Role of Sincerity and Patience in Helping Attitude of Psychology Department Students in North Jakarta

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The purpose of this research was to describe role of sincerity and patience toward helping attitude of psychology department university students in North Jakarta. This survey used Likert type scale (seven scales) as research instruments, and calibrated with rating scale model. This research' results, processed with correlation technique, showed correlation between sincerity and patience, between sincerity and helping attitude, and between patience and helping attitude. However, advance data processing with structural equation model showed weak role of sincerity toward helping attitude and only had standardized undirect effect. In this model, patience appeared as mediator variabel between sincerity and helping attitude. Sincerity played specific role as determinant of patience, and patience as determinant of helping attitude. The results showed uniqueness of the eastern world in helping behavior that is not only based on reinforcement system.

Keywords: Eastern psychology, character building, sincerity, patience, helping attitude

Tujuan penelitian ini adalah menjelaskan ketulusan dan kesabaran terhadap sikap menolong para mahasiswa psikologi di Jakarta Utara. Survei ini memakai skala tipe Likert (tujuh skala) sebagai instrumen penelitian, dan dikalibrasi dengan model skala *rating*. Hasil penelitian ini, diproses dengan teknik korelasi, menunjukkan korelasi antara ketulusan dan kesabaran, antara ketulusan dan sikap menolong, dan antara kesabaran dan sikap menolong. Namun, pengolahan data lanjut dengan model persamaan struktural menunjukkan peran lemah ketulusan terhadap sikap menolong dan hanya memiliki efek tak-langsung yang standar. Dalam model ini, kesabaran muncul sebagai variabel mediator antara ketulusan dan sikap menolong. Ketulusan memainkan peran spesifik sebagai penentu kesabaran, dan kesabaran sebagai penentu sikap menolong. Hasilnya menunjukkan keunikan Dunia Timur dalam perilaku menolong, yang tak hanya didasarkan pada sistem penguat.

Kata kunci: Psikologi timur, pembentukan watak, ketulusan, kesabaran, sikap menolong

In order to prepare themselves as good and reliable psychologist, university students at psychology department should have high competence in various domains, including skills, knowledge and attitudes relating to their profession. Psychologists have long been recognized as a profession to provide services and practice to help others (*helping profession*), by giving psychodiagnosis, prognosis and interventions to clients. Thus, a student of psychology department should prepare themselves to have good helping attitude as part of their competencies, generally in their life or specifically for their own clients.

When providing help to all his clients, a psychologist must be able to show patient behavior. Psychologists are expected to have patient in dealing with various loads experienced, both in facing their workload or personal problems. Yet, as human nature, patient is not something easy, including for a psychologist. Therefore, someone who wants to work in the field of psychology should improve themselves, learning from their experiences and apply their knowledge in order to have a better level of patience.

Helping behavior pertained something that is expected to be voluntary (Batson, 1991). However, helping behavior itself can be categorized into helpful behaviors that do not expect rewards or expect rewards in return. This means that not all helping behavior is based on sincerity. People helped frequently to get desired response, such as material or social rewards. In fact, the not-expecting-reward

helping behavior or altruism has tremendous power, as shown by Mother Theresa (1910-1997) and others who help others in trouble even at a very difficult place, which was not able touched by other peoples. Thus, sincerity is something that should be cultivated continuously for those who works in helping profession field in order to encourage exceptional performance.

The words that connected sincerity and patience in helping behavior is often spoken in everyday life, but in reality not many studies try to look deeper into this relationship. Thus, this small-scale research is expected to trigger more interest in conducting further research on sincerity and patience as scientific variables. Contextual differences in various studies will certainly enrich the result of this research.

As an effort in developing psychological theory, this research is expected to contribute more understanding in eastern psychology that has different characters than western psychology. In general, we assume that eastern societies are more collective, while western societies are more individualistic. Eastern world teaches their community to be more restraint, patience, raising mutual cooperation and emphasize on the importance of community interest more than individual needs, while the western world teach their people to be more actualizing their individual needs as a responsible individual. Thus, research that tries to study sincerity, patience and helping attitude is expected to capture the uniqueness of the eastern world.

In terms of methodology, it is expected that this research can inspire further study to examine sincerity and patience variables that have not been studied previously. This research is expected to produce a new measuring instrument that measures the sincerity, and expand the use of patience measuring tools that have been used in previous research. This study also expected to adapt Helping Attitude Scale, which also has not been widely used in Indonesia.

From practical matter, this research was expected to strengthen the competence of psychologists. Sincerity and patience is something that is often commonly considered as behavior that should be owned by a psychologist or candidate psychologist who is expected to provide a service to help others who have a psychological problem. However, in fact not everyone has this behavior. So is the condidition of the students enrolled in the department of psychology. Therefore, sincerity and patience to help others is not easy and should be pursued. This research is expected to describe how sincerity, patience and helping attitude can be improved.

