The Role Of Self Efficacy In Forming Prosocial Personality Through The Viewing Of Islamic Based Films

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Abstract

Pro-social personality can be associated with the positive behaviours that are commonly practised in the socio-surrounding of a cultured community. For example the action of helping, loving and empathy development with each other. Through the viewing of the Islamic based films, this study was looking at the opportunity in forming the values of pro-social that are seen parallel with the religion (Islam) itself. The study was also analysing the importance of the self-efficacy factors towards the pro-social personality among the audience who were watching the Islamic based films. Therefore, the audience also needs to have good self-efficacy level in choosing the films genre that they will be watching. Hence, the study was conducted to analyse the role of the self-efficacy as the mediating factor that can control the formation of the pro-social personality through watching the Islamic based films. The study used survey method. There were 1028 respondents chosen randomly through the stratified random sampling technique within 6 institutions from the Public Higher Education Institution in the Klang Valley. Data were collected through the distribution of questionnaire and were analysed by using descriptive analysis and partial correlational test. The study found out that the interest level towards watching Islamic based films was high and the partial correlation test established the results of the self-efficacy factor was controlled as the controlled variable. There was also a positive significant relationship between watching the Islamic based films and the prosocial personality. The study also showed that the self efficacy as the mediator has a significant relationship with the formation of the prosocial personality.

Keywords: Pro-social personality, Islamic based films, self-efficacy, film genres

INTRODUCTION

Films are not only mirror the taste of the filmmakers, but it is also the power to move to the changing orientation, attitude and behaviour of this modern community (Mohamad 1992). This is accurate with the functionalism perspectives that see the role of films in creating value and culture through the community social system (McQuail 2005; Karthigesu & Tan 2003). Films, besides they can contribute to the negative effects and influences (Steinberg & Monahan 2010; Shadel et al. 2010), they can also bring the positive attitudes and behaviour to the centre through the learning of the pro-social especially among the teenagers and kids (Gentile et al. 2009; Strasburger et al. 2009; Ostrov et al. 2006).

The formation of the pro-social behaviour also has a connection with one's self-efficacy. The individual's mastery of their self-efficacy can contribute to the differences towards how they are behaving themselves. Carlo et al. (2003) studied on the pro-social attitude based on Social Cognitive Theory through the role of self-efficacy to prove the teenage respondents' characteristics in portraying the pro-social attitudes. Naim (2010) said that films industry is the right channel to be used for the purpose of da'wah – a call to maintain what is right and forbid what is wrong. Therefore, this study aims to analyse the relationship of watching Islamic based films in the formation of the pro-social personality among youth by controlling the self-efficacy factors as the controlled mediator.

Community Pro-social Value

All the good values in every religion explains about life as helping one another and living peacefully in the community. Hence, the pro-social values are still near with what is taught to the community by the religion (Norenzayan & Shariff 2008). Preston et al. (2010) and Hardy & Carlo (2005) connect religion with values and the standard moral exists in the community and Saroglou et al. (2005) and Norenzayan & Shariff (2008) argued that religion is a part of culture that determines values to the community that practices it with the pro-social values. To the Muslims, Islam is referred to *ad-deen* which can be explained as the submission to Allah as a lifestyle through the strengthen of aqidah; believing in Allah (one and only), worship, muamalah and demeanour in Islam. Islam as a peaceful religion invites all Muslims to live in loving and caring with each other. The attitudes of helping one and another is what Islam wants based on al-Quran from the surah al-Hujurat verse 10, which explains that every Muslim and mu'min are connected based on *ukhuwah fii Allah*.

