The Relationship Between Religiosity and Prosocial Behavior in Generation Z

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Abstract

Riau has a rich culture and a generally very religious society. It is important to understand the impact of religiosity on prosocial behavior in the local context, especially in Generation Z. This research aims to identify the relationship between religiosity and prosocial behavior in Generation Z in Riau and how strong this relationship is. The research respondents consisted of 93 college students from Islamic faculty backgrounds, and analysis was carried out using the Mann-Whitney nonparametric correlation test. The research results show a correlation coefficient of 0.396 with a significance of p = 0.000 (p < 0.05), which means there is a positive relationship of 39.6% between religiosity and prosocial behavior. Religiosity involves creed, worship, understanding, experience, and knowledge. Meanwhile, prosocial behavior involves the behavior of helping, sharing, donating, and cooperating. The higher the religiosity, the higher the prosocial behavior shown by Generation Z, and vice versa.

Keywords: Generation Z; Prosocial; Religiosity

Abstrak

Riau memiliki budaya yang kaya dan masyarakat yang umumnya sangat religius. Penting untuk memahami dampak religiusitas terhadap perilaku prososial dalam konteks lokal, khususnya pada Generasi Z. Penelitian ini bertujuan untuk mengidentifikasi hubungan antara religiusitas dan perilaku prososial pada Generasi Z di Riau dan seberapa kuat hubungan tersebut. Responden penelitian terdiri dari 93 mahasiswa berlatar belakang fakultas Islam, dan analisis dilakukan dengan menggunakan uji korelasi nonparametrik Mann-Whitney. Hasil penelitian menunjukkan koefisien korelasi sebesar 0,396 dengan signifikansi p = 0,000 (p < 0,05) yang berarti terdapat hubungan positif sebesar 39,6% antara religiusitas dengan perilaku prososial. Relgiusitas melibatkan creed, worship, understanding, experience, and knowledge. Sedangkan perilaku prososial melibatkan perilaku menolong, share, donate, dan cooperate. Semakin tinggi religiusitas maka semakin tinggi pula perilaku prososial yang ditunjukkan oleh Generasi Z, begitu pula sebaliknya.

Kata kunci: Generasi Z, Prososial, Religiusitas

Pendahuluan

We all know that Generation Z which consists of individuals born between 1997 and 2012, is often referred to as the Strawberry Generation, is part of the population in Riau. This generation is known to have unique characteristics, such as dependence on technology, the internet, and social media (Miller, 2018). Generation Z in Riau, like this generation in general, tends to be more technologically literate, creative, and tolerant of various social issues around them (Prensky, 2010). They also have high self-confidence in expressing themselves in cyberspace and the real world (Gentina, 2020). However, Generation Z also faces challenges such as FOMO (Fear of Missing Out), which can cause anxiety and feelings of being left behind if they do not keep up with the latest trends on the internet (Wortham, 2011). This study focuses on Generation Z in the Riau region to understand how their religiosity characteristics influence prosocial behavior.

Research by Rideout and Robb (2018) shows that Generation Z has a very high level of social media use, with more than 92% using social media platforms and 70% using them more than once a day. This level of social media use can influence their prosocial behavior, including dependence on social media and different motives for use, such as maintaining existing relationships, meeting new people, and socializing (Pertiwi, Suminar, & Ardi, 2022). Other research suggests that excessive social media use can reduce face-to-face interactions and hinder the development of social skills important for prosocial behavior (Twenge, 2019). In addition, studies in Indonesia indicate that this generation often experiences FOMO (Fear of Missing Out), which can cause anxiety and other mental health problems (Saputra & Santoso, 2021). Therefore, it is important to understand Generation Z's prosocial behavior in

the context of high technology use in order to provide appropriate intervention and early detection of mental health problems in this generation.

However, it cannot be denied that technological developments also provide significant benefits for Generation Z. For example, information and communication technology has enabled easier access to education and global information. Generation Z can access online learning resources worldwide, broadening their horizons beyond their local environment. This is in line with studies showing that technology can effectively improve literacy and social skills among young people (Misra, Cheng, Genevie, & Yuan, 2020).

