

The Religiosity Dimension of Prosocial Action and Management in Religious Behavior Caring for Orphans in Muhammadiyah Ponorogo, Indonesia

Mujahidin¹, Ishomuddin^{2*}, Rinikso Kartono³, Sidik Sunaryo⁴

¹Doctor of Sociology, University of Muhammadiyah Malang

²Professor of Islamic Society, University of Muhammadiyah Malang

³Doctor of Social Welfare, University of Muhammadiyah Malang

⁴Professor of Law, University of Muhammadiyah Malang

***Corresponding Author:** *Ishomuddin, Professor of Islamic Society, University of Muhammadiyah Malang*

Abstract: *This study uses a descriptive qualitative approach. Data collection techniques with (1). in-depth interviews with the administrators of the PAYAMUBA LKSA Ponorogo Regency and foster children; (2). observation; and (3). documentation. The data analysis technique uses the steps 1. data condensation; 2. data appearance; and 3. Describe and verify conclusions. The results of the study show that (1). the dimensions of religiosity include a. belief dimension, b. worship dimension, c. the dimension of appreciation, d. knowledge dimension, and e. the consequential dimension related to the teachings and values of the Islamic religion is the basis for implementing care for orphans at LKSA PAYAMUBA, Ponorogo Regency, which has encouraged the prosocial actions of administrators in developing care for orphans; and 2. The prosocial actions of the PAYAMUBA LKSA administrators in caring for orphans have also been shown in the attitudes and actions of the administrators such as a. share, b. help, c. cooperation, d. act honestly, e. donate, and f. always considers fulfilling the rights and needs of orphans at LKSA PAYAMUBA. The conclusions of the research include 1. the dimension of religiosity based on the teachings and values of the Islamic religion becomes a stimulus and is internalized by the administrators of the PAYAMUBA LKSA Ponorogo Regency at an implementable level, eliciting and encouraging prosocial actions of the management of the LKSA PAYAMUBA Ponorogo Regency in caring for orphans; and 2. the act of caring for orphans as a prosocial action by the administrators of the Ponorogo Regency PAYAMUBA LKSA can provide direct benefits to children and their families, but also provide benefits for the administrators of the PAYAMUBA LKSA Ponorogo Regency as part of social charity (social monotheism) and sustainable can bring rewards for provision later in the afterlife.*

Keywords: *Religiosity Dimension, PAYAMUBA LKSA, Prosocial Action, Orphans*

1. INTRODUCTION

The globalization of social change that has an impact on changes in the order and pattern of people's behavior, especially in the disruptive innovation era that is developing rapidly on a global scale in all lines of life today, people are accustomed to individualistic behavior and tend to be selfish. This individualistic and selfish attitude pays less attention to the situations faced by other people because of greater social mobility, changes in individual social interaction patterns, and changes in values in social life. Moral and social responsibility seems to have turned into a commitment to personal responsibility (Windhartoko, 2020).

Preventive measures against this individualistic and selfish attitude can be implemented through the use of prosocial actions. Prosocial action is described as behavior that benefits others. Prosocial action is the desire to help others without thinking about their own interests (Myers in Sarwono, 2002). Eisenberg and Mussen (in Dayakisni and Hudaniah, 2015) state that prosocial actions include actions 1) sharing; 2) cooperation (cooperation); 3) helping (helping); 4) honesty (honesty); 5) generosity; and 6) as well as considering the rights and welfare of others (consideration of the rights and welfare of others).

Prosocial action is a form of action that appears in social contact in social life (Asih and Pratiwi, 2010). This action has a certain level of sacrifice whose purpose is to benefit others (physically and psychologically), create peace and increase tolerance for life among others, but there is no clear advantage for the individual who acts. This action has positive social consequences that contribute to the psychological well-being of others (Amalinda et al., 2019).

In addition, another use of implementing prosocial actions is volunteering to help others who will experience many benefits for the parties. Volunteering involves 5 (five) basic functions (Baron, Byrne, and Branscombe in Sarwono and Meinarno, 2012). These functions include 1) the value function, namely the attitude of upholding human values; 2) the function of understanding, namely action to better learn to understand the world; 3) development function, namely self-development through voluntary activities; 4) career function, namely attitudes related to volunteer careers; and 5) protective function (protection), namely an attitude that serves to minimize one's negative feelings and guilt.

One of the applications of prosocial measures is found in orphanages or child social welfare institutions (LKSA). According to the Regulation of the Minister of Social Affairs of the Republic of Indonesia Number 30 of 2011 concerning National Standards for Child Care for Child Welfare Institutions, Article 2 states that LKS as are institutions formed by the Government, Regional Government, or the community in providing child care.

Almost all activities in LKSA apply an attitude of mutual assistance as the implementation of prosocial actions. Child Welfare Institutions (LKSA) as a place for the growth and development of a child who is entrusted by his parents or family. In addition, children need a caregiver who has a high social life and understands the care that should be applied to their foster children (Gunarsa, 2004).

