

Patterns of happiness in adolescents in islamic boarding schools: Examine the role of self-acceptance and prosocial behavior

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A B S T R A C T

This study aims to determine the relationship between self-acceptance and prosocial behavior with happiness in adolescents at the Assalafi Al Fithrah Islamic boarding school Surabaya. This study used quantitative research with a total of 150 subjects. The sampling technique in this study is a *random sampling technique*. The research sample included in this study was adolescents aged 12-18 years who lived in the Assalafi Al Fithrah Islamic boarding school in Surabaya. Based on the calculation of the results of the analysis using Multiple Linear Regression Analysis, a correlation score of 0.772 was obtained with a significance of $p = 0.000$ ($p < 0.05$) which means that there is a relationship between self-acceptance and prosocial behavior with happiness. Meanwhile, a score of 0.507 was obtained with a significance of 0.000 ($p < 0.05$) which means that there is a positive relationship between self-acceptance and happiness. The correlation score of prosocial behavior with happiness was 0.487 with a significance of 0.000 ($p < 0.05$). As a result, the higher the self-acceptance and prosocial behavior possessed by adolescents, the higher the level of happiness they feel. The effective contribution in this study was 0.487, which means that self-acceptance and prosocial behavior have an influence of 48.7% on happiness.

A B S T R A K

Penelitian ini bertujuan untuk mengetahui hubungan penerimaan diri dan perilaku prososial dengan kebahagiaan pada remaja di pondok pesantren Assalafi Al Fithrah Surabaya. Penelitian ini menggunakan penelitian kuantitatif dengan jumlah 150 subyek. Teknik penarikan sampel dalam penelitian ini adalah teknik *random sampling*. Sampel penelitian yang diturut sertakan dalam penelitian ini yaitu remaja berusia 12 – 18 tahun yang tinggal di dalam lingkungan pondok pesantren Assalafi Al Fithrah Surabaya. Berdasarkan perhitungan hasil analisis menggunakan Analisis Regresi Linier Berganda diperoleh skor korelasi sebesar 0.772 dengan signifikansi $p=0.000$ ($p < 0.05$) yang artinya ada hubungan antara penerimaan diri dan perilaku prososial dengan kebahagiaan. Sementara itu diperoleh skor sebesar 0.507 dengan signifikansi 0.000 ($p < 0.05$) yang artinya terdapat hubungan positif antara penerimaan diri dan kebahagiaan. Skor korelasi perilaku prososial dengan kebahagiaan sebesar 0.487 dengan signifikansi 0.000 ($p < 0.05$). Hasilnya, semakin tinggi penerimaan diri dan perilaku prososial yang di miliki oleh remaja maka akan semakin tinggi pula tingkat kebahagiaan yang di rasakannya. Sumbangan efektif dalam penelitian ini sebesar 0.487 yang artinya penerimaan diri dan perilaku prososial memiliki pengaruh sebesar 48,7% terhadap kebahagiaan.



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Formal and informal educational institutions are one of the important means for the continuity of good character education. In addition to the family environment which is the first environment for individuals to learn, school is the first and main place to continue the education that has been started by parents in the family environment (Romdhoni, 2017). As one of the formal educational institutions, Pondok Pesantren Assalafi Al Fithrah is the largest Islamic boarding school in the city of Surabaya. Pondok Pesantren Assalafi Al Fithrah was founded in 1985 by Hadhrotusy Shaykh KH. Achmad Asrory Al Ishaqy RA. The Assalafi Al Fithrah Islamic boarding school has a vision, namely to model Akhlaqul Karimah Baginda Habibillah Rasulullah Muhammad SAW., and continue the struggle of Salafush Sholih, leading in knowledge and religion and able to face the challenges of the times. In daily *ubudiyah* (worship) activities, students of the Assalafi Al Fithrah Islamic Boarding School are guided by Hadhrotusy Shaykh KH. Achmad Asrory Al Ishaqy (r) to always follow the guidance and guidance of *ulama'* *salafush sholeh*. His guidance and guidance in worship has been recorded in the book of guidance and guidance of obligatory prayers and *sunnah* day and night. In addition to *ubudiyah* activities, students are also expected to be able to read, understand and practice the history of the *ulama'* *Salafush Sholeh* in the form of *manaqib* or the history of Sheikh Abdul Qodir Al Jailani RA and the history of Habibillah Rosulillah Sayyidina wa Maulana Muhammad SAW which is

