Hantono & Pramitasari, 2018). These actions are generally known as prosocial behavior.

In the Industrial Revolution 4.0 Era, humans are faced with technological advances that are so fast and sophisticated that they emphasize the pattern of the digital economy, artificial intelligence, big data, robotics, and so on, known as the phenomenon of disruptive innovation. Humans are spoiled with technological sophistication that is practical, rational, empirical, and material in nature. On the one hand, it brings much human goodness, but on the other hand, it harms human personality. Call it an individualist attitude,

materialism, to ignore aspects of spirituality in his life. Therefore, the determinant factor in prosocial behavior education has a strategic role to be developed so that students continue to receive proper education: humanizing humans. Humans are not only physical, but their essence lies in the spiritual, mind, soul, and heart aspects that must be the orientation of education..

Literature Review

The research entitled "Guidance Program to Develop Children's Prosocial Behavior (Case Study in Fifth Grade Students of SD 1 Kranggan)" by Abdul Kholiq (2018, hal. 172). This study uses a qualitative approach and aims to organize a guidance program in developing children's prosocial behavior. The program is based on an analysis of the characteristics of the prosocial behavior of children at the research site. Factors influencing children's prosocial behavior include classroom teachers, peers, and children's prosocial behavior development activities. The results of his research indicate that there is inconsistent prosocial behavior, and the average quality is in the reasonably good category. The most effective method of guidance is provided in examples of prosocial behavior carried out by classroom teachers. These results are based on both theory and practice of teacher and child recognition. Another research is "Application of Cinematherapy Approach to Improve Prosocial Behavior in Students of Bosowa International School Makassar" by Haeruddin Niva. Quantitative research with an experimental approach.

The experimental design used in this study is quasi-experimental in the form of a nonequivalent control group design. The results of this study were that there was a low level of student prosocial behavior during the pretest. After the treatment, there was a significant increase in prosocial behavior in the experimental group. So it was concluded that the cinematherapy approach was able to improve the prosocial behavior of Bosowa International School Makassar students (Haerudin, 2014).

The difference between this research and the research mentioned above is that the method, focus, and object are different. This study, it focuses on the determinants of prosocial behavior education in Era 4.0.

Prosocial Behavior Education

Prosocial behavior is not new in psychology. According to social psychology scientists, every behavior is goal-oriented. This can be interpreted as behavior that motivates the desire to achieve a specific goal, even though the perpetrator does not always know the goal consciously and specifically. "Baron and Byrne" explain that prosocial behavior is "a process of transitioning social (external) demands into personal (internal) demands in which individuals must have the opportunity to take part in social or group

activities because from these group activities, individuals can learn and understand things to hope and group (R. A. Baron & Byrne, 1977).

Daily life, which includes all actions carried out and planned for others regardless of the perpetrator's motives, is part of prosocial behavior (David, 1991). This behavior aims to change the physical and psychological state of the beneficiary from less good to better. All efforts are made as a form of lightening the burden, improving the situation of others, and helping to increase the happiness of others. This is because someone who takes prosocial action means participating in the welfare of the recipient's life.

According to William, prosocial behavior is behavior that aims to change physical or psychological conditions for the better (Dayaksini & Hudaniah, 2003). This opinion is in line with Staub in Killen and Smetana that "prosocial behavior is defined as actions aimed at benefiting others both materially and non-materially" (Killen dan Smetana, 2006, hal. 156).

Shaffer expressed his opinion about prosocial behavior, namely the act of giving benefits to others, such as sharing, entertaining, or helping others to achieve their goals, even though the action is in the form of praising their behavior or achievements (Edwin, 2002). This is reinforced by Beaty that prosocial behavior is behavior that reflects a child's care and concern for other children, for example, by helping, entertaining, or just smiling at other children (Beaty, 2013).

Prosocial behavior in the treasures of Islamic knowledge is associated with its 'ala al nafs, namely, an attitude that does not care about personal interests but fights for the welfare of others. In al-Munawwir itsar's dictionary, it is also known as a concept of social behavior that treats other people like oneself. (Munawwir, 1984). According to (Al-Utsaimin, 2002) Someone with an 'itsar personality whose daily life has been able to see the needs and interests of others as more important than his own personal interests.

