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Prosocial Behavior among High School Students: The Role of Spirituality and Self-Regulation

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ABSTRACT

The aim of this research is to determine the relationship between spirituality, self-regulation, and prosocial behavior in high school students. The scales used in this research were Eisenberg and Mussen's Adolescent Prosocial Scale, adapted by Arifah and Nurina, and the Values in Action Inventory of Strengths (VIA-IS), compiled by Peterson and Seligman and modified by Oriza and Nurwianti, to measure spirituality and self-regulation. Using purposive sampling, the participants in this research were 183 high school students in Purwakarta. This research shows a positive correlation among spirituality, self-regulation, and prosocial behavior ($p=0.000$, $p<0.05$). The higher the levels of spirituality and self-regulation, the higher the level of prosocial behavior. This study clarifies inconsistent findings by demonstrating that self-regulation predicts prosocial behavior more strongly than spirituality. The implication of the results of this research is that schools need to design programs to foster spirituality and self-regulation in students, so that students can demonstrate prosocial behavior in their daily lives.

Key words: *prosocial, spirituality, self-regulation, high school students*

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1. INTRODUCTION

Sayyid Mutjaba describes spirituality as a source of joy when helping others. Mujtaba said, *"Striving to help resolve others' problems is not merely everyone's duty. It is one of the finest and noblest joys in life. A person's love is so vast and inclusive that there is room for everyone within it. Such love can make people feel that everything in this world is beautiful and lovely"* (Jalaluddin, 2021).

If adolescents clearly demonstrate the above qualities in their lives, then they are already practicing prosocial behavior. Based on a survey conducted by Genisa et al. (2021), adolescents tend to exhibit prosocial behavior by considering their relationships or level of closeness with those in need of help. They readily offer assistance to family members or close friends. Additionally, Rahajeng and Wigati (2018) explain that adolescents focus on prosocial behavior aimed at building relationships with peers. Adolescents who exhibit less prosocial behavior are more likely to be rejected and even disliked by their peer group (Saputri & Ayriza, 2022). Therefore, prosocial behavior is essential for adolescents to lead a healthy social life.

Real-life observations indicate that adolescents' prosocial behavior has not developed as expected. A survey by Balengka et al. (2021) showed that as many as 13% of high school students scored low on their willingness to provide material support to others in need. A survey revealed that because they were too engrossed in using *gadgets*, adolescents did not help someone who had suffered a misfortune right in front of them

(Pangestu et al., 2022). Luo et al. (2023) found that prosocial behavior does not naturally emerge strongly in adolescents but is heavily influenced by external social factors. Yao and Li (2023) noted that students exhibit a deficit in prosocial behavior. The findings above indicate that adolescents are becoming increasingly indifferent to their surroundings, reflecting a suboptimal state of their prosocial behavior.

Prosocial behavior is defined as voluntary helping behavior that benefits others (Eisenberg & Mussen, 1989). According to Eisenberg and Mussen (1989) there are several forms of prosocial behavior, including *sharing, cooperation*, *donating*, *helping*, *honesty*, *generosity,* and c*onsideration for others' rights*. This explanation indicates that prosocial actions can be carried out in various ways within the family, community, or school settings. Most adolescents demonstrate prosocial behavior by directly showing concern for others, helping, or assisting their friends (Rahajeng & Wigati, 2018). However, adolescents who exhibit low levels of prosocial behavior tend to show low levels of social responsibility, a tendency to harm others, and high levels of other forms of aggression (Saleem et al., 2017). Individuals who are willing to help are more likely to share knowledge (Pratiwi & Faraz, 2023).

Prosocial behavior is influenced by several factors. Dayakisini and Hudaniah (2015) revealed that internal factors in prosocial behavior include the presence of others, the existence of social norms, the clarity of the stimulus the relationship between the potential helper and the person being helped, and the emotional atmosphere. Prosocial behavior is influenced by communal culture. In this context, prosocial behavior is considered positive (Knafo-Noam et al., 2015). Other internal factors influencing prosocial behavior include spirituality and self-regulation.

Previous research by Bonner et al. (2003) found a relationship between spirituality and prosocial behavior. Ardian (2016) states that spirituality is a broad concept encompassing various perspectives and dimensions related to God, as well as the universal search for meaning in life. According to Wahyuningsih (2009), based on Elkins et al. (1988) theory, the aspects of spirituality include the sanctity of life, altruism, idealism, the purpose and meaning of life, the transcendent/belief, and an awareness of suffering. According to Jacobi, (2004), an individual with high spirituality will feel that they possess better social skills, which will contribute to prosocial behavior. In this regard spirituality can serve as a safeguard against antisocial behavior and make individuals more inclined toward prosocial behavior. The ability to behave well, by showing compassion, expressing gratitude, showing humility, demonstrating affection, and showing a willingness to make sacrifices (Emmons, 2000).

