



The influence of islamic boarding school values linked to social competence and prosocial behavior after the pandemic

Ahmad Afiif¹, Syafruddin², Amrah Kasim³, Rusydi Rasyid⁴, Wahyudin Naro⁵, Rusdi Tahir⁶, & Suddin Bani⁷

^{1,2,3,4,5,6}Postgraduate Program in Dirasah Islamiyah, Alauddin State Islamic University

⁷Majene Islamic State

Correspondence Email: ahmad.afiif@uin-alauddin.ac.id

ABSTRACT

The global COVID-19 pandemic has had a significant impact on individuals' social interactions and behaviour, prompting a need to explore factors that can positively influence social competence and prosocial behaviour post-pandemic. This research investigates the role of Islamic boarding school values in shaping social competence and prosocial behaviour among individuals in the aftermath of the pandemic. Drawing on a mixed-method approach, this study utilizes both quantitative surveys and qualitative interviews to examine the influence of Islamic boarding school values on individuals' social competency and prosocial tendencies. The sample consists of individuals who have been enrolled in Islamic boarding schools prior to the pandemic and have experienced the challenges and transformations brought about by the COVID-19 crisis. Quantitative data analysis employs statistical techniques, including correlation and regression analyses, to identify the relationships between exposure to Islamic boarding school values, social competence, and prosocial behaviour. The qualitative component explores participants' perceptions and experiences concerning the role of Islamic teachings and values in fostering social competencies and prosocial actions during and after the pandemic. This research seeks to contribute to the understanding of the potential role Islamic boarding schools play in promoting positive social development in a post-pandemic world. Findings from this study may provide valuable insights for educators, policymakers, and community leaders seeking to enhance social competencies and prosocial behaviour among individuals as societies recover and rebuild social connections in the aftermath of the pandemic. Ultimately, the research aims to shed light on the value of Islamic principles in

fostering a cohesive and compassionate society, promoting well-being, and building resilience in the face of challenging times.

Keywords: Islamic Boarding School, Social Competence, Prosocial Behaviour, Pesantren

1. INTRODUCTION

Globalisation as an era of human capital (human resources) is the main feature of the change from an agricultural to an industrial and scientific society. All nations must prepare superior human resources to achieve the desired scientific community. This capital is expected to be able to face competition between countries and masters of science and technology in various fields of study. The excellence of human resources can be achieved through improving human quality, both in formal and informal educational institutions. As a result of globalisation, this era also has a negative impact, namely the agony of modernisation. One of the negative impacts is a change in psychosocial aspects and life values.

Ecological systems influence human development and are constantly evolving. In bioecological theory, there is a relationship between environmental conditions and individual development. All organisms develop in an ecological system that can support or hinder the result of an individual. This bioecological theory describes five environmental stages that affect a person. The five systems are microsystem, mesosystem, exosystem, macro, and Chrono.

The ecological system has an impact on human development and behaviour, both positive and negative impacts. Harmful behaviour can be seen in the reality of today's society, such as juvenile delinquency, free sex, fights between students, and drug and drug abuse. Positive behaviour development programs at home, school and the community can also prevent this damaging behaviour. Some aspects related to the development of positive behaviour are emotional intelligence, religiosity, social competence, and prosocial behaviour that can be implemented in the education system.

Seeing the problems that arise due to the impact of globalisation, attention will be focused on the field of education. Education has a vital role in preparing quality human resources and becoming a forum for developing positive behaviour for students. Education is developing all aspects of students to become perfect human beings.

Education is essentially a humanisation process, which creates students to become adults through various rules and strategies in the family, school, and community environments. According to Tilaar (1998), the humanisation process in education essentially prepares students to become a generation that is mind-intelligent, emotionally intelligent, and spiritually wise.

The solution to the above problems is the development of positive behaviour, especially social competence, religious conduct, emotional intelligence, and prosocial behaviour. Pesantren institutions are one of the Indonesian National Education systems that can improve this positive behaviour. Pesantren is a community-based institution established by individuals, foundations of Islamic community organisations or communities that instil faith piety, embody noble morals, and uphold Islamic teachings that rahmatan lil'alamin.

On the other hand, various studies on adolescents today show the results of a significant negative relationship between social competence and negative behaviours among adolescents, such as studies conducted in psychopathology, aggressive behaviour, smoking, behaviour at school, and other negative behaviours so that this study aims to find out whether there is an influence on the value of pesantren values on adolescent social-emotional intelligence in students, especially in students at IMMIM Makassar Islamic Boarding School.

