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THE INFLUENCE OF RELIGIOUS GUIDANCE ON THE SPIRITUAL INTELLIGENCE AND PROSOCIAL BEHAVIOR OF *SANTRI* EDUCATION AT THE ALI MAKMUN ASSA'IDIYAH ISLAMIC BOARDING SCHOOL IN KUDUS

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ABSTRACT

Parents and educators should not only acknowledge achievements in the academic field when students are pursuing their education, as they should recognize student performances in non-academic fields as well. Among these include achievements in the field of ethics as well as social and spiritual behaviors. Such behaviors will be instilled within students properly given that they are supported by educational facilities to develop spiritual intelligence and prosocial behavior. This study aims to determine the religious guidance given to the *santri* at the Ali Makmun Assa'idiyah Islamic Boarding School in Kudus, Central Java, Indonesia. This is a quantitative research, wherein research data were collected using scales of religious guidance, spiritual intelligence and prosocial behavior. The samples in the research were determined using probability sampling with simple random sampling technique, amounting to 60 respondents. SPSS 16.0 for Windows Software Program was used for the purpose of data analysis. The study findings indicate that: First, religious guidance was found to have a significant effect on spiritual intelligence. The correlation between religious guidance and spiritual intelligence was low and its contribution was at 10.3%. Second, religious guidance was found to have a significant effect on prosocial behavior. The correlation between religious

guidance and prosocial behavior was low and the contribution of influence to prosocial behavior was at 13.8%.

INTRODUCTION

In general, modern society appraises an individual by their intellectual potential. People, commonly, pose the argument that their potential intelligence quotient would affect their existence in life. This is in tune with the references given by the German psychologist William Stern, who believed that human intelligence is measured by the intelligence theory suggested by Alfred Binnet and Theodore Simon, namely Intelligence Quotient (IQ). Since then, mathematical competence has dominated the world. Awards are rarely conferred for achievements in literature, arts, sports. Intelligence is measured by one's mathematical competence. Even Paul Eggen considers IQ as individual fate which has implications in one's good and bad fortune in life (Rus'an, 2013).

Spiritual intelligence or spiritual quotient (SQ) is mental intelligence. SQ refers to intelligence that can help humans heal themselves completely. There are so many people who currently live a life full of wounds and disorder, while longing for harmony and happiness. Spiritual quotient (SQ) refers to intelligence that exists within the part of a person relating to wisdom outside the ego or conscious mind. By means of SQ, humans do not only recognize existing values, but creatively grow new ones. Spiritual quotient (SQ) refers to intelligence that deals with and resolves problems of meanings and values, so that a person is able to find out whether his actions or life paths are more meaningful than others (Zohar & Marshall, 2002).

The Islamic perspective regarding such spiritual matter refers to one thing, namely worship. As mentioned in the Quran *surah Adz-Dzariyat* verse 56:

Meaning: "And I did not create the jinn and mankind except to worship Me" (*Ad-Dzariyat*, 51: 56).

Spiritual intelligence is a consciousness that connects humans with God by using the inner heart. The spiritual level of children is reflected in their creative activities. The direction and purpose of life will be beautiful with spiritual intelligence. Spiritual intelligence makes man truly wholesome on all intellectual, emotional and spiritual levels. Such spiritual intelligence is also closely associated with the implementation of social relationships, especially prosocial behavior. This is in accordance with Jacobi's opinion that there is a correlation between spirituality and increased prosocial behavior (Sabik & Djalali, 2012).

The results of an ethnographic research on spiritual intelligence done by conducting interviews with seventy-one informants showed that spiritual intelligence is understood as one's ability to apply and realize spiritual sources and qualities to improve one's psychological function and well-being in daily life. Participants in the study had various religious or spiritual backgrounds, namely: Buddhism, Christianity, Hinduism, Islam, Judaism, Shamanic, Taoism, and Yoga. Seven themes that arised regarding spiritual intelligence as a tradition

of universal spiritual behavior were awareness, glory, meaning, transcendence, belief, submission to God, and freedom in self-responsibility (Amram, 2007).