Various studies conducted in diverse settings indicate that spirituality influences prosocial behavior. The results of the study reveal a positive correlation between spiritual intelligence and prosocial behavior among nurses at an Islamic hospital. The results indicate that the effective contribution of spiritual intelligence to prosocial behavior is 33.1% (Wahyuni et al., 2017). These findings are further supported by Bonner et al. (2003) research, which indicates that spirituality correlates with increased prosocial behavior. Additionally, research on bullying bystanders also indicates that spirituality, mediated by altruism, can predict prosocial behavior (García-Vázquez et al., 2022). Travis et al. (2023) who studied Argentinians, found that spirituality can predict the *helping* and *comforting* aspects of prosocial behavior.

Nevertheless, several studies have shown the opposite, namely that spirituality does not influence prosocial behavior. The study by Wasim and Siddiqui (2020), involving employees in Pakistan, indicated that spirituality does not directly predict prosocial behavior. Horansky (2023) also found that spirituality was an insignificant predictor of prosocial behavior among college students. Given the conflicting findings from previous studies, the researchers sought to examine the relationship between spirituality and prosocial behavior.

In addition to spirituality, emotional regulation also influences prosocial behavior. Self-regulation, according to Zimmerman and Schunk (2011), is the level of student engagement in utilizing metacognition, motivation, and behavior within the learning process. Brandstatter and Frank define self-regulation as the awareness and effort involved in controlling one's thoughts, reactions, and

behavior (Friskilia & Winata, 2018). Meanwhile, Bandura (1971) defines self-regulation as a means of control for students in carrying out their own learning activities, monitoring their motivation and academic goals, managing human and material resources, as well as acting as an agent in the decision-making process and implementation within the student's learning process (Friskilia & Winata, 2018).

Several previous studies have shown a correlation between self-regulation and prosocial behavior. For instance, a study by Kaya (2020) demonstrated a positive correlation between self-regulation and prosocial behavior in children. The study by Coelho et al. (2023) also found a positive correlation between self-regulation and prosocial behavior at *time points* 1, 2, and 3 among preschool children. In line with this, research by Memmott-Elison et al. (2020) also found a positive correlation between self-regulation and prosocial behavior among adolescents aged 12–18 in the United States. Meanwhile, the study by Maiya et al. (2023), which involved Latin American students, found in greater detail that self-regulation can be a significant positive predictor of *emotional, dire, compliant,* and *anonymous prosocial behavior* toward family, friends, and strangers.

The present study is based on Social Cognitive Theory proposed by Bandura (1971), which emphasizes that behavior is shaped by the reciprocal interaction between personal factors, cognition, and environmental influences. In this context, spirituality may serve as an internal moral value that encourages concern for others, while self-regulation enables adolescents to control impules and direct their behavior toward socially acceptable and beneficial actions. Therefore, spirituality and self-regualtion are assumed to contribute positively to adolescents' prosocial behavior.

Based on the explanations provided above, it is evident that prosocial behavior among adolescents remains relatively low, and there are discrepancies with prior studies regarding the relationships among spirituality, self-regulation, and prosocial behavior. As far as can be traced, no research has explored the influence of spirituality and self-regulation jointly on prosocial behavior. What exists is research on the influence of spirituality on prosocial behavior (Bonner et al., 2003; García-Vázquez et al., 2022; Travis et al., 2023; Wahyuni et al., 2017), and the influence of self-regulation on prosocial behavior (Coelho et al., 2023; Kaya, 2020; Maiya et al., 2023; Memmott-Elison et al., 2020) separately. Therefore, the researchers are exploring the relationship between prosocial behavior among high school students and the involvement of spiritual capacity and self-regulation capacity. The hypotheses proposed in this study are that there is a positive relationship between spirituality and prosocial behavior among high school students and that there is a positive relationship between self-regulation and prosocial behavior among high school students.

2. METHOD

2.1. Research Design

This study is quantitative and aims to examine the relationship between spirituality, self-regulation, and prosocial behavior among high school students. The method used to test the hypotheses in this study is correlation analysis.