"The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy". (al-Hujurat:10)

The arguments from the verses in the al-Quran al-Karim show that Islam is indeed a very peaceful and safe religion that supports pro-social values. Furthermore, studies on the pro-social values proven by the researchers are empirically and scientifically parallel with what Islam has recommended as Muslims' lifestyle. Nevertheless, Gusni (2012) has proven that the organic social values that have been existing among the people in the community, the city people especially treat self business as more important than their surroundings. This is because, according to Gusni (2012) and Aswati (2007), people nowadays have undergone some social changes to be the individualistic and materialistic community. Among the changing factors are films media and psychological factors like the arguments presented by McQuail (2005) and Bandura (2001). They said that films play the role in forming thought, social and cultural changes. Thus, researcher also believe that pro-social personality must be the main content in making any films these days. This is because the role of a film is seen as the main contribution in taking the people to a more focused lifestyle through delivering ideas and the da'wah messages. Norenzayan & Shariff (2008), connect the religion aspects with the inclination towards pro-social. Thus, religious people accept these pro-social values as a part of their life styly.

Self-efficacy

Bandura (1986) dicussed the self-efficacy concept based on the Social Cognitive Theory which effects human's behaviour. Self-efficacy can be explained as believing and considering individual's abilities and self efficiency in performing tasks to achieve the targeted objective (Bandura 1994; Bandura 1986; Bandura 1977). In other words, self-efficacy is a self-confidence exists to measure how far is the reaction could react to self abilities. This self efficiency is important in the process of foring the cognitive, motivation and health aspects (Bandura, 1977). Bandura (1977) argued that an individual that is confident in their self-effiacy could achieve victory in their life and will always be performing positive actions.

To those who do not have self-efficacy, they are normally associated with failure and having no confidence in achieving their objectives. According to Bandura (1977), the ability to master the cognitive skills and good thinking skills could control matters that give

effects in the individuals. Self-efficacy could become the mediator that determines attitude and behaviour of an individual. Individuals play important role in controlling their actions through self-efficacy control. Self-efficacy is related closely with excellence in achieving good achievements which are assessed as cognitive determination. According to Bandura (2005), humans can act as agents in determining objectives and attitudes that are parallel with the personal values attested to their own abilities. Caprara & Steca (2007) have showed what self-efficacy could contribute to the pro-social behaviour as the discussion goes

> *"Yet, we believe that social cognitive theory provides a solid theoretical anchorage to design further studies aimed at clarifying how values and self-efficacy beliefs operate in concert to promote prosocial behavior ....."* (Caprara & Steca 2007: 235).

Penner et al. (1995) also argued that the pro-social behaviour like offering helps have strong relationship with self-efficacy and the mastery of skills about their surroundings. This explains that an individual that involves in the pro-social actions consistently, does not do it for himself but for other people too. Therefore, the effort of helping based on the concerned towards other people could be the motivation factors that are closely related to the pro-social behaviour.

RESEARCH CONCEPTUAL FRAMEWORK

Based on the Social Cognitive Theory (1986) through the constructs of Self-efficacy, researcher develops the conceptual framework to show the relationship and association between the variables studied.this conceptual framework is used to find answers about films, audience and pro-social personality. The free variables in this study are the Islamic based films as the film media factor. The dependent variables are the pro-social personality. Researcher used Social Cognitive Theory as the psychological factor that can act as mediator variable and it is self-efficacy.
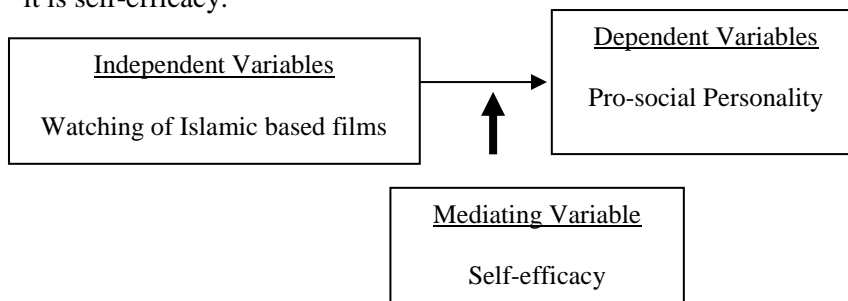

