The Effect of Islamic Value-Based Parenting and Peer Relationships on Adolescents' Prosocial Behavior in the Digital Era

Layyinah[1*], Neneng Tati Sumiati[2], Sri Hidayati[3], Syadza [4] Gusty Syaiim Framita[5]

[1,2,3,4,5]UIN Syarif Hidayatullah Jakarta, Indonesia

*Corresponding Author**: layyinah@uinjkt.ac.id

Article Info	ABSTRACT
	Rapid technological developments have pushed adolescents towards individualism and eroded their concern for the environment, thus emphasizing the importance of parenting patterns based on Islamic values to form a caring and responsible prosocial character. This study aimed to examine the effect of parenting based on Islamic values and peer relationships on adolescent prosocial behavior in the digital era. The sampling technique used was purposive non-probability sampling. 476 high school level students in Jakarta became research respondents. Data were collected using the Prosocial Tendencies Measure (PTM), an Islamic-based parenting scale, and a peer relationship scale. Data analysis was performed using multiple regression. The results of the study showed that parenting style based on Islamic values and peer relationships significantly influenced prosocial behavior (R^2=. 016, p<.001). The dimensions of parenting that significantly influenced prosocial behavior are the parent-child relationship (R=-.381, p<.050) and the dimensions of moral values (R=-.178, p<.050). The significant peer relationship dimension was insightfulness (R=.438, p<.010). These findings enriched the theoretical framework on Islamic value-based parenting and peer relationships in shaping prosocial behaviour, while encouraging educational institutions and parents to implement Islamic parenting programs that focus on parent-child relationships and internalization of moral values as well as peer mentoring training to improve adolescent prosocial behaviour.

INTRODUCTION

The behavior of Indonesian adolescents is currently experiencing a shift in values, as one of the impacts of the development of digital technology (Rorong & Londa, 2020; Saputri, 2024), including human values, namely the decrease in prosocial behavior in adolescents, such as indifference to others, selfishness, insensitivity to the surrounding environment, and so on. Not only that, the current phenomenon is that many teenagers are addicted to social media. If not able to limit themselves with the values and norms that apply in society, adolescents are at risk of commendable behavior, this is because adolescents are in the phase of self-discovery (Kompasiana, 2021). At this time, adolescents are inseparable from the influence of media and information technology such as social media (Yuhandra et al., 2021), films, and online games, so the development of adolescents is not as it should be which results in adolescents being far from social norms and responsibilities (Bozzola et al., 2022).

The results of research conducted by APJII and the Communication Studies Center at the University of Indonesia (Iskandar & Isnaeni, 2019) showed that the majority of internet users in Indonesia are adolescents. In line with the results of previous research which showed that 98% of children and adolescents in Indonesia know the internet and 79.5% of them are internet users (Kompasiana, 2015) adolescents using the internet are usually motivated by the need to find information, connect with friends, and entertainment (Wulandari, 2022) Impact of inappropriate internet use can affect adolescent personality (Tomassoni et al., 2018) They can be aggressive (Treglia & Tomassoni, 2018) undsciplined and lazy and lack the willingness to cooperate (Kessels & Heyder, 2020).

Individualistic character reflects zero or lack of concern for the surrounding environment. In fact, as human beings, we are required to care for others. Even in Islam, it is said that the best human being is one who can benefit the surrounding environment. In psychology, it is termed prosocial, namely, behavior that provides assistance and is directed to the welfare of others (Eisenberg, & Spinrad, 2014) or voluntary behavior that is intended to benefit others (Fabes, Carlo, Kupanoff, & Laible, 1999). This prosocial behavior is necessary so that a person can become a member of society who can make a positive contribution to the surrounding environment (Sondhi, Beniwal, & Ganotra, 2021). Prosocial behavior in the digital era has a positive impact on adolescents, namely giving and receiving support, both from peer networks and strangers. Social media facilitates sharing emotions and responding to other people's emotional expressions (Lysenstøen et al., 2021) The negative impacts of continuous internet connectivity can cause FOMO (Fear of Missing Out), creating a desire to stay connected, which is associated with worse mental health outcomes (Firth et al., 2024).