The care that is the responsibility of parents is transferred to caregivers at LKSA. Caregivers have an obligation to meet the physical and psychological needs of children and this is supported by the institutions that handle them (Istadi, 2005). Ideally, LKSA does not only meet biological and physiological needs (eating, drinking, sleeping, etc.) or formal education (school), but also non-formal education, such as fostering a child's personality. It is the caregivers who remind the children in LKSA to be helpful to one another and explain the importance of this attitude of life because not all actions can be completed solely by relying on oneself.

In everyday life, caregivers must have an attitude of empathy for foster children. Empathy is the ability to feel the emotions of other people both physiologically and mentally which is built on various other people's inner states (Goleman, 2015). This biological change will appear when individuals empathize with others. The general principle is that the more physiologically similar two people are at a given moment, the easier it is for them to feel each other's feelings (Decety and Jackson, 2004).

As a social institution, LKSA PAYAMUBA Ponorogo Regency is engaged in empowering neglected children and continuously trying to improve the quality of service so that the quality of its output can compete in society. Therefore, the PAYAMUBA LKSA management plays a very important role in carrying out pro-social activities because they act as parents of their foster children. When caregivers apply prosocial actions to their foster children, they feel the impact of the caregiver's prosocial actions (Asih and Pratiwi, 2010). This prosocial action makes foster children who were originally orphaned/orphaned/orphaned feel loved again, and in the future have the opportunity to be involved in implementing prosocial actions and feel the benefits.

Wisudiani and Fardana (2014) argue that prosocial behavior can be referred to as the provision or innate needed in the future to adapt to social life according to current norms. LKSA PAYAMUBA Ponorogo Regency is an orphanage that has many foster children. Foster children have different backgrounds and origins. Even though they have different characters, many activities at LKSA PAYAMUBA in Ponorogo Regency require foster children to interact with each other.

From the observations of researchers, the religious reality manifested in the daily life of the Payamuba LKSA management is very good and can be said to have implemented the values of Islamic teachings. So that these values develop into normative standards in the life of Payamuba LKSA administrators/caregivers which ultimately encourage thinking and acting to lighten the burden and

help other people's distress (prosocial actions) or the form of individual characteristics influencing a person's prosocial actions (Arvianna et al., 2021). According to Tate and Miller (in Batson et al., 1989), people who are religious are more inclined to help others than people who are not religious. Religious people are also called religious people. One of the factors that influence prosocial action is the dimension of religiosity (Ancok and Suroso, 2011).

Mangunwidjaya (in Muryadi and Matulesy, 2012) states that religion and religiosity are mutually supportive and complementary units because both are logical consequences of human life which is likened to always having 2 (two) poles, namely the pole of personal life and the pole of togetherness in society. Religiosity will direct individuals to act prosocially as a form of worship before their Lord. The behavior of carrying out what is ordered and staying away from what is prohibited by religion will give a sense of closeness to God, so that the individual's daily behavior truly reflects the values of his religious teachings (Fitriani, 2016).

Religiosity is diversity which includes various sides (religiosity dimensions) which are not only when a person performs worship, but also when carrying out other activities in daily life (Ancok and Suroso, 2011). Glock and Stark (1965) divide the dimension of religiosity into 5 (five) dimensions, namely 1) the ideological dimension; 2) the dimension of worship and practice (the ritualistic dimension); 3) the experiential dimension; 4) the dimension of religious knowledge (the intellectual dimension); and 5) the effect or experience dimension (the consequential dimension).

The dimension of religiosity to a certain degree conforms to various aspects of Islam. The suitability is 1) the aspect of faith parallels the dimension of belief; 2) Islamic aspects are parallel to the dimensions of worship and practice; 3) the aspect of *ihsan* is parallel to the dimension of appreciation; 4) the aspect of science is parallel to the dimensions of religious knowledge; 5) and the charity aspect is parallel to the effect or practice dimension (Alwy, 2014).

Prosocial actions are influenced by various aspects, both internally and externally to individuals. Factors that can influence the emergence of prosocial behavior is the dimension of religiosity. However, for people who are religious and bound by God, even though all actions are not worldly oriented, there is a heavenly reward motive (Lestari and Witri, 2019).

Meanwhile, the perspective of social action theory is a theory that focuses on motives and goals. The social action (prosocial) of the LKSA management is a process in which actors are involved in making subjective decisions about the means and ways to achieve certain chosen goals. Overall, possibilities have been limited by cultural systems in the form of social norms, ideas, and values (George, 2007). This social value is in the form of religious values in the dimension of religiosity that underlies their prosocial actions. Thus, Weber used his ideal type methodology to explain the meaning of action by identifying 4 (four) basic types of action (Douglas, 2009). Two of the four basic actions belong to rational action, namely rational instrumental and value. Meanwhile, the other two types belong to non-rational actions, namely affective and traditional actions.

Based on the description above, the writer tries to formulate several problems, including: (1) How does the religiosity dimension underlie the prosocial actions of administrators in caring for orphans at the Child Social Welfare Institution (LKSA) Muhammadiyah Orphanage Orphanage? (2) What is the meaning of the religious behavior of the administrators in caring for orphans at the Child Welfare Institution (LKSA) Muhammadiyah Orphanage?