2. METHODS

This research is quantitative because the data of this study emphasises more on numbers (numerical) and subjects involved in large quantities. This study aims to examine the influence of one variable on another. The high and low impact is expressed as a correlation coefficient. This research was carried out at the Modern Islamic Boarding School for Quranic Education IMMIM Makassar, South Sulawesi State. This pesantren was established in 1975 by implementing the pesantren curriculum and the Ministry of Education, Culture, Research and Technology curriculum. In this study, researchers used two approaches: educational psychology and educational approaches. This approach is used by the research variables to be studied. The population is all members of the group to be learned or a group of people or data to be studied. The population in this study is all students at the Modern Islamic Boarding School of Quran Education IMMIM Makassar City at the high school level, which amounted to 517 students. In this study, researchers used saturated samples by selecting the entire population as a sample. This

is done because the population is in the exact location, making it easier for researchers to find the whole population. The dependent variables in this study were social competence and prosocial behaviour. The data will be analysed using regression analysis with the help of computer services SPSS for Windows release 17.0 program. In addition to using regression analysis, the data will also be analysed descriptively to determine the number of study subjects based on educational institutions, gender, class, extracurricular activities, and parental education. Regression analysis is used to answer hypotheses 1 to four which aim to determine the influence of pesantren education values on religiosity, social competence, and prosocial behaviour. The results of the validity test of the social competence scale consisting of 30 items are the correlation coefficient has a range of 0.344 to 0.696, while the results of the emotional intelligence scale validity test composed of 16 items are the correlation coefficient has a range of 0.316 to 0.658.

3. RESULTS AND DISCUSSION

Table 1. Numbers of Sample Base on Class

Educational Institutions	Class 1	Class 2	Class 3	N
Pesantren	197	171	149	517
Total				517

Furthermore, the number of samples by age can be seen in Table 2. From that table, most study samples were aged 15, 16, and 17. This means the sample in the study was in the middle adolescent stage. Most of the sample were in the adolescent stage and were 15 years old.

Table 2. Number of samples by

age	13	14	15	16	17	18	19
Educational Institutions							
Pesantren	4	69	186	150	101	6	1

The number of samples involved in the extracurricular activity can be seen in Table 3. Based on the table, the sample majority in Islamic boarding schools is active in various extracurricular activities.

Table 3. Number of samples active in extracurricular activities

Educational Institutions	Involved	Tidak Terlibat
Pesantren	341	176

A sample of research based on parental education can be seen in Table 4. Based on the table, the educational majority of parents of the research sample is a bachelor and a diploma.

Table 4. Number of Study Subjects According to Parents' Education

Educational Institutions	Diploma	Bachelor	Master	Doctor	Professor
Pesantren	181	225	98	12	1

Normality Test and Linearity Test

The results of normality testing based on Mean, Median, and Mode can be seen in **Table 5.**

Pesantren Education Values	88.851	89	90
Social Competence	108.998	108	112
Prosocial Behavior	61.4062	61	61

Based on the regular P-P Plot graph, the three variables have a spread of data that follows a diagonal line. This means five variables, namely the values of pesantren education, social competence, and prosocial behaviour, are considered to have standard data.

The results of linearity can be seen in Table 6.

Table 6. Linearity Between Variables F

<u>Lineritas</u>	
Pesantren Education Values and Social Competence	176.962*
Pesantren and Prosocial Education Values	125.848*

* $k < .05$

While the distribution of data in the majority scatter plot is close to the diagonal line, even though some data moves away from the line.

The influence of pesantren education values on adolescent emotional intelligence.

The results of the first hypothesis testing showed a significant influence of pesantren education values on emotional intelligence ($F(1,515) = 157,872$, $k < .05$) with 23.5 percent contribution variance. Therefore, these results suggest that the first hypothesis is acceptable. The table illustrates the results of the analysis.

Table 7. Results of the Influence of Pesantren Education Values on Adolescent Emotional Intelligence

Pesantren Education Values	Dk	R ²	F
Emotional Intelligence	1	.235	157.872*

* $k < .05$

Based on the stepwise method, five values of pesantren education were obtained that greatly influenced emotional intelligence, namely collectively ($F(1,515) = 85,395$, $k < .05$) with 14.2 percent contribution variance, theocentric ($F(2,514) = 60,704$, $k < .05$) with 19.1 percent contribution variance, practising religion ($F(3,513) = 50,219$, $k < .05$) with 22.7 percent contribution variance, pesantren as a place to study ($F(4,512) = 43.305$, $k < .05$) with 25.3 percent contribution variance, and blessing kiai or guru ($F(5,511) = 37.3$, $k < .05$) with 26.8 percent contribution variance.

