



## **The Effect of Parents' Interpersonal Communication and Students' Empathy on Prosocial Behaviors of Buddhist Students**

**Novianti**

Buddhist Education Study Program, Sekolah Tinggi Agama Buddha Negeri Raden Wijaya Wonogiri,  
Central Java, Indonesia  
email: [camellianovianti@gmail.com](mailto:camellianovianti@gmail.com)

*Submitted: December 27, 2021; Revised: February 10, 2022; Accepted: February 12, 2022*

### **Abstract**

This study aims to investigate the effect of parents' interpersonal communication and students' empathy on the prosocial behaviors of Buddhist students. This study employed a quantitative method to reveal whether there is an effect of parents' interpersonal communication and students' empathy on the prosocial behaviors of Buddhist students. The instrument used to collect data was questionnaire. The results indicated that there was a significant effect of parents' interpersonal communication on the prosocial behaviors of Buddhist students with significance level 0.046 and t-value 2.124. Good parents' interpersonal communication improved prosocial behaviors of Buddhist students. Moreover, students' empathy had a significant effect on students' prosocial behavior with significance level 0.000 and t-value 15.021, which means that higher empathy will result in better prosocial behaviors. Based on the regression analysis, parents' interpersonal communication and students' empathy affected the prosocial behavior of Buddhist students at junior high schools in Wonogiri as much as 92.9%. The implication of this study is parents should build a good interpersonal communication with their children and develop their empathy so that children can positively respond to parents' guidance which will lead to better prosocial behavior.

**Keywords:** prosocial behavior, parents' interpersonal communication, empathy



Copyright © 2021 The Author(s)

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.

### **INTRODUCTION**

Every human being has the instinct to live in groups or live in society. In terms of social anthropology, humans are homo socius, which means creatures who live in society and help each other to develop their lives in the whole aspects (Ikhsan, 2005). It means that during human lives, they cannot live alone and always need others' help. The Buddha taught how to behave in love and to know one another (*saraniya*), *i.e.* treating friends for a noble life with loving thoughts, words, and actions so as to create harmony, peace, and harmony in brotherhood (Johnston, 1935).

Prosocial behavior is the implementation of good behaviors rooted from religious values. Buddhist education taught at junior high schools in Wonogiri as one of the subjects aims to develop students into virtuous human beings with Buddhist values. The implementation of prosocial behavior helps students to be able to socialize well in the school environment.

Phenomena that occur in our reality is students show less prosocial behavior, for example, ignorant by being uncared for their friends who have learning difficulties, laughing at friends who fall, selfish by not lending their notes to a friend, difficult to admit mistakes, lack of willingness to donate, and difficult to cooperate with friends when they are asked to work in groups. Students' prosocial behavior is affected by parents' interpersonal communication. Lestari research (Lestari, 2013) entitled Family A Place of Prosocial Behavior Learning Process showed that children develop their prosocial behavior from family, especially parents, then teachers, religious leaders, relatives/relatives, friends, and other communities. Warm communication between children and parents will make children comfortable to get along with parents, so it will be easy for parents to guide and teach prosocial behavior to their children.

Furthermore, another study (Usman, 2013) asserted that the better the interpersonal communication built by teenagers with their parents, the more stable the student's personality is. However, students at junior high school still show less open communication with their parents. This is shown by children's dishonesty to their parents when they get bad scores, and children do not like to tell personal things to their parents. Consequently, parents sometimes do not know their children's problems at school.

Another factor that also affects prosocial behavior is empathy. Prosocial behavior cannot be separated from the synergy of various factors that affect such as personal values and norms and empathy (Sabiq, 2012). Empathy needs to be developed from childhood to adulthood. Empathy can be developed and enhanced in individuals at home, at school, and in the community. In this study, the empathy skill that will be investigated further is the ability to empathize in the school environment. The ability to empathize will be able to become the key to the ability to get along and socialize in society (Wulandari dkk., 2012). However, current phenomena indicates that teenagers do not show their empathy for their surroundings. For example, when their friends are sad, neither do they ask, understand, nor want to know their friends' condition.