2. LITERATURE REVIEW

2.1. Religiosity Dimension

According to Glock and Stark (1965), religiosity is a form of supernatural belief in which there is appreciation in everyday life by internalizing it. Glock and Stark argue that religion is a symbol, a system of beliefs, an institutionalized system of behavior, all of which are centered on issues that are lived as the most meaningful (ultimate meaning). The word religious comes from the Latin word *religiosus* which is the adjective of the noun *religio*. The origins of the words *religiosus* and *religio* are difficult to trace. The word *religare* means to constantly turn to something. Glock and Stark argued that one's religiosity refers to one's obedience and commitment to one's religion, meaning that one's religiosity is basically more indicative of processes of internalization of religious values which then unite within one's self and form daily behavior (Glock and Stark, 1965).

Religion and religiosity are mutually supportive and complementary entities because both are logical consequences of human life which is likened to always having 2 (two) poles, namely the pole of personal life and the pole of togetherness in society (Mangunwidjaya in Muryadi&Matulesy, 2012). Religiosity will direct individuals to act prosocially as a form of worship before their Lord. Religiosity is diversity which includes various sides or dimensions not only when a person performs ritual behavior (worship), but also when carrying out other activities in daily life (Ancok and Suroso, 2011). The behavior of carrying out what is ordered and staying away from what is prohibited by religion will give a feeling of closeness to God, a feeling that prayers are always answered, a feeling of joy, and so on, so that the individual's daily behavior truly reflects the values of his religious teachings.

The behavior of helping each other, working with others, behaving honestly, maintaining cleanliness are just a few of what individuals can do as a reflection of what they have learned and believed. People who are more religious will be happy to behave prosocially in everyday life and people who have religion are more prosocial than people who have no religion. The factors that influence the development of religious attitudes according to Thouless (2000) are: 1) Social factors, seen from the influence of education or teaching and various social pressures. 2) Natural factors include beauty, harmony, and goodness in the other world. 3) The moral factor, namely the moral conflict itself. 4) Effective factors are seen from religious emotional experiences and, 5) Effective factors, namely various verbal thought processes.

2.2. Prosocial Action

In society, of course, it cannot be separated from how individuals interact with other individuals and help each other. Humans are always required to help each other in their interactions with others. Helping behavior in social sciences is included in the category of prosocial behavior. Baron and Byrne (2005) define prosocial behavior as an act of helping others who care about others without having to provide a direct benefit to the person doing the action, and perhaps even involving a risk for the person helping.

Prosocial action is described as behavior that benefits others. Prosocial action is the desire to help others without thinking about their own interests (Myers in Sarwono, 2002). Prosocial action is a form of action that appears in social contact in social life (Asih and Pratiwi, 2010). This action has a certain level of sacrifice whose purpose is to provide benefits for others both physically and psychologically, create peace and increase tolerance for life towards others. , but there is no clear advantage to the individual taking the action.

In addition, prosocial behavior is also defined as behavior that has positive consequences for others (Faturachman, 2006). In everyday life, someone will one day need help or assistance from other people. Likewise with the community environment. Where every human being in a social environment not only has different problems, but also has a different socio-cultural background.

Prosocial actions are actions that have positive social consequences that are connected to the physiological or psychological well-being of others (Amalinda et al., 2019). In addition, another use of implementing prosocial actions is volunteering to help others who will experience many benefits for the parties. Volunteering involves 5 (five) basic functions (Baron, Byrne, and Branscombe in Sarwono and Meinarno, 2012). These functions include 1) the value function, namely the attitude of upholding human values; 2) the function of understanding, namely action to better learn to understand the world; 3) development function, namely self-development through voluntary activities; 4) career function, namely attitudes related to volunteer careers; and 5) protective function (protection), namely an attitude that serves to minimize one's negative feelings and guilt.

The application of prosocial actions is reflected in the behavior of mutual cooperation and mutual assistance among others (Oviedo, 2015). This behavior can appear suddenly when witnessing other people's difficulties. However, today few people adopt prosocial actions, and others tend to ignore them. This phenomenon causes a decrease in prosocial behavior in society and has an impact on life in the local environment. Sensitivity to the environment is an important factor in social life (Mlcak and Zaskodna, 2008).

One of the factors that influence prosocial behavior is the level of one's religion. According to Tate and Miller (in Batson et al., 1989), people who are religious are more inclined to help others than people who are not religious. The religious person in question is a person who carries out his religious teachings or is also called a religious person. Individuals who actively carry out worship almost always take actions to help others because these individuals feel a strong urge to help those in need.

Campbell (in Sears et al., 2015) also explains that social factors can determine individual prosocial behavior. The existence of social evolution, namely the development of history and culture or human civilization can explain basic prosocial behavior, starting from caring for parents towards their children to helping strangers who are experiencing difficulties. Specific factors influencing prosocial behavior include the characteristics of the situation, the characteristics of the helper, and the characteristics of the person who needs help.

3. METHODOLOGY

This study uses the social definition paradigm to understand the prosocial actions of activists in their lives who are always actively interacting in the social environment of their community. Therefore, in Weber's work (1970) he prefers and focuses on a subjective meaning that is carried out by someone in a social action.

