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The Relationship of Religiosity and Self-Concept with Altruistic Behaviour Among Senior High School Students

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ABSTRACT

This study examined the relationship between religiosity, self-concept, and altruism among students of SMA Negeri 1 Toroh, Grobogan. A quantitative correlational design was used. The sample comprised 290 students selected through simple random sampling (Slovin formula, 5% margin of error). We measured religiosity (α = 0.886), self-concept (α = 0.930), and altruism (α = 0.892) using four-point Likert-type scales and analysed the data with multiple linear regression. Religiosity and self-concept together were significantly related to altruism, $F(2, 287) = 95.60$, $p < 0.001$, $R^2 = 0.400$ (adjusted $R^2 = 0.396$), indicating that the two variables jointly accounted for 40% of the variance in altruism. Partially, religiosity was a significant positive predictor ($B = 0.587$, $\beta = 0.595$, $p < 0.001$), whereas self-concept made no significant unique contribution once religiosity was controlled ($B = 0.056$, $\beta = 0.064$, $p = 0.243$), consistent with the substantial overlap between the two predictors. Because the design was cross-sectional and based on self-report, the findings indicate association rather than causation. The results suggest that guidance and counselling services aimed at developing students' altruism can build on religiosity-related values while also addressing other factors such as empathy and the social environment. Future research should use more diverse samples and multi-informant measures of altruism.

Keywords: *Altruism, Religiosity, Self-Concept.*

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INTRODUCTION

Advances in technology and communication are often feared to leave adolescents more absorbed in their own gadgets, making them less sensitive to their surroundings and less inclined to help one another, a trend that some authors link to the growing individualism and egoism seen as characteristic of modern people (Hasrian & Rahmat, 2024). Setyawati and Kustanti (2021) also state that, in the era of globalisation, adolescents tend to put their personal interests first. However, empirical evidence on the effects of digital technology on adolescents' social concern is not entirely unidirectional; for instance, social media use has been associated with increases in adolescents' empathy over time (Vossen & Valkenburg, 2016). Accordingly, individualistic tendencies are not an automatic consequence of technological progress, and low altruism among

adolescents should be examined through the psychological factors associated with it. In this study, altruism is understood as helping behaviour performed voluntarily for others' welfare without expecting any reward, and as a form of prosocial behaviour (Baron & Byrne, 2005).

The authors distributed a psychological-scale questionnaire to 60 students of SMA Negeri 1 Toroh and conducted brief interviews with 5 students, yielding preliminary data indicating that students still tend to show low altruism. Bierhoff (as cited in Baron & Byrne, 2005) states that a person's altruistic behaviour can be seen in five aspects, namely empathy, belief in a just world, social responsibility, internal locus of control, and low egocentrism; hence, low altruistic behaviour can be seen in low levels of several of these aspects. Several aspects indicating low altruism were as follows. On empathy, 40 students (66.7%) indicated that they focus more on the response they will give than on understanding their friend's feelings when the friend tells a story. In addition, many students feel it is pointless to do good if others do not appreciate it, indicating that belief in a just world remains low, as 43 students (71.7%) reported. Furthermore, students still showed high egocentrism, as 44 students (73.3%) agreed that they help others only if doing so does not harm themselves. Interviews with 5 students also showed that 3 of the 5 still felt ignored by their friends, and all 5 said they were still reluctant to help unless directly asked. These preliminary data are indicative only because they come from a small sample and do not represent all students. Therefore, altruism remains a phenomenon that needs to be examined among students at SMA Negeri 1 Toroh, Grobogan.

Religiosity is one of the factors most frequently associated with helping behaviour. Religious students tend to show high empathy, which increases their altruistic actions (Shaukat et al., 2025), and individuals who feel close to God and practice His teachings tend to behave altruistically (Fazira, 2023). According to Malhotra (as cited in Kusumawati, 2023), religiosity is strongly associated with helping behaviour because highly religious individuals tend to have more positive characteristics and personalities. Among adolescents, religiosity predicts altruistic and anonymous prosocial behaviour, and the prosocial value of kindness mediates this relationship (Hardy & Carlo, 2005). A similar pattern has been found among Muslim adolescents, where religiosity predicts prosocial behaviour with intentional self-regulation as a mediator (Shehadeh, 2025). A meta-analysis of 237 samples showed a small but significant positive relationship between religiosity and prosociality ($r = 0.13$), with a stronger relationship for self-report measures ($r = 0.15$) than for directly measured behaviour ($r = 0.06$) (Kelly et al., 2024). Thus, religiosity may relate to how individuals treat and interact with others, including by displaying altruistic behaviour, although the strength of the relationship depends on how it is measured.