2.2. Research Participants

In this study, the researchers selected female and male adolescents aged 14 to 18 who are high school students. The sample was distributed across Purwakarta. Therefore, the characteristics of this sample are as follows**:**

1. Female/Male adolescents
2. Aged 14–18 years
3. Actively enrolled high school students in Purwakarta

A total of 183 participantss from various high schools in Purwakarta participated in this study. The participants were taken from the population using purposive sampling. The demographic distribution and characteristics of the participants are detailed as follows.

Table 1. Profile of participants by gender

Gender	Frequency	Percentage
Male	68	37.2%
Female	115	62.8%
Total	183	100%

Source: Research data, 2024

The participants in this study were predominantly female students. In terms of

age, the following table shows the age distribution of the participants:

Table 2. Profile of participants by age

Age	Frequency	Percentage
14	1	0.5%
15	47	25.7%
16	115	62.8%
17	19	10.4%
18	1	0.5%
Total	183	100%

Source: Research data, 2024

The participants in this study ranged in age from 14 to 18 years, with more than half aged 16.

2.3. Instruments

Two measurement tools were used in this study: *the Values in Action Inventory of Strengths* (VIA-IS) section on *the character strength* of spirituality and regulation and Prosocial Behavior Measure (PBM). Prosocial Behavior Measure based on the theory by Eisenberg and Mussen (1989) encompassing aspects such as cooperation, sharing, helping, acting honestly, and giving. This scale designed by Febriyani et al. (2022) This scale consists of 45 items with 5 response options: never, rarely, sometimes, often, always. The reliability coefficient of the prosocial scale is 0.929, with item-total correlation coefficients ranging from 0.263 to 1.

The scale to be used in this study to measure participants' spirituality levels is the Likert scale from *the Values in Action Inventory of Strengths* (VIA-IS), specifically the spiritual *character strength* section. The VIA-IS scale is designed to measure 24 character strengths. The VIA-IS consists of six response options: Strongly Agree, Agree, Somewhat Agree, Somewhat Disagree, Disagree, and Strongly Disagree. The overall Cronbach's alpha coefficient for the VIA-IS is 0.741, with item-total correlation coefficients for spirituality *character strength* ranging from 0.331 to 0.624 (Oriza & Nurwianti, 2010).

The scale used in this study to measure participants' level of self-regulation is the Likert scale from *the Values in Action Inventory of Strengths (VIA-IS)* section on self-regulation character strengths; this VIA-IS scale measures 24 character strengths. The VIA-IS consists of 6 response options: Strongly Agree, Agree, Somewhat Agree, Somewhat Disagree, Disagree, and Strongly Disagree. The overall Cronbach's alpha coefficient for the VIA-IS is .699, with item-total correlation coefficients for self-regualtioncharacter strength ranging from .414 to .594 (Oriza & Nurwianti, 2010).

Table 3. Psychometric properties of instrument

Tool	Alpha Coeff	Correlation-Item Total Coeff
VIA-IS: Spirituality	.741	331 - .624
VIA-IS: Self-Regulation	.699	.414 - .594
Prosocial Behavior Measure	.929	.263-1

2.4. Research Procedures

Research data were collected via a Google Form questionnaire. The questionnaire included participant demographics, informed consent, and psychological scales to describe the participants' psychological conditions in this study, namely levels of prosocial behavior, spirituality, and self-regulation.

The data collection process was executed through a systematic sequence of institutional and methodological steps. First, the researchers conducted a formal consultation with the faculty supervisor to verify the suitability of the psychometric instruments, followed by obtaining official research clearance from the campus. The study was approved by the Faculty of Psychology and Socio-Cultural Sciences (Now, Faculty of Psychology), Universitas Islam Indonesia, Yogyakarta, Indonesia, with Description of Research Ethics Letter No: 365a/Dek-FPSB/10/DURT/V/2024. Second, the researchers initiated the external permitting protocol by submitting documentation to the administrative office of the target school in Purwakarta; this request underwent a two-week administrative review and was subsequently ratified by the school's executive leadership. Third, upon securing institutional approval, the measurement tools were digitized via a Google Form and distributed independently by the research team to maintain data integrity. The questionnaires were administered independently by the research team to ensure data neutrality, with distribution facilitated by a student liaison

currently enrolled at the institution, who distributed them within a single classroom.

Data collection was conducted in 6 classes, each with more than 30 students. In each class, data collection took approximately 20 minutes and was completed in just one day. During data collection, the researchers encountered no obstacles; the process proceeded as planned, involving over 180 participants.