Generation Z's development is based on the basic principles of humans as social creatures who cannot live alone and need interaction with others in all aspects of life. Every individual has essential needs that include physical, non-physical, and spiritual dimensions, as well as the need for social and religious connections. Physical needs include food, clothing, and shelter, while non-physical needs involve love, affection, and social recognition. In addition, spiritual aspects and religious needs are also important parts of human existence, influencing their interactions with the world and other individuals around them. Although developments in technology and science have brought significant progress in meeting these needs, it is important to remember that technology should not replace deep social and spiritual interactions. While digital devices make communication easier, it is important to maintain face-to-face interactions and social engagement that fulfill our basic need for emotional and spiritual connection.

Helping behavior, also known as prosocial behavior in the psychological literature as defined by Baron and Byrne (2005), is a helping action that aims to benefit another individual without expecting direct rewards for the perpetrator, perhaps even involving risks for himself. This behavior is characterized by the priority given to the interests of other individuals over personal interests. In the context of the Islamic religion, prosocial behavior can be interpreted as an obligation that its followers must carry out because humans cannot live alone and must provide assistance to each other, in accordance with the verse in the Al-Qur'an, surah al-Maidah verse 2, where Allah SWT states that" "...and please help you in doing good deeds and piety, and do not help you in committing sins and transgressions. And fear Allah, Allah's punishment is very severe."

This verse emphasizes that every individual is asked to participate in mutually helpful behavior, which aims to promote goodness and avoid evil. This behavior is a fundamental principle in Islamic teachings that cannot be ignored.

Islam teaches its followers the importance of working together and helping each other daily. As stated by Faturocman (2006), even if individual independence is high, it will ultimately require help from other people. This concept emphasizes that human existence in society is about forming strong and mutually reinforcing social bonds by the values contained in the Al-Qur'an. As religious humans, we are supposed to help fellow human beings, individuals who share our religion and those who do not (Rachman & Nashori, 2016). Riau was used as a research location because of the region's close connection between Islam and Malay culture. Islam has an important role in shaping Riau Malay culture, while Riau Malay culture also influences the religious practices of its people. Islamic values are visible in the religious aspect and integrated into daily life and the education system at several universities in Riau. This shows that Islam functions as a moral and spiritual foundation and influences how local people think and act. Thus, Riau is an ideal context to study the influence of religious values, especially in the context of Sufism, on the prosocial behavior of Generation Z in the area.

In everyday life, humans always need each other. It cannot be denied that Allah SWT has created humans to interact with each other with various languages, tribes, cultures, and customs. Because humans are fellow human beings, they must know each other, look after, protect, build, and help each other to create a love for peace and continuity of life on Earth (Maulidah, 2018). Prosocial behavior refers to actions carried out by someone to provide physical or psychological benefits to others. These types of behavior include various forms of positive social interaction such as sharing, collaborating, donating, helping, showing honesty and generosity, and considering the rights and welfare of others. According to Eisenberg and Mussen, as quoted in the work of Dayakisni and Hudaniah (2006), prosocial behavior involves various altruistic actions aimed at providing support and benefits to other individuals without expecting direct rewards.

Compliance with religious commandments and prohibitions can give individuals a sense of closeness to God, confidence that their prayers will be answered, and a feeling of happiness and inner satisfaction. This will be reflected in their daily behavior, which aligns with the values their religion teaches. For example, actions such as helping others, working together, acting honestly, and maintaining cleanliness are manifestations of religious teachings internalized by individuals. These behaviors show how the spiritual and religious values learned and believed by individuals can be realized in real life. High levels of religiosity encourage individuals to act with kindness and responsibility. With increasing religiosity, individuals tend to be motivated to be more active in carrying out good deeds and

feel responsible for their actions. This inspires them to continue competing in doing good, as stated by Khoeriyah and Harahap (2020). The deeper a person's faith, the greater the urge they feel to do more good deeds and make positive contributions to the surrounding environment.

Prosocial behavior in daily life is closely related to an individual's level of religiosity, which reflects various dimensions such as beliefs, religious rituals, spiritual experiences, religious knowledge, and the application of religious values in daily actions. In the context of Sufism, psychosocial behavior is explored through the relationship between the human soul and Allah SWT and their interactions with fellow humans. Sufism figures believe that psychosocial health is an important element for achieving true happiness and closeness to Allah SWT. Syukur (2003) suggests that in the modern context, Sufism should place more emphasis on the moral aspect, namely moral teachings that are applied in everyday life to achieve optimal happiness. Sufism teaches the importance of behaving well, having ethics, and being courteous towards oneself, others, and God (Syukur, 2003).