In addition to religiosity, self-concept may also relate to altruism. Prosocial behaviour such as volunteering is often grounded in an individual's positive self-view, and conversely, prosocial behaviour and altruism can change how a person views themselves, so self-view and helping behaviour influence each other (Mohamed, 2022). Individuals with a higher self-concept tend to be motivated to show caring and helping behaviour that reflects their internal values and enhances their positive self-perception (Li et al., 2025). According to Mentari et al. (2024), a positive self-concept encourages individuals to do positive things in daily life. Because self-concept influences how individuals behave, a positive self-concept is presumed to be the foundation for helping behaviour that requires a willingness to make sacrifices. Adolescents need a good self-concept so their ideas, perceptions, and self-awareness grow and strengthen, and adolescents with a strong self-concept display positive behaviours. Therefore, self-concept needs attention in relation to prosocial behaviour.

Previous research by Fazira (2023), titled "Hubungan Antara Religiusitas dengan Altruisme pada Siswa di SMA Muhammadiyah 2 Medan" (The Relationship Between Religiosity and Altruism Among Students at SMA Muhammadiyah 2 Medan), showed that religiosity significantly influences altruistic behaviour. However, the study by Robet and Wanadhi (2023), titled "Perilaku Altruisme Remaja: Adakah Peranan Religiusitas dan Pola Asuh Orang Tua?" (Adolescent Altruistic Behaviour: Is There a Role for Religiosity and Parenting Style?) showed no significant influence of religiosity on adolescent altruistic behaviour. This difference suggests that the relationship between religiosity and altruism still needs further examination. This inconsistency aligns with the meta-analysis by Kelly et al. (2024), which found a positive relationship between religiosity and prosociality ($r = 0.13$) with large effect heterogeneity; the relationship was stronger for self-report measures ($r = 0.15$) than for directly measured behaviour ($r = 0.06$). These results indicate that the relationship between religiosity and prosociality can vary by study characteristics, including how it is measured. Altruism is one form of prosocial behaviour, so these findings help explain the factors behind altruism. Therefore, this study re-examines the relationship between religiosity and altruism among adolescents, namely students of SMA Negeri 1 Toroh, Grobogan.

In the study by Prahoro and Masela (2025), titled "Pengaruh Konsep Diri dan Kecerdasan Emosi terhadap Perilaku Prososial pada Remaja" (The Influence of Self-Concept and Emotional Intelligence on Prosocial Behaviour in Adolescents), self-concept was found to have a nonsignificant influence on prosocial behaviour, which includes altruistic behaviour. Meanwhile, the study by Fa'atin and Situmorang (2024), titled "Hubungan Konsep Diri Dengan Altruisme Pada Relawan Muhammadiyah Disaster Management Center Kabupaten Brebes" (The Relationship Between Self-Concept and Altruism Among Volunteers of the Muhammadiyah Disaster Management Center, Brebes Regency), found a significant relationship between self-concept and altruism. In these two studies, which examined the relationship between self-concept and helping behaviour or altruism, the results diverge: one significant and one nonsignificant.

Based on the previous research described above, a research gap remains in the form of inconsistent results. Researchers have widely studied the relationship between religiosity and altruism and the relationship between self-concept and altruism, but generally separately. Yet the two variables are interrelated: religiosity and spirituality correlate positively with self-esteem, an evaluative component of self-concept, in adolescents and emerging adults ($r = 0.11$; Yonker et al., 2012). Testing them separately can make each variable's contribution indistinguishable from the other's. Therefore, this study tests both variables simultaneously as predictors of altruism to determine their joint contribution and their unique individual contributions. The title of this study is "The Relationship of Religiosity and Self-Concept with Altruistic Behaviour Among Senior High School Students," with two independent variables, namely religiosity and self-concept, and one dependent variable, namely altruistic behaviour.

Research Objectives: (1) To determine the level of altruistic behaviour among students of SMA Negeri 1 Toroh, Grobogan. (2) To determine the relationship between religiosity and altruism among students of SMA Negeri 1 Toroh, Grobogan. (3) To determine the relationship between self-concept and altruism among students of SMA Negeri 1 Toroh, Grobogan. (4) To determine the relationship between religiosity, self-concept, and altruism among students of SMA Negeri 1 Toroh, Grobogan.