This study uses a qualitative approach. Qualitative research is research that aims to collect a database of texts, as well as analysis of the data consisting of dividing it into groups of sentences, which are called sentence parts, and determining the meaning derived from the groups of sentences. Data analysis through sentences or pictures as a description of the basic phenomenon being studied. Obtaining an individual picture or individual location. In qualitative research, research reports were described by researchers based on the results of interviews with several research subjects (Creswell, 2017).

Qualitative research claims to describe the living world "from the inside out", from the perspective of the people who participate. It seeks to contribute to a better understanding of social reality and to draw attention to processes, patterns of meaning and structural features. Qualitative research, with its thoroughness and bold descriptions, does not only describe reality.

Bogdan and Taylor (1992) write that qualitative research is a mechanism for obtaining descriptive data both verbally and recorded and observed behavior. A qualitative approach has in-depth results from utterances, notes, and observations of the behavior of individuals, groups, communities, or certain associations on regulated matters, studies that are carried out in a comprehensive, non-partial, and holistic manner. The term qualitative research is intended as a type of research whose findings are not obtained through statistical procedures or other forms of calculation (Strauss and Corbin, 2013).

While this type of research is a case study. Yin (2003) who explains that case studies are a process of exploring and studying phenomena that occur in real-life contexts. He emphasized that case studies can be applied when phenomena and reality have unclear or blurred boundaries.

4. RESULTS AND DISCUSSION

The discussion is an analysis of the data found in the research, so that the discussion in this chapter includes 2 (two) main discussions in accordance with the formulation and research objectives, namely 1. The dimension of religiosity that underlies the prosocial actions of the LKSA PAYAMUBA Ponorogo management in caring for orphans consists of from 2 (two) sub data namely; a. Actions on the religious dimension of the management in caring for orphans; b. The prosocial actions of the administrators in caring for orphans and 2. The meaning of religious behavior carried out by the administrators of LKSA PAYAMUBA Ponorogo Regency in caring for orphans.

4.1. Actions on the Religious Dimension of the Management in Caring for Orphans

Based on field findings and research results above, it is known that the dimension of religiosity that encourages the prosocial actions of LKSA PAYAMUBA Ponorogo administrators in carrying out care for orphans is described in several dimensions as an effort to understand the dimension of religiosity. Religiosity in the explanation of Ancok and Suroso (2011). is diversity which includes two dimensions including ritual behavior (worship), as well as behavior or other activities in daily life.

Religion and religiosity in Mangunwidjaya's explanation in Muryadi and Matulesy (2012) are mutually supportive and complementary units, because both are logical consequences of human life which is likened to always having two poles of personal life and the poles of togetherness in society. Therefore, diversity and religiosity are always related to personal life and being part of society. This condition reinforces the care of orphans carried out by the administrators of the PAYAMUBA LKSA. Furthermore, efforts to understand the dimensions of religiosity that direct the prosocial actions of LKSA PAYAMUBA Ponorogo management towards caring for orphans in the analysis of the results of this study refer to 5 (five) dimensions in understanding religiosity according to the explanation of Glock and Stark (1965). These five dimensions became an analysis of the results of the research in order to get an overview of the dimension of religiosity that directs the prosocial actions of the LKSA PAYAMUBA Ponorogo management towards caring for orphans.

4.1.1. The Dimension of Faith

The dimension of belief in Glock and Stark's (1965) explanation reveals the problem of human belief in the teachings brought by its adherents. This dimension considers what a person thinks is right. The dimension of belief is a fundamental part that encourages the prosocial behavior of administrators in child care at LKSA PAYAMUBA, Ponorogo Regency. This can be illustrated from religious values and human and philanthropic values which form the basis of caring for orphans. The values that underlie the caretaker in carrying out child care show the manifestation of the caretaker's belief into an action or behavior in providing care for orphans at LKSA PAYAMUBA, Ponorogo Regency.

Based on the field finding data, the dimension of the administrator's belief in Islamic religious teachings is the basis for the administrators to carry out parenting for orphans as recommendations that have religious values in their implementation. The management's belief in the teachings and values of the Islamic religion contained in the Qur'an, Hadith, and books has become the main basis and main foundation in the implementation of caring for orphans at LKSA PAYAMUBA, Ponorogo Regency. In addition, several field findings also indicate a belief that there is a reward or reward for caring for orphans which is a religious deed.

Furthermore, Glock and Stark (1965) show that the dimension of belief is the degree to which a person accepts and acknowledges dogmatic things in his religion, where religious people adhere to the teachings and acknowledge the truth of the doctrine. The dimensions of the administrator's belief in caring for orphans at LKSA PAYAMUBA Ponorogo Regency have been proven from research results which are clearly visible in the religious values that form the basis for the implementation of parenting for orphans. These religious values are the implementation of teachings and guidelines according to Shari'a and are fundamental aqidah responsibilities for Muslims. Religious values are the basis for the formation of religious culture, because without the inculcation of religious values, religious culture will not be formed.