packaged in the *Majlis Dzikir wa Maulidurrasul SAW*. The *manaqib* reading activity of Sheikh Abdul Qodir Al Jilany RA at the Islamic Boarding School Assalafi Al Fithrah *istiqomah* (always carried out) on Sunday night Monday in the first week of the month Hijri while the *Majlis Dzikir* and *Maulidurrasul SAW* events have been carried out outside the Assalafi Al Fithrah Islamic Boarding School.

Santri who live or live within the Islamic Boarding School environment are required to follow all forms and types of activities in the cottage. Santri according to Mansur Hidayat (2006) there are at least two opinions that are used as references. First, *santri* comes from the word "*santri*" from Sanskrit which means literate. Second, the word *santri* comes from the Javanese language "*cantrik*" which means someone who follows a teacher wherever he goes or settles with the aim of being able to learn a knowledge to him. This understanding is in line with the understanding of *santri* in general, namely someone who studies Islam and explores Islam in a *pesantren* (*pesantren*) which is a place of learning for students. Santri who live in Assalafi Al Fithrah Islamic Boarding School Surabaya come from various age backgrounds. Starting from the age of children, adolescents to adults.

Adolescence is the age of the majority of students at the Assalafi Al Fithrah Islamic Boarding School Surabaya. According to Hurlock (1981) adolescents are those who are at the age of 12-18 years. Adolescence is a transitional period when an individual has left a weak and

dependent childhood, but has not been able to reach an age that is strong and full of responsibility, both towards himself and society (Hurlock, 2003). Adolescence is a period where at that age there will be various changes experienced, both physically and psychologically. This change is known as *storm & stress* or puberty (Mubin & Cahyadi, 2006). *Storm & stress* or storm and stress is a term that describes that adolescence is a turbulent period characterized by conflict and mood swings (Santrock, 2012). This period is experienced by every teenager, as well as what happens to teenagers who live in Islamic boarding schools.

Individuals entering adolescence generally already know themselves and want to live with a lifestyle outlined by themselves with their courage and strength. But in reality, not all teenagers have the courage and opportunity to determine their own direction and pattern of life that affects their happiness. Happiness is an important aspect of an individual's life, every individual wants happiness without exception. Happiness is a source of fundamental human motivation (Jusmiati, 2017). Happiness as a positive emotion and positive activity without any element of coercion at all from the condition and ability of the individual to feel positive emotions (Seligman, 2005).

Positive emotions that are part of happiness contribute to personal growth and development (Carr, 2004). Individuals with high levels of happiness generally have good emotional control and are able to deal with events in life well. Happiness is the ultimate goal of an individual's existence. All activities, work and individual efforts ultimately always lead to efforts to achieve or become happy (Arif, 2016). The benefits of happiness itself in the scope of education according

to Soleimani & Tebyanian (2011) will increase students' learning motivation and will indirectly affect their effectiveness in the learning process.

Everyone should be happy, including teenagers who live in Islamic boarding schools or commonly called santri. Within the scope of the Islamic Boarding School there are several regulations that must be obeyed. All regulations are made to educate students to become better individuals, more disciplined in learning and disciplined in using time. This is so that the students not only have faith but also knowledge in accordance with the vision and mission of the Assalafi Al Fithrah Islamic Boarding School Surabaya.

But on the other hand, living in a boarding school dormitory that is far from parents and family accompanied by various regulations and activities in the Islamic Boarding School requires students to be able to adapt to a lifestyle that is different from the lifestyle before entering the Islamic Boarding School and the lifestyle of peers who are outside the Islamic boarding school environment. The tight schedule of activities and strict regulations sometimes make some students feel easily bored, bored and vulnerable to stress so that students will have the potential to violate the regulations that apply in Islamic Boarding Schools. The tendency of problems faced by students is not being able to stand the discipline of Islamic boarding schools that are too strict and feel bored with activities in Islamic boarding schools (Pritaningrum & Hendriani, 2013).