Empathy (Johnson dkk., 1983) is the tendency to understand the condition or state of mind of another person. Someone who has empathy is described as tolerant, self-controlled, friendly, influential, and humanistic. Other research results show that empathy makes a positive contribution to prosocial behavior, sharing information or retweeting social activities on the Twitter social network (Puspita & Gumelar, 2014). The results (Arniansyah dkk., 2018) showed that there was a difference between the results of the children's observations before doing the training and after carrying out the training, they were quite understanding about the importance of applying empathy and prosocial behavior in everyday life.

Based on the background of this study, the research problems are (1) is there any effect of parents' interpersonal communication on the prosocial behavior of Buddhist students at junior high schools in Wonogiri? (2) is there any effect of student empathy on the prosocial behavior of Buddhist students in junior high schools in Wonogiri?

The significance of this study is improving students' empathy for their friends, parents, teachers, and others, enhancing students' prosocial behavior for their friends, parents, teachers, and others, as well as building better interpersonal communication between parents and children.

## LITERATURE REVIEW

The Buddha teaches us how to love and know each other (*saraniya*) by treating our friends with affectionate thoughts, words, and actions to create harmony and peace (*A.III.288-289*). Behavior in Buddhism perspective called *sīla*. Thus *sīla* is subsumed under *sikkhā* and understood as specific ways of physical and verbal behaviour characterized by abstinence from evil acts and practice of virtues (Tilakaratne, 2008).

Pivilian (Brigham, 1991) asserted three factors affecting prosocial behavior, *i.e.* (a) situational characteristics, (b) individual characteristics, and (c) victim characteristics such as gender, race, and attraction. Staub (1978: 197) revealed several factors that underlie a person to act prosocially including: (a) Self gain, which is one's hope to obtain or avoid something, for example searching for recognition and praise, or fear of being ostracized; (b) Personal values and norms, which refer to social values and norms internalized by individuals during socialization (Dayakisni & Yuniardi, 2004). Some values and norms are related to prosocial actions, such as the obligation to uphold truth and justice as well as reciprocal norms; (c) Empathy, which means the ability of a person to sense other people's feelings or experiences. This ability is highly related to role-taking. In other words, the prerequisite for having empathy is having the ability of role-taking.

Communication is a process that involves a person to use signs (natural or universal) in the form of symbols (based on human agreement) verbal or non-verbal consciously or unconsciously with the aim of influencing others (Liliwari, 1994). Interpersonal Communication according to R. Wayne Pace (Cangara, 2012) "is communication involving two or more people in a face-to-face setting". It means that interpersonal communication takes place directly between two or more people. Interpersonal communication according to (Mulyana, 2007) is communication that occurs between people face to face, which allows each participant to see other participant's reaction directly, both verbally and nonverbally. Interpersonal communication happens directly, meaning that two or more people meet face to face. Suranto (2011) stated that interpersonal communication is the process of delivering messages and receiving messages between the sender of the message (sender) and the recipient of the message (receiver) either directly or indirectly (Alisyhbana, t.t.). Delivering messages in communication can be done verbally (words) or nonverbally (movements, body language or others). An example of interpersonal communication during the time of Gautama Buddha, "after all, Cunda, out of love, what a teacher should do is to seek happiness for his students, that is what I do, driven by love for you" (Horner, 1954). Interpersonal communication is used by the Buddha to give advice or sermons to His students personally. Speaking is an attempt to express ideas, thoughts, feelings, with speech, words or writing. Words are the content of a message that makes communication more meaningful. Meaning is more important than literal words (Horner, 1954).

Joseph A Devito (1997) explained that interpersonal communication often occurs between two people who have a clearly visible relationship, for example a conversation between a father and a child, a husband and wife, a teacher and a student, and so on (Cangara, 2012). Communication is viewed as the whole substance in the act of interpersonal communication. Interpersonal communication compared to other communication, is considered the best in terms of exchanging attitudes, beliefs, opinions and behavior of the communicant. The reason is because this communication takes place face to face that accommodates personal contact, *i.e.* the communicator reaches upon the communicant's personality. When a message is delivered, immediate feedback emerges (immediate feedback) through the communicant's response to the message from facial expressions and speech style. If the feedback is positive, it means that the response is pleasant, someone will maintain the communication style. Otherwise, if the response is negative, communication style should be changed to create successful communication.