Even though Islam has regulated the responsibilities and rights of parents and children in parenting (Pertiwi & Muminin, 2020), especially when it is related to the current digital era, where children and adolescents can easily access the internet. Parenting is very important so that parents can accompany their children in using the internet wisely, so they can minimize the negative impacts of the internet, such as aggressive behavior or indifference to the environment (as opposed to prosocial behavior) (Livingstone & Helsper, 2008).

Islamic value-based parenting refers to raising children according to the teachings and principles of Islam, with the goal of nurturing them to be moral, righteous, and God-conscious individuals (Fachriyatul et al., 2023). It involves instilling Islamic religious values in children based on understanding and faith in Allah (Satria et al., 2023). According to Ibn Qayyim (as cited in Sari et al., 2023) the majority of behavior problems in children are caused by parents neglecting their children, and not teaching religious obligations and sunnah. Hawwa & al-kattani, (2007) suggests that these problems can be overcome if parents restore the role of the family environment and good relations between parents and children. This is in line with what was stated by Imam Ghazali, the method of educating children is the most important and most important matter. In fact, the responsibility of parents towards their children is very large and is the most important foundation. This is based on the Word of God which means "O you who believe, protect yourself and your family from the fires of hell whose fuel are humans and stones. (QS At-Tahrim verse: 6). Parents have the most important role for children in directing them in a better or worse direction (Kelty & Wakabayashi, 2020). Children learn moral values, cooperation, and benevolence from their families (Yalçın, 2021).

Another factor that is strongly suspected of influencing adolescent prosocial behavior is peers. Peer relations involve connections and interactions between individuals who share similar characteristics, such as age, interests, or social status. These relationships play a crucial role in

personal and professional development from childhood through adulthood by providing support and enhancing social skills (Chabibah & Affandi, 2022). Peer relations are not limited to friendships but encompass various interactions across different life stages. The results of research by Riska, Krisnatuti, and Yuliati (2018) showed that interaction with peers can increase adolescent prosocial behavior. Wentzel (2014) has linked interactions with peers and various prosocial behaviors. Wentzel (2014) explains that peer acceptance is related to prosocial behavior and that adolescents are highly oriented toward developing positive peer relationships, the role of peers in motivating prosocial behavior may be especially important during this stage of development. The motivational perspective is further supported by the fact that the display of prosocial behavior tends to increase from childhood to adolescence, although the growth of cognitive skills that support prosocial behavior is relatively stable during adolescence (Wenzel, 2014).

This study fills the gap of previous studies that rarely examine the influence of Islamic value-based parenting on adolescent prosocial behavior, especially in the context of the digital era that changes the dynamics of social relationships. Different from previous research that focuses more on general aspects of parenting and peers, this study offers novelty by integrating these two factors in the perspective of Islamic values and considering the impact of digital interactions. The results are expected to provide insights for parents and educators in shaping the prosocial character of Muslim adolescents in the modern era. Therefore, current research is focused on examining "Parenting patterns based on Islamic values and peer relationships on adolescent prosocial behavior in the Digital Age".

METHODS

This study used a quantitative approach, the type of correlation. The sampling technique used purposive non-probability sampling. The sample criteria were high school level students in Jakarta aged 15-18 years. 476 students became the sample of this study. Table 1 shows the characteristics of the research sample.

Table 1. Characteristics of the Research Sample

Description	Frequency	Percentage
Gender		
Male	166	34,87
Female	310	65,13
Age		
15	29	6,09
16	143	30,04
17	177	37,18
18	127	26,68
School		
High school	235	49,37
Islamic high school	194	40,76
More	47	9,87
Parents' Education		
Doctor	5	1,05
Master	30	6,30
Scholar	105	22,06
Diploma	39	8,19
High school	297	62,39
Parents' Islamic Study		
Always	62	13,03
Often	149	31,30

Description	Frequency	Percentage
Sometimes	225	47,27
Never	40	8,40

Table 1 shows that the sample of this study was dominated by women/students (F=310 [65.13%]). They were 15-16 years old (M=16.84). Their educational background consisted of high school (F=235 [49.37%]), Islamic high school (F=156 [32.76%]), private high school (F=38[7.98%]), and other high schools (F=47 [9.87%]), and ranging from grade 10 (F=155, [32.56%]), grade 11 (F=156 [32.77%]), and grade 12 (F=165 [34.66%]). Most of the responses had parents with undergraduate educational backgrounds (F=105 [22.06%]) and sometimes attends religious studies (F=225 [47.27%]).