Sincerity

Sincerity –derived from the Arabic *ikhlas*– means something pure that is not mixed with things that could interfere (Ervani, 2007). Sincerity means clean from dirt and make something clean not dirty (Bugi, 2008). In other words, someone sincere is the one who purifies his intention of damaging dirt. In the eastern perspective, sincerity can be seen as obedience behavior intentions aimed solely because of Allah (Aziz, 2004), and clean the deeds of human seeking attention.

Considering the various descriptions above, it can be concluded that the overall behavior of sincerity is marked with the purity of intention, straightforwardness in thought, being distant from ostentation and envy, self-supervision, have no worldly purposes, and loyalty in servanthood to God. Purity of intention is the transparancy and clarity of purpose to always be having good deeds for others and self avoidance from intention to perform acts that harm others, by using the considerations and healthy conscience. Straightforwardness in thought is building positive thinking or never having unreasonable prejudice toward everyone, which enable them to develop better cooperation with others. Being distant from ostentation and envy means attitude to have continous introspection in them and acknowledge their deficiencies gracefully, so they can provide opportunities to others who have better ability without a sense of revenge. Self-supervision is a skill to maintain the seriousness in charity, in their own or with other people, whether there is praise or criticism. No worldly purpose mean that the aim is not unconditionally do something to show off his credit to others with the hope of getting the position, status, praise, and all forms of other mundane, but more on the pleasure of Allah rather than human pleasure. Loyalty in servanthood to God is bound to keeping the good pleasure of God rather than human pleasure.

Patience Behaviour

Patience–derived from thxe Arabic shabr–is a dynamic system of psychological defense mechanisms to cope with daily life problems faced by humans (Hasan, 2008; Hasan, Dewi & Gumuljo, 2009). In term of its dynamic, patience is not passive. Patience does not conform without a fight and effort, but a struggle and effort by maintaining mental fortitude and belief in good results (Arraiyah, 2002; Ghazali, 2003). There is a less accurate comprehension about patience. The understanding of the meaning of this word is partial, only emphasizes the aspect of resignation in the face of adversity in life, and lead to a passive attitude in implementing this idea (Arraiyah, 2002; Hasan, 2008).

As a system, patience can be defined into a frame of input (stimulus), processes, output (response), which has control and feedback mechanisms. These system elements interact to produce an integrative mechanism to defend themselves in their environment (Hasan, 2008). In terms of stimulus, patience is a good test of God's commandments, prohibitions or fate, which may take the form of physical or psychological, in facing of unfavorable things or lose favorable things (Arraiyah, 2002; Jauziyah, 2005). In terms of process, patience is an attempt to combine or accumulate resources, which has the aspect of security, intelligence, spiritual, moral and social (Arrazi, 2000; Jauziyah, 2005; Khalid, 2003; Khamenei, 2003; Qardhawi, 2003). As an output, patience can be seen as focusing on the emotional response (solid & strong, trust and do not give up hope) or solving problems (perseverance, grit, fortitude, strength, willpower, and understanding, calm down, gracefully). Patience is a control mechanism to keep it running straight, to prevent or restrain ourselves from things that deviate (Ghazali, 2003; Khamenei, 2003; Qardhawi, 2003). As a result of feedback, patience also contains a good thanksgiving (Khamenei, 2003; Qardhawi, 2003).

Helping Attitude

Helping attitude is a predisposition of helping behavior. Helping behavior can be defined as voluntary actions to help other people, with or without expectation of reward. Helping behavior is part of prosocial behavior (voluntary actions that are intended to assist or provide benefits to people or other groups, such as sharing, comforting, rescuing and helping).

Nickell (1998) developed theories that argued the attitude of helping as a multidimensional scale, which consists of beliefs, feelings and behaviors. This division seems to be derived from the theory of attitudes that see attitude as the assessment of like or dislike the object of a certain attitude, which saw the attitude in the ABC model (affect, behavior, cognition). Affective response is an emotional response that expresses the level of individual preferences towards helping behavior. Behavioral Intention is an indication of verbal or behavioral tendencies of individuals to help others. Cognitive response is evaluation in human thought that govern beliefs of individuals helping behavior. The attitude is generally a result of direct experience or learning through observation of the environment, a view that is positive or negative. People can also experience conflict or ambivalent in attitude, where they simultaneously have positive and negative attitudes on a particular object.
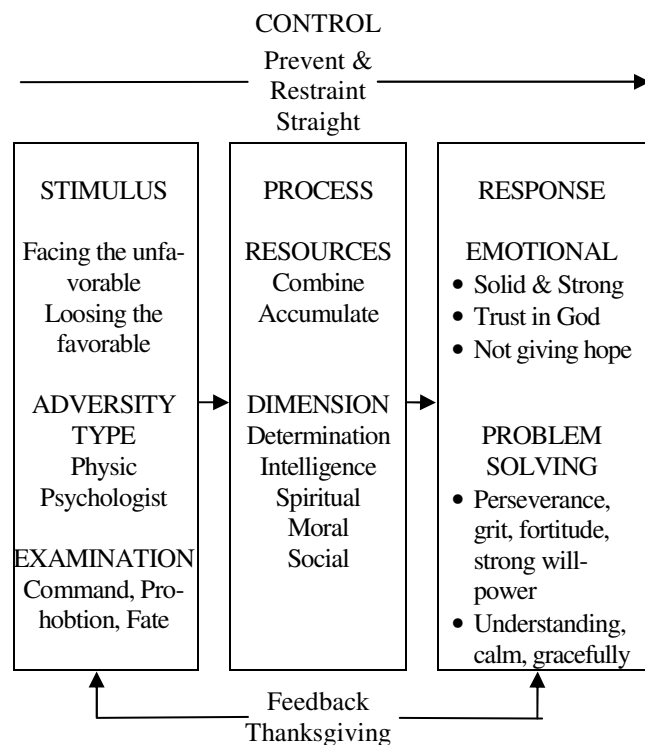