The behavior of 'itsar is placed as the pinnacle of prosocial behavior because itsar has a very complex inner dimension. Solid roots and foundations in Islam are characteristics of the personality of 'itsar, in addition to containing psychological, social, and spiritual virtues. 'Itsar is also an indication of the perfection of faith and charity. (responsibility)(Hidayati, 2016)

'Itsar historically it has been practiced by the Prophet Muhammad and his companions since the early period of Islam. This is stated in the QS. Al-Ḥasr: 9.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ
وَلَوْ كَانَ بَيْنَهُمْ حَصَصَةٌ ۚ وَمَنْ يُوَقِّ شَخَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (الحشر: ٩)

"And those who have occupied the city of Medina and have believed (Ansor) before (the arrival of) them (Emigrants), they (Ansor) 'love' those who emigrated to them (Emigrants).

And they (Ansor) have no desire in their hearts for what is given to them (Emigrants), and they prioritize (the emigrants) over themselves, even if they are in trouble. And whoever is kept from being stingy they are the lucky one.” (QS. Al-Ḥasyr: 9).

In the interpretation of al-Misbah explained, some scholars understand the verse above and argue that the verse contains praise for the Ansar. The reception of the Ansar (the people of Medina) and their love for the Muhajirins was so great that some of them shared their wealth with those who emigrated and gave food that had been prepared for their children to the Emigrants who needed food. (Shihab, 2002).

From the verse above, it can be understood that prosocial behavior was carried out by the Ansar, who voluntarily provided assistance in the form of their assets to the Muhajirin. They prioritize the Muhajirin above themselves, even though they have urgent needs that they need to prioritize.

From the description of the experts' opinions above, it can be concluded that prosocial behavior is an action taken by individuals to provide welfare or assistance to others in the form of material, physical or psychological without any particular motives from the perpetrators of prosocial behavior.

Aspects of Prosocial Behavior

Human relations will be created and maintained correctly if there is a willingness to fuse some individual desires for the creation of shared interests based on mutual understanding, respect, respect, tolerance, and the roles given to each member of the group. Moral teachings that have a view of values and norms will provide a good for the individual members of the group. (Eisenberg & Mussen, 1989) said that prosocial behavior includes the following aspects:

a. Sharing

Sharing is defined as a willingness to share feelings with others, both joy and sorrow, and to feel what other people feel. Individuals as social beings should share. Anything that can be shared is not only material, such as giving attention to discouraged and hopeless people. Sharing, in this case, is also meant by a sense of empathy, where empathy is a feeling of sympathy and concern for others, especially sharing experiences and feeling what other people feel.

b. Cooperating

Cooperation is the willingness to cooperate with others in order to achieve a goal. Activities are carried out together based on an agreement to achieve common goals. This collaboration is usually seen in mutually beneficial activities, giving each other, helping each other, and having fun.

c. *Donating*

Donating is a willingness to voluntarily give some of his belongings to people in need. Giving charity is helping in any form voluntarily to people in need. Donating can also be interpreted as generous in giving charity to others.

d. *Helping*

Helping is the willingness to provide assistance or assistance to others who are experiencing difficulties, both morally and materially. Helping is an activity to help people or offer something that supports the activities of others. Helping also helps relieve a person's physical and psychological burden.

e. *Honesty*

Honesty is the willingness to do things as they are, not cheating on others. Acting honestly is also a willingness to say; being honest shows sincerity.

Meanwhile, Beaty develops aspects of prosocial behavior consisting of empathy, generosity, cooperation, and caring (Beaty, 2013), These indicators can be described as follows:

- 1) Show concern for others experiencing difficulties and know how other children feel during conflicts (empathy). A child who responds emotionally to others, from his point of view. Some psychologists believe that empathy is the basis for all prosocial behavior; without this ability, a child is not able to behave naturally in the behavior of helping, sharing, and loving.
- 2) Sharing and giving something to others (generosity)
- 3) They were taking turns and fulfilling other people's requests efficiently (cooperation). Cooperation includes a variety of prosocial behaviors such as taking turns, taking turns using toys, and equipment, meeting requests, negotiating and compromising in play, and being able to queue.
- 4) Helping others with tasks (concern), preschoolers may be asked or volunteer when they see their friends or teachers need help.