Measurement of research variables was conducted by using a scale. Prosocial behavior was measured by adapting the Prosocial Tendencies Measure (PTM) developed by Carlo and Randall (2002) into an Indonesian language version. The adaptation process was carried out by translating and back-translating as well as reading tests by experts and adolescents who met the research criteria. PTM consists of 23 questions. The results of the validity test using confirmatory factor analysis (CFA) showed that the unidimensional model of the PTM scale fit the data (= 40.385; p-value = 0.0045; RMSEA= 0.046; 90% CI [0.025, 0.067]). Islamic-based parenting scale compiled by researchers based on Bumrind parenting theory and Islamic values (Handayani & Surya, 2024). Items on this scale amounted to 31 items. Data analysis began by exploring the model that can be formed. By using the criteria for the number of eigenvalues whose value is greater than one, the result is five factors (dimensions). This model has=216.330 with p-value = 0.190 and RMSEA = 0.014, 90% CI [0.000, 0.025]. Peer relationship is measured by adapting the peer relationship scale developed by Aydoğdu (2021). This scale consists of four dimensions, namely intimacy, popularity, trust and insightfulness. This model has = 272.098 with p-value: 0.000 and RMSEA: 0.037, 90% CI [0.029, 0.045]. This scale consists of 29 questions. However, the results of the validity test only 20 items were valid, so only these 20 items were analyzed further. The validity test of all variables was conducted by using confirmatory factor analysis (CFA) using MPlus software. Hypothesis were tested by using multiple regression with SPSS software.

Research Procedure

There are several steps that have been carried out: (1) Selecting a problem, namely the phenomenon of the influence of Islamic value-based parenting and peer relationships on adolescent prosocial behavior in the digital era; (2) Conducting preliminary studies by reviewing theories and previous research on Islamic value-based parenting, peer relationships, and adolescent prosocial behavior to explore relevant research topics; (3) Formulating research problems written in the form of question sentences and continued by determining the purpose and function of this research; (4) Formulating a hypothesis, which in this study refers to the influence between Islamic value-based parenting and peer relationships on adolescent prosocial behavior: Determining research variables using quantitative methods on two independent variables, namely Islamic value-based parenting and peer relationships, and one dependent variable, namely adolescent's prosocial behavior; (5) Developing and adapting the appropriate scale and conducting expert judgment to assess if the items used are in accordance with the indicators; (6) Determining data sources, with the research population consisting of high school / equivalent students in the Jabodetabek area, using purposive sampling techniques in adolescents aged 15-18 years; (7) Collecting data by distributing questionnaires online

through links shared by teachers from several high schools in Jabodetabek to students: Data collection was conducted on April 12-17, 2022, with a completion time of about 15 minutes per questionnaire, Demographic data such as age, gender, and school type were also collected; (8) Processing and analyzing the data, including conducting validity tests to ensure that the items in the questionnaire actually measured the variables of interest: Only valid items were used in multiple regression analysis to test the relationship between the independent and dependent variables; (9) Presenting the results of the analysis, both in tabular and graphical form and in quantitative and qualitative interpretations; (10) Finding theories to develop a framework for developing hypotheses that can be used in further research; (11) Compiling a research report as a form of accountability after the research is completed, covering all stages from background, methods, and analysis of results to conclusions and research implications and (12) Conducting scientific publications, as the final stage of the research, by following up on publications in relevant research journals to disseminate findings to the academic and practitioners' communities.