The effectiveness of interpersonal communication can be measured from the characteristics during the communication process. Devito (Cangara, 2012) stated that there are five characteristics in the interpersonal communication process, they are openness, empathy, supportiveness, positiveness, and equality. Empathy is the ability to put oneself in the position of other people with whom the individual communicates (Notoatmodjo, 2007). Logically, empathy arises when there is communication between two or more people. Communication

serves as a medium for a person to tell her/his experience to others either directly or indirectly, verbally or non-verbally. From the results of communication, other people will know someone's condition and then empathy will emerge. That a person's empathy develops with age (Eisenberg-Berg & Mussen, 1978). Thus, the more mature a person is, the higher her/his empathy will be.

*Karuṇā* means compassion is more easily generated if somebody need our help, our heart moves towards that person and rush to help him (Hiridhammo, 2018). The desire for violence automatically subsides in this state of mind. The impact of having compassion is one's inner state will become better and free from the desire to harm other beings. Based on the theories, empathy is the ability to understand and sense other people's feelings and the ability to imagine in other people's position. Empathy can be expressed verbally as well as facial expressions. The real form of empathy is the effort to help others to be free from suffering or misery.

There four aspects of empathy (Davis, 1983) are (1) Perspective taking, is the tendency of individuals to spontaneously see something from other people's perspective; (2) Fantasy, is the tendency of individuals to transform themselves into imaginary actions or feelings found in books, screens, cinema or games; (3) Empathic concern, is the orientation of individuals towards others in the form of sympathy, compassion, and care for people; (4) Personal Distress, is the orientation of individuals towards himself in the form of anxiety in interpersonal situations. The measuring tool for empathy in this study refers to the four empathy aspects, *i.e.* Perspective taking, Fantasy, Empathic concern, and Personal Distress.

## METHODS

The type of this research was quantitative. This type was selected because it can provide answers for the research problems, *i.e.* to figure out whether there is an effect of parents' interpersonal communication and students' empathy on prosocial behavior of Buddhist students at junior high schools in Wonogiri. The research site was Wonogiri.

The data in this research was obtained by distributing questionnaires. The instrument was arranged based on the research variables, including prosocial behavior variable, parents' interpersonal communication variable and empathy variable. The sampling technique in this study used a cluster random sampling technique. The sample of this study was Buddhist students at two junior high schools in Wonogiri, *i.e.* SMP N 1 Jatisrono and SMP N 2 Girimarto as much 32 students. The scope of research variables and the indicators measured in this study can be seen in the following table:

Table 3.4 Instrument of Students' Prosocial Behavior

Variable	Indicators	Item Number	
		Favourable	Unfavourable
Students' Prosocial Behavior	1. Sharing	1,2,3,4,5,6,7	19,20,21,22,23,24,25,26,27,28
	2. Cooperating with others	8,9,10	29,30,31,32
	3. Helping Others	11,12,13	33,34,35,36
	4. Being honest	14,15	37,38,39
	5. Respecting others' rights and responsibility	16,17,18	40,41,42
	Total		42

Source: MGMP Buddhist Teachers in Wonogiri

Table 3.5 Instrument of Parents' Interpersonal Communication

Variable	Indicators	Item Number	
		Favourable	Unfavourable
Parents' interpersonal communication	1. Openness	1,2,3,4	13,14,15
	2. Mutual support	5,6	16,17,18
	3. Positive attitude	7,8,9	19,20,21,22
	4. Equality	10,11,12	23,24,25,26
Total		26	

Source: MGMP Buddhist Teachers in Wonogiri

Table 3.6 Instrument of Students' Empathy

Variable	Indicators	Item Number	
		Favourable	Unfavourable
Students' empathy	Taking others' perspective	1,2,3	13,14
	Fantasy	4,5,6	15
	Empathic concern	7,8,9	16,17,18
	Personal distress	10,11,12	19,20
Total		20	