Figure 1. Research Conceptual Framework

RESEARCH METHODOLOGY

Research Sampling Procedure

There are 1028 respondents have been chosen by using the stratified random sampling technique by taking care sampling frame that is heterogenous from the overall population of 3324. Researcher used respondents randomly from each layer where all elements in the population were put aside according to the sampling location. Five public institutions at the Klang Valley were chosen; UPM, UIA, UM, UKM dan UiTM. These institutions offer media study, communication, films art, theatre and animation courses to be chosen as the samples. Researcher accepted what Cohen et al. (2007) has suggested. He said in determining the sample size through the stratified random sampling, data was calcited based on the stratified groups not the overall samples. The sample size determination is referring to the Cohen et al. Sampling Size Table (2007). It was done one by one with involving six research different locations. The sample size was determined by using the aforementioned table by taking into account the siginficant level at $p<0.05$ (significant level=95%). After the total for each sample for each location was determined, systematic random sampling was used as the second sampling technique to choose respondents from each sub-group involved.

Data Collection Method

Data were collected through cross-sectional survey method. Data were collected through the distribution of questionnaires. The questionnaires were created from the combination of intruments developed by the researcher herself and the instrument adopted from Penner et al. (1995) for the Prosocial Personality Battery – PSB and the instrument of General Self-Efficacy Scale – SGSES introduced by Sherer et al. (1982) for the self-efficacy variable. Six enumerators have been chosen and trained to help in distributing the questionnaires quickly and efficiently. The enumerators were chosen based on the suitability of the location. Therefore, six locations covering five public institutions need six different enumerators.

Data Analysis

The data were analysed by using the descriptive statistic analysis and partial correlation test with the SPSS 20.0 software.

RESEARCH FINDINGS

There were 1028 respondents involved in this study (Table 1) where 30.4 percent were from male respondents and 69.9 percent were female respondents. The age ranged from 19 until 24 years old. There were altogether 45.3 percent respondents were within the age 21 to 22 years old and 35.6 percent were in between 19 to 20 years old. 19.1 percent were those who are within 23 to 24 years old. As for the total respondents based on location, UiTM Shah Alam had the highest of 33.4 percent, followed by UiTM Puncak Perdana with 23.3 percent. Based on the population, respondents from UM had the lowest with 4.3 percent with only 44 students chosen as samples.

Table 1. Frequency Distribution and Respondents Demographic Percentage (n=1028)

Respondents Demography		Frequency	Percentage
Gender	Male	313	30.4
	Female	715	69.9
Age	19-20 years	366	35.6
	21-22 years	466	43.3
	23-24 years	196	19.1
Mean = 1.8346			
Standard Deviation = .72101			
Universities	UM	44	4.3
	UPM	132	12.8
	UKM	134	13.0
	UIA	135	13.1
	UiTM Shah	343	33.4
Alam		240	23.3
	UiTM		
Puncak Perdana			

Interest Level Towards Islamic based Films

Based on the frequency distribution and percentage of interest towards the Islamic based films, 61.1 percent of the respondents like these Islamic based films. Whereas respondents who love the Islamic based films was reported to be 24.2 percent. There were also respondents who do not like and have least interest in watching these Islamic based films. They were 2.1 percent and 12.5 percent (Table 2) accordingly.

Based on the percentage of the respondents who have interest and fully interested in watching the Islamic based films, the percentage is 85.3 percent. This proves that the future of producing Islamic based films in Malaysia is bright. This is because the audience of Malaysian films also support these kinds of films beside films of other genres.