Figure 1. Patient as a dynamic system of psychological defense model (Hasan, 2008)

Many theories try to explain about helping behavior (Baron & Bynne, 2000). These theoretical perspectives included kin selection theory, reciprocal altruism, negative state relief model, social exchange theory and the empathy-altruism hypothesis. Kin selection theory argue the nature of inheritance of helping behavior, but other theories (reciprocal altruism, negative state relief model, social exchange theory) is more based on behaviors that are learned through a system of incentives or rewards from the environment. Even the empathy-altruism hypothesis was not immune from calculation of gains and losses that arise in the concept of social exchange concerns. Kin selection theory explained altruism in terms of evolutionary perspective (Bell, 2001; McAndrew, 2002). Natural selection occurs to filter out species that do not have the ability to adapt changing environment. Good nature and superiority of genes inheritance is important for future generations' survival. Kin selection refers to the tendency to perform behaviors that can improve the survival chances of people with the same genetic basis. Experiments conducted in the UK support this kin selection theory. Results show that person is more willing to provide assistance to others with higher relationship, and this happens to both sexes and various cultures. The results also showed gender differences in kin

selection, where males are more affected on the basis of genetic similarity than women.

Reciprocal altruism is the incentives ideas for individuals to help someone when it is based on the expectation of the things that are potentially acceptable in the future. Trivers (2002) believed that it would be beneficial for living things to suffer losses in her life for other creatures that are not related, if it is paid back, only if the benefits gained can cover any losses incurred. Singer (2002, p. 42) states, "mutual reciprocity was found in all social mammals with a long memory alive in a stable community and recognizes each other as individuals." The individual will identify traitors (they are not reciprocally helping each other), which will lose the benefit of their help in the future. Business and trade show the importance of reciprocal altruism in which the product is given and accepted in a number of exchanges. Pattern of frequent helping improves productivity and social position.

Negative-state relief model stated that people help each others actually based on egoism (Cialdini, 1991). Egoistic motivation help to encourage someone else to reduce the personal distress suffered from the knowledge of the situation of people who are in such bad circumstances. Helping behavior only occurs if the personal distress cannot be alleviated by other measures. Thus, this model explains why people have avoided people in need, because it arose as another way to reduce distress. People who have negative feelings of guilt are more motivated to help than having a neutral emotion. However, once a negative mood decreased with a compliment, people are not highly motivated in helping.

According to social-exchange theory, people help because they want something better from the people they helped (Zavirovski, 2005). People calculate costs and rewards from helping others, and aims to maximize profits and minimize losses, known as the minimax strategy. The rewards are a form of incentives, which could be material objects, social recognitions, which can improve the image and reputation (e.g, praise) or self-esteem. Benefits can be either external or internal. External rewards are the things that got from others when help them, such as friendship or gratitude. People are happier to help interesting or more important people that theirs approval is expected. Internal rewards generated by themselves when they help, such as better feeling or complacency. Before helping, people will consciously calculate cost and rewards from helpful or not helpful, and they are generally will help if gain greater profits.

Helping behavior can begin when we empathize with someone, when we can identify feelings and understand what happened to someone else. According to the empathy-altruism hypothesis from Batson (1991), the decision to help or not depends mainly on whether a person feels empathy for others, and then only on the costs and rewards (social exchange concerns). This hypothesis was supported by various studies. For example, research of Fultz and his colleagues (cited in Davis, 1994) divided the participants into groups who have high empathy and low empathy groups, they have to hear another student who stated that he felt lonely. This study found that group with high empathy is willing to spend more time with people in need, even though their help is anonymous with lower social appreciation. This shows, if people feel empathy, they will assist without thinking of costs and rewards, and this is in accordance with empathy-altruism hypothesis.

Relationship Between Sincerity and Patience to Helping Attitudes

Sincerity can be viewed as the foundation of charitable deeds. Everything is done with sincere deeds, especially helping behaviors, often does not feel heavyly, even it give extraordinary powers. People like Mother Theresa (1910-1997), and others who can help people in trouble in very difficult places, which is not touched by other people, with their sincerity. Sincerity also seems to be the foundation of patience. Al Jauziyah (2005, p. 2) gives parables like this, "Charity without sincerity like the traveler who filled the bags with sand gravel. Incriminate him but not useful."