Source: MGMP Buddhist Teachers in Wonogiri

Validity test is used to measure whether a measuring tool is valid. A questionnaire is considered valid if it can be used to measure what should be measured (Sugiyono, 2010). The process of validity test is by comparing  $r$ -value with  $r_{table}$  with significance level 5%. If  $r$  value  $> r_{table}$ , the statement or indicator is valid, and vice versa. If  $r$  value  $< r_{table}$  then the statement or indicator is invalid. In this study, the validity test was performed by using the SPSS V 16.0 program (Statistical Package for the Social Sciences Version 16.0). This study employed Pearson bivariate correlation analysis. Based on the trial results to determine the instrument validity, the following results were obtained:

1. Research instrument try-out on prosocial behavior consisting of 56 questions or statement items identified 14 items cannot be used because they did not meet the validity requirements, *i.e.* items number 1, 6, 7, 10, 11, 16, 17, 21, 22, 27, 32, 40, 52, and 53.
2. Research instrument try-out on parents' interpersonal communication consisting of 36 questions or statement items revealed 10 items cannot be used because they did not meet the validity requirements, *i.e.* items number 1, 6, 8, 10, 11, 16, 20, 21, 22, and 27.
3. Research instrument try-out on students' empathy comprising 28 questions or statement items showed eight items cannot be used because they did not meet the validity requirements, *i.e.* items number 1, 6, 16, 17, 20, 21, 22, and 27.

Instrument reliability was measured with the SPSS statistical test tool using the Cronbach Alpha correlation formula ( $\alpha$ ). The results of the reliability test through the SPSS program using the Cronbach Alpha formula ( $\alpha$ ) indicated the reliability coefficient of the prosocial behavior instrument was 0.742. Therefore, the instruments were reliable and could be used for the research. Meanwhile, the reliability test of parents' interpersonal communication instruments was 0.713. That is to say that the instrument was reliable and can be used for the research. In addition, the instrument of student empathy can be used in research because the reliability test was 0.721, which means that the instrument was reliable.

Normality test was used to determine whether in the regression model, the dependent variable of students' prosocial behavior (Y), the independent variable of parents' interpersonal communication ( $X_1$ ) and Students' Empathy ( $X_2$ ) were normally distributed. The heteroscedasticity test is to figure out whether there is an inequality of variance from the

residuals of one observation to another observation. Moreover, multicollinearity test is to find out whether the regression model found a correlation between independent variables.

A good regression model indicates no correlation between the independent variables. Multicollinearity can be obtained from the tolerance level (maximum allowable error in statistics) or the Variance Inflation Factor (VIF) (the inflation factor of the squared standard deviation). This analysis is used to determine the effect of independent variables, *i.e.*: variations in parents' interpersonal communication ( $X_1$ ), students' empathy ( $X_2$ ), on the dependent variable, *i.e* prosocial behavior ( $Y$ ). The equation of multiple linear regression is as follows:  $Y = a + b_1X_1 + b_2X_2 + e$

## RESULTS AND DISCUSSION

### Results

Respondents who participated in this research consisted of junior high school Buddhist students in Wonogiri. The total respondents in this research were 32 students consisting of 19 male and 13 female. The demographic information of these respondents can be seen in table 4.1.

Table 4.1 Respondent Demographics

Schools	Class	Total		Total
		Male	Female	
SMP N 1 Jatipurno	7,8,9	10	4	14
SMP N 2 Girimarto	8,9	2	7	9
TOTAL		19	13	32

Source: MGMP Buddhist Teachers in Wonogiri

Data normality can be obtained by calculating Skewness ratio and Kurtosis ratio. The Skewness and Kurtosis values are presented in Table 4.2:

Table 4.2 Values of Skewness and Kurtosis

	Skewness		Kurtosis	
	Statistic	Std. error	Statistic	Std. Error
Undstandardized Residual	.479	.481	.365	.935

Source: SPSS Output

Table 4.2 shows that Skewnessratio =  $0.479/0.481 = 0.995$ , while the Kurtosis ratio =  $0.365/0.935 = 0.390$ . Considering that Skewness ratio and Kurtosis ratio were between -2 and +2, the data was normally distributed.