Table 2. Distribution of Level of Interest towards Islamic based Films (n=1028)

	Frequency	Percentage
Interest level towards Islamic based films		
1. Very interested	249	24.2
2. Interested	628	61.1
3. Not interested	129	12.5
4. Very not interested	22	2.1
Total	1028	100.0

Mean = 1.93   Standard deviation = .670

HYPOTHESIS TESTING

H1 :   In controlling the mediating variable; self-efficacy, there is a significant relationship between watching the Islamic based films and pro-social personality

The findings of the research showed that the partial correlation test (Table 3) displyed the results of without controlling the self-efficacy, there is a positive relationship with medium strength between the watching of the Islamic based films (r= 0.319, ρ=0.00) and the pro-social personality. Besides that, there was also relationship between the dependent variable (pro-social personality) with self-efficacy, positive relationship with medium self-efficacy (r= 0.319, ρ=0.00).

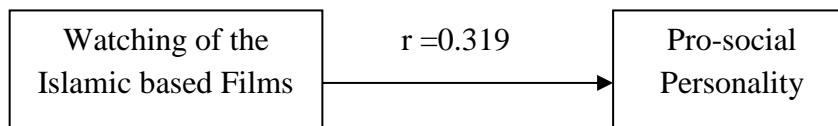Table 3. Correlation Coefficient between Watching the Islamic based Films Zero Order of the Partial Correlation

Variables	Watching the Islamic based Films	Pro-social Personality	SE
Watching the Islamic based Films	1.00 (0.00)		
Pro-social Personality	0.319 (0.00)	1.00 (0.00)	
SE	0.160 (0.00)	0.319 (0.00)	1.00 (0.00)

SE=Self-efficacy
a. Cells contain zero-order (Pearson) correlation

This also means that pro-social personality influenced by the Social Cognitive Theory (Figure 2). The findings of this study showed the role played by the mediating variables towards the dependent variable; pro-social personality. The positive and significant relationship between the self-efficacy also proved that the Social Cognitive Theory has become the media effects theory that affects the audience behavioral changes. Thus, these factors need to be controlled to explain the relationship between the independent and dependent variables.

Figure 2. Partial Correlation Model Analysis Watching the Islamic based Films without the Controlled Variable

Watching of the Islamic based Films	r =0.319 →	Pro-social Personality

By controlling the self-efficacy it is found that there was a positive significant but weak relationship between watching the Islamic based films (r= 0.218, ρ=0.00) with the pro-social personality (Table 4). Even though the relationship that exists is weak, the findings of this research helps to predict the mentioned relationship.

Table 4. Inter Correlation Coefficient between Watching the Islamic based Films by the Zero Order in Controlling the Controlled Variables

Variables	Watching of the Islamic based Films	Pro-social Personality
Watching of the Islamic based Films	1.00 (0.00)	
Pro-social Personality	0.218 (0.00)	1.00 (0.00)

a. Cells contain zero-order (Pearson) correlation

Hence, this study accepted the hypothesis stated earlier and it can be further reported that by removing the effects of the construct from the Social Cognitive Theory (Self-efficacy) towards the pro-social personality, watching the Islamic based films have the relationship with the construction of the pro-social personality (Figure 3). This means

that the higher the level of watching the Islamic based films among the audience, the higher their pro-social personality is. The self-efficacy as the psychological factor should be controlled because it will influence the relationship level between the watching of the Islamic based films and the pro-social personality.
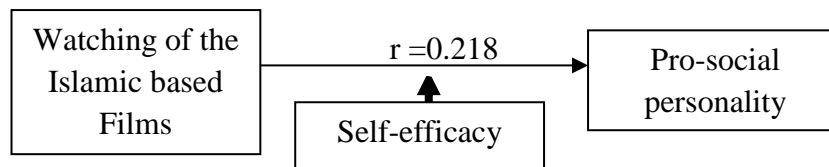

Figure 3. Partial Correlation Model Analysis Watching the Islamic based Films with the Controlled Variable

RESEARCH DISCUSSION

Based on the findings of the study through the descriptive analysis, almost 90 percent of the respondents said that they have interest in their Islamic based films. From the findings of the interest level obtained from the respondents, movie makers could actually produce more of Islamic based films. This is because the situation in producing films in Malaysia is imbalanced. The number of Islamic based films produced in Malaysia is still low comparing to films with other genres. The argument is in line with what Abd. Aziz (2007) said:

> "It's about time that we increase and bring to the centre films that contain Islamic and humanity elements so that it is balanced with "tasteless films" that we could find in the market now".