Apart from Eisenberg, Mussen and Beaty. Margaret expressed her opinion on aspects of prosocial behavior as follows (Beaty, 2013) :

- 1) The first aspect of helpfulness (helpfulness) is the willingness to help others in trouble. Helping includes helping others, telling, offering help to others, or doing something that supports the activities of others. Helping can be classified as follows namely:

- a) Casual helping, which means giving a small help to someone you just met, for example: giving a thousand or more money to someone you do not know.
 - b) Substantial personal helping, which means giving a real benefit to someone by expending sufficient efforts that can be taken into account, for example: assisting in the form of funds to social institutions or houses of worship.
 - c) Emotional helping, which means providing emotional and personal support to someone, for example, listening to a friend's story about facing a problem.
 - d) Emergency helping, which means to assist someone (more to an unknown person) who is facing a severe problem and threatens the safety of life, for example, helping victims starving on the road.
- 2) Both aspects of generosity, namely awareness to give help to others. Indicators from the aspect of generosity, namely: having the awareness to assist in the form of goods and services and being able to help for the benefit of others.
 - 3) The three aspects of empathy (empathy), namely the ability to understand the feelings of others, with indicators: being able to pay attention to others both verbal and non-verbal aspects.
 - 4) The four aspects of understanding others (understanding of others), namely the willingness to share feelings with others, with indicators: being able to understand the feelings of friends and having the desire to share feelings with friends when happy or sad.
 - 5) The five aspects of conflict handling are the ability to handle a conflict with others to find a way out of a problem. Indicators of this aspect are: being able to be assertive and able to provide solutions during conflicts.
 - 6) The six aspects of honesty (honesty), namely the ability to handle a conflict with others to find a way out of a problem. The indicators of this aspect are: being able to be assertive and able to provide solutions during conflicts.
 - 7) The seven aspects of the social initiative are the ability to initiate positive interactions with others. Indicators of the social aspect of the initiative are: having the ability to start conversations/activities with other people and being able to express ideas/opinions to others.

From the descriptions above, prosocial behavior has several aspects that can be used to measure the achievement of prosocial behavior. According to Eisenberg and Mussen, some aspects do not differ from Beaty's opinion, including sharing, cooperation, donating, helping, and being honest. However, Margaret disagrees with qualifying aspects of prosocial behavior: helpfulness, generosity, empathy, understanding of others, handling conflict, honesty, and initiative. Social (social initiatives).

Mehtod

This study uses a type of library research, namely research conducted through data collection or scientific writing that aims to solve a problem. Library research belongs to the category of qualitative research because there is an interest in interpretation and seeking meaning from written texts. Literature research directs its research to study and search for ideas and repertoire of thoughts on library sources such as manuscripts, written works, and so on. So, to examine the determinants in prosocial behavior education in responding to the challenges of the Revolutionary Era 4.0, it is analyzed using written sources from relevant written works.

Results & Discussion

Behavior is an essential element in social life. The individual's behavior is by the social norms of society (prosocial), and some are not per the social norms of society (antisocial). According to Riyadi, individual behavior is very vital, but behavior change can also be manipulated by changing learning resources. Behavior is formed based on the results of all experiences in individual interactions with the surrounding environment. No human being is the same because in reality, humans have different experiences in their lives (Riyadi et al., 2019).

Baron & Byrne argues that prosocial behavior is an act of helping that benefits others without having to provide a direct benefit to the person doing the action and may even involve a risk for the person helping. Prosocial behavior involves making sacrifices to provide help and obtaining personal satisfaction for acting (R. A. Baron & Byrne, 1977).

Prosocial behavior is seen as behavior that has a role in maintaining life. Prosocial behavior can carry out the function of human life as a helper and being helped. Prosocial behavior has several aspects: sharing, helping, cooperation, acting honestly, and giving. If individuals can carry out these aspects in their daily lives, then prosocial behavior has been embedded in the individual himself.

Five essential steps lead to prosocial behavior: 1) the stage of attention and awareness of the emergency. 2) able to interpret the situation as an emergency. 3) the assumption of responsibility to help. 4) know and be skilled in what to do. 5) decide to help (A. R. Baron & Branscombe, 2012), Decision-making is the most crucial stage in prosocial behavior. The decision to help can be hampered by fear of potential negative consequences. The helper will do a kind of mathematical calculation regarding the positive opportunities and adverse risks that will occur if you do help (Bashori, 2017).

Prosocial behavior can be developed through the important role of the teacher, the internal values of the individual and the family (Bashori, 2017). Teachers with close

relationships with students also have an essential role in internalizing prosocial values. The teacher's authority and close relationship with students will strengthen his referent power. Referent power is a power that is obtained based on the admiration, exemplary, charisma, and personality of a figure. Apart from that, learning or guidance provided through specific methods or techniques can facilitate the development of prosocial behavior for students.