Research Hypotheses

H1: Religiosity is related to altruism among students of SMA Negeri 1 Toroh, Grobogan.

H2: Self-concept is related to altruism among students of SMA Negeri 1 Toroh, Grobogan.
H3: Religiosity, self-concept, and altruism are related among students of SMA Negeri 1 Toroh, Grobogan.

METHODS

Research Design

This study uses quantitative research to examine the relationship between religiosity, self-concept, and altruism among students at SMA Negeri 1 Toroh, Grobogan. This quantitative research emphasises the analysis of numerical data using statistical methods. The research design used is quantitative correlational research. According to Azwar (2015), correlational research aims to determine the extent to which variation in one variable is related to variation in one or more other variables, based on correlation coefficients. This study provides information on the degree of relationship among the study variables, aligning with the research objective of determining the extent of these relationships. Because the data were collected at a single point in time (cross-sectional), the results are interpreted as statistical associations, not cause-and-effect relationships.

Research Location and Time

The research was conducted at SMA Negeri 1 Toroh, Grobogan Regency, Central Java. The study was conducted on June 4, 2026.

Participants

The population in this study was the students of SMA Negeri 1 Toroh, totalling 1,055 students. The sample size was determined using the Slovin formula with a 5% margin of error (Thoifah, 2015). Using the formula $n = N / (1 + N \cdot e^2)$, that is, $n = 1055 / (1 + 1055 \times 0.05^2) = 290.04$, a sample of 290 students was obtained. The study used probability sampling, specifically simple random sampling, in which sample members are drawn randomly without regard to population strata, so every member of the population has an equal chance of becoming a research participant (Sugiyono, 2023). The researchers distributed the questionnaire directly at SMA Negeri 1 Toroh, Grobogan, using the Google Form platform; they shared the link via WhatsApp, and students completed it. The researchers distributed the questionnaire class by class, starting with grade 10 and proceeding to grade 12.

Instruments

This study used questionnaires, a data collection technique in which respondents answer written questions or statements (Sugiyono, 2023). In this study, the researchers developed questionnaire statements as psychological scales. The scales were constructed as Likert scales with four response options indicating the participant's level of agreement with each statement, namely Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD), to measure the variables of religiosity, self-concept, and altruism. The scales used four response options and no neutral category, so respondents would commit to a stance. Simulation studies show that scales with 4, 5, or 6 categories differ hardly at all in their psychometric properties (Lee & Paek, 2014), although a neutral category can increase reliability to a limited extent and a small proportion of respondents use it as an option for evasion, especially on socially sensitive questions (Kankaraš & Capecchi, 2025). The religiosity instrument used a measure developed based on Glock and Stark's theory and adapted into Indonesian by Suryadi and Hayati (2021). It has five dimensions,

namely belief, religious practice, experience, knowledge, and consequences. The self-concept instrument used Agustiani's (2006) instrument, based on Fitts's theory, with two aspects: internal and external. The altruism instrument was developed based on Bierhoff's theory in Baron and Byrne (2005) and has five aspects: empathy, belief in a just world, social responsibility, internal locus of control, and low egocentrism. The researchers developed the questionnaire items and adapted the statements to the population's diversity, and they tested the three instruments through expert judgment and piloted them with 30 vocational/senior high school students outside the study population. The validity and reliability results for each instrument are as follows:

Table 1. Research Instruments

Instrument	Aspects	Initial number of items	Final number of items	Validity	Reliability
Religiosity	Belief, religious practice, experience, knowledge, and consequences	20	18	0.468-0.784	0.886
Self-Concept	Internal and external	26	23	0.414-0.743	0.930
Altruism	Empathy, belief in a just world, social responsibility, internal locus of control, low egocentrism	24	22	0.460-0.688	0.892