Based on the results of research cited by Sutris (2008) stated that since 1998 the caregivers of the Islamic Boarding School explained that almost 75% of the students living in the Islamic Boarding School are the will of the parents not the students

themselves. Rahmawati's research (2015) explained that as many as 60.77% of students who showed non-compliance with the rules had a background in entering Islamic boarding schools due to parental requests. This results in students will have less desire to obey the rules or have the impact of violating applicable regulations due to lack of self-awareness in students.

Based on the results of interviews in March 2023, by interviewing 4 students at the Assalafi Al Fithrah Islamic Boarding School in Surabaya, among them said that they had not achieved happiness. Many of them also stated that the desire to study at the Islamic Boarding School was not self-wished but the desire of parents. Things that can make them happy include gathering with family, having good friendships, being able to do things they like and freedom in things that are still considered reasonable. But in reality, the students have not got all these things so many of them tend to feel less happy. Researchers also confirmed the behavior of students in the Assalafi Al Fithrah Islamic Boarding School Surabaya by interviewing several Asatidz or teachers at the Islamic Boarding School, they admitted that many students lack discipline in the regulations that apply in the Islamic Boarding School such as often not attending classes, not doing assignments, often sleeping in class, like to be alone and inconsistent even to run away or leave the pesantren.

In addition to using the interview method to determine the level of happiness in students at the Assalafi Al Fithrah Islamic Boarding School Surabaya, researchers also conducted a survey with subjects as many as 30 students at the Assalafi Al Fithrah Islamic Boarding School Surabaya. The survey results showed that as many as 17% of

students with a high level of happiness, 33% of students with a moderate level of happiness, then 17% of students belonged to the low happiness category and the remaining 33% fell into the very low happiness category.

The impact of the unhappy feeling felt by students is that they find it difficult to adapt to the surrounding environment so that feelings of unhappiness arise, in contrast to students who feel happiness, they tend to accept all the rules and demands that exist in Pesantren. Happiness can be influenced by many factors. One of the factors that influence happiness is self-acceptance. One form of individual happiness towards the environment is self-acceptance as a representation of identity that wants to be conveyed to others in socializing with the environment. Ryff (1989) defines self-acceptance as a state in which a person who has a positive attitude towards himself, recognizes and accepts various aspects of himself including good and bad qualities that exist in himself and views positively the life he has lived.

Self-acceptance is based on a deep knowledge of the individual self as well as the individual's satisfaction or happiness about himself and thinking about his or her need for a healthy mentality. Adolescents who accept themselves are defined as individuals who have no problems with themselves so that they have the opportunity to get along with their environment. According to Kubber Rose and Tom Rosalia (2008) said that an attitude of self-acceptance occurs when a person is able to face reality rather than just giving up on resignation or there is no hope. Self-acceptance cannot be separated from self-introspection, self-recognition, self-evaluation and willingness and honesty. Without *self-acceptance*, individuals tend to be difficult to be able

to interact with other individuals so that it can adversely affect their personality and tend to experience difficulties in their social life.

Self-acceptance involves a realistic, subjective awareness, awareness of individual strengths and weaknesses (Benard, 2013). Self-acceptance can be achieved by stopping criticizing and resolving one's own shortcomings and then accepting them in order to tolerate oneself for imperfections in some parts. Self-acceptance is one of the important characteristics of self-actualizing individuals according to Maslow, self-actualizing individuals accept their strengths and weaknesses, do not try to change or falsify their stories and do not feel guilty for their failures. Rogers (2013) views complete acceptance as one of the main ingredients of individual satisfaction and freedom from negative emotions.

Feeling unhappy personally in adolescents is a problem for his survival, because when he is unhappy teenagers he will feel a negative emotion that makes him feel uncomfortable, pessimistic, afraid, doubtful, sad, to the emergence of spiteful feelings. The effect is that when the teenager feels negative emotions, the possibility to do negative things or actions is even greater. It can be said that violence such as sarcastic behavior and words is a reflection of one's unhappy feelings. Then the outpouring of disappointment is another form of unhappiness and the outpouring of disappointment is synonymous with anarchism and other abusive behavior. Various studies on happiness continue to be carried out, to find more predictors and sources for happiness. The source of happiness is very important in happiness and one of the ways that can make individuals happy is by behaving prosocially.