Prosocial behavior includes all forms of action that are beneficial and performed to help others, regardless of the motives of the helper. Prosocial behavior is beneficial to society in social interactions. This is what makes prosocial behavior a part or social norm. The three most important norms in it are social responsibility, reciprocity, and social conditions (Putri & Noviekayati, 2015). Mussen et al., stated that the characteristics and aspects of prosocial behavior include: sharing, cooperation, helping, acting honestly, and giving (Asih & Pratiwi, 2010).

As an example, research results containing aspects of prosocial behavior relating to the motivation for prosocial behavior of volunteers who assisted tsunami victims in Aceh are presented. The research was conducted from July 2005 to February 2006. The research data were obtained from 86 male students and 91 female students from universities in *Banda Aceh* and *Aceh Besar* (the name of province and regency). There were two types of instruments used in data mining, namely: the Motivation of Prosocial Behavior Index (MPBI), and the Type of Prosocial Behavior Questionnaires (TPBQ). The results showed that the motivation of volunteer prosocial behavior to assist tsunami victims in Aceh was on the basis of a sense of empathy and altruism. There is a significant correlation between the motivation of the volunteer prosocial behavior of tsunami victims in Aceh and the sense of empathy and altruism. The volunteers assisted the tsunami victims by means of psychosocial counseling, reading stories, games, discussions, and distributing necessities (Safrisiyah et al., 2009).

Many parents want their children to maintain good behavior, be selfless, and pay attention to the welfare of others, which are expressed through prosocial behaviors such as sharing, cooperating, and helping each other. Islam also commands its followers to help each other in virtue and piety. As explained in the Quran, *surah Al-Maidah* verse 2, as follows:

Meaning: "And cooperate in righteousness and piety, but do not cooperate in sin and transgression. And fear Allah; indeed, Allah is severe in penalty" (*Al-Maidah*, 5 :2).

Allah SWT has commanded to engage in a behavior of mutual help directly through His word, thus a behavior of helping is an obligation that must be fulfilled. However, in this case, Allah only calls for people to help in positive things not negative ones.

Improving spiritual intelligence and social behavior requires guidance, so that *santri* (Islamic boarding school students) can return to their true nature. Guidance refers to the process of providing assistance carried out by experts to several individuals in order to understand themselves, to connect their own self-understanding with the environment, to select, to determine, and to plan according to their self-concept and surrounding demands based on prevailing norms (Salahudin, 2016). Religion is a teaching that originates from God, which functions as a guide for human life so that people live happily in this world and

the hereafter. Therefore, it is very important to instill religious values within individuals, one of which is achieved by conducting religious guidance activities.

The description above can apply that religious guidance can influence spiritual intelligence and good social behavior. Someone who has quality in religion can contribute to spiritual intelligence and good prosocial behavior in that person. A person who has good spiritual intelligence, that person can choose good behavior in his environment. This person, with quality religious behavior as capital, has a prosocial behavior that is not only oriented to his religious teachings. The orientation of his religious teachings is for the afterlife.

METHOD

This article is the result of a field research, which means that researchers went directly to the field to obtain data or information by visiting respondents (Ruslan, 2004). This study used the quantitative approach to determine the correlation between variables, to determine the effect of independent variables on the object of study and to test the predetermined hypothesis (Sugiyono, 2012).

The probability sampling technique was used in this research. A probability sampling technique is conducted by providing equal opportunities for each member of the population to be selected as a sample. In this study, the technique chosen was simple random sampling. Simple random sampling refers to collecting samples from the entire population randomly without paying attention to the existing strata in the population, this technique was applied so that the sample in this study can represent the population, subsequently the amount of samples was determined using the Solvin formula (Sugiono, 2012). The samples in the current research were students (*santri*) of the Ali Makmun Assa'idiyyah Islamic Boarding School in Kudus.

Formula

$$n = \frac{N}{1 + N \cdot e^2}$$

$$n = \frac{150}{1 + 150 (10\%)^2}$$

$$n = \frac{150}{1 + 150 (0,1)^2}$$

$$n = \frac{150}{1 + 150 (0,01)}$$

$$n = \frac{150}{1 + 1,5}$$

$$n = \frac{150}{2,5} = 60$$

annotation

n = Sample size.

N = Population size.

e = Error tolerance.

Based on the Solvin formula above, the sample size in this study was 60 respondents.