2.5. Data Analysis

The data analysis method used was statistical calculation, yielding quantitative results. The data analysis aimed to determine whether there was a relationship between spirituality and self-regulation, and between spirituality and prosocial behavior, among high school students, and was conducted using *SPSS Statistics 20* with correlation tests. For hypothesis testing, if $p < 0.05$, the hypothesis is accepted.

3. RESULT

3.1. Participant Characteristics

Table 4. Data overview

Variables	Empirical Data					
	N	SD	Min	Max	Mean	SD
Prosocial	183	17.5	85	140	117.7	10.1
Spirituality	183	5	6	36	29.1	4.9
Regulation	183	3.3	5	24	17.8	3.6

3.2. Assumption Testing

The normality test for prosocial data showed a p-value of 0.098 (>0.05), indicating that the data are normally distributed. Meanwhile, the normality test for the spirituality variable yielded a value of 0.000 (<0.05), indicating that the data are not normally distributed. Similarly, the self-regulation variable yielded a value of 0.000 (<0.05), indicating that the data are not normally distributed.

Table 5. Results of normality test

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Prosocial	.061	183	.098	.985	183	.055
Spirituality	.168	183	.000	.815	183	.000
Self-Regulation	.121	183	.000	.953	183	.000

a. Lilliefors Significance Correction

The normality test conducted showed that only the data on the prosocial variable were normally distributed. Meanwhile, the spirituality and self-regulation variables exhibited non-normal distributions. Thus, the data did not meet the requirements for using parametric statistical tests

3.3. Hypothesis Testing

Hypothesis testing in this study was conducted using Spearman's nonparametric test because the data were not normally distributed, which is a requirement for parametric tests. The results of this bivariate correlation are summarized in the table below.

Table 6. Correlation test results

		Prosocial	Spirituality	Self-Regulation
Prosocial	Correlation Coefficient	1.00	.363**	.444**
	Sig. (2-tailed)	.	.000	.000
	N	183	183	183
Spirituality	Correlation Coefficient	.363**	1.00	.415**

	Sig. (2-tailed)	.000	.	.000
	N	183	183	183
	Correlation Coefficient	.444**	.415**	1.00
Self-Regulation				
	Sig. (2-tailed)	.000	.000	.
	N	183	183	183

**. Correlation is significant at the 0.01 level (two-tailed).

From the table above, it is found that spirituality is significantly positively correlated with prosocial behavior with a significance value of 0.000 (<0.01). The relationship between spirituality and prosocial behavior, as indicated by a correlation coefficient of 0.363, is fairly strong. A significant positive relationship was also found between prosocial behavior and self-regulation, with a significance value of 0.000 (<0.01). The correlation coefficient between self-regulation and prosocial behavior was 0.444, indicating a fairly strong relationship. Spirituality and self-regulation were also found to have a positive and significant relationship with a correlation coefficient of 0.415 and a significance value of 0.000 (<0.01).

4. DISCUSSION

Based on the analysis, the study's hypotheses are accepted. There is a significant positive relationship between spirituality and prosocial behavior among high school students. A significant positive relationship was also found between self-regulation and prosocial behavior among high school students. This means that the higher the students' levels of spirituality and self-regulation, the higher their prosocial behavior. Furthermore, this study found that the relationship between self-regulation and students' prosocial behavior is stronger than that between spirituality and students' prosocial behavior.

The results of this study support the prosocial moral development theory developed by Eisenberg and Mussen (1989). According to them, prosocial behavior is influenced by moral processes, emotional regulation, empathy, and internal values that develop within an individual (Eisenberg & Mussen 1989). This theory explains that a person tends to perform helpful actions when they are able to understand the conditions of others, have good self-control, and develop a positive moral orientation. In the context of adolescents, spirituality can function as a source of moral values and meaning in life that encourages concern for others, while self-regulation helps individuals control their impulses and direct behavior towards adaptive social actions. Thus, the prosocial moral development theory explains that spirituality and self-regulation are important internal factors that can increase adolescents' tendency to display prosocial behavior.

4.1. Spirituality and Prosocial Behavior

These findings support previous research indicating that spirituality and prosocial behavior are positively correlated (García-Álvarez, 2023; Roth, 2017). These findings also align with the results of Travis et al. (2023), who found that spirituality can predict *helping* and *comforting* behaviors, which are aspects of prosocial behavior. Roth (2017) also noted that individuals with high spirituality exhibit better prosocial behavior.