Results of heteroscedasticity with Spearman's rho test are presented in Table 4.3

Table 4.3 Results of Spearman's rho test

		Parents' Communication	Empathy	ABS_RES
Spearman's rho	Parents' communication	Correlation Coefficient	1.000	.243
		Sig. (2-tailed)		.264
		N	23	23
	Empathy	Correlation Coefficient	.243	1.000
		Sig. (2-tailed)	.264	.575
		N	23	23

ABS_RES	Correlation Coefficient	.037	-.123	1.000
	Sig. (2-tailed)	.868	.575	
	N	23	23	23

Source: SPSS Output

Table 4.3 indicates that the significance level of two independent variables, *i.e.* parents' interpersonal communication and students' empathy, each of which obtained coefficient 0.868 and 0.575. Both coefficients > 0.05, which means that regression model had no heteroscedasticity.

Results of multicollinearity test can be seen in Table 4.4:

Table 4.4 Results of multicollinearity test with VIF

Model	Collinearity Statistics	
	Tolerance	VIF
1 (Constant)		
Parents' communication	.942	1.061
Empathy	.942	1.061

Source: SPSS Output

Table 4.4 shows that VIF value for all independent variables was less than 10. Tolerance level of all independent variables was greater than 0.10, which means no correlation above 90% between independent variables. Therefore, there was no multicollinearity between independent variables in regression model.

Regression analysis was used to test the hypothesis about the partial effect of independent variables on the dependent variable. Based on the estimation of multiple regression using SPSS V 16, the results are presented in Table 4.5:

Table 4.5 Results of Regression Analysis

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
	(Constant)	-41.557	14.699		
Parents' communication	.233	.110	.131	2.124	.046
Empathy	2.278	.152	.924	15.021	.000

Source: SPSS Output

Results of the analysis are further elaborated:

- Variables of parents' interpersonal communication and students' empathy resulted positive coefficient on students' prosocial behavior.
- Coefficient of parents' interpersonal communication valued 0.110 which means that the better parents' interpersonal communication, the higher students' prosocial behavior will be, assuming that the other variable was constant.
- Coefficient of students' empathy valued 0.152 which means that the higher students' empathy, the higher students' prosocial behavior will be, assuming that the other variable was constant.

Hypotheses 1 and 2 in this study were tested using partial test. This was done by consulting the significance level (p value). If the significance level is less than 0.05, the

hypothesis is accepted. Otherwise, if the significance level is greater than 0.05, the hypothesis is rejected.

Table 4.6 Results of partial t test

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	-41.557	14.699		-2.827	.010
Parents' communication	.233	.110	.131	2.124	.046
Empathy	2.278	.152	.924	15.021	.000

Source: SPSS Output

From table 4.6, the hypothesis testing on parents' interpersonal communication revealed t value 2.124 with significance level 0.046. The significance level was less than 0.05, which means that H0 was rejected and Ha was accepted. Therefore, H1 "Parents' interpersonal communication has a positive effect on students' prosocial behavior" was accepted.

Moreover, the hypothesis testing on students' empathy showed t value 15.021 with significance level 0.000. The significance level 0.000 was less than 0.05, which means that H0 was rejected and Ha was accepted. That is to say, H2 "Students' empathy has a positive effect on students' prosocial behavior" was accepted

## Discussion

Results of hypothesis testing (H1) point out an effect of parents' interpersonal communication on students' prosocial behavior. Based on the test result, t value was 2.124 with significance level 0.046, which was less than 0.05. Thus, Ha was accepted and Ho was rejected. This statistics test proves that parents' interpersonal communication has a positive effect on students' prosocial behavior. This indicates that there is an effect of parents' interpersonal communication variable on the prosocial behavior of Buddhist students at junior high schools in Wonogiri. According to the opinion of Joseph A Devito (1997) explained that interpersonal communication often occurs between two people who have a clearly visible relationship, for example a conversation between a father and a child, a husband and wife, a teacher and a student, and so on (Cangara, 2012). Communication is viewed as the whole substance in the act of interpersonal communication. Interpersonal communication compared to other communication, is considered the best in terms of exchanging attitudes, beliefs, opinions and behavior of the communicant.