The instrument of religious guidance variable contains the following aspects: worship guidance, guidance in reading the Quran, moral guidance, and faith guidance (Sutoyo, 2013). Meanwhile, the spiritual intelligence instruments contains the following aspects: the ability to be flexible, high self-awareness, the ability to face and take advantage of suffering, the ability to face and overcome pain, vision and mission in life, reluctance to cause unnecessary harm, holistic thinking (Zohar & Marshall, 2002). The next variable instrument is prosocial behavior, which includes the following aspects: sharing, cooperation, helping, acting honestly, giving (Asih & Pratiwi, 2010). Data analysis was carried out using the SPSS 16.0 for Windows software program with regression analysis.

FINDINGS AND DISCUSSION

Research Findings

Simple regression analysis was used to determine whether there is a positive or negative relationship between religious guidance (X) and spiritual intelligence (Y1). The results of regression analysis using the SPSS program can be seen in the following table.

The coefficient of determination (R^2) analysis was used to determine the percentage of influence that religious guidance contributed to the *santri*'s spiritual intelligence. This coefficient shows how much percentage of independent variable variation used in the model is able to explain the dependent variable variation. If R^2 equals 0, there is not the slightest percentage of influence contributed by the independent variable to the dependent variable, or the variation of the independent variable used in the model does not explain the slightest variation of the dependent variable. On the other hand, if R^2 equals 1, the percentage of influence contributed by the independent variable to the dependent variable is perfect, or the variation of the independent variable used in the model explains 100% the variation of the dependent variable. The coefficient of determination test (R^2) result can be seen in the following table:

Table 1. Result of the Coefficient of Determination Test (R^2) concerning Religious Guidance (X) on Spiritual Intelligence (Y1)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistic				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.321 ^a	.103	.088	7.831	.0103	6.685	1	58	.012

Based on the table above, it is known that the correlation value between the independent variable and the dependent variable is written as R equal to 0.321. The coefficient of determination written in R-Square is 0.103, which translates to 10.3%, meaning that the spiritual intelligence of *santri* at the Ali Makmun Assa'idiyyah Islamic Boarding School in Kudus is influenced by religious guidance by 10.3%, the remaining $100\% - 10.3\% = 89.7\%$ is influenced by other variables not included in the study. The standard error of the estimate value is at 7.831, which explains that the greater the error of the estimate value, the more precise the model will be in predicting the increase in spiritual intelligence of *santri*. Between the religious guidance variable (X) and the spiritual intelligence variable (Y1) there is a correlation value of 0.321, which is deemed as a low relationship and is included in the correlation interval (0.200 to 0.399).

Table 2. Results of Partial Regression Coefficient Test (t) concerning Religious Guidance (X) on Spiritual Intelligence (Y1)

Model	Unstandardized Coefficients	Std. Error	Standardized Coefficients	t	Sig.
	B		Beta		
1 (Constant)	68.103	13.130		5.187	.000
Religious Guidance	.626	.242	.321	2.586	.012

Based on the results of the t test using a significance level of $\alpha = 0.05$ and degrees of freedom $df = (n-k-1) = 60-1-1 = 58$, the t table is at 1.671. The results of the statistical test of religious guidance on the spiritual intelligence of students showed that t count is at 2.586 with a significance level of 0.012. The significance value of religious guidance is less than 0.05, which means that there is significant effect. Thus, it can be observed that t count > t table ($2.586 > 1.671$), which means that the hypothesis in this study rejects H_0 and accepts H_a , implying that the hypothesis which argues that religious guidance has a positive and significant effect on spiritual intelligence is accepted.

The subsequent research analysis is a simple regression analysis of the guidance variable, which is used to determine whether there is a positive or negative relationship between religious guidance (X) and prosocial behavior (Y2).

Table 3. Results of the Coefficient of Determination Test (R^2) concerning Religious Guidance (X) on Prosocial Behavior (Y2)

Model	R	R Square	Adjusted R Square	Std. Error the Estimate	Change Statistic				
					R Square Change	F Change	df 1	df 2	Sig. F Change
1	.372 ^a	.138	.123	5.991	.138	9.296	1	58	.003

Based on the table above, it is known that the correlation value between the independent variable and the dependent variable is written as R equal to 0.372.