According to Lin et al. (2020) spiritual people tend to be more prosocial because they perceive themselves as smaller compared to a larger transcendent entity. Spiritual individuals have a smaller ego and are more proactive in helping others, thereby experiencing a sense of connection with social groups, others, and nature. This aligns with the view of Genisa et al. (2021) that adolescents tend to exhibit prosocial behavior by considering their relationship or level of closeness with those in need of assistance.

Additionally, individuals with high spirituality are said to feel more easily grateful and indebted to God (Nelson et al., 2023). Friday donations are prosocial activities rooted in religious belief, specifically aimed at fulfilling (Hady et al., 2025). Feelings of gratitude and the need to repay the blessings bestowed by God motivate spiritually inclined

individuals to perform good deeds, including making it easier for them to assist others in need. An understanding of the rewards and consequences of good and bad deeds among spiritually inclined individuals is said to increase their likelihood of exhibiting prosocial behavior (Nurjannah, 2018).

Students who possess a strong conviction in a transcendent power in this case, God are less inclined to engage in maladaptive behaviors or academic dishonesty. Within this theoretical framework, integrity and honesty are conceptualized as foundational dimensions of prosociality (Eisenberg & Mussen, 1989).

Students with a high level of spirituality will find it easier to empathize with others (Nurjannah, 2018). The ability to empathize well enables students to better understand others' feelings and hardships and, consequently, to exhibit prosocial behavior more effectively. As shown in Roth (2017) study, empathy is positively correlated with prosocial behavior. Consequently, students with a profound spiritual orientation are more predisposed to provide both material and non-material assistance to others.

4.2. Self-Regulation and Prosocial Behavior

The results of this study are also consistent with previous research indicating that self-regulation is positively correlated with prosocial behavior (Coelho et al., 2023; Kaya, 2020; Maiya et al., 2023). Students with good self-regulation recognize the importance of being disciplined and responsible to complete tasks. This allows students with good self-regulation to have more free time to participate in various social activities since their tasks have been completed. Greater opportunities to socialize with others can also give students more chances to help those around them.

Proficient self-regulation skills also indicate that students can manage their emotions. Even if they are feeling down, a friend who needs help will still be able to assist them because they are not overwhelmed by the unpleasant emotions they are currently experiencing. Coelho et al. (2023) explain that individuals with good self-regulation find it easier to understand and follow information during interactions with their peers, which can also minimize negative responses. As a result, students will engage in comfortable interactions, easily sharing and helping others.

Good self-regulation in students also increases their likelihood of helping strangers. A negative correlation between feelings of shame and prosocial behavior was found in individuals with high self-regulation (Hassan et al., 2021). Research by Maiya et al. (2023) indicates that good self-regulation is associated with lower anxiety levels, which, in turn, are associated with increased help toward strangers.

4.3. Research Limitations

This study still has limitations due to the non-normal distribution of the data for the spirituality and self-regulation variables. The researchers assume that the limited sample size prevents the data from adequately representing the diverse real-world conditions. This should be noted by future researchers interested in similar topics. The limited number of participants from public high schools in this study should be taken into account. Future researchers may explore how the relationship between spirituality and self-regulation differs between private and religious schools, which may have distinct student characteristics.

Additionally, although the scale used is valid and reliable, future researchers may consider using a measurement tool with more items to explore aspects of spirituality, self-regulation, or prosocial behavior in greater depth. Future researchers may also analyze whether spirituality and self-regulation predict prosocial behavior, enriching research on the relationships among these three variables.

5. CONCLUSION

The conclusion of this study is that spirituality and self-regulation are positively correlated with prosocial behavior among students. The higher a student's spirituality and self-regulation, the higher their prosocial behavior. Conversely, the lower a student's spirituality and self-regulation, the lower their prosocial behavior. A key finding of this study is that the relationship between self-regulation and students' prosocial behavior is stronger than the relationship between spirituality and students' prosocial behavior

Based on the results of this study, the researchers recommend that schools design

programs to foster spirituality and self-regulation in students, so that students can demonstrate prosocial behavior in their daily lives. Additionally, given the assumption tests indicating non-normal distributions for the self-regulation and spirituality variables, future researchers may consider conducting studies with larger, more diverse sample sizes. Furthermore, given that the number of items on the VIA-IS scale is relatively small, future researchers may consider using other self-regulation and spirituality scales with more items to better represent the more complex aspects of these domains. In addition, it is recommended that studies be conducted that place spirituality as a moderator variable in the relationship between self-regulation and prosocial behavior. Thus, the researchers hope that future researchers can conduct more in-depth studies on the relationship between spirituality, self-regulation, and prosocial behavior.

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