In this case, better parents' interpersonal communication will improve students' prosocial behavior. Family, especially parents, has an important role in the development of children's behavior. A good relationship between children and parents will have a positive impact on increasing students' prosocial behavior. If parents-children communication is good, parents are easier to give children advice and guidance to develop their prosocial behavior. Interpersonal communication can be done by creating good communication between children and parents such as being open to each other, supporting each other's plans, showing positive responses, and showing equality in the family which gives children and parents opportunity to share thoughts and ideas.

*Karunā* means compassion is more easily generated if somebody need our help, our heart moves towards that person and rush to help him (Hiridhammo, 2018). The real form of empathy is the effort to help others to be free from suffering or misery. According to this opinion, the result of this research show that hypothesis testing (H2) revealed an effect of



students' empathy on students' prosocial behavior. Considering the test results, t value was 15.021 with significance level 0.000, which was less than 0.05. It means that  $H_a$  was accepted and  $H_o$  was rejected. This statistics test proves that students' empathy had a positive effect on students' prosocial behavior. Therefore, there is an effect on students' empathy variable on the prosocial behavior of Buddhist students at junior high schools in Wonogiri. Empathy is a state in which a person is able to sense other people's feeling. The results of this study indicate that the higher students' empathy, the better their prosocial behavior will be. Empathy can be demonstrated by using other people's perspective spontaneously, imagining what others are experiencing quickly, and showing cares for others.

Good parents' interpersonal communication and students' empathy give a positive effect on the development of students' prosocial behavior. Students' prosocial behavior is indicated by helping others, cooperating with others, sharing and caring to others, being honest, and respecting other people's rights and responsibilities. And so the Buddhist students, they are taught about loving and helping all creatures, developing empathy or karuna which means developing noble qualities. Therefore, schools should grow Buddhist students' empathy, mutual love, and care. This is to create the future generation with characters and values of Buddhist teachings.

#### **CONCLUSION AND SUGGESTION**

Based on the primary data from questionnaire, reliability test is conducted to figure out the consistency of respondents' answers, and validity test is used to determine whether the measuring tool is valid. The results of reliability and validity test reveal that all items in each variable were reliable and valid. Classical assumption tests, involving normality test, heteroscedasticity test, and multicollinearity test, show that the data is normally distributed in regression model, no heteroscedasticity, and no correlation between independent variables. The results of hypothesis testing prove that there is an effect of parents' interpersonal communication and empathy to prosocial behavior. It indicates parents' interpersonal communication and empathy have a positive effect on the development of students' prosocial behavior. So, if students' interpersonal communication with their parents is good, then their empathy is also high, then students' social behavior will also be good.

The suggestions are parents should build good interpersonal communication with their children so that children give positive response to parents' guidance. This will lead to better development of children's prosocial behavior. In addition, parents should grow children's empathy since early age, get children accustomed to helping others, being honest, caring for others, and being happy to share. Moreover, further research should take more concern to other variables in this study. It is suggested that further researcher employ more variables that might affect prosocial behavior because good prosocial behavior of Buddhist students will positively affect Buddhism development.

The implication of this research is that parents understand their duties in overseeing the development of children, especially teenagers so that they have good prosocial behavior. And students can increase their empathy for others, especially in digital era.