Data Analysis

The data were analysed using IBM SPSS version 26. The analysis used multiple linear regression. Multiple linear regression determines the direction and magnitude of the relationship between the dependent variable, altruism, and two or more independent variables, religiosity and self-concept. The first step in analysing the data was descriptive analysis, which aims to show respondent characteristics such as the minimum value, maximum value, mean (average), and standard deviation. Next, prerequisite assumption tests were conducted, namely a residual normality test (Kolmogorov-Smirnov) to determine whether the data are normally distributed, a linearity test to determine whether the relationships among variables are linear, a multicollinearity test to determine whether there is an excessively strong relationship among the independent variables, and a heteroscedasticity test (Glejser test) to determine the inequality of residual variance in the regression model. These four tests are required for conducting regression analysis. After these tests were conducted and the requirements were met, we proceeded with multiple linear regression analysis to determine the relationship between the independent variables and the dependent variable. We categorised each variable's score as low, moderate, or high based on the hypothetical mean (Mi) and hypothetical standard deviation (SDi) calculated from each scale's theoretical score range (SDi = (maximum score − minimum score) / 6). We calculated each

predictor's unique contribution as the squared semipartial coefficient ($sr^2 = \beta^2 \times$ tolerance), and all tests used a significance level of 0.05.

RESULTS AND DISCUSSION

The data obtained from distributing the questionnaire to 290 students of SMA Negeri 1 Toroh, Grobogan were processed to obtain this study's results and conclusions. The first step was to perform descriptive statistical analysis; the results are shown in the table below.

Table 2. Results of the Descriptive Statistics Analysis

	N	Minimum	Maximum	Mean	Std. Deviation
Religiosity	290	18.00	72.00	58.3414	8.25443
Self-concept	290	27.00	91.00	66.6172	9.37502
Altruism	290	33.00	84.00	65.1759	8.14531

Based on the descriptive statistics table above, we analysed 290 respondents (N = 290) on three variables: religiosity (X1), self-concept (X2), and altruism (Y).

The religiosity variable has a minimum value of 18, a maximum of 72, a mean of 58.3414, and a standard deviation of 8.25443. This means the 290 respondents' religiosity scores ranged from 18 to 72, with a mean of 58.34. A standard deviation of 8.25 indicates that respondents' religiosity scores were spread about 8 points around the mean. With 18 items scored 1–4 (theoretical range 18–72; hypothetical mean 45; hypothetical (SD 9), the empirical mean lies above the cutoff for the high category (Mi + 1 SDi = 54), so respondents' level of religiosity is classified as high.

The self-concept variable has a minimum value of 27, a maximum value of 91, a mean of 66.6172, and a standard deviation of 9.37502. This means that respondents' self-concept scores ranged from 27 to 91, with an average of 66.62. A standard deviation of 9.38 indicates variation in self-concept scores among respondents, with scores spread about 9 points around the mean. With 23 items scored 1–4 (theoretical range 23–92; hypothetical mean 57.5; hypothetical SD 11.5), the empirical mean falls in the moderate category, tending toward high (cutoff for the high category: Mi + 1 SDi = 69).

The altruism variable has a minimum value of 33, a maximum value of 84, a mean of 65.1759, and a standard deviation of 8.14531. This means respondents' altruism scores ranged from 33 to 84, with a mean of 65.18. With 22 items scored 1–4 (theoretical range 22–88; hypothetical mean 55; hypothetical SD 11), the empirical mean falls in the moderate category, tending toward high (cutoff for the high category: Mi + 1 SDi = 66). This result does not align with the preliminary data, which showed that altruism tended to be low. The difference may reflect that the preliminary data came from only 60 students and highlighted only three aspects of altruism (empathy, belief in a just world, and egocentrism), whereas this study reports total scores across all five aspects from 290 students. In addition, self-enhancement tendencies in self-report questionnaires can inflate reported scores (Kelly et al., 2024). The preliminary data cannot be generalised to all students and only indicate an altruism phenomenon that needs further study.

Table 3. Results of the Normality Test

	Asymp. Sig. (2-tailed)	Category
Unstandardized Residual	.200[c]	Normal

The normality test results show a significance value of 0.200 > 0.05, which means that the normality assumption is met. The One-Sample Kolmogorov-Smirnov Test indicates that the residuals are normally distributed.

Table 4. Results of the Linearity Test

Relationship Between Variables	Sig.	Category
Religiosity	0.397	Linear
Self-Concept	0.151	Linear

The linearity test results show that the relationship between religiosity and altruism has a significance value of 0.397, while the linearity test between self-concept and altruism yielded 0.151. Both values are > 0.05, so the relationships among the variables are linear.