RESULTS AND DISCUSSION

Table 1. Description of Descriptive Analysis Results

	N	Minimum	Maximum	Means	Std. Deviation
Prosocial Behavior	476	25,51	55,17	48,856	7,186
Parenting					
Moral Value	476	25,12	54,1	48,34	6,899
Parent-child relationship	476	20,14	54,01	47,657	6,681
Aqidah Value	476	20,66	52,38	47,814	6,18
Parent-child responsibility	476	23,83	52,01	47,989	5,872
The Value of Shari'ah Worship	476	32,75	53,18	48,353	6,134
Peer Relationships					
Intimacy	476	24,79	57,11	48,331	7,557
Popurality	476	25,25	57,59	48,519	7,665
Trusts	476	24,1	57,72	48,41	7,813
Insightfulness	476	25,15	56,85	48,406	7,404
Valid N (listwise)	476				

Based on table 1, it can be seen that the value of N which describes the sample for each variable is 476. The lowest score of all variables is in the F1 dimension of Islamic-based parenting, while scores from other dimensions, both Islamic-based parenting and peer relationships are almost the same. Table 2 displays the categorization of each research variable. This finding is in line with the latest Islamic-based parenting theory which emphasizes that the internalization of religious values in parenting requires a consistent and intensive approach in order to be optimally reflected in adolescent behavior (Mahfud et al., 2023). In addition, peer relationships in the context of pesantren adolescents are also influenced by emotional closeness and strong collectivity values (Krisnatuti, 2024). Table 2 further displays the categorization of each research variable, showing the distribution of respondents in various categories based on the scores obtained.

Table 2. Categorization of Research Variable Scores

	Low		Moderate		High	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Prosocial Behavior	84	17,65	392	82.35	0	0
Parenting						
Parent-child relationship	83	17,44	393	82,56	0	0
Parent-child responsibility	82	17,23	392	82,77	0	0
Aqidah Value	85	17,86	391	82,14	0	0

The Value of Shari'ah Worship	71	14,92	405	85,08	0	0
Moral Value	98	20,59	378	79,41	0	0
Peer Relationships						
Intimacy	78	16,39	280	58,82	118	24,79
Popularity	76	15,97	282	59,24	118	24,79
Trusts	77	16,18	281	59,03	118	24,79
Insightfulness	78	16,39	280	58,82	118	24,79

In table 2 it can be seen that there were no participants who are in the high category, or it can be said that participants tend to be in the low category. The peer relationship of participants who were in the high category was more than participants in the low category. The findings in this study indicate that most of the adolescent prosocial behavior was in the moderate category and none was in the high category. As for the low category of 17.65%, it was suspected that the opportunity to display prosocial behavior during a pandemic was not as flexible as it was before the pandemic and it was also possible that adolescents did not yet understand the forms of prosocial behavior that can be carried out during a pandemic. None of the dimensions of Islamic-based parenting were in the high category, most were in the moderate category, and ranging from 14-20% was in the low category. This means that quite a lot of parents have not implemented Islamic-based parenting. This is understandable because only 13.03% of parents always took part in the study, most of the parents sometimes took part in the study (47.27%). Most of the adolescent peer relationships were in the moderate category (58.82%). The low category was only a small portion (16.37%) and the high category was 24.79%. This reflects that the frequency of adolescents relating to their peers was quite high even during the pandemic. This is in accordance with the characteristics of adolescents, namely, they develop socially-emotionally and peer relationships are important for them.

Tabel 3. Hypothesis Test Results

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	-,041	,033		-1,218	,224
Parent-child relationship	-,318	,160	-,306	-1,995	,047
Parent-child responsibility	,434	,278	,404	1,564	,119
Aqidah values	-,349	,440	-,300	-,794	,428
Worship values	,393	,362	,322	1,088	,277
Moral values	-,178	,083	-,152	-2,137	,033
Intimacy	-,174	,264	-,183	-,659	,510
Popularity	-,810	,604	-,864	-1,340	,181
Trust	,827	,841	,900	,984	,326
Insightfulness	,432	,138	,445	3,130	,002