Patience is a behavior that shows determination when someone does something (Hasan, 2008). In this case there are two concepts, namely *al-musabarah* and *al-muraba'tah*. *Al-Musabarah* can be translated as helping each other in patience. In this case contained collective patient, when individuals together in the face of adversity with patient which was upheld by others. This way, improved their strength, their patience duplicated, and the effect is doubled. *Al-muraba'tah* is more comprehensive than *al-musabarah*, because in *al-muraba'tah* contained unite people each other in all its strengths, abilities and activities in all affairs of their life, in happy times and in difficult times. The main purpose of this order is happiness and success in the world and the hereafter.

Empirical research on the role of sincerity and patience in helping attitude are not much at this time. In addition, research results can be varying if there is a cultural difference. According to Triandis (1991), one of the main cultural differences is the difference between collectivism (as shown in the Middle East) and individualism (as shown in the Western world). Collectivists more emphasis on meeting the needs

and goals of their group, otherwise individualist focus more on themselves. With those differences, collectivist looks more likely to show helping behavior to members of their group, but more cautious than the individualist to help strangers.

There are various theoretical perspectives in helping behavior. Among these are the kin selection theory, reciprocal altruism, negative state relief model, empathy altruism hypothesis and the social exchange theory. Various theoretical perspectives were generally developed in the western world. However, this western theoretical perspective always take into account the cost or rewards calculation in helping others, including altruism theory. Yet according to Miller, Bernzweig, Eisenberg and Fabes (1991), altruism itself should be defined as prosocial behavior performed without expectation of external rewards (concrete rewards or social rewards) or internal awards (self-reward). This theoretical perspective may be different from the eastern world, which emphasize the importance of the collectivity of society.

Seeing the possibility of differences in phenomena that occur in the west and east, so this study was conducted to investigate further. This study aims to describe the role of sincerity and patient to helping attitude. It is hypothesized that the higher sincerity

and patience, the higher helping attitude of the subjects. The model examined the relationship between variables can be seen in Figure 2.

Method

Procedure

This research was conducted using nonexperimental design. Survey was conducted by using a set of questionnaire filled out by the research subjects. To meet the research purpose, the respondents of this research are the psychology department students of university in North Jakarta. Based on the criteria for this population, the subjects selected using simple random sampling techniques by tabulation. All subjects that were contacted showed good cooperation. Subjects fill out the questionnaires in their campus or at home in front of interviewer. Data collection was conducted in December 2009.

This research used various statistical tests, both in analyzing questionnaire tryout and control data, as well as results of the main data analysis, supported by statistical software tool IRTEQ/WINGEN and SPSS (with AMOS). Before the questionnaire used
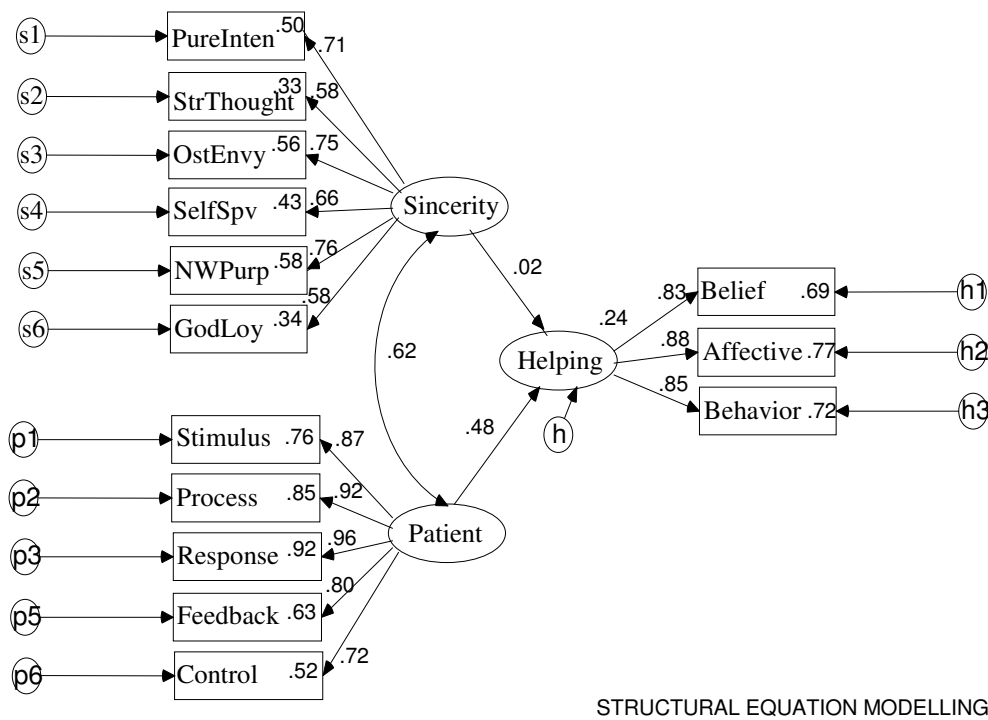
Figure 2. Structural equation modelling framework

as instrument to collect data in this research, the validity and reliability test analysis was conducted. Statistical technique used in measuring the validity of the items was point biserial correlation formula, while the reliability coefficient calculated with Cronbach Alpha formula. Control data was calculated with descriptive statistics using frequencies. Data from Likert-type scale questionnaires was calibrated by using rating scale model. Meanwhile, this research used multiple correlation and structural equation model to answer the research questions.