Imam Al-Ghazali, a famous Sufi figure, defines Sufism as a form of sincerity towards Allah and good interaction with fellow humans. This concept of Sufism includes two main aspects: human relationships with Allah and relationships between humans. Relationship with Allah focuses on sincerity of intention, where individuals carry out Allah's commands by putting aside personal interests. Meanwhile, relationships between humans are based on good social ethics, one of which is prioritizing the interests of other people above one's own interests. In the Maiyah language, this attitude is called altruism or prosocial behavior, which must still be in line with Islamic law (Deswita, 2014).

According to Sufism, prosocial behavior or actions that aim to help others and benefit society have a deep and noble meaning. This is in line with the goal of Sufism itself, namely to achieve closeness to Allah SWT through self-purification, control of desires, and improvement of noble morals. Staub (in Dayaksini and Hudaniah, 2009) states that the fundamental basis for individuals to act prosocially lies in the values and norms adopted in society. These values and norms are obtained through religious teachings and the social environment. Therefore, religion and religiosity are entities that complement and support each other because both are logical consequences of human life, which always operates at two poles: the pole of personal life and the pole of togetherness in society (Muryadi & Matulessy, 2012). Religiosity guides individuals to act prosocially as a form of devotion and worship to God.

According to Myer (Muryadi & Matulessy, 2012), one of the factors that influences prosocial behavior is religiosity. Myer stated that religiosity plays an important role in providing protection and a sense of security to individuals. Apart from that, religiosity also has a significant influence in shaping prosocial behavior, helping individuals discover and understand their own existence. In other words, a person's level of religiosity not only offers moral and emotional support but also encourages them to engage in actions that benefit others. Prosocial behavior in Generation Z, which includes voluntary actions to help other individuals without considering personal gain, has an important role in building healthy social relationships, improving psychological well-being, and strengthening a sense of connectedness in society. Prosocial behavior in adolescents and young adults is related to increasing their happiness, well-being, and life satisfaction. (Padilla-Walker & Carlo, 2014)

If Generation Z does not adopt prosocial behavior, there is a risk of increasing levels of interpersonal conflict, excessive individualism, and loss of empathy for others. This can result in a lack of social support, social isolation, and a decrease in overall quality of life. Research also suggests that the absence or lack of prosocial behavior may contribute to higher rates of depression and anxiety among young individuals (Carlo, Crockett, Wolff, & Beal, 2012; Padilla-Walker & Carlo, 2014)

More broadly, generation Z's inability to develop prosocial behavior may hinder their ability to build inclusive and empowered communities. It can also affect the way they interact at work and their ability to face complex global social and economic challenges. Thus, it is important for Generation Z to be empowered and encouraged to develop prosocial behavior as an integral part of their social, emotional, and moral development. This will not only strengthen their own quality of life but also make a positive contribution to society as a whole. The aspect of religiosity is a physiological need for all mankind. These physiological needs are needs that must be met to achieve other needs and self-actualization. Religiosity is also the canter. of life for achieving peace. However, this is often forgotten by all human beings. Assuming that everything that exists is the result of their efforts without involving religion and God. Therefore, the role of religiosity in building the motivation of Generation Z is very necessary to build a healthy mental, physical, and spiritual generation. Religion or religiosity refers to various aspects of human life that are not limited to the performance of rituals or worship alone but also include other activities driven by supernatural forces. Religiosity is manifested not only in physically visible actions but also in invisible mental activities. In other words, a

person's religiousness includes dimensions that cover all aspects of the individual's spiritual and moral experience (Muzakkir, 2013)

Prosocial behavior refers to actions that occur in social interactions, where individuals act to help others without regard to the personal motives of the helper. This action arises from the individual's intrinsic motivation, without expecting any reward, either in material or social form. Prosocial behavior often involves significant sacrifice and is done voluntarily to provide some assistance to other individuals (Rachman & Nashori, 2016). According to Sears (1995), prosocial behavior is defined as voluntary actions in which individuals take responsibility for improving the welfare and influencing other individuals in the context of social life, especially in interactions aimed at increasing tolerance between individuals. Meanwhile, Baron and Byrne (Baron & Bryrne, 2005) stated that prosocial behavior is an action that helps and benefits other individuals without having to provide a direct benefit to the individual who carries out the action and even involves a risk for the individual who helps.