Prosocial behavior is very beneficial in

adolescent social interaction, in addition to anticipating antisocial behavior, prosocial behavior is also useful for improving relationships with community members (Eisenberg, 2006). Prosocial behavior is an act of helping from one person to another and the person who gives help often does not receive direct benefits from the help that has been given (Baron and Branscombe, 2012). Prosocial behavior can be defined as a form of voluntariness or actions that are done intentionally and produce good results or have benefits for the recipient (the *recipient*), regardless of whether it brings value or not, has an impact or not or will bring benefits to the giver (*the donor*) (Grusec, Davidov, & Lundell, 2002). This prosocial behavior includes the advantages that humans have. This advantage is because humans as social creatures are good to individuals and groups without knowing the background related to culture or the background of a nation with no reward. Prosocial behavior can be carried out or encountered in every level of society. This behavior is also easily found among students.

There are thousands of students who come from various parts of the country who study at the Assalafi Al Fithrah Islamic Boarding School Surabaya. Students who live in the Ponpes environment have the opportunity to live independently. In addition to living far from parents, this independence can also be formed because of their daily needs. In everyday life, they live side by side with many other teenagers who are very likely to have differences in disposition, traits and personalities that they have. This difference will also cause different numbers and types of needs for each individual. Teenagers who live in a pesantren environment will automatically have a sense of mutual need for other

adolescents, need help to others both in small and large numbers, both in matters of personal life, school, worship and other needs.

The tradition of please help and mutual help cannot be separated from pesantren life. In the pesantren tradition, this phenomenon is called "Khidmah" or in the concentration of psychology this phenomenon is called prosocial behavior. The cultivation of the value of devotion and sincerity seems to have become an integral part of the educational process in pesantren. Among students, the tradition of self-service and helping others is not a practice that refers to the meaning of submission which means weak, so it seems low, but for students devotion is an honorable effort in learning at the cottage, which is precisely if the students willingly do devotion will bring blessings in life.

At the implementative level, students in pesantren believe that success in seeking knowledge is obtained through earnest learning efforts, while efforts to bring blessings are carried out by serving or commonly referred to as devoting themselves by the part or field of duty given to them. These areas of duty include the mosque takmir, cleanliness, irrigation, electricity, and others. The field of work tasks trains students to be able to act independently and be responsible for the field of work they do. Also, can foster cooperation with members in the field of work they choose. This is a form of prosocial behavior carried out by adolescents in the pesantren environment.

Based on the above phenomenon, the researcher wants to see the dynamics of happiness that occurs in adolescents at the Assalafi Al Fithrah Islamic Boarding School Surabaya. As we know that adolescence is a labile period and various changes occur in adolescents. This is very important for adolescents to be able to

accept their own situation and apply prosocial behavior in their daily activities so that this will be useful for the life of a more religious and moral Indonesian nation and the implementation of the goals of pesantren education as expected, such as one of the development of Muslim personalities who like to help others (M. Sulthon, 2005).

Based on the description above, researchers are interested in examining "The relationship between self-acceptance and prosocial behavior with happiness in adolescents at the Assalafi Al Fithrah Islamic Boarding School Surabaya".

Method

This study used quantitative design with correlational research model. This study was conducted to prove the relationship between self-acceptance and prosocial behavior in adolescents at the Assalafi Al Fithrah Islamic boarding school in Surabaya City. Participants in this study were 150 people consisting of adolescents aged 12 to 18 years.

The instruments used in this study were scales of self-acceptance, prosocial behavior and happiness. The data collection technique used in this study was scale. The scale used in this study is the Likert scale. The Likert scale is a scale used to measure the attitudes, opinions and perceptions of a person or group of people about social phenomena.

Population

Arikunto (2002) argues that population is the entire subject of research. Population is defined as a group of subjects who want to be subjected to generalization of research results. As a population, this group of subjects must have common characteristics that distinguish it from other subject groups.