Research Instruments

Data collection instrument used in this study was a set of questionnaire, which consisted of fixed alternative questions in the form of Likert-type Scale (seven scales). Fill in open questions was given to obtain subjects description. Whereas closed question was used to measure sincerity, patient and helping attitude.

Sincerity variable instrument was developed in this study. At the first time, responses elicitation was conducted to collect all possible subjects' opinions about patient behavior. Responses arising from elicitation were processed to have measuring tool questions, both favorable and unfavorable, consists of 27 items. This instrument was tested for reliability and validity before used in research (see Table 3).

Patient behavior instrument adaptation was conducted to questionnaire developed previously by Hasan (2009). This instrument was developed through the response elicitation in terms of inputs, processes, outputs, feedback, and control (see Table 4). From the collected responses, patient measuring instrument compiled consisting 40 items Likert type Scale. Previous data processing from this questionnaire showed excellent validity and reliability. Preliminary data processing resulted with interitem correlation with the $r = 0.316$ to 0.689 and Cronbach Alpha = 0.920.

To measure helping attitude was used Helping Attitude Scale (see Table 5). It was developed by Nickell (1998), which consists of 20 items measuring feeling, beliefs and behavior. This instrument had been given to 409 students on four different researchs. Their average score on this measure was 79.560 with standard deviation of 8.726, and ranged from 32-97. In one study on 58 students, the score test-retest reliability (one month later) for this device was $r = 0.847$. Significant differences were also seen on different gender with $t(407) = 6.546$, $p < 0.001$, where women (M = 81.455) had more positive attitudes than men (M = 75.172).

Table 1
Example of Sincerity Questionnaire Items

Measurement Aspects	Items
Purity of intention	8. Niat buruk saya terkadang muncul kepada orang yang jahat kepada saya.
	20. Banyak niat yang berkecamuk dalam hati saya, ketika saya akan melakukan satu hal.
Straightforwardness in thought	1. Saya selalu menjaga pikiran saya untuk tidak berprasangka buruk kepada orang lain.
	9. Kebaikan orang lain terkadang mencurigakan.
Being distant from ostentation & envy	4. Saya dapat melihat dan menerima kelemahan yang saya miliki dengan lapang dada.
	10. Terkadang saya merasa iri, jika orang lain lebih berhasil daripada saya.
Self supervision	2. Saya cenderung bekerja lebih rajin jika dipuji dan diperhatikan oleh banyak orang.
	11. Bagi saya bekerja sendiri atau bekerja dengan perhatian orang lain adalah sama saja.
No worldly purposes	5. Saya melakukan sesuatu bukan untuk tujuan yang bersifat duniawi.
	7. Saya sedih jika orang lain tidak memberikan pujian atau penghargaannya kepada saya.
Loyalty in servanthood to God	6. Kepentingan dan kebutuhan hidup sehari-hari yang nyata harus lebih diutamakan daripada hal yang bersifat keTuhanan.
	14. Segala perbuatan saya hanyalah untuk Tuhan saya, tidak pernah untuk hal yang bersifat duniawi.

Table 2

Example of Patient Questionnaire items (Hasan, 2009)

Measurement Aspects	Items
Input	1. Segala jenis penderitaan, betapapun beratnya, dapat saya terima.
	6. Orang yang paling menyebalkan sekalipun dapat saya hadapi dengan tenang.
Process	2. Saya percaya bahwa selalu ada jalan untuk mengumpulkan segala hal yang dibutuhkan untuk menyelesaikan masalah.
	11. Saya dapat menahan diri, dalam menghadapi masalah yang sedang menimpa saya.
Output	3. Saya tetap dapat menahan amarah saya, walaupun saya tidak diperlakukan dengan adil.
	9. Dalam kesulitan seperti apapun, saya tetap bersuka cita dan tidak akan berkeluh kesah
Feedback	4. Saya dapat mengambil hikmah atau makna dari segala kejadian yang menimpa saya.
	16. Saya berusaha tenang dalam memperbaiki diri untuk dapat menghadapi masalah saya lebih baik.
Control	5. Saya tetap berusaha berjalan lurus untuk menyelesaikan masalah saya walaupun berbagai kesulitan menghadang saya.
	15. Saya dapat menahan diri untuk tidak tergoda pada hal hal yang tidak penting yang menyesatkan saya dalam mencapai tujuan hidup saya.