Religious culture which is part of the Orphanage culture emphasizes the role of values. Even values are the foundation in realizing religious culture. Without solid values, a religious culture will not be formed. The values used as the basis for realizing religious culture are religious values (Chotimah&Fathurrohman, 2014). Various kinds of religious values include: the value of worship, the value of the spirit of jihad, the value of morality and discipline, exemplary, the value of trustworthiness and sincerity. If the religious values mentioned above are accustomed to daily activities at the Payamuba LKSA institution, carried out continuously, able to penetrate into the intimacy of the soul and instilled from generation to generation, then it will become the religious culture of the Payamuba LKSA institution. If a religious culture has been formed, internalization of these values can be carried out automatically on a daily basis which will eventually make a superior institutional character (Chotimah&Fathurrohman, 2014). Therefore, the implementation of childcare as a social activity cannot be separated from underlying religious values. Apart from that, caring for orphans is also a form of worship that is recommended for Muslims.

4.1.2. Dimensions of Worship and Practice

The dimensions of worship and practice in Glock and Stark's (1965) explanation look at the extent to which a believer carries out his religious orders relating to religious practices. The dimensions of worship and religious practice in child care at LKSA PAYAMUBA Ponorogo Regency can be understood as the implementation of religious values carried out by the management of LKSA PAYAMUBA Ponorogo Regency in caring for orphans.

Diversity in child care at LKSA PAYAMUBA Ponorogo Regency is a form of activity that can provide benefits to other people, so that this dimension for administrators is a form of continuous worship in the social aspect, especially in caring for and caring for orphans. The practice of providing assistance to orphans or to those in need as a form of social worship that can bring rewards for good deeds, and can provide benefits to disadvantaged parties, in this case orphans, the poor, and neglected children.

Furthermore, the dimensions of worship and religious practice in Glock and Stark's (1965) explanation include obedience behavior and things that are done to show commitment to their religion. The implementation of caring for orphans at LKSA PAYAMUBA Ponorogo Regency is indeed not included in formal actions or sacred religious practices, but as actions that are also recommended by religion and have religious value to be carried out in social life.

These religious actions or practices can be seen in the implementation of religious values that underlie the management of caring for orphans at LKSA PAYAMUBA, Ponorogo Regency. Actions and practices according to research results include 1) caring and willing to provide assistance to those in need; 2) non-discriminatory and accepting various conditions of children and families; and 3) beneficial to other humans and society.

The religious values shown in caring for orphans at the PAYAMUBA LKSA Ponorogo Regency have also become one of the goals of the PAYAMUBA LKSA Ponorogo Regency which is related to Islamic religious education which is able to give birth to a spiritually and morally intelligent generation. Therefore, the implementation of childcare as a social activity cannot be separated from the underlying religious values.

Apart from that, caring for orphans is also a form of worship that is recommended for Muslims. The dimensions of worship and religious practice of the management of LKSA PAYAMUBA Ponorogo Regency in caring for orphans become an activity or action of administrators in implementing recommended religious values as a form of social worship, namely helping to care for orphans, the poor, and neglected children according to the foundation the main teachings of Islam, namely the Qur'an and Hadith.

4.1.3. Dimensions of Appreciation or Feeling

The appreciation dimension in Glock and Stark's (1965) explanation discusses a person's appreciation of the teachings of their religion, how they feel about God, and how they behave towards religion. The dimension of appreciation of the management of the PAYAMUBA LKSA Ponorogo Regency in carrying out child care is a form of experience and feelings of religiosity or the diversity of the management of the LKSA PAYAMUBA Ponorogo Regency in carrying out the care of orphans.

Based on the results of the research on the appreciation or experiential dimensions of the LKSA PAYAMUBA Ponorogo management in implementing child care, this is an appreciation of social reality, especially the problems of orphans, the poor, and neglected children which inspire enthusiasm to practice the religious values contained in the Qur'an, especially in Q.S. Al-Ma'un or Hadith of the Prophet Muhammad SAW *khairun-nas* (the best human being is one who can be useful to other humans) which also has the value of worship by helping and caring for those in need or being useful.

The experience of the PAYAMUBA LKSA Ponorogo management in caring for orphans raises hopes to be able to practice Islamic religious values that originate from the Qur'an, Hadith, and other books. The appreciation of Islamic religious values has emphasized the management of the PAYAMUBA LKSA Ponorogo Regency to always provide care for orphans as an implementation of personal values related to humanity and philanthropy which is shown through attitude and concern for helping and caring for orphans, the poor, and neglected children become friendly and easy-going individuals, and care about the conditions and problems faced by children, especially in the PAYAMUBA LKSA Ponorogo District.

4.1.4. Dimensions of Religious Knowledge

Religion is not only a matter of spirit, but there has been an intense relationship between religion as a source of values and religion as a cognitive source. First: religion is a pattern for human action (pattern for behavior). In this case religion becomes a guide that directs human action. Second:

religion is a pattern of human action (pattern of behavior). In this case religion is considered as the result of human knowledge and experience, which often has been institutionalized into mystical powers (Pals, 1996). Religious values originating from the Qur'an, Hadith, and also books have become the main propositions and basic arguments in child rearing. In accordance with what is contained in Q.S. Al-Ma'un (1-3) who gave an explanation to help and care for orphans and the poor is the responsibility of the Muslim faith. Furthermore, in Q.S. Al-Ra'd (11) concerning individual or social change, which explains that Allah will not change a people if that people do not want to change themselves and their surroundings.