Table 5. Results of the Multicollinearity Test

Variable	Tolerance	VIF	Category
Religiosity	0.696	1.436	No multicollinearity
Self-Concept	0.696	1.436	No multicollinearity

Based on the multicollinearity test results, religiosity and self-concept each have a tolerance value of 0.696 (> 0.10) and a VIF of 1.436 (< 10). These results indicate no multicollinearity among the independent variables. This means that religiosity and self-concept are not excessively correlated and can therefore be used together in multiple linear regression analysis. Nevertheless, a tolerance value of 0.696 indicates that about 30% of each predictor's variance is explained by the other predictor (an inter-predictor correlation of about 0.55), so the unique contribution of each variable must be distinguished from their shared contribution.

Table 6. Results of the Heteroscedasticity Test

Variable	Significance	Category
Religiosity	0.070	No symptoms of heteroscedasticity
Self-Concept	0.978	No symptoms of heteroscedasticity

The Glejser heteroscedasticity test shows that the religiosity variable has a significance value of 0.070 (> 0.05; close to the significance threshold), while the self-concept variable has a significance value of 0.978 (> 0.05). Based on these results, both variables have significance values greater than 0.05, so there are no symptoms of heteroscedasticity, and multiple linear regression analysis can proceed.

Table 7. Results of the Coefficient of Determination

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
Regression	0.632[a]	0.400	0.396	6.332

Based on the coefficient of determination results, the R-squared value was 0.400 (adjusted R^2 = 0.396). This means religiosity and self-concept together explain 40% of the variance in altruism, while other factors outside the research model account for the remaining 60%. A variance decomposition based on squared semipartial coefficients ($sr^2 = \beta^2 \times$ tolerance; computed from Table 5 and Table 9) shows that religiosity uniquely accounts for about 24.6% of the variance in altruism, self-concept only about 0.3%, and about 15% is explained jointly by the two variables. Thus, most of self-concept's explanatory power for altruism overlaps with religiosity.

Table 8. Results of the F Test (Simultaneous)

	Sum of Squares	df	Mean Square	F	Sig.
Regression	7666.470	2	3833.235	95.601	.000[b]
Residual	11507.561	287	40.096		

Total	19174.031	289

The simultaneous test results in the table above show F(2, 287) = 95.601 with p < .001. This means that religiosity and self-concept together contribute significantly to altruistic behaviour, so H3 is accepted.

Table 9. Results of the t-test (Hypothesis)

Model	Unstandardised Coefficient		Standardized Coefficient Beta	t	Sig.
	B	Std.Error			
(constant)	27.226	3.020		9.014	.000
Religiosity	0.587	0.054	0.595	10.853	.000
Self-concept	0.056	0.048	0.064	1.170	.243

Based on the regression coefficient test results, religiosity has B = 0.587 (β = 0.595; t = 10.853) and is significant (p = 0.000 < 0.05). Thus, religiosity and altruism are positively and significantly associated after controlling for self-concept; each 1-point increase in religiosity is associated with a 0.587-point increase in altruism. In contrast, self-concept has B = 0.056 (β = 0.064; t = 1.170) and a significance value of 0.243 (> 0.05), so self-concept does not make a significant unique contribution after controlling for religiosity. This result does not mean that self-concept is entirely unrelated to altruism. Based on the standardised coefficients and the inter-predictor correlation (≈ 0.55), the bivariate correlation between self-concept and altruism is estimated at about 0.39, but this relationship largely overlaps with the relationship between religiosity and altruism, so its regression coefficient, although positive (B = 0.056), is not statistically significant.

Discussion

The results show that religiosity is positively and significantly related to altruism among senior high school students. The analysis yielded a regression coefficient of B = 0.587 and a significance value of p < 0.001. These results indicate that the more religious students are, the more altruistic their behaviour, so H1 is accepted. The results of this study are in line with the study by Fitriani et al. (2022), which showed that religiosity significantly influences altruistic behavior. That study explained that altruistic behavior tends to be influenced by a person's religiosity. In that study, most volunteers said that religious guidance motivated them to join the volunteer team. Thus, the impulse to help selflessly is grounded in a person's devotion to internalizing religious values in their life. These findings support the results of this study because they show the same result, namely that the higher an individual's religiosity, the higher their tendency toward altruistic behavior. In addition, the study by Rosyada (2024) found that religiosity significantly influences altruistic behavior among individuals. That study explained that religious values embedded in a person can give rise to altruistic behavior. High religiosity in students will motivate them to be sensitive to their surroundings and to prioritize values of compassion and social responsibility. Thus, this study implies that religiosity is associated with individuals' tendency to engage in behavior that benefits others. The study by Putri and Mardhiyah (2018) also showed that religiosity has a positive influence on altruism. That study explained that, on average, volunteers who internalize religious values tend to readily show sympathy, honesty, and concern for the social environment. This encourages a person to behave altruistically by prioritizing selfless helping behavior. Similar findings have been reported among adolescents outside Indonesia: religiosity predicts altruistic prosocial behavior through the value of kindness (Hardy & Carlo, 2005) and, among Muslim adolescents, through intentional self-

