

# Emotional Intelligence, Religiosity, and Prosocial Behavior in Blood Donors

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## ABSTRACT

*Prosocial behavior develops from childhood to adulthood. The older one gets, the more social maturity, and social responsibility develops. The subjects of this study were 56 early adults who were active or had donated blood. This study aims to empirically determine the effect of emotional intelligence and religiosity on prosocial behavior in blood donors and the relationship between emotional intelligence, religiosity, and prosocial behavior in blood donors. Data were collected through scales of emotional intelligence, religiosity and prosocial behavior. Data analysis used multiple regression and correlation techniques. The results of this study indicate that there is no significant influence and relationship between emotional intelligence and religiosity on prosocial behavior.*

**Keywords:** Emotional intelligence, Religiousness, Prosocial behavior.

## INTRODUCTION

According to Zulfikar, Gerhana, and Rahmania (2018), blood donation is the process of taking blood from someone voluntarily to be stored in a blood bank which is then used for blood transfusions for patients in need. The minimum blood demand in Indonesia currently reaches 5.1 million blood bags per year. However, the production of blood and

its components has only reached 4.1 million bags, which is still below the need. For this reason, public access to safe and quality blood services needs to be improved (Kusma, 2020).

Kuncoro (2015) stated that according to WHO, the annual blood requirement of a region is 2% of the region's population. Meanwhile, in kemkes.go.id (2018), it is stated that the total population of Indonesia is

approximately 259 million people, so ideally 5.2 million bags of blood are needed. So there is still a shortage of around 937 thousand blood bags or 18.8%. Blood availability is highly dependent on the blood donors, the need for blood should be met 100% by voluntary blood donations. But in fact, some percent is still met by surrogate blood donors (family) or paid donors.

However, there are still many noble souls who volunteer to donate blood regularly. According to some of the interviewees, the reasons why they donate blood include being able to share with others, saving the lives of others, and making the body healthy. According to the Indonesian Ministry of Health (2009), by donating blood, the blood cells in the body are replaced more quickly with new ones. This keeps the body healthy. Most of them have been regularly donating blood for at least two years.

Blood donation is a form of prosocial behavior (Sarwono & Meinarno, 2009). Brigham (in Dayakisni & Hudaniah, 2006) states that prosocial behavior has the

intention of supporting the community.

The welfare of others, thus generosity, friendship, cooperation, helping, saving, and sacrifice are forms of prosocial behavior. This is by what blood donors do, donating blood to help others who need blood (Dorland,2009).

One of the factors that influence prosocial behavior is emotional intelligence. Emotional intelligence can help individuals to build tolerance between people and can control emotions according to the right conditions. With good emotional intelligence, it is expected to channel emotions in the right situations and conditions. Good emotional intelligence makes individuals think more objectively and no longer selfishly. Individuals no longer see problems only from their ownpoint of view but can also see problems from the point of view of others.

Emotional stability that individuals have make it easier for individuals to socialize in a community environment. With emotional intelligence, individuals are more likely to pay attention to

applicable social norms, empathize with others, have control in their behavior, and tend to help others.

Emotional intelligence is the ability to manage feelings well, be able to motivate oneself, empathize when facing emotional turmoil from oneself and from others or in other words someone with high emotional intelligence will have good emotional management (Goleman, 2000).

Sarwono (1992) says that a person's emotions can affect the tendency to help. Positive emotions generally increase helping behavior, and negative emotions allow less helping. According to Suryono (2011), emotions are in a good mood, and negative emotions are one of the factors that influence prosocial behavior.

Charbonneau & Nichol, A. A. M (2002), have conducted a study regarding emotional intelligence and prosocial behavior. The results state that emotional intelligence in individuals has a significant influence on prosocial behavior. Individuals who have good emotional intelligence are known as friends who are more altruistic and tend to always be kind

to others.

According to Myres (2012), another factor that influences prosocial behavior is religious belief, with God in mind a person becomes more generous when providing help. Most people consider providing help as a fulfillment of the religious or humanitarian values they hold and care for others. People who are religiously committed do more social activities.

