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Development of Islamic-based sociodrama for the improvement of prosocial behavior

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Abstract: The study aims to find out: (1) the needs analysis of Islamic-based sosiodrama models to improve prosocial behavior of students at Wahdah Makassar Middle School; (2) the prototype development of Islamic-based sosiodrama model to improve prosocial behavior of students at Wahdah Makassar Middle School; and (3) the validity and practicality of Islamic-based sociodrama models to improve prosocial behavior of students at Wahdah Makassar Middle School. The research approach was research and development (R&D). The research subjects consisted of 9 eighth graders at Wahdah Middle School in the 2019/2020 academic year. Data collection used interviews, documentation, and scale. Qualitative and quantitative data were analyzed. The results of the study showed that: (1) Islamic-based sociodrama models are needed at Wahdah Makassar Middle School; (2) Islamic-based sociodrama models are produced as guidance for counselors in improving students' prosocial behavior; and (3) Islamic-based sociodrama models to improve prosocial behavior of students at Wahdah Makassar Middle School are declared valid and practical as a guide to Islamic-based sociodrama models based on accreditability testing, which includes: utility, feasibility, accuracy and content.

Keyword: *Model Development, Sosiodrama, Islam, Prosocial Behavior*

INTRODUCTION

Education is an integral part of all aspects of life. Obot, Sunday, & EdemOkon (2020) argued that education is both morally and socially important for personal life. Jerome & Kishy (2019) and Widyahening & Wardhani (2016) suggested that every individual forms characters through education by developing intellectual abilities. Thus, education plays an important role in personal life morally and socially and shapes the characters of each individual in order to develop human resources in the life of nation and the state and to face more complex global challenges.

Regarding National Education System, national education aims to develop abilities and traits as well as form a dignified, civilized nation in order to educate the life of nation; the development of students' potentials aims to

create people who have faith and fear to God as well as people who are noble, healthy, knowledgeable, capable, creative, independent, democratic and responsible (Undang-Undang Nomor 20 Tahun 2003). With reference to these statements, Allah says, "And help one another in righteousness and piety, but do not help one another in sin and aggression. And fear Allah; indeed, Allah is severe in penalty." (The Qur'an 5:2)

Helping one another is usually found in some individual behaviors. It is related to prosocial behavior (Lamm, Rütgen, & Wagner, 2019), which is a great potential to emotionally improve an individual as a helper. It not only helps individuals understand things that can be done, but also identify motivation from within individuals to perform such behavior. Mussen (Andharini & Kustanti, 2020) revealed that prosocial behaviors include sharing, cooperating, helping, being honest and being generous.

Prosocial behavior is an act of helping others, as well as has the potential to develop moral and social values and to reduce anti-social behavior (Lamm, Rütgen, & Wagner, 2019; Cheon, Reeve, & Ntoumanis, 2018; Aknin, Van de Vondervoort, & Hamlin, 2018; Eisenberg, et al., 2019; Hafenbrack, et al., 2019). Prosocial behavior is manifested in the desire not only to share and understand the feelings of others, but also to motivate others to behave positively to other people as well. Thus, it can be understood that prosocial behavior is an act of motivating individuals to help others and having positive values to develop moral and social values in life.

Students are expected to be able to develop prosocial behavior in order to gain comfort and adapt to the environments. Low prosocial behavior can lead to students' difficulties in making positive interactions with people around them. Counselors strongly need models that can help raise students' awareness of prosocial behavior. They have so far given lectures and storytelling in class without providing students with direct opportunities to portray the characters in the story. One of the steps to develop students' prosocial behavior is by providing Islamic-based sociodrama models that can help teachers offer personal and social services.

Sociodrama can help students become independent learners, meaning that they are encouraged to continuously practice speaking to develop their speaking skill optimally; sociadrama is a technique that can facilitate students in expressing their emotions (Awaliyah, Taufiq, & Hafina, 2019; Nehe, Mayuni, & Rahmat, 2018; Rosy, 2017; Stavrou, 2019; Vasc & Lillard, 2019). Past studies have shown that sociodrama is effective in improving students' prosocial abilities (Awaliyah, Taufiq, & Hafina, 2019; Cahya, 2019; Chitra & Noor, 2019; Kholiq & Solehuddin, 2020; Redondo-Pacheco, et al., 2016; Ulfa, Neviyarni, & Sukmawati, 2019).

Given the results of interviews with counselors, the researchers were interested in developing Islamic-based sociodrama model to improve students' prosocial behavior. Islamic approach was employed in the application of sociodrama since Islam is a religion that thoroughly teaches aspects of life in building relationships with both The Creator and other individuals. This is stated in the Qur'an and Sunnah that should be followed and emulated. The Islamic approach emphasizes the conducts of the prophets, a method of guiding and teaching by providing examples of good deeds for students. Thus, the researchers integrated the Western theory of Bandura (2006) called social learning theory and Qutb Islamic approach (1977) of *Manhaj At-Tarbiyah Al-Islamiyah* (Islamic Education Method).