Table 3

Example of Nickell (1998) Helping Attitude Scale (Indonesian translation)

Measurement Aspects	Items
Feeling	2. Jika diberi kesempatan, saya senang membantu orang yang membutuhkan.
	4. Menolong sahabat dan keluarga merupakan kebahagian besar dalam kehidupan.
Beliefs	1. Membantu orang lain seringkali buang-buang waktu.
	7. Membantu orang secara sukarela merupakan sesuatu yang sangat memuaskan.
Behavior	3. Bila mungkin, saya akan mengembalikan uang yang hilang pada pemiliknya yang berhak.
	5. Saya akan menghindari membantu orang lain yang mengalami kecelakaan atau gawat darurat kalau bisa.

Results

Participants

All research respondents were 186 students from psychology department of private university in North Jakarta. There are more female subjects than male in this study. There were 61.6% females, and 38.4% males (Table 4). This was reflecting general pattern of psychology department students in Indonesia which usually had more females than males.

Table 4

Sex of Respondents

		Percent	Valid Percent	Cumulative Percent
Valid	Female	61.6	61.6	61.6
	Male	38.4	38.4	100.0
	Total	100.0	100.0	

Most subjects were at young adulthood period. A total of 62.8% were in 20-24 years, and 2.3% more than 25 years (oldest was 29 years). Only about 34.9% were less than 20 years (see Table 5).

Table 5

Age of Respondents

		Percent	Valid Percent	Cumulative Percent
Valid	20 – 24 years	62.8	62.8	62.8
	Less than 20 years	34.9	34.9	97.7
	More than 25 years	2.3	2.3	100.0
	Total	100.0	100.0	

Their level of religiosity was estimated in quite a variety levels. Most claimed that they prayed every day (48.8%) or every week (32.6%). The remainder stated that they only prayed every two weeks (4.7%). There was even a subject who claimed never to pray (1.2%) or didn't want to tell about their religios activity (12.8%). See Table 6.

Table 6

Religiosity Estimation of Respondent

		Percent	Valid Percent	Cumulative Percent
Valid	Every day	48.8	48.8	48.8
	Every week	32.6	32.6	81.4
	Others	12.8	12.8	94.2
	Every two weeks	4.7	4.7	98.8
	Never	1.2	1.2	100.0
		100.0	100.0	

Reliability Analysis

In general, all instruments used in this research showed good reliability. For Sincerity Questionnaire, interitem correlation in this study showed $r = 0.259$ to 0.554, while the Cronbach Alpha were 0.836. Three items were omitted to obtain better reliability, thus Sincerity Questionnaire items used were 24. Patient Questionnaire had interitem correlation with $r = 0.359$ to 0.734 and Cronbach *Alpha* = 0.938. There were also three items omitted to obtain better reliability, and remained 37 items for this questionnaire. While for the Helping Attitude Scale, interitem correlation was $r = 0.389$ to 0.739, and Cronbach *Alpha* was 0.860. Three items were omitted and 17 items remained (see Table 7).

Table 7
Instruments Reliability

	Interitem Correlation	Alpha Cronbach
S-scale	0.259- 0,554	0.836
P-Scale	0.359- 0,734	0.938
HAS	0.389- 0,739	0.860

Data Analysis

Data processing with correlation technique showed the relationship between variables (see Table 8). In general, the data indicate significant relationship at the 0.05 level between sincerity with patient ($r = 0.672$), between sincerity and helping attitude ($r = 0.385$), and between patient and helping attitude ($r = 0.513$).

Table 8
Correlations of Variables

		Sincerity	Patient	HAS
Sincerity	Pearson Correlation	1.000	.672[**]	.385[**]
	Sig. (2-tailed)		.000	.001
	N	186	186	186
Patient	Pearson Correlation	.672[**]	1.000	.513[**]
	Sig. (2-tailed)	.000		.000
	N	186	186	186
HAS	Pearson Correlation	.385[**]	.513[**]	1.000
	Sig. (2-tailed)	.001	.000	
	N	186	186	186

**. Correlation is significant at the 0.01 level (2-tailed).

Meanwhile, goodness of fit test using Structural Equation Modeling (SEM) with SPSS AMOS got the result of suitability, as follows (Table 9).

Table 9
SEM Goodness of Fit Test

Index	Cut off value	Result	Evaluation
Chi Square	Approximation = 0	133.6	Minimum was achieved
Probability	>= 0.05	0.232	Acceptable
CMIN/DF	<= 2.00	6.322	Acceptable
GFI	>= 0.90	0.963	Acceptable
RMSEA	<= 0.08	0.043	Acceptable
AGFI	>= 0.90	0.933	Acceptable
TLI	>= 0.90	0.975	Acceptable
CFI	>= 0.90	0.981	Acceptable

The table showed that the tested model met the criteria of goodness of fit (marginally fit). Probability values, CMIN/df, RMSEA, GFI, AGFI, TLI, and CFI were at acceptable value compared to the reference values. It means, this model can be accepted.