The coefficient of determination written in R Square is 0.138, which translates to 13.8%, which means that the prosocial behavior variable of *santri* at the Ali Makmun Assa'idiyyah Islamic Boarding School in Kudus is influenced by religious guidance by 13.8%. Whereas, the remaining $100\% - 13.8\% = 86.2\%$ is influenced by other variables not included in the study. The standard error of the estimate value is at 5.991, which explains that the greater the error of the estimate, the more precise the model will be in predicting the increase in the prosocial behavior of *santri*. The religious guidance variable (X) has a correlation value of 0.372 with the prosocial behavior variable (Y2), therefore it is deemed as a low relationship and is included in the correlation interval (0.200 to 0.399).

Table 4. Results of Partial Regression Coefficient Test (t) concerning Religious Guidance (X) on Prosocial Behavior (Y2)

Model	Unstandardized Coefficients	Std. Error	Standardized Coefficients	t	Sig.
	B		Beta		
1 (Constant)	46.952	10.044		4.675	.000
Religious Guidance	.564	.185	.372	3.049	.003

Based on the results of the t test using a significance level of $\alpha = 0.05$ and degrees of freedom $df = (n-k-1) = 60-1-1 = 58$, the t table is at 1.671. The results of the statistical test of religious guidance on the prosocial behavior of *santri* showed that the t count is at 3.049 with a significance level of 0.003. The significance value of religious guidance is less than 0.05, which means that there is significant effect. Thus, it can be observed that $t \text{ count} > t \text{ table}$ ($3.049 > 1.671$), which means that the hypothesis in this study rejects H_0 and accepts H_a , implying that the hypothesis which argues that religious guidance has a positive and significant effect on accepted prosocial behavior is accepted.

DISCUSSION

Spiritual Quotient (SQ)

SQ in relation to the value and meaning of a person's life.

The term spiritual quotient (SQ) was introduced by Zohar & Marshall in 2000. In their opinion, the peak of human intelligence is achieved when an individual is able to solve their life's problems and associate them with the meaning of life and values. Spiritual intelligence refers to intelligence that can help people behave in their daily life and find meaning. A person who carries out her/his daily life meaningfully, are those capable of solving their life problems (Sohail et al., 2015).

The results of this study explain that religious guidance has a significant effect on the spiritual intelligence of the *santris* (students) of the Ali Makmun Assa'idiyyah Kudus Islamic Boarding School. On the other hand, the

contribution of religious guidance to spiritual intelligence is not too large, namely 10.3%. It means that 100%-10.3% is determined by other variables related to the spiritual intelligence abilities of students. One of the predictions that influence the spiritual intelligence of the santri is quality religious behavior in daily life. The reason is because in Islamic boarding schools, many people have the attitude of worshiping. Such behavior has become a habit for students who are studying at the Islamic boarding school and at the school. Such an environment makes the spiritual intelligence of good students also makes it easier for students to find meaning in their lives.

According to Chandler et al., various studies in psychology show that the spiritual has personal meanings. According to Maslow, spiritual life refers to a life that is religious, contemplative, philosophical, and contains values of life. The spiritual is described as the essence of human life. The spiritual refers to a person's life characteristic. Hierarchically speaking, the spiritual refers to the actualization of the highest human need, namely transcendental self-actualization (Saliyo, 2017).

In relation to intelligence there is intellectual intelligence (Intelligence Quotient). This particular intelligence relates to logical intelligence. Furthermore, there is another type of intelligence that was identified by Daniel Golmen in 1991, which is called emotional intelligence (Emotional Quotient). Daniel Golmen is a leading researcher in the field of neuroscience. Additionally, there is one more intelligence, which is spiritual intelligence (SQ). Spiritual intelligence (SQ) refers to the intelligence that a person maintains in order to resolve life's problems and then associate them with the meaning and values of life. A person who possesses spiritual intelligence (SQ) maintains ten characteristics inherent within himself. These ten characteristics are: flexibility, self-awareness, having the ability to face and learn from pains and sufferings, having qualities inspired by vision and values, being reluctant to engage in useless behaviors, having the ability to associate one thing to another, having the ability to respond to problems based on the why and what, having the ability to go against convention and become leaders in their environment (Zohar & Marshall, 2002).

SQ in education

Spiritual intelligence has also entered the world of education. For example, results of a research show that teachers capable of going against convention are those who teach in remote areas. Teaching motivation in disadvantaged areas is influenced by the school environment, and self-concept by satisfying of basic psychological needs. Such self-concept is part of one's spiritual intelligence. The results of the study show that the teachers' school environs and self-concept play an important role in motivating them to teach, which is mediated by basic psychological needs (Utomo et al., 2019).