Prosocial behavior in the view of Sufism figures is often associated with the concepts of ihsan (kindness) and ta'awun (cooperation) in everyday life. Sufism figures such as Al-Ghazali emphasized the importance of prosocial behavior as an integral part of an individual's spiritual and moral development. According to Al-Ghazali (2010), the behavior of helping others and doing good without expecting anything in return is a manifestation of love for Allah SWT and fellow humans. Meanwhile, according to Nasr (2007) in The Garden of Truth, he emphasizes that in the Sufism tradition, prosocial behavior is considered a reflection of high spiritual awareness. An individual sees the presence of God in every creature and strives to treat them with compassion and respect. According to Sufism figures, it can be concluded that prosocial behavior is an action that reflects high spiritual and moral awareness. This involves helping and being kind to others without expecting anything in return, as a manifestation of love and obedience to Allah SWT. This behavior is considered essential in the spiritual journey of a Sufi and in building a harmonious and respectful society.

According to Eisenberg and Mussen, as quoted by Nawawi (2021), prosocial behavior includes various actions such as helping, sharing, working together, giving charity, and honesty. They outline that this behavior is not just limited to one type of action, but involves a wide spectrum of activities aimed at providing benefits to others. Apart from that, there are two main categories that influence prosocial behavior, namely situational factors and internal factors. Situational factors include external conditions and contexts that can encourage or inhibit someone from

behaving prosocially, such as the existence of an urgent need or the presence of other people who expect help. Meanwhile, internal factors include personal characteristics and individual motivation, such as empathy, morality, and altruistic disposition, which play an important role in determining the extent to which a person will engage in prosocial behavior. Thus, understanding prosocial behavior requires a comprehensive analysis of the various factors that can influence these actions, both from an external and internal perspective.

Religiosity is defined as a religious condition that covers various dimensions within an individual's life. This not only happens when individuals carry out religious rituals or worship, but also when they carry out other activities that are driven by supernatural forces (Ancok & Suroso, 2011). Daradjat added that religiosity is a process in which humans feel a connection with something they believe to be an entity that is higher and greater than themselves. Religiosity includes spiritual aspects that influence various individual actions and behaviors in everyday life, showing how belief in the existence of a higher power guides and gives meaning to each of their activities (Daradjat, 2014b).

Religiosity or a sense of religion is an inner experience that a person experiences when he feels the existence of God, especially when this experience influences his behavior, such as actively trying to adjust or harmonize his life with God (Clark, 1958). Putriani and Shofawati (2015) define religiosity as an individual's ability to carry out religious aspects in worship and daily social interactions. Religiosity includes the appreciation of beliefs that are reflected in the implementation of routine worship, which includes visible and invisible actions that occur in a person's heart (Haryati, 2013).

Religiosity includes various religious dimensions, not limited to the implementation of worship rituals but also includes individuals' daily activities (Ancok & Suroso, 2011). When someone carries out every commandment and stays away from religious prohibitions, this gives a feeling of closeness to God, confidence that the prayers offered will always be answered, and a deep feeling of happiness. Therefore, an individual's daily behavior can reflect the values of the religious teachings he believes in. Examples of behavior, such as helping others, cooperating with other people, behaving honestly, and maintaining cleanliness, are all concrete manifestations of what individuals learn and believe in in everyday life.

Al-Ghazali (Al-Ghazali, 2010), true religiosity is reflected in a person's ability to internalize divine values and apply them in everyday life. Rumi emphasized that religiosity is a spiritual journey full of love, where every action is driven by love for

God and His creatures. Rumi taught that through divine love, individuals can achieve peace and oneness with God. Meanwhile, Syed Hossein Nasr a contemporary scholar in the field of Sufism, defines religiosity as a deep understanding of human spiritual essence and a harmonious relationship with nature and God (Nasr, 2007).

It was concluded that according to Sufism figures, religiosity is a spiritual condition that involves a deep relationship with Allah SWT. This is achieved through purification of the heart, mystical knowledge, divine love, and awareness of God's presence in every aspect of life. Religiosity is not only about carrying out religious rituals, but also about internalizing and applying divine values in every daily action and interaction. According to Glack and Stark (Zulfi, 2018) the dimensions of religiosity are the dimensions of belief, worship or religious practice, experience or consequences, knowledge, and appreciation.