Convergent validity test was obtained from the measurement of each variable in this measurement model to determine the validity of each indicator that should be estimated by measuring the dimensions of the tested concept.

Table 10
SEM Regression Weights: (Group number 1 - Default model)

			Estimate	S. E.	C. R.	P	Label
PureInten	←	Sincerity	1.074	.123	8.757	***	par_1
StrThought	←	Sincerity	.857	.136	6.300	***	par_2
OstEnvy	←	Sincerity	.926	.093	9.947	***	par_3
SelvSpv	←	Sincerity	1.260	.162	7.796	***	par_4
NWPurp	←	Sincerity	1.089	.105	10.375	***	par_5
GodLoy	←	Sincerity	.907	.145	6.241	***	par_6
Stimulus	←	Patient	1.019	.064	15.886	***	par_7
Process	←	Patient	.962	.047	20.669	***	par_8
Response	←	Patient	1.060	.036	29.412	***	par_9
Feedback	←	Patient	.875	.075	11.671	***	par_10
Control	←	Patient	.984	.106	9.264	***	par_11
Belief	←	Helping	.871	.065	13.364	***	par_12
Affective	←	Helping	1.054	.064	16.471	***	par_13
Behavior	←	Helping	1.093	.076	14.364	***	par_14

Table 10 showed that each estimate indicator measurement have critical ratio greater than twice of the standard error. This indicated valid indicators to measure what is supposed to have been measured on the model presented. In other words, each variables involved have good convergent validity.

Estimated contribution on each variables aspect in this research can be seen from the value of standardized regression weights below. Yet, these aspects can not be seen as the test of causality between variables or contributions to other variables.

Table 11
Sincerity SEM Regression Weight
Standardized Regression Weights: (Group number 1 - Default model)

			Estimate
PureInten	←	Sincerity	.705
StrThought	←	Sincerity	.578
OstEnvy	←	Sincerity	.750
SelfSpv	←	Sincerity	.658
NWPurp	←	Sincerity	.764
GodLoy	←	Sincerity	.580

Table 11 showed the contribution of all aspects of sincerity variable in this model. The sincerity variable aspect which had the biggest contribution in the variable was no worldly purposes. After that successively were being distant from ostentation and envy, the purity of intention, self-supervision, loyalty in servanthood to God, and straightforwardness in thought.

Table 12
Patient SEM Regression Weight
Standardized Regression Weights: (Group number 1 - Default model)

			Estimate
Stimulus	←	Patient	.874
Process	←	Patient	.920
Response	←	Patient	.960
Control	←	Patient	.797
Feedback	←	Patient	.721

Meanwhile, for patience variable aspects, Table 12 showed that all aspects have good contribution. Output indicator appeared as the most significant aspect. After that, process, input or stimulus, control and feedback successively showed their contribution.

Table 13
Helping Attitude SEM Regression Weight
Standardized Regression Weights: (Group number 1 - Default model)

			Estimate
Belief	←	Helping	.833
Affective	←	Helping	.879
Behavior	←	Helping	.851

Helping attitude variable became dependent variable in this study. Table 13 showed that all aspects this variable play significant contribution. The belief aspect had greatest role in this variable. Behavior aspect and feeling aspect also had their own role.

Causality test in this model was conducted by examining the regression weights among latent variables, which referred to the estimated load factors or the lambda value. Through the statistical program AMOS obtained Table 14.

Table 14
SEM Causality Test of Latent Variables
Regression Weights: (Group number 1 - Default model)

			Estimate	S.E.	C.R.	P	Label
Patient	←	Sincerity	.733	.104	7.052	***	par_6
Helping	←	Patient	.450	.116	3.888	***	par_4
Helping	←	Sincerity	.017	.136	.122	903	par_5

These results indicated that at 0.05 confidence level, the sincerity variable had significant role on patient variabel; and patient variable also had significant role on helping attitude variable. However, sincerity variable do not have significant role as determinant of helping attitude variable.

The level of influence of each latent variable including standardized direct effect, standardized indirect effect, or standardized total effect can be seen in the following table:

Table 15
SEM Level of Influence

			Standarized Direct Effect	Standarized Indirect Effect	Standarized Total Effect
Patient	←	Sincerity	.624	.000	.624
Helping	←	Patient	.484	.000	.484
Helping	←	Sincerity	.015	.302	.317

Table 15 showed that sincerity had not significant role on helping attitude, because it has indirect effect that greater that it's direct effect. Meanwhile, other variables were related; sincerity had significant direct role on patient and patient also had significant direct effect on helping attitude.

Reviewing result of whole model, general role of each variables of the model can be seen in the Table 16.

Table 16
SEM Variables Contribution
Squared Multiple Correlations: (Group number 1 - Default model)

	Estimate
Patient	.389
Helping	.244

Table 16 showed role of each independent variables on patient and helping attitude. The independent variables in the model (i.e. sincerity) had 38.9% significant role for patient variable. The independent variables in the model (i.e. sincerity and patient) had 24.4% significant role for variable helping attitude.