In addition to teachers, spiritual intelligence also affects students in their pursuit of education. A research was conducted in Sabah Malaysia, and it looked into the effect of emotional intelligence (EQ) and spiritual intelligence (SQ) on student outcomes. The research data were taken from 322 randomly selected

students. The research findings show that students have high EQ, SQ, and outcomes. This means that the results of this study indicate a positive correlation between the EQ and SQ that students have with their outcomes (Rayung & Ambotang, 2018).

SQ in relation to life competencies.

Spiritual intelligence is essential in a person's life. Particularly for individuals who conduct entrepreneurship related activities. Entrepreneurial activities require innovations and creativity in their organization. Research findings on the correlation between spiritual intelligence and entrepreneurial activities of workers at Islamic Azad University in Mashad Iran show positive relationship between spiritual intelligence and entrepreneurial spirit with the meaning of life for the personnel working at the university (Masoud & Elaheh, 2012).

Findings of another research concerning spiritual intelligence and industrial workers can also be found, with 500 workers being taken as sample for the study by using random sampling technique. The components that were analyzed on the workers include: morale, determination, responsiveness, faith, and integrity. These components contribute to Information Technology workers in the industry. The findings of this study indicate that these components have a significant effect on the spiritual intelligence performance of IT workers in the industry (Lekha & Magesh, 2016).

Someone who possesses high spiritual intelligence also has the ability to control themselves from doing something mischievous. A research on spiritual intelligence and self-control was conducted at a non-formal educational institution at *Pondok Pesantren* (Islamic Boarding School) Tebuireng in Jombang by Indahwati. The findings of the study show that students with high spiritual intelligence have high self-control of refraining from conducting mischievous things. Similar results are observed among adolescents, wherein results of a study show that adolescents who possess high spiritual intelligence have a positive correlation with their self-control (Mariska, 2017).

Prosocial

Prosocial behavior positive behavior in the world of education.

Prosocial behavior refers to human behaviors that are carried out on a voluntary basis or based on sincerity without expecting any profit or gains. Prosocial behavior refers to behaviors for the purpose of psychological well-being, and are carried out by one person to another, both individuals and groups. Some examples of prosocial behavior that individuals perform are helping, sharing, entertaining, cooperating, protecting, and protecting someone from criminal behavior. According to the perspective of evolution, prosocial behavior is a behavior of biological adaptation when living in society (Hammond & Brownell, 2015).

The term prosocial has appeared since the 1970s. The terminology has also begun to be presented by scholars in conducting research. Scholars have

conducted a lot of research since a long time ago to comprehensively test why a person decides to take part in helping others. The situation in which a person engages in carrying out prosocial behavior, among others, is due to their seeing others, both individually and in group, being in a state of danger and requiring their help (Kaur, 2019).

The results of the research showed that there was a significant effect of religious guidance on the social behavior of Islamic boarding school students by 13.8%. This indicate that $100\% - 13.8 = 86.2\%$. It means that there are variables that influence the prosocial behavior of the students in their daily life. Islamic boarding school life which is accustomed to good religious behavior and educated with adequate religious knowledge directly forms a good religious personality. Students who live in Islamic boarding schools while studying directly also develop better pro social behavior.

Prosocial behavior is best developed within every individual at the earliest possible age. Prosocial behavior, when instilled since childhood, becomes associated with emotional competence. These competencies can be in the form of peer acceptance, empathetic behavior, self-confidence, and emotional management. Prosocial development is also associated with a person's academic performance and cognitive development. Among these examples are problem solving and moral reasons. These aspects are a positive development for children in the field of education (Hammond & Brownell, 2015).

Basic theory of prosocial behavior

According to the social identity theory put forward by Tajfel and Turner in 1986, an individual will continue to seek a positive social identity. People define themselves as a member of a social group with their knowledge and self-concept as well as the emotions and values inherent within them. A social group is a collection of individuals that accepts someone who maintains similar categories as they do. Research findings show that someone who prioritizes social identity will try to excel in their group positively. This person behaves in accordance with the group orientation in order to enhance his/her social status. As a consequence, this individual will toil for the welfare of his/her group for the benefit of himself/herself or his/her group (Ernst & Hock, 2017).