## REFERENCES

- Alisyhbana, I. B. (t.t.). Penerapan Teknik Sosiodrama Untuk Meningkatkan Komunikasi Interpersonal Pada Kelas Vii F Di Smpn I Kemlagi Mojokerto. 7.
- Arniansyah, A., Nadhilla, N., Permatasari, R. E., Milani, T., & Putri, Y. W. A. (2018). Pelatihan Empati Dan Perilaku Prosocial Pada Anak Usia 6-12 Tahun Di Rptr Anggrek Bintaro. *Jurnal Muara Ilmu Sosial, Humaniora, dan Seni*, 2(1), 432. <https://doi.org/10.24912/jmishumsen.v2i1.2064>
- Cangara, D. P. A. B. (2012). Hafied. 2014. Pengantar Ilmu Komunikasi Edisi Kedua. Jakarta: PT Raja Grafindo Persada Creswell, J W.
- Dayakisni, T., & Yuniardi, S. (2004). Psikologi lintas budaya. Penerbitan Universitas Muhammadiyah Malang (UMM Press).
- Eisenberg-Berg, N., & Mussen, P. H. (1978). Empathy and Moral Development in Adolescence. *Developmental Psychology*, 14.
- Hiridhammo, H. L. (2018). Schopenhauer and Buddhist View on Counselor, Morals and Life. *The Journal of International Association of Buddhist Universities (JIABU)*, 11(3), 1–9.
- Horner, I. (1954). The collection of the middle length sayings (Majjhima-Nikāya). Vol. I. The first fifty discourses (Mūlapaṇṇāsa).
- Ikhsan, F. (2005). Dasar-dasar kependidikan, penerbit rineka cipta. Jakarta.
- Johnson, J. A., Cheek, J. M., & Smither, R. (1983). The structure of empathy. *Journal of Personality and Social Psychology*, 45(6), 1299–1312. <https://doi.org/10.1037/0022-3514.45.6.1299>
- Johnston, E. H. (1935). 1. The Book of the Gradual Sayings (Anguttaranikāya) or More Numbered Suttas. Vol. II (The Book of the Fours). Translated by F. L. Woodward. 8¼ × 5f, pp. Xx + 269. Vol. III. Translated by E. M. Hare. 8¼ × 6, pp. Xix + 333. With introductions by Mrs. Rhys Davids, D.Litt. Pali Text Society: Translation Series, Nos. 24, 1933, and 25, 1934. London: Oxford University Press. 10s. Each. *Journal of the Royal Asiatic Society*, 67(3), 566–566. Cambridge Core. <https://doi.org/10.1017/S0035869X00087633>
- Lestari, R. (t.t.). Keluarga : Tempat Proses Belajar Perilaku Prosocial. 13.
- Liliweri, A. (1994). Perspektif teoritis, komunikasi antar pribadi (suatu pendekatan ke arah psikologi sosial komunikasi). Bandung: Citra Aditya Bakti.
- Mulyana, D. (2007). Ilmu Komunikasi Suatu Pengantar.
- Notoatmodjo, S. (t.t.). Pendidikan dan perilaku kesehatan.
- Puspita, Rr. S. D., & Gumelar, G. (2014). Pengaruh Empati Terhadap Perilaku Prosocial Dalam Berbagi Ulang Informasi Atau Retweet Kegiatan Sosial Di Jejaring Sosial Twitter. *JPPP - Jurnal Penelitian dan Pengukuran Psikologi*, 3(1), 1–7. <https://doi.org/10.21009/JPPP.031.01>
- Sabiq, Z. (2012). Kecerdasan Emosi, Kecerdasan Spiritual dan Perilaku Prosocial Santri Pondok Pesantren Nasyrul Ulum Pamekasan. *Persona: Jurnal Psikologi Indonesia*, 1(2). <https://doi.org/10.30996/persona.v1i2.21>
- Sugiyono, D. (2010). Metode penelitian kuantitatif dan R&D. Bandung: Alfabeta.
- Tilakaratne, A. (2008). Thinking of Foundations and Justification of Buddhist Ethics. *The Journal of International Association of Buddhist Universities (JIABU)*, 1(1), 1–27.
- Usman, I. (2013). Kepribadian, Komunikasi, Kelompok Teman Sebaya, Iklim Sekolah dan Perilaku Bullying. *Humanitas: Indonesian Psychological Journal*, 10(1), 49. <https://doi.org/10.26555/humanitas.v10i1.328>
- Wulandari, S., Setyowani, N., & Mugiarto, H. (2012). Upaya Meningkatkan Empati Dalam Berinteraksi Sosial Melalui Dinamika Kelompok Pendekatan Experiential Learning. 7.