Dependent Variable: Prosocial Behavior

Adolescent prosocial behavior can be significantly explained through Islamic value-based parenting and peer relations variables ($r2=.160$; $p=0.000$). This means that together Islamic value-based parenting and peer relations contribute to prosocial behavior. This is in line with previous research that parenting has a significant effect on adolescent prosocial behavior. Peer relationships also have a significant contribution to prosocial behavior. The dimension of Islamic value-based parenting that has a significant effect is the parent-child relationship ($B=-.318$; $p=.047$). The family is the place for children to learn to understand other people's perspectives and make moral judgments optimally in the early stages of their lives, as children interact with parents and siblings, they learn

how to behave appropriately in social contexts (Dunn, 2006). In addition to the parent-child relationship dimension, the dimension of teaching and instilling moral values also has a significant effect on prosocial behavior (B=-.178; p=.033). This is in line with Imam Al-Ghazali's perspective in Ihya Ulumuddin on the nature of children: "A child places complete trust in both parents, and his heart is like a precious, uncut jewel. If left untended and allowed to absorb harmful influences—like an untamed animal—it may be ruined and lost. But with care, education, and the cultivation of good character, that heart can shine with virtue."

The peer relation dimension that contributed significantly to prosocial behavior was insightfulness (B=.432; p=.002). This means that the other dimensions, namely intimacy (level of familiarity with friends); popularity (level of popularity among friends); trust (level of trust in friends), did not have a significant effect on prosocial behavior. However, the level of insightfulness gained from friendship relationships will affect prosocial behavior. So if the relationship with their peers can encourage insightfulness, then their prosocial behavior will increase.

The research findings showed that Islamic-based parenting (parent-child relationship, parental responsibility, instilling the value of aqidah, teaching and instilling the value of shariah worship, teaching and instilling moral values) and peer relationships (intimacy, popularity, trust and insightfulness) had a significant influence on prosocial behavior variables (r^2=.160, p<0,005). This means that Islamic-based parenting and peer relationships had a contribution of varying levels of adolescent prosocial behavior, amounting to 16 percent. "These findings are consistent with the work of Bridges and Moore (2002), who stated that parents' religiosity can influence the behaviors and beliefs they model for their children. Especially in the years leading up to adolescence, parental religiosity and spirituality may have a stronger impact on a child's well-being and prosocial behavior—a conclusion supported by both Bridges & Moore (2002) and further reinforced by Petts (2011), who emphasized the positive role of parental spirituality in shaping children's development. "This is further supported by Volling et al (2009), who emphasized that religion, as a broad construct, plays a significant role in adolescents' identity formation by providing a transcendent worldview—grounding moral beliefs and behavioral norms within a meaningful ideological framework."

CONCLUSION

The results of hypothesis testing from the data analysis showed that there was a significant influence of Islamic-based parenting (parent-child relationship, parent-child responsibility, teaching and instilling aqidah values, teaching and instilling shariah worship values, teaching and instilling moral values) and peer relationship dimensions (intimacy, popularity, trust and insightfulness) on prosocial behavior. This can be seen from the results of the F test which tests all independent variables on the dependent variable with a p value = 0.0000 which means significant, and the value of R2 = 0.160 or 16.0%, which means that 16.0% of the high and low prosocial behaviour were influenced by Islamic value-based parenting (parent-child relationship, parent-child responsibility, teaching and instilling the value of aqidah, teaching and instilling the value of shariah worship, teaching and instilling moral values) and peer relationship dimensions (intimacy, popularity, trust and insightfulness). The remaining 84.0% was influenced by other variables outside this study.

The results of the regression coefficient test which tests the significance of each regression coefficient on the dependent variable, obtained three variables with significant regression coefficient values affecting prosocial behavior, namely moral values and worship and sharia from Islamic-based parenting variables and insightfulness from peer relationship variables. The results of the variance

proportion test showed that independently (not together) the significant variables were parent-child relationship, parent-child responsibility, teaching and instilling aqidah values, teaching and instilling moral values as well as intimacy, trust and insightfulness. The intimacy variable was the predictor that has the greatest influence on the dependent variable.

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