regulation (Shehadeh, 2025). Among emerging adults in Southeast Asia, including Indonesia, the relationship between religiosity and altruism is mediated, among other things, by the connection and character dimensions of positive youth development (Buenconsejo et al., 2024), which suggests that religiosity is related to altruism through values and social relationships. The strength of the relationship in this study ($\beta = 0.595$; $sr^2 \approx 24.6\%$) is far greater than the average relationship between religiosity and prosociality in the meta-analysis ($r = 0.13$; Kelly et al., 2024). This difference may be related to the use of self-report questionnaires for both variables, because relationships are stronger for self-report measures than for directly observed behavior (Kelly et al., 2024), as well as to common method variance and the tendency to give answers considered socially desirable. On the other hand, Saroglou et al. (2005) found that religious individuals were also rated as more altruistic by their peers in most cases, so this relationship is not merely an artifact of self-report. Therefore, the results of this study should be interpreted as an association at the level of students' self-perception, not as evidence that religiosity causes altruism.

For the self-concept variable, the regression coefficient test shows that its unique contribution to altruism is not significant ($p = 0.243 > 0.05$), so H2 is not supported in the multiple regression model. This result indicates that self-concept cannot yet serve as a direct predictor of altruism once religiosity is controlled, and it does not mean that the two are entirely unrelated. Religiosity and self-concept are correlated with each other ($r \approx 0.55$), so most of the variance in altruism that is related to self-concept is also related to religiosity; this pattern is in line with the meta-analytic finding that religiosity and spirituality correlate positively with self-esteem in adolescents and emerging adults (Yonker et al., 2012). This finding also needs to be understood in light of previous research. The study by Kumar (2016) showed that self-concept correlates positively but weakly with altruism among secondary school students. The study by Prahoro and Masela (2025) showed that self-concept has no significant influence on adolescents' prosocial behavior, although self-concept together with the variable of emotional intelligence has a significant influence on altruism. This difference shows that the relationship between self-concept and prosocial behavior is not always consistent. In addition, the study by Christner et al. (2022) showed that moral self-concept does not directly influence prosocial behavior but can influence it through other factors such as emotions. Among emerging adults in Southeast Asia, including Indonesia, the confidence dimension even showed a negative relationship with altruism in the mediation model, while the connection and character dimensions served as mediators of the relationship between religiosity and altruism (Buenconsejo et al., 2024); this suggests that self-oriented aspects of the self do not necessarily encourage helping behavior. These results indicate that the level of students' self-concept is not directly and uniquely related to the level of altruistic behavior. Thus, differences in research results may be related to differences in respondent characteristics, the self-concept construct used, the type of altruistic behavior measured, and other factors that also influence this behavior. In this study, students' altruism is likely more related to factors beyond self-concept, such as religiosity, empathy, emotional condition, and the social environment.

The results show that self-concept does not make a unique contribution above religiosity in this sample. Altruistic behavior is probably influenced more by other factors; Daulay (2016) states that altruistic behavior is a form of human nature influenced by genetics and by processes of social cognition. Altruistic behavior is related not only to how individuals view themselves but also to the ability to understand and feel the conditions of others. The study by Yin and Wang (2023) states that prosocial behavior is also influenced by sample characteristics and methodological factors such as age, culture, and empathy. Muzakar et al. (2023), in their book,

also state that altruism is influenced by various factors; a person who consistently behaves kindly and helpfully, that is, altruistically, does so because of several factors, including brain responses, the environment, and prevailing social norms. Thus, altruistic behavior that emerges in a person can be influenced by various factors, both internal and external. In this study, the researchers focused on the relationship of religiosity and self-concept with altruism, with the result that religiosity was significantly related while self-concept was not. Therefore, the results of this study show that altruism is a complex behavior that can be related to various factors, so religiosity and self-concept are not the only factors that determine the emergence of altruistic behavior among students.