Discussion

The overall results of this study demonstrated the uniqueness of individual behavior on the eastern world community compared with the western. The presence of relationships between sincerity and helping attitude variables indicated that that the model of helping behavior that developed in the Western world – which was mainly based on the calculation of costs and profits, as in the model of reciprocal altruism, negative state relief model, empathy altruism hypothesis and the social exchange theory – should be reconsidered when applied in eastern setting. This research results supported mostly the idea that altruism should be defined as prosocial behavior performed without expectation of external rewards (concrete rewards or social rewards) or an internal appreciation (self-reward). Sincerity can be seen as a human behavior that goes beyond reinforcement.

However, the model in this study did not indicate that the sincerity variable was the determinant of helping behavior. There are still other variables which can be more decisive to helping attitude. Patience variable can be seen as mediator variable between the sincerity variable to helping attitude variable. That means to improve helping behavior, it is important to improve patience variables first. In this case, the sincerity variable was determinant of patience variable.

Conclusions and Recommendations

Conclusions

There are significant relationship between sincerity and helping attitude of department of psychology uni-

versity students in North Jakarta ($r = 0.367$). However, sincerity variable cannot act as determinant of helping behavior in this model, since its role in direct effect were only 0% and indirect effect of 9.1%. Thus, these results support the theory arguing for the presence of sincerity in the altruism behavior, as shown qualitatively by great figures like Mother Theresa. These results indicate the presence of differences in helping behavior in the east with the west. Therefore the theory on helping behavior based on reward system in the Western world which is more individualist can not simply be generalized in the Eastern world that is more collective in society. However, result of this study also demonstrates that sincerity is not nearly strong enough to defend altruism behaviors; there are other variables that must accompany as mediator to produce sincerity in altruism behavior.

There are significant relationship between the sincerity and patience of department of psychology university students in North Jakarta ($r = 0.672$). The sincerity variable roles as determinant of patient variable in this model was 38.9%. These results indicate that patience will have good power and endurance if accompanied by sincerity of intentions to do something.

There are significant relationship between patience and helping attitude of student of department of psychology university students in North Jakarta ($r = 0.513$). The role of patience variables as determinants of helping behavior variables in this model amounts to 23.4%. Helping attitude as predisposition of altruistic behavior will be more likely to survive if it is accompanied by patience of that person.

The role of the independent variables as determinants of helping behavior variables in this model is 24.4%. These results reinforce the idea that the patient may be mediator variable which play roles in the relationship between sincerity and helping attitude wich precedes the altruistic behavior. In other words, sincerity which precedes helping attitude will only remains potential and will not be actualized to be altruistic behavior if the sincerity are not accompanied with patience. Thus, the altruistic behavior can appear only if a person has sincerity coupled with patience.

Recommendations

This research was conducted only among psychology students. To improve further generalization result of this research, replication research is needed to subject with wider population, either academic or other broadening populations. This study shows that, despite the fact that sin-

cerity is related to helping behavior, sincerity cannot act as determinant variable for helping. It needs further research to explain this. However, further research is recommended to see the expected individual variability affects the relationship between variables sincere and helpful attitude.

To improve students helping behavior, department of psychology management in this university required some efforts to inculcate the importance sincerity and patience values in everyday behavior, especially in helping others. In this case patience is a mediator variable between sincerity variable and helping attitude. Educators are expected to understand that sincere intention to help will not actualize to be altruistic behavior, if not accompanied by patience in helping others. Like a vehicle, sincerity is the starter key, patience is gasoline, and altruistic behavior is the way of the vehicle toward noble goal. Such vehicles will not work without the energy provided by petrol to reach the destination, the sincere intention will not run without the power given by the patience to achieve altruistic behavior.

In instilling these values (i.e. sincerity, patience and altruistic behavior) there are some aspects of variables that should be more emphasis to get better results. In emphasizing the importance of sincerity, educators are expected to teach more students will be important to think beyond the mundane purpose. When teaching patience it is important for educators to emphasize the skill of adjustmet or coping strategies, both emotional and problem-solving orientation. That is, patience is not passive or receiving state without effort, but an active effort to control our emotions to keep thinking in trying and struggling to find solutions of their problems. In instilling the values of altruism, educators will be faster to change someone belief than changing someone behavior or feeling. This means, more time is needed for internalization when educators wanted to change the behaviors and feelings during the altruistic service.

The education of these values can be done either through intracurricular or extracurricular program. Instilling values of sincerity, patience and altruism on the intracurricular path can be done by inserting this value in the existing teaching subjects such as code of ethics or human character building. Meanwhile, for extracurricular, the instillment can be done through the personality development program, by making seminars, workshops, training and community service programs that teach these values. Teaching in the form of case studies or modeling would be very good. At the time of counseling and coaching students, these values can also simultanously educated to them. It's important for department of psychology university management to organize these programs creatively.

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