This explanation is also the basis and also the motivation to strengthen the implementation of activities within the PAYAMUBA LKSA Ponorogo Regency which is slowly always concerned about the conditions and problems faced by the surrounding community. The management's understanding of the verses of the Koran shows a knowledge or intellectual dimension which is part of the spirituality dimension of the PAYAMUBA LKSA Ponorogo management in caring for orphans.

According to Glock and Stark (1965), the knowledge or intellectual dimension refers to a person's knowledge and understanding of their religion, as well as a person's interest in the aspects of the religion they follow. In addition to belief, one must also have religious knowledge so that there is a strong connection. The understanding and knowledge of the management of the PAYAMUBA LKSA Ponorogo Regency regarding Islamic religious teachings that originate from the Qur'an, Hadith and also books, such as *khairunnasana* (the best human being is one that can benefit other humans). The three sources of knowledge of Islamic religious values above are the dimensions of religious knowledge that underlie administrators in carrying out care for orphans in the PAYAMUBA LKSA Ponorogo Regency. This knowledge and intellectual conception is reflected in the concept of education at LKSA Payamuba with the boarding school system, which is the effective integration of the Islamic boarding school and madrasa (school) education system to educate intelligence, skills, character building and instill moral values in foster children so that foster children have more personality. whole and unique. The suitability of the boarding school system lies in all the activities of the foster children that are clearly programmed, regulated and scheduled. While the institutional rules are conditional on the content of moral values (Susiyani, 2017).

Boarding schools, which can also be called Islamic boarding schools, have several educational goals. The objectives of boarding school education are: to produce an Islamic young generation, not only to provide general lessons, but also to be equipped with adequate religious lessons; to form discipline, in boarding schools there are written rules governing foster children from waking up to going back to sleep. All of these are regulations that must be implemented and if violated will get sanctions from the management; to form a generation that has good morals, a foster child who is not only intellectually intelligent but also has noble character, always thinks before acting (Susiyani, 2017).

4.1.5. The Effect or Experience Dimension

The final dimension in understanding the spirituality dimension in this study is the consequential dimension, according to Glock and Stark's explanation (in Alwy, 2014) the consequential dimension discusses how a person is able to implicate his religious teachings, thereby influencing a person's behavior in his social life. The consequential dimension of the management of the PAYAMUBA LKSA in Ponorogo Regency in caring for orphans can be understood as the actions, behavior or morals of the administrators in accordance with Islamic teachings in carrying out the care of orphans at the LKSA PAYAMUBA Ponorogo Regency.

In accordance with the findings of the field, the consequential dimension has been specifically explained in the attitude and behavior of the administrators in the daily life of the LKSA in caring for orphans. Islamic religious teachings have encouraged the administrators of the PAYAMUBA LKSA in Ponorogo Regency to take care of orphans, this development is a manifestation of the personal values of the administrators in carrying out care for orphans at LKSA PAYAMUBA Ponorogo Regency.

Some of the experience or consequential dimensions of the management of the PAYAMUBA LKSA Ponorogo Regency in providing care for orphans are related to the friendly attitude and behavior and concern for the management of the LKSA PAYAMUBA Ponorogo Regency to children or fellow

human beings. The experience dimension in parenting is an effort to instill Islamic religious teachings in everyday life that supports the implementation and development of caring for orphans in the environment of the PAYAMUBA LKSA, Ponorogo Regency.

5. CONCLUSION

Based on the facts from the research results and the analysis that has been carried out, it can be concluded that the first objective in this study is related to the religiosity dimension that underlies the prosocial actions of administrators in caring for orphans at LKSA PAYAMUBA, Ponorogo Regency. It can be concluded as follows:

Based on field finding data, there are 5 (five) Religiosity Dimensions of the LKSA PAYAMUBA Board of Ponorogo Regency, the management of LKSA PAYAMUBA Ponorogo Regency towards caring for orphans, namely, including a. the dimension of belief (the ideological dimension); b. the ritualistic dimension; c. the experiential dimension; d. the knowledge dimension (the intellectual dimension); and e. the experiential dimension or the consequential dimension.