The results of this study are expected to help guidance and counseling (BK) teachers develop students' altruistic behavior at school. The finding that religiosity has a significant relationship with altruism can serve as a basis for BK teachers to integrate religious values such as caring, sharing, mutual assistance, and responsibility, among others. One approach BK teachers can take is to implement classical guidance for students using cooperative play techniques, a method that has been shown to encourage prosocial behavior in students (Farahmita et al., 2021). Group guidance using game techniques has also been reported to be effective in increasing students' altruistic behavior (Mawadah & Mulawarman, 2021). The study by Restiana et al. (2025) states that group counseling with the Solution Focused Brief Counseling (SFBC) technique can increase altruistic behavior and develop positive social values such as empathy and caring. With group counseling services using the SFBC technique, students can plan clear and realistic goals, and here BK teachers can direct them toward religious values that can be internalized into the goals to be achieved. Besides this technique, BK teachers can also implement various services to integrate religious values, such as group guidance, discussions, reflection, case studies, and social activities that can help students increase their altruistic behavior. BK teachers can also conduct needs assessments and design comprehensive services so that the development of altruistic behavior can be pursued across various aspects that fit students' characteristics. Nevertheless, because this study has a correlational design, strengthening religiosity should be viewed as one strategy whose effectiveness still needs to be tested. A meta-analysis shows that prosocial behavior interventions among adolescents have a small positive effect ($g = 0.44$), with larger effects when behavior is rated by others than by self-report (Shin & Lee, 2021). Therefore, evaluation of BK services should not rely solely on students' self-reports.

This study has several limitations. First, the study was conducted on students at only one school, so the results cannot yet be generalized to all vocational/senior high school students with different characteristics. Second, the cross-sectional correlational design does not permit causal conclusions about the direction of the relationships among variables. Third, all three variables were measured with self-report questionnaires completed via Google Form while activities were taking place at the school, so the conditions for completion were not conducive, and answers tended to be subjective because students may give answers considered socially desirable. This matters because the relationship between religiosity and prosociality has been shown to be stronger in self-report measures than in directly measured behavior (Kelly et al., 2024), and common method variance can inflate regression coefficients. Fourth, the use of an online link allows for selection bias in questionnaire completion. Fifth, the total self-concept score was not analyzed by aspect, and this study involved only the variables of religiosity and self-concept, whereas altruism is a complex behavior.

Based on these limitations, future researchers are advised to conduct research in several schools with diverse characteristics so that the results can be generalized more broadly. Future

research could also use longitudinal or experimental designs to gain a deeper understanding of change and causal relationships among religiosity, self-concept, and altruism. In addition, given that, according to the results of this study, 60% of the variance in altruism is influenced by factors other than religiosity and self-concept, future researchers can add other variables related to altruism, such as empathy and prosocial values as potential mediators (Hardy & Carlo, 2005; Yin & Wang, 2023), peer support, environmental factors, moral values, and so on, so that research on the factors of altruism can be broadened. Future researchers are also encouraged to add gender as a moderator, and the measurement of altruism could be developed through observation or peer/teacher reports, so that the data obtained do not depend solely on respondents' self-assessment; peers have been shown to be able to rate the altruistic behavior of religious individuals (Saroglou et al., 2005), and the effects of prosocial interventions among adolescents are larger when rated by others (Shin & Lee, 2021). Future research could also analyze each dimension of religiosity more specifically to identify the dimension most strongly related to altruistic behavior, and analyze aspects of self-concept (for example, social or moral aspects) separately to determine whether particular aspects make a unique contribution to altruism.

CONCLUSION

This study examined the relationship of religiosity and self-concept with altruistic behavior among students of SMA Negeri 1 Toroh, Grobogan. Students' level of altruism was in the moderate category, tending toward high. Religiosity had a positive and significant relationship with altruism ($B = 0.587$; $p < 0.001$), so H1 is accepted. Self-concept did not make a significant unique contribution after religiosity was controlled ($B = 0.056$; $p = 0.243$), so H2 is not supported in the multiple regression model. Simultaneously, religiosity and self-concept had a significant relationship with altruism ($F(2, 287) = 95.60$; $p < 0.001$; $R^2 = 0.400$), so H3 is accepted; together, the two variables are related to 40% of the variation in altruism, while the remaining 60% is related to other factors outside the variables studied. Given the correlational design and self-report measurement, these findings indicate association, not a causal relationship. For BK teachers, these results indicate that strengthening religious values can be one focus of services for developing students' altruism, while still taking into account other factors such as empathy and the social environment.

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