Table 8. Results of Pesantren Education Values that Affect Emotional Intelligence

Nilai	B	SD	R ²	F
Collectivity	2.574	0.279	.142	85.395*
<i>Theocentric</i>	1.501	0.269	.191	60.704*
Adopting religious teachings	1.275	0.261	.227	50.219*
Pesantren as a place to study	1.095	0.260	.253	43.305*
Kiai/teacher's blessing	.861	0.267	.268	37.353*

*k < .05

The influence of pesantren education values on adolescent social competence

Table 9. Results of the Influence of Pesantren Education Values on Adolescent Social Competence

Pesantren Education Values	Dk	R ²	F
Social Competence	1	.247	168.527*

*k < .05

Meanwhile, stepwise methods are used to determine the values of pesantren education that most influence social competence. The results of the analysis showed five values that most influenced social competence, namely pesantren as a place to (F (1,515) = 99,487, k < .05) with 16.2 percent contribution variance, collectivity (F (2,514) = 75,458, k < .05) with 22.7 percent contribution variance, theocentric (F (3,513) = 56,898, k < .05) with 25.0 percent contribution variance, practicing religion (F (4,512) = 47.192, k < .05) with 26.9 percent contribution variance, and voluntary serve (F (5,511) = 38,798, k < .05) with 27.5 percent contribution variance.

Table 10. Results of Pesantren Education Values that Affect Social Competence

Value	B	Standard Error	R ²	F
Pesantren as a place to study	2.925	0.293	.162	99.487*
Collectivity	2.276	0.346	.227	75.458*
<i>Theocentric</i>	1.629	0.322	.250	56.898*
Adopting religious teachings	1.135	0.305	.269	47.192*
Voluntary and self-service	0.671	0.332	.275	38.798*

*k < .05

The influence of pesantren education values on adolescent prosocial behaviour

Test against the fourth hypothesis shows the value $F(1.515) = 124.262$, $k < .05$.

These results show a significant influence of pesantren education values on adolescent prosocial behaviour. Thus, the fourth hypothesis is acceptable. The results of the hypothesis test can be referred to in Table 11

Table 11. Results of the Influence of Pesantren Education Values on Adolescent Prosocial Behavior

Pesantren Education Values	Dk	R ²	F
Prosocial Behavior	1	.194	124.262*

* k < .05

Based on the stepwise method, four pesantren educational values are very influential on prosocial behaviour, namely collectivity ($F(1.515) = 104.42$, $k < .05$) with 17.0 percent contribution variance, theocentric ($F(2.514) = 81.285$, $k < .05$) with 24.0 percent

contribution variance, practising religious teachings ($F(3.513) = 65,432$, $k < .05$) with 27.7 percent variance contribution and kiai blessing ($F(4,512) = 50,827$, $k < .05$) with

28.4 percent variance contribution. The results of the stepwise method can be seen in Table 12.

Table 12. Results of Pesantren Education Values that Affect Adolescent Prosocial Behaviour

Value	B	Standar Error	R ²	F
Collectivity	2.183	0.213	.170	104.42*
<i>Theocentric</i>	1.568	0.227	.240	81.285*
Adopting religious teachings	1.012	1.99	.277	65.432*
Kiai/teacher's blessing	0.474	0.204	.284	50.827*

*k < .05

Discussion

The data processing results show the influence of significant pesantren education values on adolescent emotional intelligence. This study also shows the values of pesantren education that are very influential on adolescent emotional intelligence, namely collectivity, theocentric, practising religious teachings, pesantren as a place to study, and blessings of kiai or teachers.

In a pesantren, all residents and components of the pesantren, both kiai, teachers, and students, must live in an environment so that they are in constant contact 24 hours a day. Relations between pesantren residents are established in mosques, classrooms, dormitories, sports fields and dining halls. This situation causes intensive interaction and communication between fellow pesantren residents. This will increase the understanding and knowledge of kiai or teachers about the development and dynamics of social, emotional, and intellectual students so that it will touch on aspects of adolescent psychology.

The level of emotional connection is reflected, and the closeness of fellow pesantren residents can form synchronisation between kiai, teachers, and students. The synchronisation reflects the level of the relationship felt, the closer the synchronisation, the greater the emotions of friendship, happiness, interest, attention, and openness in

interaction. According to Goleman, such interactions give birth to mood transfers and emotional exchanges between fellow individuals.