Furthermore, prosocial behavior can also be viewed using the Theory of Reasoned Action. The theory was put forward by Fishbein and Ajzen in 1975, and it proposes that social norms are highly crucial to and extremely influential on people's behavior. This can be described by the belief that most people do not behave in accordance with what they have in mind. Such argument is also almost the same as social identity theory, wherein people as a group act with orientations toward and think according to the group. Even more specifically so with norms. These norms that a person believes in are very attached to the said person through self category. Self category subsequently determines the recognition and expectations of the group. In addition, the Theory of Reasoned Action states that individual behavior has an affect on the facts of belief. Even more specifically so for someone who believes that specific behavior has a positive effect on his / her outcome (Ernst & Hock, 2017).

Prosocial behavior can be observed in three units of analysis, namely: the micro level (individual / internal), the meso level (between two individuals / dyadic), and the macro level (group). First, at the micro level, individuals tend to be prosocial on account of dispositional considerations. Among these considerations is the evolutionary approach (genetic continuity). Furthermore, there is reciprocal altruism theory at the micro level. This means that someone who helps others, one day will also be helped. There are also neurological and hereditary factors at the micro level. The Mirror System theory and the Theory of Mind (ToM) from Schroeder & Graziano can be used to explain this. The function of this system is related to one of the nervous system functions in the human brain. For example, the frontal lobe, limbic system, and amygdala. The mirror system becomes active when humans make observations of other people involved in activities. The theory of Mind becomes active when the individual determines the meaning of the action.

Another factor at the micro level which indicates a person engaging in prosocial behavior is due to the function of the oxytocin hormone. The oxytocin hormone, which is produced by the hypothalamus gland, is associated with positive action. Some examples are attributed to maternal bonding, lactation (breastfeeding), sexual activities, and basic social relationships. Heredity (biological inheritance also affects a person's engagement in prosocial behavior). The results of a study show that monozygotic (a single ovary fertilized into a single zygote / identical) twins have a higher prosocial score than dizygotic (non-identical) twins. Empathy, individual development, personality, attachment are also included as micro level prosocial behaviors (Shadiqi, 2018).

The second level in which a person engages in prosocial behaviors is called the meso level. According to Penner, prosocial behavior focuses on the behavior of two individuals (dyadic), one person helping another. Individuals engage in prosocial behaviors at this level on account of situational factors, motivation to help, and the reaction of those being assisted. Furthermore, there is the macro level or group level. People engage in prosocial behaviors on account of voluntary activities, or collaboration between one group and another (Shadiqi, 2018).

There are three other explanations pertaining to the reason why people engage in prosocial behaviors. First, people engage in prosocial behaviors because of self gain. This means that they behave in a prosocial manner because they have a desire to obtain social appreciation and avoid criticism or ridicule for not being involved in these activities. Second, people engage in prosocial actions because they have beliefs, and internalized norms that lead to self reward, positive affect, and enhanced self esteem. By adhering to their principles, people with prosocial behavior gain satisfaction and experience self-balance in their social life. Third, people behave in a prosocial manner out of empathy. This means that they share and understand the feelings that other people feel (Ilmoe, 1990).

CONCLUSION

The achievements of students currently pursuing their education are a matter of pride for both educators and parents. It is common understanding for educators

that achievement does not only relate to the cognitive or logical sphere. Achievements relating to mutual help behavior, as well as students' ability to understand the meanings or values in each of the step they take are also indicative of the success that students obtain in becoming adults.

To achieve the stated expectations, contents that spiritually educate and train students to maintain prosocial behaviors are highly critical to be included in the education curriculum. The students' acquisition after completing their education can result in their independence, and they can be better prepared in facing life by having their religious or cultural values reinforced and being able to behave in a prosocial manner. Although some students may end up working in jobs that do not align with their educational background, they will still attain happiness and satisfaction in life because they have high spiritual intelligence and high prosocial behavior.

Good religious guidance will affect the spiritual intelligence and pro social behavior of the students. However, there are many variables that affect one's spiritual intelligence and prosocial behavior. One of the variables is the boarding school environment which is diligent in worshipping and studious. This condition directly affect the personality of the students who become good.

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