Cappellen, Saroglou, & Toth-Gauthier (2016). Guo, L., & Tian (2020), Muzakkir (Muzakkir, 2013) and Stamatoulakis (2013) revealed that individuals with a high level of religiosity tend to show higher prosocial behavior because prosocial behavior is considered a foundation for increasing levels of religiosity. Apart from that, Khoeriyah and Lukman (Khoeriyah & Harahap, 2020) conducted research that found that there was a significant relationship between religiosity and prosocial behavior. The results of their research show that the correlation coefficient between religiosity and prosocial behavior is 0.715 with a significance (2-tailed) of 0.000 (p < 0.05), which shows that the higher the level of religiosity, the higher the prosocial behavior shown by the individual.

This research aims to identify the relationship between religiosity and prosocial behavior in Generation Z in Riau and assess the strength of the relationship. Riau was chosen as a research location because it has distinctive social and religious characteristics that can provide valuable insight into the relationship between religiosity and prosocial behavior in Generation Z. Geographically, Riau is located in an area that has diverse ethnic and cultural diversity, which can influence how individuals interpret and express their religion in everyday life. In addition, as a region with a majority Muslim population, Riau offers a suitable context for understanding how religious values and practices influence social behavior, especially among Generation Z, who have grown up in the digital and globalization era.

This research can also contribute to understanding how local factors such as culture, traditions, and religious values interact with the development of prosocial behavior among Generation Z, who are increasingly exposed to modern technology.

Thus, Riau is not only an interesting place geographically and socially but also relevant for answering research questions related to the dynamics of religion and social behavior in today's rapidly changing context. Reference to the spread of Islam in Riau and its influence on local society can provide a strong theoretical basis for explaining how religious values influence the prosocial behavior of Generation Z in this region. Thus, it is hoped that this research can provide deeper and more applicable insights for developing educational and social programs in the future.

In the context of carrying out research activities, the use of appropriate methods is very important and must be adapted to the problem being researched. Nawawi (Nawawi, 2021) defines research methods as a scientific discipline that specifically studies and examines scientific methods used to discover and obtain knowledge. Research methods not only function as a guide in the research process, but also help ensure that the data obtained is valid, reliable, and can be scientifically justified. This research uses a quantitative approach with the dependent variable (Y) being religiosity and the independent variable (X) being prosocial behavior. The population is teenagers (generation Z) who are college students at one of the universities in Riau, with a total population of around 277 college students. The research sample was selected as 93 people using a purposive sampling technique. The inclusion criteria for this research sample were active college students aged over 18 years, both male, and female.

Table 1. Description of the research sample

Gender	Number of Samples	Percentage (%)
Man	21	22.58
Woman	72	77.42
Study program		
Islamic studies program 1	31	33.33
Islamic study program 2	31	33.33
Islamic studies program 3	31	33.33

Based on the table above, it is known that the sample for this study was 21 people (22.58%) male and the sample was 72 female (77.42%). The samples from study programs with an Islamic background each amounted to 31 people (33.33%).

The data collection method is carried out by distributing scales to selected respondents, ensuring that the instruments used can produce accurate and reliable data in measuring the variables studied. This research uses two types of scales, namely the religiosity scale and the prosocial behavior scale. The Religiosity Scale used in this research is a scale compiled by Zulfi (2018) based on the construct

developed by Glock and Stark which was adapted by Ancok and Suroso using aspects of *aqidah*, worship, appreciation, practice, and religious knowledge. This religiosity scale consists of 40 items with four answer choices, namely very suitable, suitable, not suitable, very inappropriate. The corrected item-total correlation coefficient of valid items on this religiosity scale moves from 0.320-0.590 and the alpha reliability coefficient is 0.793.

Table 2. Religiosity Scale Blueprint

No	Aitem	Item Number	Amount
1	Creed	21, 29	2
2	Worship	2, 6, 10, 14, 18, 22, 26, 30, 34, 38	10
3	Understanding	3,7, 11, 15, 19, 23, 27, 31, 33, 35, 39	11
4	Experience	4, 8,12, 16, 20, 24, 28, 32, 36, 40	10
5	Knowledge	1, 5, 9, 13, 17, 25, 37	7
	Number of items		40

The prosocial scale uses a scale developed by Nawawi (Nawawi, 2021) based on aspects of prosocial behavior, namely helping, sharing, collaborating, giving charity, and being honest. This prosocial behavior scale consists of 21 items with four choices, the same as the religiosity scale. The corrected item-total correlation coefficient of valid items on this prosocial behavior scale moves from 0.330-0.717 with an alpha reliability coefficient of 0.904.