The characteristic in question is not limited only as a characteristic of location but can consist of individual characteristics (Azwar, 1999).

Hadi (2000) states that population is the number of individuals or the number of inhabitants who at least have similar traits. The population in this study is teenagers living within the scope of the Assalafi Al Fithrah Islamic Boarding School with a total of 1,706 students.

The data collection instruments

The data collection in this study consists of a set of statements. The researcher employed a questionnaire consisting of three scales: the self-control scale, the intensity of social media usage scale, and the sexual behavior scale. These scales were structured using a Likert model based on indicators used in the form of statements. The responses to these statements ranged from very positive (favorable) to very negative (unfavorable), with five answer choices: strongly agree (SA), agree (A), netral (N) disagree (D), and strongly disagree (SD). Sugiyono (Sugiyono, 2010) states that the Likert scale measures an individual's attitude, perception, and opinion regarding social phenomena.

Data Analysis

The data analysis used in this study was quantitative and used statistical methods, especially with the help of IBM Statistical Package for the Social Sciences (SPSS) version 25.0 for Windows. The goal is to achieve accurate and precise calculations in a shorter period of time. The hypotheses in this study will be tested using correlation analysis, which examines the relationship between two or more variables. In this study, variables known to be hypothesized to correlate were self-acceptance and prosocial behavior with happiness in adolescents living in the Islamic boarding school Assalafi Al Fithrah Surabaya. This analysis will use parametric techniques,

specifically multiple regression analysis, to explore the relationship between one dependent variable (Y) and two or more independent variables (X). The level of significance will be determined, with $P < 0.05$ indicating a significant relationship, while $P > 0.05$ indicating no significant association.

Result

The research sample consisted of participants who were dominated by women, with 77 respondents, while male respondents were 73 people.

Table 1. Subjects' Gender

Gender	Total
Female	77 respondents
Male	73 respondents
Total	150 respondents

Most respondents in the study were 18 years old, with 54 participants and other age distributions in the following table.

Table 2. Subjec's Age

Age	Total
12	16
13	13
14	15
15	17
16	16
17	19
18	54
Total	150

Regarding the distribution of grade levels in schools, grade 12 is the dominant number of students among respondents in this study with 57 students. The distribution of amounts at other levels is listed in the following table.

Table 3. Subjec's Class

Class	Total
7 (1 Mts/ SMP)	22
8 (2 Mts/ SMP)	13

9 (3 Mts/ SMP)	22
10 (1 MA/SMA)	12
11 (2 MA/SMA)	24
12 (3 MA/SMA)	57
Jumlah	150

Based on the table of data analysis using multiple linear regression, a correlation of 0.772 was obtained with a significance of $p = 0.000$ ($p < 0.01$) which means that there is a relationship between self-acceptance (X1) and prosocial behavior (X2) with happiness (Y), so the first hypothesis is accepted. The effective contribution of this study was 0.596 which means that self-acceptance and prosocial behavior have an influence of 59.6% on happiness, the rest of happiness is influenced by other variables in this study.

Table 4. Reliability Test Results

<i>Variable</i>	<i>Chronbach's Alpha</i>	<i>N of Items</i>
<i>Happiness</i>	<i>0.905</i>	<i>27</i>
<i>Self-Acceptance</i>	<i>0.867</i>	<i>15</i>
<i>Prosocial Behavior</i>	<i>0.929</i>	<i>29</i>

Table 5. Spread Normality Test Results

Variable	One-Sample Kolmogorov-Smirnov Test		
	Df	Itself.	Information
Happiness	150	0.084	Normal

*) *Significant* ($p > 0.05$)

The results of the distribution normality test for the happiness variable using the *Kolmogorov-Smirnov One-Sample Test* obtained significance $p = 0.084$ ($p > 0.05$). This means that the distribution of data is normally distributed.

Table 6. Results of the Linear Test

Variable	F	Sig.	Information
Happiness – Self-Acceptance	0.980	0.517	Linear

*) *Significant* ($p > 0.05$)

The results of the linearity test of the relationship between the variables of self-acceptance and happiness obtained a significance of 0.517 ($p > 0.05$). This means that there is a significantly linear relationship between the variables of self-acceptance and happiness.