Qutb (1977) stated that stories in the Qur'an are categorized into three parts: (1) stories that show places, characters and description of events, (2) stories that show certain events and conditions and (3) stories in the form of dialogue. Stories in the Islamic-based sociodrama are important to be implemented in the guidance process because students can directly play the roles of the characters in the stories. Psychologically speaking, this activity can encourage students to make the prophets their role models and emulate good behaviors portrayed in the stories of the prophets. Being exemplary is an educational and teaching method by providing role models for good deeds that students can follow. Thus, Islamic-based sociodrama is considered a feasible strategy to improve students' prosocial behavior.

METHOD

The type of the study was research and development. The development model by (Borg & Gall, 2003) was used in this study with the following steps: (1) research and information collection; (2) planning; (3) development of

preliminary form of product; (4) preliminary field testing; (5) main product revision/first revision; (6) small group testing; and (7) second revision.

The research and development was conducted on the eighth graders of Wahdah Middle School Makassar. The sampling technique used was purposive sampling. Both qualitative and quantitative data were obtained. The data collection instruments were prosocial behavior scale to collect preliminary data, the acceptability assessment questionnaire given to three experts and questionnaire responses obtained from students who had been given an Islamic-based sociodrama model handbook. At the stage of expert review or validation expert, the Islamic-based sociodrama model guide was tested by three experts, namely a counselor, a psychologist and a field expert or a teacher of Wahdah Middle School Makassar.

RESULTS AND DISCUSSION

The results of preliminary research through observation at Wahdah Middle School Makassar indicated that Islamic-based sociodrama had not yet been implemented to assist counselors in improving students' prosocial behavior. Counselors still used general methods in providing services due to the possession of uncomprehensive knowledge. It is therefore no surprise that the counselors often find it difficult to offer solutions to students' problems. They revealed that Islamic-based sociodrama needs to be applied in the process of providing services to increase students' awareness of prosocial behavior at school. The sociodrama guidance materials have so far been taught by Indonesian language teachers. The results of interviews with counselors were (1) some students have not been able to improve their prosocial behavior; (2) students have only received information services from counselors a few times, and Islamic-based sociodrama model

has not yet been implemented; (3) time allocated by counselors to provide guidance services is still lacking; (4) Islamic-based sociodrama as a guide to improve students' prosocial behavior is highly necessary; (5) Islamic-based sociodrama model can facilitate teachers in the development of students' prosocial behavior, so students can grow as individuals who can benefit their surroundings; and (6) the obstacles in the implementation of Islamic-based sociodrama included time allocation and equipment since Islamic-based sociodrama requires Islamic attributes in its implementation. Thus, all these issues need to be adequately addressed in order to improve personal and social guidance services, especially Islamic-oriented guidance services at Wahdah Middle School Makassar.

The development planning built in Islamic-based sociodrama model is as follows: (1) report cards are created to build intimacy between counselor and counselee; (2) the counselee is asked to recite the Qur'an in order to pacify his or her heart and soul; (3) information service is utilized to provide students with information on Islamic-based sociodrama activities so that they are able to take lessons (*ibrah*) from the story being played; (4) Islamic-based sociodrama process is an effort to give examples and problem solving related to the counselee's prosocial behavior through group guidance; and (5) Islamic-based sociodrama activity is ended by praying together for the blessing of Allah on the implementation of the sociodrama.

Expert validation was conducted by an expert in guidance counseling as expert 1; a psychologist as expert 2; and a field practitioner as expert 3, through acceptability test covering the utility, feasibility, accuracy, and content of the guidance book of Islamic-based sociodrama model in order to improve students' prosocial behavior. The following are the results of utility test from each expert.

Table 1. Results of Utility Assessment of Islamic-based Socio Drama

Question Item	Utility Value			Σ	Percentage %
	Expert 1	Expert 2	Expert 3		
1	3	4	4	11	91.66
2	3	4	4	11	91.66
3	3	4	4	11	91.66
4	3	4	4	11	91.66
5	3	4	3	10	83.33
6	3	4	4	11	91.66
7	3	4	4	11	91.66
Total	21	28	27	76	
%	75	100	96.42	-	91.66

The table above shows that seven question items of acceptability were used to assess the utility of Islamic-based sociodrama model by three experts. In general, the results of the assessment from the three experts are not much different: expert 1 gave the lowest score classified into the good category; expert 2 gave the highest score classified into the excellent category; and expert 3 gave a high score classified into the very good category. These results suggest that the Islamic-based sociodrama model designed by the researchers is considered useful to be used by guidance counselors to improve students' prosocial behavior.

Table 2. Results of Feasibility Assessment of Islamic-based Sociodrama

Question Item	Feasibility Value			Σ	Percentage %
	Expert1	Expert 2	Expert 3		
1	3	4	3	10	83.33
2	3	3	4	10	83.33
3	2	4	4	10	83.33
4	3	4	4	10	83.33
5	3	3	3	9	75
6	3	4	4	10	83.33
Total	17	22	22	59	
%	70.83	91.66	91.66	-	83.33

The table above shows that 6 question items are used by the experts to assess the feasibility of the Islamic-based sociodrama model with the 1 – 4 point scale for each question item. The results show that the feasibility is in the scale of 3 – 4 points. The highest score classified into the good category was given by expert 1; expert 2 and 3 gave high scores classified into the very good category. These results suggest that the Islamic-based sociodrama model is feasible to be applied at the school.