Guidance is a process of assisting an expert one or several people in order to be able to develop their potential (talents, interests, and abilities, identify themselves, and overcome problems so that they can determine their way of life responsibly without relying on others) (Bukhori, 2014). Hasanah also reinforces that guidance acts as a driver, developer, and change. This guidance seeks to develop awareness and understanding and improve the quality of life by providing practical assistance and guidance and evaluating/controlling individuals on their daily behavior. So that individuals can develop their potential and can carry out their development tasks properly and effectively (Hasanah, 2014).

The intensity of the guidance of *ifz al-Qur'ān* is one of the efforts to recover oneself and improve the quality of human life. The intensity of *ifz al-Qur'ān* guidance is the level of frequency and sincerity of a person in participating in *ifz al-Qur'ān* guidance activities, which are carried out repeatedly through several components, namely, application, knowing, the activity of the subject with intense, frequency, and duration. This guidance is usually carried out in educational institutions because the process of education and religious teaching can be regarded as guidance.

According to Hidayah et al., Guidance is an Islamic da'wah activity to call and invite people to do good and stay away from evil. In essence, da'wah lies in preventing psychic and social diseases carried out by inviting, motivating, and guiding individuals to be physically and mentally healthy because directed da'wah is to provide Guidance to Muslims to achieve and carry out the balance of life *fi al-dunya wa al-akhirah*. (Khasanah et al., 2017).

The Qur'an itself is a revelation from Allah SWT that was revealed to the angel Gabriel to be a guide for human life and can form humans who do not emphasize intellectual development only but pay attention to the development of attitudes and cultural and spiritual values. Rasulullah SAW. said:

أَفْرَأَيْتُمُ الْقُرْآنَ فَإِنَّهُ يَأْتِي بِيَوْمِ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ (رواه مسلم)

Read the Qur'an then indeed it will come on the Day of Resurrection later as an intercessor for its readers. (HR. Muslim)

The Ḥadīś ad explains that when the Day of Judgment comes, those who memorize the Qur'an will be given help from Allah SWT. Many people have deepened their knowledge of memorizing the Qur'an from these benefits. Al-Qur'an itself has a function as shifa'.

Therefore, the Qur'an can be useful as a medicine or an antidote to a person's heart when they have to be faced with life's problems (Az-zawawi, 2010).

A research report presented at the North American Islamic medical conference in 1984 stated that the Qur'an was proven to bring peace to 97% of those who listened to it and 99% of those who immediately read and memorized it. Seeing the significant influence of sound on the cells of our body, then, of course, the sound containing the Qur'an recitation can significantly influence balancing the cells of the human body so that they become healthy. This is an additional proof of God's word which states that the Qur'an is the antidote and mercy for humans (Muhammad, 2015), Thus, if someone continuously reads and memorizes the Qur'an, it will positively affect calm and change someone's attitude and prosocial behavior.

Apart from that, according to Staub, to motivate prosocial behavior with the values, beliefs, and norms that are internalized within the individual and develop along the way. This internalization will lead a person to self-reward, positive affect, and enhanced self-esteem. Such an orientation to values will encourage a person to act prosocially, gain satisfaction from it, and experience self-balance in his social life (Ilmoe, 1990). Values, beliefs, and norms that are internalized in individuals, one of which is Islamic spiritual intelligence.

Diyai et al., (2019) Argues that someone who behaves prosocially depends on the appreciation of religious and moral values that encourage someone to take prosocial actions. Religion and moral values will be the controller of human life and personal development, which, if firmly embedded, will have a more substantial influence in controlling behavior and forming attitudes. (Yantiek, 2014). The ability to deal with and solve problems of meaning and value is called Islamic spiritual intelligence. Islamic spiritual intelligence is the intelligence to place behavior and life in the context of a wider and richer meaning, the intelligence to judge that one's actions or way of life are more meaningful. (Zahar, 2001).

Islamic spiritual intelligence leads humans to interpret happiness through prosocial behavior. Happiness is a subjective feeling determined more by a sense of meaning. The feeling is meaningful for other humans, nature, and especially for the great power humans are aware of, namely God. A person with high Islamic spiritual intelligence will return all his actions to God to make his actions and behavior meaningful in his life. Thus, a person can interpret his actions and prosocial behavior as a form of worship to God in realizing an attitude of helping and loving others (Diyai et al., 2019). This is quoted in the Hadis Rasulullah SAW,

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

The believer who has the most perfect faith is the one who has the best morals.” (HR. Abū Dāwūd dan Tirmidzī).