Table 3. Prosocial Behavior Scale Blueprint

No	Aspect	Statement Items		Amount
		Favorite	Unfavorable	
1	Help	1, 2, 8	3, 5, 6, 7, 9, 10	9
2	Share	13	12	2
3	Donate	14, 15	16	3
4	Cooperate	17, 18	19	3
5	Honest	4, 20, 21	11	4
	Number of items			21

Data analysis in this study adopted the correlation analysis method to explore and measure the relationship between the level of religiosity and prosocial behavior in Generation Z in Riau. The use of correlation analysis is based on its ability to determine the extent to which two variables are related to each other and the direction of that relationship. The data obtained from respondents was processed using SPSS (*Statistical Package for the Social Sciences*) statistical software, which is a tool commonly used in statistical analysis to ensure the accuracy and reliability of analysis results (Field, 2013). In the context of this research, correlation

analysis aims to identify whether there is a significant correlation between the level of religiosity which is understood as religiousness which includes dimensions of spirituality and religious practices, and prosocial behavior which includes voluntary actions that benefit other individuals (Daradjat, 2014a). Through this approach, research seeks to deepen understanding of the impact of religiosity in motivating Generation Z individuals to behave prosocially in their social context.

Description of the Religiosity and Prosocial Behavior

Descriptive analysis in this research is to provide an overview of the amount of data, average (mean) value, minimum and maximum value, and standard deviation value. The results of descriptive statistical analysis can be seen as follows:

Table 4. Descriptive Statistical Analysis

Variable	N	Min	Max	Mean	Std. Deviation
Religiosity	93	59	160	142.12	13,985
Prosocial	93	52	84	68.17	8,174

The table above provides an illustration that this research analyzed data from 93 respondents. The religiosity variable shows significant variation in values, with a range between a minimum value of 59 to a maximum of 160, and a mean value reaching 142.12. This shows that there is quite a large variation in the level of religiosity among respondents. Meanwhile, the prosocial variable shows a value range between 52 to 84, with a mean of 68.17. Although the variation in the prosocial variable is slightly lower than in the religiosity variable, the relatively high mean indicates a general tendency of respondents to exhibit prosocial behavior in the context studied.

Apart from that, the standard deviation of the religiosity variable is 13,985 and the prosocial variable is 8,174, showing the distribution of data from the mean value of each variable. A higher standard deviation on the religiosity variable indicates greater variation in levels of religiosity among respondents, while a lower standard deviation on the prosocial variable indicates that the majority of respondents have relatively consistent prosocial behavior within the categories studied.

This descriptive analysis not only shows a general picture of the data, but also provides a strong basis for further analysis of the relationship between religiosity and prosocial behavior in the population studied. Normality assumption

test results on The two research variables, namely religiosity and prosocial behavior, are known to have a normal distribution, with a KS-z value for Religiosity of 1.190 with p = 0.118 (p > 0.05) and a KS-z value for prosocial behavior of 0.648 with p = 0.795 (p > 0.05). However, it is known that the linearity test shows that the religiosity variable has a non-linear relationship with the prosocial behavior variable, with an F value of 18.399 and p = 0.000 (p < 0.05).

Dynamics of the Relationship between Religiosity and Prosocial Behavior

Based on the results of the assumption test, the hypothesis test was carried out using the nonparametric Mann-Whitney Test correlation test. The results of the correlation test show that the correlation coefficient value between the religiosity variable and prosocial behavior is 0.396 with a significance level of p = 0.000 (p < 0.05). This means that there is a positive relationship between religiosity and prosocial behavior in research respondents. The results of the hypothesis test can be seen in the table below:

Table 5. Hypothesis Testing

			Religiosity	Prosocial
Spearman's rho	Religiosity	Correlation Coefficient	1,000	,396**
		Sig. (2-tailed)	.	,000
		N	93	93
	Prosocial	Correlation Coefficient	,396**	1,000
		Sig. (2-tailed)	,000	.
		N	93	93

The results of research data analysis show that there is a significant positive relationship between the level of religiosity and prosocial behavior in millennial generation teenagers in Riau. It can be concluded that the higher a person's level of religiosity, the higher the level of prosocial behavior they show. This shows that individuals who have a strong involvement in religious practices tend to show a proactive attitude in helping and assisting others. In this context, exploring the relationship between specific aspects of religiosity, such as regularity of worship, moral obedience, and empathy for others, can provide a deeper understanding of the factors that influence prosocial behavior in generation Z. Thus, this research does not only confirmed the relationship between religiosity and prosocial behavior,

but also suggested the need for further exploration of the mechanisms and variables that might mediate or moderate the relationship.