REFERENCES

- Alwy, S. 2014. *Perkembangan Religiusitas Remaja*. Yogyakarta: Kaukaba Dipantara.
- Amalinda, Y.N., Retnaningdyastuti, M.Th.S.R., dan Dian, MA.P. 2019. Analisis perilaku prososial pada remaja panti asuhan. *EMPATI: Jurnal Bimbingan dan Konseling*, vol. 6, no. 1, hlm. 44-54. URL: <https://journal.upgris.ac.id/index.php/EMPATI/article/view/4113/2594>.
- Ancok, D., dan Suroso, F. 2011. *Psikologi Islami: Solusi Islam atas Problem-Problem Psikologi*. Yogyakarta: Pustaka Pelajar.
- Arvianna, L.F., Mashabi, N.A., dan Hasanah, U. 2021. Hubungan antar religiusitas dengan perilaku prososial pada remaja di Perumahan Patria Jaya. *Jurnal Kesejahteraan Keluarga dan Pendidikan (JKKP)*, vol. 8, no. 01, hlm. 67-80. DOI: <http://doi.org/10.21009/JKKP.081.07>.
- Asih, G.Y., dan Pratiwi, M.M.S. 2010. Perilaku prososial ditinjau dari empati dan kematangan emosi. *Jurnal Psikologi Universitas Muria Kudus*, vol. 1, no. 1, hlm. 33-42. URL: <https://jurnal.umk.ac.id/index.php/PSI/article/view/23>.
- Baron, R.A., dan Bryne, D. 2005. *Psikologi Sosial* (10th ed). Jakarta: Erlangga.
- Batson, C.D., Oleson, K.C., Weeks, J.L., Healy, S.P., Reeves, P.J., Jennings, P., and Brown, T. 1989. Religion personal motivation: is it altruistic or egoistic?. *Journal of Personality and Social Psychology*, vol. 57, issue 5, pp. 873-884. DOI: <https://doi.org/10.1037/0022-3514.57.5.873>.
- Creswell, J.W., and Miller, D.L. 2000. Determining validity in qualitative inquiry. *Theory Into Practice*, vol. 39, issue 3, pp. 124–130. DOI: https://doi.org/10.1207/s15430421tip3903_2.
- Creswell, J. W. 2009a. Research design: Qualitative, quantitative, and mixed methods approaches. *Intercultural Education*, vol. 20, no. 2, pp. 127–133. DOI: <https://doi.org/10.1080/14675980902922143>.
- Creswell, J.W. 2009b. *Research Design. In Research Design* 3rd Ed. <https://www.worldcat.org/title/research-design-qualitative-quantitative-and-mixed-methods-approaches/oclc/269313109>.
- Creswell, J.W. 2017. *Pendekatan Metode Kualitatif, Kuantitatif dan Campuran*. Yogyakarta: Pustaka Pelajar.
- Decety, J., and Jackson, P.L. 2004. The functional architecture of human empathy. *Behavioral and Cognitive Neuroscience Reviews*, vol. 3, issue 2, pp. 71-100. DOI: [10.1177/1534582304267187](https://doi.org/10.1177/1534582304267187).
- Denzin, K.N., and Lincoln, S.Y. 1994. *Hand Book of Qualitative Research*. London- New Delhi: Sage Publications.
- Douglas, M.C. 2009. *Statistical Quality Control: A Modern Introduction* (6th ed.). Asia: Jhon Wiley & Sons, Inc.
- Fakhrurrazidan Istianah, N. 2017. Hakasuh: suatu analisis terhadap putusan mahkamah syariah langsung tentang pengalihan asuhan anak. *AL-QADHA: Jurnal Hukum Islam dan Perundang-Undangan*, vol. 4, no. 1, hlm. 11. DOI: [10.32505/10.32505/qadha](https://doi.org/10.32505/10.32505/qadha).
- Faturrochman. 2006. *Pengantar Psikologi Sosial*. Yogyakarta: Pustaka Book Publishing.
- Fitriani, A. 2016. Peran religiusitas dalam meningkatkan *psychological well being*. *Al-Adyan: Jurnal Studi Lintas Agama*, vol. 11, no. 1. DOI: <https://doi.org/10.24042/ajsla.v11i1.1437>.
- George, B.C. 2007. *General Psychology*. Yogyakarta: Primasophie.
- Glock, C.Y., and Stark, R. 1965. *Religion and Society in Tension*. Chicago: Rand McNally.