The most widely recognized mechanism by which religiosity can influence prosocial behavior (Hardy & Carlo, 2005) is through prosocial values themselves. In particular, religious scriptures such as, the Qur'an, Gospel, Tripitaka, Vedas and others have a strong teaching focus on doing good to others.

Religiosity is a condition that exists within a person that encourages him to act in accordance with the level of his obedience to religion. Religiosity is a combination of belief in religion as a cognitive element, feelings towards religion as an affective element, and behavior towards religion as a conative element (Ahyadi, 2005). So, religiosity is a

complex integration between religious knowledge, religious feelings, and religious actions in a person.

Statrova & Siegers (2013) conducted research on the relationship between religiosity and prosocial behavior, the results stated that individuals who have high level of religiosity have more prosocial attitudes than individuals with low levels of religiosity.

Based on the description above, the purpose of this study is to examine the effect of emotional intelligence and religiosity on prosocial behavior in blood donors.

## RESEARCH METHODS

This study uses a quantitative approach. The characteristics of the sample taken in this study are individuals who have ever or regularly donated blood. Participants in this study totaled 56 male and female respondents. The sampling technique used in this study was *non-probability sampling*. The data for this study were obtained using the scale method.

The scale contained

measurement tools for the research variables, plus fields regarding other necessary information such as age, gender, place of residence, occupation, and reasons for wanting to donate blood. Respondents indicated how much they agreed or disagreed with each item using a Likert scale. The Likert scale used consists of 5 answer options from Strongly Agree (SS) to Strongly Disagree (STS).

Prosocial behavior is measured based on scores on a measuring instrument created by Caprara, et al (2005) which was developed based on forms of prosocial behavior. Forms of prosocial behavior, namely: sharing, helping, taking care of, and feeling empathic with others. It consists of 16 items, with one statement "I try to help others."

Emotional intelligence in this study is measured based on scores on the emotional intelligence scale developed by Goleman (2003) based on 5 components, namely: self-recognition, self-control, motivation, empathy, and social skills. It consists of 24 items, with one statement that reads "I can control and manage my

emotions in any situation."

Religiosity in this study was measured using a scale compiled by Glock & Stark (1975) based on 5 dimensions, namely: ideological dimensions, ritualistic dimensions, emotional dimensions, intellectual dimensions, and consequential dimension. It consists of 35 items, with one of the statements that reads "I feel that God always helps me when facing problems".

Testing the discrimination power of items is done by calculating the correlation coefficient between the distribution of item scores and the distribution of scale scores itself which will produce a total item correlation coefficient. In this study, to test the discrimination power of researchers using item total correction analysis with the help of the SPSS 24 for windows program.

Reliability testing in this study used alpha cronbarch analysis with the help of the SPSS 24 for windows program. In accordance with the research objectives, namely the effect of emotional intelligence, and religiosity on prosocial behavior.

In this study, the analysis carried

out is to examine the effect of the emotional intelligence variable (X1) on prosocial behavior (Y); religiosity variable (X2) on prosocial behavior (Y); emotional intelligence variable (X1), and religiosity variable (X2) on prosocial behavior (Y), so the technique used to test the hypothesis is multiple regression analysis.

## RESULTS AND DISCUSSION

Based on the results of the item discrimination test conducted on emotional intelligence, it is known that there are 7 items that fall out of the 24 items used, with a reliability value of 0.843. Then the results of the item discrimination test conducted on religiosity, it is known that there are 13 items that fall out of the 35 items used, with a reliability value of 0.723. While the results of the item discrimination test conducted on the prosocial scale show that there are no canceled items from a total of 16 items, with a reliability value of 0.878.

The result of simple regression that conducted to see the effect of emotional intelligence on prosocial behavior analysis show that the F value is 0.918 and the significance

coefficient is 0.342 ( $p \geq 0.005$ ). This means that the hypothesis: "There is an effect of emotional intelligence on prosocial behavior in blood donors" in this study is not accepted. While the *R Square* value is 0.017. This means that emotional intelligence affects prosocial behavior by 1.7%, while other influences are influenced by other variables that cannot be explained in this study.