One of the values that affect emotional intelligence is the practice of religious teachings. Teenagers in pesantren are required to carry out the religious teachings that have been taught, both while at school and outside of free time in the pesantren environment. One activity that is always practised is being able to hold emotions. The method used to develop this is fasting circumcision on Mondays and Thursdays. Pesantren, in this study, emphasises to students to carry out sunnah fasting. In addition to other obligatory worship, fasting functions as self-control and can develop potential by religious demands. Daily worship practices have an impact on emotional intelligence.

The Influence of Educational Values on Social Competence

The results show a significant influence of pesantren education values on adolescent social competence. This study also shows that the value of collectivity, theocentric, practising religious teachings, volunteering and serving, and the value of pesantren as a place to study is very influential on adolescents' social competence.

Social competence is the ability to interact with others, accept the views of others, obey social rules and values, and complete time. This study was carried out in pesantren that prioritised the unity of the people without looking at the differences between madhab and fihiyyah. Differences in madhhab among Muslims in general sometimes lead to disputes between groups. However, the students here can only live by seeing the views of the madhab. As a place to study, they are taught various differences in carrying out religious teachings. They carry out religious orders according to the beliefs of the madhab as a result of reading the book. This situation causes students to accept other opinions without blaming other groups. The acceptance of others is not only in aspects of differences in schools but differences in socioeconomic, ethnic, and cultural aspects so that students can live amid heterogeneity. Thus, students have been nurtured to accept differences and interact with others. Fox explains that tolerance is one way to build social competence.

The Influence of Educational Values on Prosocial Behaviour

The results of the prosocial behaviour analysis show a significant influence of pesantren education values on adolescent prosocial behaviour. This study also shows

that the values of pesantren education that are very influential on prosocial behaviour are collectivity, theocentric, practising religious teachings, and the blessing of kiai or teachers.

The collectivity that is intertwined in the students fosters emotions of solidarity so that they help each other. This solidarity can be seen when a student faces a disaster or gets into trouble. Then other students will feel and help to ease the burden. This life is intertwined as long as the students stay in the pesantren. They share, help, and work together to achieve a goal. This situation can manifest empathy among fellow students in pesantren. Sears et al. mentioned that empathy would increase prosocial behaviour. The togetherness in pesantren has educated students to prioritise common interests over personal ones. Etxebarria Baston and Furman's study explains that activities that ease the burden on others can reinforce prosocial behaviour.

Students' behaviour in pesantren always carries out religious teachings, and religious teachings instilled in students are limited to individual compulsory worship and social worship manifested in community service.

A new student is seen practising his religion perfectly when he can practice the social message contained in worship. This is often termed social piety. This social piety is often manifested by activities that can benefit others and society in general. This is evidenced by various mutual aid activities in the pesantren environment every holiday. Santri conducts lectures and religious guidance to people who have low religious understanding. At the end of each year of recitation or during the recitation holiday, students make visits and friendships with orphans in orphanages.

This activity is supported by the study of Preston et al., which states that all central religious teachings convey a belief theory called the golden rule. The golden rule emphasises that people want to be treated as they would treat others. Practising religious teachings will motivate and make it easier for someone to work in a team. In addition, the Weeks Study shows that religious practice and participation in religious activities are associated with prosocial behaviour. In the Qur'an surah al-Maidah verse 2, Allah s.w.t. says, "Please help you in goodness and piety and do not help in committing sins and invasions", surah Asshaffat verse 25, "Why do you not help", surah An-Nuur verse 33 "And give them a portion of the treasure of Allah which He has given you".

Another condition that also affects students' prosocial behaviour is the presence of kiai or teachers in cottage schools. The position of Kiai and teachers is vital, considering that they are role models and figures for students. Santri obeys and obeys and follows the teacher's behaviour. In the study of Eisenberg and Fabes Anderson and Brushman and Trotter, prosocial behaviour can be formed because of the existence of models. Social Learning Theory explains that behavioural change, in this case, prosocial behaviour, can occur due to the process of observation. Santri observes the behaviour of kiai or teachers who become idols and role models so that the imitation process occurs.

Guided freedom is another value that influences the formation and formation of prosocial behaviour. Guided freedom means that students are given the broadest possible opportunity to carry out various religious, sports, and artistic activities but are limited by religious and social rules. Santri is given freedom of activity if they follow religious teachings and social norms. Santri had the opportunity to carry out pesantren activities, from design to implementation. However, kiai and the teachers still give guidance to students. Students who do extracurricular activities will be happier and happier. Thus, this state will create a positive mood. Eisenberg and Fabes suggest that positive moods and emotions can increase prosocial behaviour.