Thus, based on the findings, the future of these Islamic based films is bright. The partial correlation test showed that there was a significant correlation that could make the researcher accepted the hypothesis. This means that this study contributed to the relationship between the independent and dependent variables. The partial correlation done also contributed to the prediction in the form of hypothesis that can explain the phenomenon happened through the relationship between the studied variables. This argument is based on Noraini (2010) that says correlation research cannor predict to justify relationship that exists between the variables consistently. Thus, film media factor studied from the watching of the da'wah films also proven that the films influenced the audience positively especially in the format of pro-social personality. The findings based on the partial correlation test with the controlled mediating variables proved that there exists relationship

between watching the Islamic based films and the pro-social personality even though the correlation value is weak. This denotes that although the respondents' level of interest towards the da'wah is high, that is 85.3 percent, still the relationship between the independent and dependent variables are weak.

Besides that, this study also illustrated the role of the Social Cognitive Theory through the self-efficacy factor plays role as mediating factor in associating the watching of the Islamic based films with the pro-social personality. This study strenghthen the function of this theory as a mediating factor (Peng 2008) which is commonly used in the media, films and pro-social personality study. Nevertheless, referring to the previous study, the formation of the pro-social personality which is associated with the role of films through the Social Cognitive Theory did not touch the character development through of what we called *qudwah hasanah.* This is because the theory is actually based on Western perspectives and Social Cognitive Theory does not discuss the existance of God and faith which can form the foundation of individuals' character and personality development.

Therefore, the study proved that research on pro-social personality can be viewed from different perspective; Islamic perspective. Based on Fazilah's et al. (2008) study, she supported the argument where pro-social behaviour is one of the main factors that could be found in the religion personality.

However, Aswati (2007) found out that character reasoning as a different cognitive activity from the aspect of age group towards the inclination in attitudes and believes especially among the Malays community. Hence, Islam as the religion that supports peacefulness and harmony accepts the pro-social values as good values. People who have religion and believe in religion regard values in religion as noble. Allah said in his al-Quran al Karim in Surah al-Maidah verse 2:

> *"And help each other in righteousness and piety, and help not one another in sin and transgression and remain fearing Allah. Undoubtedly, the torment of Allah is severe.". (al-Maidah : 2)*

CONCLUSION

In conclusion, this study has proven the relationship and positive association between the watching of Islamic based films and the pro-social personality. This also shows the contribution that the films can give to the audience. Thus, more and more audience to films these days are exposed to these da'wah films and this somehow affect their pro-social personality to be higher. The development of this pro-social personality is important in forming the personality of these young

generations to come back to the basic living in the community through self values like helping and loving one and another. However, these young audience think that these Islamic based films are still weak in shaping the personality. This is because, besides committing them to what films that they watch, they are also committed themselves to other factors that can contribute to the formation of their personality to be more positive.

Researcher also believes that individual's self-efficacy should be underlying by the internal strength established based on the strong *iman* (faith). This what makes a Muslim different from the non-Muslim. Muslims believe and confident in God. For example, a youth who likes to expose him/herself to all sorts of film genres including the negative elements, will not be easily influenced if they have strong iman towards Allah SWT. Thus, they will feel afraid to perform any actions that are against what Islam has highlighted as bad. This aspect becomes the filter to assess and value any behaviour or action that they perform themselves with the existence of logical thinking. This is suitable with verses in the al-Quran that give many explanation about the role of mind in human's life and the comparison of those who are knowledgeable and non-knowledgeable like Allah SWT said in His al-Quran:

> *"Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.."* (al-Baqarah: 164)

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