Table 7. Results of the Linearity Test

Variable	F	Sig.	Information
Happiness – Prosocial Behavior	2.152	0.081	Linear

*) *Significant* ($p > 0.05$)

The results of the linearity test of the relationship between prosocial variables and happiness obtained a significance of 0.081 ($p > 0.05$). This means that there is a significantly linear relationship between prosocial behavior variables and happiness.

Table 8. Multicollinearity Test Results

Variable	Collinearity Statics		
	Tolerance	VIF	Information
Self-Acceptance – Prosocial Behavior	0.749	1.335	No multicollinearity occurs

The results of the multicollinearity test between variables X1 (Self-Acceptance) and X2 (Prosocial Behavior) obtained tolerance values = 0.749 $>$ 0.10 and VIF values = 1.335 $<$ 10.00. That is, there is no multicollinearity or intercorrelation between variables X1 (Self-Acceptance)

and X2 (Prosocial Behavior).

Table 9. Heterokedasticity Test Results

Variable	<i>p-value</i>	Information
Self-Acceptance	0.128	> 0.05
Prosocial Behavior	0.760	> 0.05

*) *Significant* ($p > 0.05$)

The results of the heteroscedasticity test on variables X1 (Self-Acceptance) and X2 (Prosocial Behavior) using *Spearman's Rho* obtained a significance of 0.128 ($p > 0.05$) on the variable Self-acceptance and obtained a significance of 0.760 ($p > 0.05$) on the variable Prosocial Behavior. This means that heteroscedasticity does not occur in both variables.

Discussion

The results of the analysis showed that between the variables of self-acceptance and prosocial behavior with happiness had a significant relationship, so the first hypothesis in this study was that there was a relationship between self-acceptance and prosocial behavior with happiness in adolescents was answered. From the description above, it can explain happiness is an expression of positive emotions that arise in the form of feelings of pleasure, joy, laughter and other positive emotions from the life experience of individuals who feel satisfaction in their lives so that individuals are ready to carry out activities optimistically. Happy teens tend to be better able to cope with life's challenges and pressures, have a more positive self-perception and have lower stress levels. This is in line with research conducted by Pasca Rina, et al (2022) which states that achieving happiness will help adolescents to pass their development period well and meaningfully. Teens who have high levels

of happiness tend to have better social connections when compared to family, community members and peers. Adolescents have a better ability to build deep relationships, resolve conflicts positively and support each other. Happy teens tend to be better prepared for the challenges and changes that arise during this transition period. According to Seligman (2005) happiness is characterized by more positive affections felt by a person than negative affections. Therefore, happiness is a very subjective emotional state that arises from within a person as an affectionate response to various experiences of life. Happy individuals are characterized by stronger positive feelings than negative ones. In contrast, unhappy individuals are characterized by stronger negative feelings than positive ones.

Based on the results of research, self-acceptance together with prosocial behavior can increase happiness. So that individuals with characteristics of self-acceptance together with prosocial behavior will bring up feelings of happiness. In order for adolescents to run their lives well, adolescents need high self-acceptance and prosocial behavior to increase feelings of happiness. Adolescents with high self-acceptance and prosocial behavior will be able to feel happy feelings and will not ignore their lives.

The results of subsequent studies between the variables of self-acceptance and happiness have a positive and significant relationship, so that the second hypothesis that states there is a relationship between self-acceptance and happiness in adolescents, is accepted. From the description above, it can be explained that self-acceptance is the ability of individuals to realize and recognize their characteristics in living life

without having a burden of feeling for themselves. Shereer (Sutadipura 1984) said the characteristics that stand out in individuals who accept themselves are having confidence in the ability to face life, considering themselves valuable as a human being who is equal to others, not considering themselves strange abnormal and not considering others to reject themselves, not ashamed and not only paying attention to themselves, being accountable for their actions, being able to accept praise and reproach objectively, Will not blame himself for his dependence or deny his advantages.

Based on research, self-acceptance plays a role in happiness. Individuals who have high self-acceptance will be able to know and accept themselves so that their happiness is higher when compared to adolescents who have low self-acceptance. Seligman (2005) states that happiness is a term that describes positive feelings. This is in line with research conducted by researchers. In accordance with research conducted by Research by Lestiana, Ine (2016) which states that there is a relationship between self-acceptance and happiness.