Table 3. Results of Accuracy Assessment of the Islamic-based Sociodrama Model

Question Item	Accuracy Value			Σ	Percentage %
	Expert 1	Expert 2	Expert 3		
1	3	4	4	11	91.66
2	2	4	4	10	83.33
3	3	4	3	10	83.33
4	3	4	4	11	91.66
5	3	4	4	11	91.66
6	3	4	4	11	91.66
Total	17	24	23	64	
%	70.83	100	95.83	-	91.66

The table above shows that 6 question items are used to assess the accuracy of the Islamic-based sociodrama model with the scale of 1 – 4 points. The results of the accuracy assessment are almost similar with those of the utility and feasibility assessments. Regarding the accuracy, the Islamic-based sociodrama model is at the 3 – 4 point scale. The lowest score classified into the good category was given by expert 1; expert 2 and expert 3 gave the highest average score and high score respectively which are both classified into the very good category. These results indicate that the Islamic-based sociodrama model has high accuracy value for teachers and students at the school.

Table 4. Results of Content Assessment of the Islamic-based Sociodrama Model

Question Item	Content Value			Σ	Percentage %
	Expert 1	Expert 2	Expert 3		
1	3	4	4	11	91.66
2	3	4	3	10	83.33
3	3	4	3	10	83.33
4	3	3	4	10	83.33
5	3	3	4	10	83,33
Total	15	18	18	51	
%	75	90	90	-	83.33

The table above shows that the experts use 5 question items to assess the content of the Islamic-based sociodrama model. In general, the content value of the Islamic-based sociodrama model is at the scale of 3 and 4 points. Expert 1 gave the lowest score classified into the good category; meanwhile, experts 2 and 3 gave high average scores classified into the very good category. These results signify that the Islamic-based sociodrama model has good contents that can be used by guidance counselors to improve students' prosocial behavior at the school.

The results of the acceptability assessment covering the utility, feasibility, accuracy, and content of the Islamic-based counseling book given by three experts suggest that this Islamic-based sociodrama guide is feasible to be used at the school. Revision I was carried out based on the results of the assessments. In general, the validators said that the Islamic-based counseling manual as a media used by guidance counselors to improve student discipline has good contents and can be applied at the school. After the expert testing process was complete, the researchers continued to the next step, which is small group trial.

The small group trial aimed to examine the feasibility, acceptability, and usability of the developed manual and to discover the aspects of the manual that need revision. Data of the current research showed that the Islamic-based sociodrama manual has high degree of feasibility and acceptability for students at Wahdah Middle School Makassar. Meanwhile, the results of response questionnaire by guidance counselors the total score of 91.66% signify that the Islamic-based sociodrama manual has high degree of feasibility and acceptability for guidance counselors at Wahdah Middle School Makassar.

The results of small group trial involving 9 students showed that the Islamic-based sociodrama model can help students in improving their prosocial behavior at the school; for examples, after the activity was complete, students who previously did not participate have become active participants; students who previously never paid alms a thousand rupiah a day have become more generous. Thus, after taking parts in the Islamic-based sociodrama activities through the planned steps, such as reciting the Qur'an, joining the Islamic-based sociodrama, solving problems, and praying, students will become more aware of the importance of exhibiting prosocial behavior in their environments. This is in line with the study by Ummah (2019) that Islamic guidance counseling with sociodrama technique in the effort to increase social awareness of students of Hasbullah Bahrul Ulum Creative Vocational School, Tambakberas Jombang, produced effective results. Therefore, the development of Islamic-based sociodrama model can be applied to improve students' prosocial behavior.

CONCLUSION AND SUGGESTION

Based on the results and discussion as well as the stages of the model development, conclusions that can be drawn are: (1) the results of direct observation, interviews with guidance counselors, and preliminary prosocial behavior scale completion suggest that students of Wahdah Middle School Makassar had low prosocial behavior. Thus, Islamic-based dociodrama model designed to improve students' prosocial behavior is quite necessary; (2) the Islamic-based sociodrama model developed in accordance with the aims to be achieved discusses guidance counseling mainly focused on students; and (3) the results of the assessments on utility, feasibility, accuracy and content indicate that the Islamic-based sociodrama model aimed at improving students' prosocial behavior is declared valid and practical, acceptable, and applicable at Wahdah Middle School Makassar.

With reference to the conclusions mentioned above, some suggestions are offered as follows: (1) results of the study showed that the Islamic-based sociodrama model from the conceptual and practical standpoints is feasible to be implemented at schools. From the knowledge development standpoint, it can contribute to the development of guidance counseling; (2) further studies to investigate students' other problems or challenges at schools are necessary; (3) since a small group trial involving 9 students was conducted in this study, it is recommended that future researchers who would like to investigate Islamic-based sociodrama further should include bigger populations, such as school environments, universities and other educational institutions in order to achieve greater effectiveness; (4) future researchers who are interested in conducting a research on Islamic-based sociodrama model are recommended designing more innovative and attractive activities.

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