The results of this research are in accordance with the theory put forward by Batson and Brown (Khoeriyah & Harahap, 2020) which states that religious individuals have a tendency to help other individuals compared to individuals who do not understand religion. Individuals who are more religious will enjoy behaving prosocially in everyday life and people who have a religion are more prosocial than individuals who do not have a religion. In addition, in the context of Sufism, religious practices such as rituals and devotion to God can influence individual behavior towards others. This influence is proven through research showing that strong religious practices can strengthen moral values and empathy in social interactions. This is in accordance with the finding that college students who have a higher level of religiosity tend to show stronger prosocial behavior because they are more open to helping and paying attention to the needs of others.

Religiosity is synonymous with religious teachings which contain the value of helping each other. Someone who has strong religious beliefs will definitely carry out religious values to help each other (Hanifah & Hamdan, 2021). However, if someone has weak religious beliefs, then the desire to behave prosocially is also weak (Khoeriyah & Harahap, 2020). This could be the cause of the positive correlation between religiosity and prosocial behavior. Individuals who have genuine religious beliefs will develop a strong motivation within the individual to do good, feel guilty if they take other people's rights, obey God's commands, and be grateful for all God's blessings . This is in line with what Herbert said, that religion gives rise to religious commitment for adherents of that religion to behave in a social environment, and this is what is called a religious meaningful system (Aridhona, 2018).

According to Einolf (2011), the relationship between religiosity and prosocial behavior can be seen from the role of language in connecting religious public discourse with an individual's internal values, feelings, and ideas. Language helps individuals understand religious values and influences their drive to help others. In other words, language plays a key role in articulating and understanding spiritual motivations which are then reflected in prosocial behavior. Research conducted by Cahyandari (2023) states that self-talk applied as religious coping can encourage individuals to re-conceptualize themselves, give rise to new meanings of life events, improve problem management, and promote prosocial behavior, all of which focus on the individual's relationship as a religious being. This will direct individuals to behave adaptively in everyday life.

In addition, Oviedo (2016) revealed that religiosity may influence the emergence of prosocial behavior not only because religion is considered a moral obligation to do good deeds, but also because religion can give rise to and develop complex relationships between individual moral attitudes and behavior. Religiosity, in this context, acts as a mediator between prosocial behavior and individual life satisfaction (Ayten, 2017). Thus, a person's level of religiosity not only influences their prosocial behavior but also provides an important framework to understand how religious values direct individuals to behave in accordance with deeply held moral values. Based on this explanation, it is important for an individual to have a religious nature embedded within him to serve as a basis for doing various things in his life, especially attitudes, actions, and prosocial behavior. So, in living life now and in the future it will be aligned vertically and horizontally.

Conclusion

Based on the findings of this research, it can be concluded that there is a positive correlation between the level of religiosity and prosocial behavior in Generation Z teenagers in Riau. The higher an individual's level of religiosity, the higher the level of prosocial behavior they show. In contrast, individuals with low levels of religiosity tend to show lower prosocial behavior in the same context. The results of statistical analysis show that the level of strength of the relationship between the religiosity variable and prosocial behavior is 39.6%. Thus, it can be concluded that part of the variability in prosocial behavior can be explained by the level of religiosity, while the other part (60.4%) is influenced by other factors not examined in this study. The findings from this research provide a basis for future researchers to explore other variables that are also influenced by the level of religiosity. The research subjects, namely Generation Z teenagers in Riau, are expected to be able to internalize the religious values they adhere to in their daily behavior in their community. Universities in Riau, as higher education institutions, have the potential to integrate religious values into the curriculum and apply them in the learning process. It is hoped that this can form college students with religious personalities who can make positive contributions to wider society.

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