The results stated that there is a relationship between prosocial behavior and happiness has a positive and significant relationship, so the third hypothesis that states there is a relationship between prosocial behavior and happiness in adolescents, is accepted. Prosocial behavior is any form of behavior that has a positive or beneficial impact on other individuals who receive it. In a sense, prosocial behavior is an act of helping that has positive social consequences, and benefits others in the form of material, physical and psychological, creates peace and increases tolerance of life towards others, without necessarily providing a direct benefit to

the action and may even involve a risk to the person who helps him. In everyday life in Islamic boarding schools, teenagers cannot be separated from social life. According to Arifin (2015) prosocial behavior is an action that has positive social consequences, aimed at the welfare of others, both physically and psychologically, and this behavior is a behavior that provides more benefits to others than himself. According to Nashori (2008) the characteristics of prosocial behavior include sharing feelings, cooperation, donating and paying attention to the welfare of others. Prosocial behavior is influenced by the type of relationship between people. Whether it's out of liking, feeling obligated, selfless or empathetic, we are usually more helpful to people we know than people we don't know. However, giving help to strangers is not uncommon (Taylor, et al. 2012). A person will develop the habit of helping and learn the rules about who to help and when. For adolescents, prosocial behavior may depend on external rewards and social approval. But as we mature, helping may already be an internalized value, without necessarily any external incentives. Individuals will be content to have realized their own standards and feel happiness while doing good deeds (Taylor, et al., 2012). In other words, it can be known that humans can live their lives if there is togetherness with others, thus giving rise to relationships between people. These relationships influence a person's prosocial behavior. Prosocial behavior is inseparable from human life in its interactions in society. This human interaction is inseparable from the act of helping help, because in the reality of life, even though humans are said to be independent, at certain times they still need the help of others (Mahmudah, 2010). According to research conducted

by Syarafina, Ajrin et al (2023) stated that there is a relationship between prosocial behavior and happiness

Self-acceptance and prosocial behavior positively contribute to adolescent happiness. Teens who accept themselves well and appreciate who they are and engage in prosocial behaviors will have a greater chance of experiencing high happiness. Positive self-acceptance helps teens feel accepted and valued, while prosocial behaviors reinforce social relationships and provide meaning and purpose in teens' lives. All this contributes to a greater feeling of happiness in adolescents. Self-acceptance and prosocial behavior have an important role in shaping happiness in adolescents, especially in the scope of pesantren because these two factors affect self-perception, social interaction, and quality of life. All of these factors can have a positive impact on teens' overall happiness.

Conclusion

The purpose of this study was to determine the relationship between self-acceptance and prosocial behavior with happiness in adolescents at the Assalafi Al Fithrah Islamic boarding school Surabaya. Furthermore, this study also revealed the relationship between self-acceptance and happiness and revealed the relationship of prosocial behavior with happiness.

Researchers conducted this study because adolescence is a complicated and challenging time. Achieving happiness will help adolescents to get through their development period well and meaningfully. To be able to achieve happiness, it is necessary to have other supporting factors, such as internal factors of self-acceptance and external factors of prosocial behavior. The subjects in this study were adolescents aged 12-18 years who lived in the Islamic boarding school Assalafi Al Fithrah Surabaya.

Recommendations

This study focused on examining the relationship between self-acceptance and prosocial behavior with happiness in adolescents in Islamic boarding schools. So that further researchers are expected to use other variables that are likely to increase happiness such as social interaction, emotional maturity, optimism, resilience, self-perception, optimism, procrastination, self-concept, obedience, stress management, gratitude and psychological well-being. Then there are some suggestions in this study for research subjects, namely: Adolescents are advised to start recognizing the advantages and disadvantages, and actively discuss with friends or older people to evaluate and how to solve the problems they face. Adolescents are advised to increase their sense of concern by actively participating in social activities such as cleaning the environment together, then adolescents are advised to actively participate in positive activities such as book study discussions and intra-school organizations.

Confession

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