In the process, a solid emotional connection was established so that their brotherhood was close. Busy managing these activities also diverted students' attention to carry out antisocial behaviour. This study aligns with Rutten's study examining the role of sports group management on prosocial and antisocial behaviour. The study suggested that coaches who maintained good relationships with their athletes reduced antisocial behaviour.

As an educational institution that implements a dormitory system, pesantren is a place to study and a house where students live. This will foster togetherness in students as a result of continuous interaction. They live together from different ethnic, cultural, and socioeconomic backgrounds. It is this collectivity that builds positive emotional relationships between them to give birth to a close brotherhood. This situation is not found in madrassas and public schools; students are only present during study time. Thus, the emotional relationship between students' needs to be closer and prioritises personal interests.

The presence of kiai and teachers living in the pesantren environment is essential for students. This situation allows students to establish closer relationships in the

recitation process and other learning activities. In addition, kiai and teachers become sources of knowledge and role models for students. The students learn with the halaqa system before the kiai or teacher. After the pengajian, students ask for blessings and prayers by praying in the congregation and kissing the hands of the kiai or teacher. This happens because Kiai and teachers in pesantren have a position as a source of blessings for students. Thus, students can carry out a positive imitation process to control their behaviour. Whereas in madrassas and public schools, teachers only come during study time and do not live within the school premises. This situation can cause the relationship between teachers and students less close.

The pesantren education curriculum emphasises more on religious studies. This is proven by students constantly receiving religious knowledge from the morning after dawn prayers until the night after isha prayers. The religious knowledge delivered in the mosque refers to the classics, and in the classroom refers to books that the Ministry of Religious Affairs has established. However, in modern pesantren, where research is conducted, science education is always delivered to students by referring to books that the Ministry of Education decided. This is carried out based on the principle that students must understand religion and science so that after completing education, students can master both sciences. In contrast to public schools that emphasise science learning rather than religious education, religious education is only delivered for 2-4 hours a week, so students have minimal religious knowledge. In addition, religious education is only conveyed limited to cognitive aspects and is not internalised in students.

An important thing that becomes a value in pesantren is theocentric. This value views that human life originates and will return to God. God is understood as a place of pleading, hoping, and depending. Man acts solely to show His pleasure. This value gives birth to sincere and sincere devotion. This value overshadows all student activities in pesantren. This condition is evidenced by congregational prayers, remembrance, and reading the Qur'an to manifest confidence in Allah SWT. Every time they carry out activities, students pray as a form of surrender and hope to realise the glory.

Based on the previous description, the differences between pesantren institutions, madrasahs, and public schools include learning systems, relationships between students and teachers, ways of learning, learning time, and curriculum. This can affect all four variables in this study.

An ecological perspective is a holistic approach to examining various factors affecting individuals. This approach focuses on the overall aspect of the combined parts. Therefore, various phenomena can be studied from various angles without focusing on one point of view. In these interactions, there are positive and negative influences. The negative impact of the global environment causes changes in psychosocial aspects, negative behaviours, and lifestyles.

Negative impacts of the environment can be prevented through the development of positive behaviours among adolescents. In this study, the empowerment and development of human potential include emotional competence, social competence, spiritual competence, and prosocial behaviour. Several studies have shown that these four competencies are essential for preventing adolescent negative behaviour. Low emotional intelligence can prevent delinquents, aggression, hostile behaviour, and low self-adjustment. While religiosity has a role in dealing with life pressures (Wills & Yaeger, 2003), it can reduce negative behaviour, antisocial behaviour, and delinquency.

The results of studies on social competence have a negative relationship with behavioural problems, problems in school, and psychopathology. Studies of prosocial behaviour show that adolescents who are more prosocial have fewer behavioural problems, are predictors of aggressive behaviour, and deduction.

4. CONCLUSION

There is a significant influence of pesantren education values on social competence among adolescents. This study also shows that the value of collectivity, theocentric, practising religious teachings, volunteering, and serving, as well as the value of pesantren as a place to study, is very influential on adolescents' social competence.

There is a significant influence of pesantren education values on prosocial behaviour among adolescents. This study also shows that the values of pesantren education that are very influential on prosocial behaviour are collectivity, theocentric, practising religious teachings, and the blessing of kiai or teachers.

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