- Goleman, D. 2015. *Emotional Intelligence (Kecerdasan Emosional)*, Terjemahan T. Hermaya. Jakarta: Gramedia Pustaka Utama.
- Gunarsa, S.D. 2004. *Psikologi Perkembangan Anak dan Remaja*. Jakarta: Gunung Mulia.
- Idaini, M.W. 2019. *Wasiat Rasulullah tentang Anak: Cara Islam Mengasuh dan Mendidik Anak dari Kelahiran hingga Pernikahan*. Yogyakarta: Araska.
- Ishomuddin. 2005. *Sosiologi Perspektif Islam*. Malang: Universitas Muhammadiyah Malang.
- Istadi, I. 2005. *Mendidik Dengan Cinta*. Jakarta: Media Grafika.
- Korstjens, I., and Moser, A. 2018. Series: Practical guidance to qualitative research. Part 4: Trustworthiness and publishing. *European Journal of General Practice*, vol. 24, issue 1, pp. 120-124. DOI: <https://doi.org/10.1080/13814788.2017.1375092>.
- Lestari, S.S., dan Witri, T.M. 2019. Hubungan antar religiusitas dan kecerdasan emosional terhadap komunikasi sosial (studi kasus perilaku prososial mahasiswa). *MEDIUM: Jurnal Ilmiah Fakultas Ilmu Komunikasi Universitas Islam Riau*, vol. 7, no. 1, hlm. 1-17. URL: <https://journal.uir.ac.id/index.php/Medium/article/view/3785>.
- Lincoln, Y.S., and Guba, E.G. 1985. *Naturalistic Inquiry*. Beverly Hills: Sage Publications.
- Lincoln, Y.S., and Guba, E.G. 1994. *Paradigmatic Controversies, Contradictions and Emerging Confluences*. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of Qualitative Research, 2nd Edition*. Thousand Oaks: Sage Publications.
- Miles, M.B., and Huberman, A.M. 1984. *Analisis Data Kualitatif*. Terjemahan oleh Tjetjep Rohendi Rohidi. 1992. Jakarta: Universitas Indonesia Press.
- Miles, M., Huberman, A.M., and Saldana, J. 2014. *Qualitative Data Analysis a Methods*. Source Book Ed 3. America: Sage Publications.
- Mlcak, Z., and Zaskodna, H. 2008. Analysis of relationships between prosocial tendencies, empathy, and the five-factor personality model in students of helping professions. *Studia Psychologica*, vol. 50, issue 2, pp. 201-216. URL: <http://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.7ebd6ada-7088-38aa-b192b2a75f1dbdb6>.
- Mujahidin. 2008. *Keajaiban Menyantuni Anak Yatim*. Jakarta: Zahira.
- Muryadi dan Matulesy, A. 2012. Religiusitas, kecerdasan emosi dan perilaku prososial guru. *Jurnal Psikologi Tabularasa*, vol. 7, no. 2, hlm. 544-561. DOI: <https://doi.org/10.26905/jpt.v7i2.195>.
- Nahrowi. 2016. Penentuan dewasa menurut hukum Islam dan berbagai disiplin hukum. *KOORDINAT: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, vol. 15, no. 2, hlm. 253-274. DOI: 10.15408/kordinat.v15i2.6333.
- Oviedo, L. 2015. Almost without exception, an understanding of religion as positively correlated with prosocial behavior. *Religion, Brain and Behavior*, vol. 6, issue 2, pp. 169-184.
- Peraturan Menteri Sosial Republik Indonesia Nomor 30 Tahun 2011 tentang Standar Nasional Pengasuhan Anak Untuk Lembaga Kesejahteraan Sosial Anak.
- Peraturan Menteri Sosial Republik Indonesia Nomor 1 tahun 2020 tentang Peraturan Pelaksanaan Peraturan Pemerintah Nomor 44 Tahun 2017 tentang Pelaksanaan Pengasuhan Anak.
- Rahardjo, M. 2017. *Studi Kasus Dalam Penelitian Kualitatif: Konsep dan Prosedurnya*. Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang.
- Ritzer, G., dan Douglas, J.G. 2005. *Teori Sosiologi Modern*. Jakarta: Prenada Media.
- Ritzer, G. 2014. *Teori Sosiologi Modern*. Jakarta: Kencana.
- Sampieri, R.H. 2004. *A Companion to Qualitative Research*. SAGE Publications.
- Sarwono, S. W. 2002. *Psikologi Sosial: Individu dan Teori-Teori Psikologi Sosial*. Jakarta: PT. Balai Pustaka.
- Sarwono, S.W., dan Meinarno, E.A. 2012. *Psikologi Sosial*. Jakarta: Salemba Humanika.
- Sears, D.O., Freedman, J.L., dan Peplau, L.A. 2015. *Psikologi Sosial Jilid 2. Alih Bahasa: Michael Adryanto. Edisi Kelima*. Jakarta: Erlangga.
- Strauss, A., dan Corbin, J. 2013. *Dasar-Dasar Penelitian Kualitatif; Tata Langkah dan Teknik-teknik Teoritisasi Data*. (Cet. IV). Jogjakarta: Pustaka Pelajar.
- Sugiyono. 2020. *Metode Penelitian Kualitatif*. Bandung: Alfabeta.
- Thouless, R.H. 2000. *Pengantar Psikologi Agama*, Terj Huseini. Jakarta: Rajawali Press.
- Weber, M. 1970. *The Interpretation of Social Reality*. Thomas Nelson and Sons; First Thus edition.

- Windhartoko, R.K. 2020. Pembentukan identitas sosial dalam Gerakan Bali Tolak Reklamasi Teluk Bena. *Jurnal Psikologi Universitas Sanata Dharma*, vol. 1, no. 2, hlm. 22-35. DOI: <https://doi.org/10.24071/suksma.v1i2.3550>.
- Wisudiani, R., dan Fardana, N.A. 2014. Hubunganantarafaktorkepribadianbig five denganperilakuprososial pada mahasiswakeperawatan. *Jurnal Psikologi Kepribadian dan Sosial*, vol.3, no. 1, hlm. 97-104.
- Yin, R.K. 2003. *Studi Kasus: Desain & Metode*. M. Djauzi Mudjakir (Penerjemah). Jakarta: PT. Raja Grafindo Persada.

AUTHOR'S BIOGRAPHY



Mujahidin, is a former Chancellor of the Muhammadiyah University of Madiun who is currently completing a Doctoral program at the Muhammadiyah University of Malang.

Citation: Mujahidin et al. "The Religiosity Dimension of Prosocial Action and Management in Religious Behavior Caring for Orphans in Muhammadiyah Ponorogo, Indonesia" *International Journal of Humanities Social Sciences and Education (IJHSSE)*, vol 10, no. 9, 2023, pp. 49-59. DOI: <https://doi.org/10.20431/2349-0381.1009006>.

Copyright: © 2023 Authors. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.