Then the result of simple regression that conducted to see the effect of religiousness on prosocial behavior shows an F value of 1.145 and a significance coefficient of 0.289 ( $p \geq 0.005$ ). This means that the hypothesis: "There is an effect of religiosity on prosocial behavior on the blood donors in this study is not accepted. It can be seen that the *R Square* value is 0.003. This means that religiosity has an influence on prosocial behavior by 3%.

Last, the results of further analysis that the significance of regression between emotional intelligence, religiosity, and prosocial behavior together in this study is 0.443 ( $p \geq 0.005$ ), this means that there is no significant influence between

emotional intelligence, and religiosity together on prosocial behavior in blood donors. The *R Square* value found is 0.03. This means that emotional intelligence and religiosity have an influence of 3% on prosocial behavior in the subjects in this study.

Based on the result tests, in the research hypothesis, it was found that the hypotheses proposed in this study, that "there is an effect of emotional intelligence on prosocial behavior in blood donors"; "there is an effect of religiosity on prosocial behavior in blood donors"; and "there is an effect of emotional intelligence and religiosity on prosocial behavior in blood donors" were rejected.

In addition to the regression test of the effect between emotional intelligence and religiosity on prosocial behavior, a correlation test of the relationship between emotional intelligence and religiosity with prosocial behavior was also conducted.

The results of the correlation analysis that conducted to see the relationship between emotional intelligence and prosocial behavior show that a significance value of

0.342 ( $p \leq 0.5$ ) is obtained, which means that the hypothesis that reads: "There is a relationship between emotional intelligence and prosocial behavior in blood donors" in this study is not accepted.

Then the result of the correlation analysis that conducted to see the relationship between religiosity and prosocial behavior shows a significance value of 0.492 ( $p \leq 0.5$ ). This means that the hypothesis: "There is a relationship between religiosity and prosocial behavior in blood donors" in this study is also not accepted.

Lastly, the further analysis results of the relationship between emotional intelligence, religiosity, and prosocial behavior together in this study is 0.424 ( $p \leq 0.5$ ), this means that there is no significant relationship between emotional intelligence, religiosity and prosocial behavior together in blood donors.

The results of the analysis in this study indicate that the six hypotheses proposed are not accepted. This means that emotional intelligence and religiosity have no influence and relationship with prosocial behavior

in blood donors.

Emotional intelligence and religiosity have no influence and relationship with prosocial behavior in blood donors in accordance with research previously conducted by Adam & Soutar (1999), that the main factor for individuals to donate blood is their knowledge, regardless of whether or not someone knows about the lack of donors.

Sabu, et al. (2011) also stated that someone who has good knowledge about blood donation tends to donate blood. This is reinforced by Labaw's statement (in Holdershaw, et al., 2003) which mentions 3 determinants of behavior, namely knowledge, environment, and actual behavior of respondents.

So blood donation is an action that a person does by being influenced by their cognitive judgement. Schaie (in Papalia, 2007), states that there are seven cognitive developments in the social context at various age stages. Two of them are the search stage (the process of mastering information for oneself or in preparation for participation in society) and achievement (knowledge is used to

gain competence and independence, such as the ability to help and be socially responsible for the interests of others).

Based on that statement then emotional intelligence and religiosity do not affect the prosocial behavior of blood donors.

## CONCLUSIONS AND SUGGESTIONS

### Summary

Based on the results of testing the research hypothesis, it is found that the hypotheses "there is an effect of emotional intelligence on prosocial behavior in blood donors"; "there is an effect of religiosity on prosocial behavior in blood donors"; "there is an influence between intelligence and religiosity on prosocial behavior in blood donors"; "there is a relationship between emotional intelligence and religiosity together on prosocial behavior in blood donors", "there is a relationship between emotional intelligence and prosocial behavior in blood donors", "there is a relationship between religiosity and prosocial behavior", and "there is a relationship between emotional intelligence,

religiosity, and prosocial behavior in blood donors" are rejected. This means that there is no influence and no relationship between emotional intelligence and religiosity together with prosocial behavior in blood donors.

### Advice

Suggestions for further research that wants to examine emotional intelligence, and religiosity and their influence and relationship with prosocial behavior to pay more attention to other variables that have not been measured in this study. Because these two variables are not proven to have an influence on prosocial behavior, only 3%. This indicates that there are still 97% other variables that can influence prosocial behavior.



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