The hadith above can be understood that morality or behavior has a relationship with faith, so that when a person has high orientation and ideals, namely the pleasure of Allah, he will naturally despise anything contrary to these ideals, namely all actions or traits that are contrary to these ideals. hated by God. Allah says in QS Al-Baqarah: 177.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (البقرة: ١٧٧)

It is not a virtue to turn your face towards the east and west. However, it is a virtue to believe in Allah, the Last Day, angels, books, and prophets and to give what he loves to his relatives, orphans, people -the poor, travelers (who need help), and those who beg; and (liberating) enslaved people, establishing prayers and paying zakat; and those who keep their promises when they promise, and those who are patient in adversity, suffering, and war. They are the righteous (the faith), and they are the pious.(QS. al-Baqarah: 177) (Departemen Agama RI, 2010, hal. 27).

The verse above explains the criteria for the highest personality of a Muslim (muttaqin), which is marked by at least three things, namely al-birru fii al-aqidah, al-birru fii al-amal, and al-birru fii al-khuluq.

Furthermore, individual prosocial behavior does not come by itself but is obtained from a long learning process. The learning process here is not only what is done in school but what is even more important is what he gets from his parents' upbringing. Hurlock (1988, p. 85) states that parents are the primary means of socialization in childhood. Socialization occurs through the actions of parents who show acceptance, warmth, and affection as an example of a form of child behavior. The role of parents in nurturing, guiding, educating, supervising, paying attention, and being an excellent example for children will impact the formation of prosocial behavior. The pattern of parenting in the family means the habits of parents, father, and or mother in leading, nurturing, and guiding children in the family consistently and persistently. (Djamarah, 2014).

A child will grow according to the habits instilled by the educator in him. According to Ibn al-Qayyim rahimahullah, small children need attention to moral matters (behavior). Because he will grow according to what his educators were accustomed to in his childhood(al-Jauziyah, 1391).

The attitudes parents show to their children, the decisions they make, and how they communicate with their children will significantly influence the formation of children's behavior. All the things parents do to their children will be recorded in their memory and seen in the children's daily behavior. This can be seen in al-Ḥadīs (Al-Tirmidzi, n.d.)

مَا نَحَلَ وَالِدٌ وَلَدَهُ أَفْضَلَ مِنْ أَدَبٍ حَسَنِ

It is not a father who gives a gift to his child something more final than good manners.
(HR. Tirmidzī)

Ali bin Abi ālib RA also said about the word of Allah SWT in QS. At-Taḥrim:6)

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

O you who believe, protect yourselves and your families from the fire of hell. (QS. at-Taḥrim: 6) (Departeman Agama RI, 2010, hal. 560).

In the book of Tafseer, Jalalain explains that (O you who believe, take care of yourselves and your families) that is by directing them to the path of obedience to Allah, (from the hell fire whose fuel is humans) what humans mean is the disbelievers (and stones) like the idols they worship which fuel hell. And in Tafsir (Al-baidawiy, 1988) This verse is an order to make something that becomes a barrier to the coming of the torment of hell fire by avoiding immoral acts, obedience (to Allah), and teaching his family about ta'dib (teaching adab) by giving advice and education to them. So Ali bin Abi Talib RA said: "Instill in them good manners and teach them.

Aronfreed emphasizes the importance of developing the inculcation of internal control in children so that they can be less dependent on external conditions and more on their internal standards. Children who can develop this internal control usually come from warm families. Love so children can grow and develop in safe situations and free from physical punishment. This will be achieved if parents can be an example for children, in the consistency of behavior with words, through the altruistic behavior shown. In short, it can be said that the primary effort for laying the first stone for prosocial behavior is through the family, through the example and role model of parents, children's independence, internal standards, and maturity socially and morally.

Conclusion

In the Industrial Era 4.0, prosocial behavior is a principal thing in people's lives, but unfortunately, this sometimes cannot be achieved per expectations, life in the community. The results of the above analysis can be concluded that the determinant factor in prosocial behavior education is intensely conducting ifẓ Al-Qur'ān guidance, where this guidance can be used as a technique in guidance. Through this guidance, individuals can carry out the

teachings of Islam well so that happiness is achieved in this world and the hereafter. Apart from that, someone who behaves prosocially depends on the appreciation of religious and moral values that encourage someone to do help, so Islamic spiritual intelligence is one of the internal factors of a person to increase prosocial behavior. What parents give to children will affect the child's prosocial behavior.

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