Study of Pro-Social Behavior of Young Netizens: Encouragement of Religiosity, Social Support, Empathy, and Self-Efficacy

Endang Komesty Sinaga[1,2*] [ID], Edi Suryadi[1]

[1]Faculty of Economics and Business Education, Universitas Pendidikan Indonesia, Indonesia Jl. Dr. Setiabudhi No. 229 Bandung 40154

[2]Travel Department, Politeknik Pariwisata NHI Bandung, Indonesia
Jl. Dr. Setiabudhi No. 186 Bandung 40141
`endang_komesty@upi.edu`

Abstract. Pro-social behaviour, a subject that has attracted the attention of social researchers, has been researched creatively to dig deeper into the phenomenon. This study seeks to assess the factors influencing pro-social behaviour among young netizens by proposing a construct of subjective well-being closely related to religiosity, social support, empathy, and self-efficacy. Through survey activities targeting active social media users aged 18-25 years and involving 188 respondents, the SEM-PLS approach was used for analysis. These findings support the proposed model in shaping pro-social behaviour by showing the significant influence of various factors, except empathy. This research adds to existing theories of social behaviour and contributes to a deeper understanding of the behaviour exhibited by Internet users, especially young people. Insights gained from this research can inform interventions and strategies to encourage pro-social behaviour in the digital world, ultimately fostering more cohesive and compassionate online communities.

Keywords: Pro-social behaviour, subjective well-being, religiosity, social support, self-efficacy

1 Introduction

The development of individual dynamics in social interaction has been a study that interests many transdisciplinary researchers[1]. In its development, the intrusion of information technology in various individual activities significantly changes behaviour formation[2]. Rapid technological advancements and the widespread use of social media platforms have changed how individuals communicate and interact in the digital age[3]. Among the digital population, young netizens, particularly individuals who are in younger age groups, have become a prominent demographic in the online landscape. Extensive online presence and engagement present both opportunities and challenges, especially when it comes to social behaviour.

Harmful behaviours such as cyberbullying, online harassment, and the spread of hoax information have attracted many studies on the impact of digital communication[4]. However, there is a contrary perspective to this condition, namely the pro-social

behaviour of young netizens. Pro-social behaviour is the act and attitude of helping, supporting, or promoting the realization of the welfare of others or society as a whole[5].

Several factors contributed to the manifestation of pro-social behaviour among young netizens. Psychological variables, such as empathy, moral compass, and self-regulation, play an important role in determining the tendency toward pro-social actions [6]. In addition, contextual factors, including online norms, peer influence, and social media platform structure, can facilitate or inhibit pro-social behaviour. However, exploring personal factors in shaping pro-social behaviour still leaves a broad research gap to be developed, especially in the digital universe.

The existence of young people in such a complex digital world and its impact on their actual role in social interaction still leaves important questions to explore epistemologically. Furthermore, individual factors in a digital society supporting the formation of pro-social characters still leave questions and present the importance of research that connects these two realities. This study aims to examine and explore pro-social behaviour among young netizens by analyzing relevant research, empirical studies, and theoretical frameworks, measuring factors of religiosity, social support, empathy, and self-efficacy that shape perceptions of subjective well-being to influence pro-social behaviour in the digital world. The study can improve understanding of pro-social behaviour among young netizens and make a meaningful contribution to creating a digital landscape that promotes positive social interactions.

Religiosity refers to an individual's spiritual and religious dimensions, including the beliefs, practices, and values espoused[7]. As a norm-controlling behaviour, religiosity practised in decision-making provides individuals comfort and well-being [8]. In the context of netizens, success in avoiding exposure to harmful content as a religiously observant behaviour has provided a sense of calm and avoidance of social media interaction anxiety. In the study[9], religiosity was assumed to have a relationship with perceptions of well-being.

Social support refers to the help, attention, and comfort individuals receive from social networks, such as family, friends, and online communities[10]. Online communities and social media platforms connect individuals with similar interests, values, and experiences. This reinforces social support that comes from family and colleagues in cyberspace. Pro-social behaviour in social media is shaped to create safe and inclusive spaces online, fostering open communication[11]. Thus, it was proposed that social support plays an important role in shaping young netizens' perception of social welfare.

Empathy refers to the ability to understand and share the feelings, thoughts, and experiences of others[12]. Educational initiatives, such as promoting empathy skills and emotional intelligence, can increase empathy levels[13]. Empathy plays an important role in influencing the perception of the subjective well-being of young netizens[14]. By understanding and sharing the emotions of others, practising perspective-taking, engaging in pro-social behaviour, and regulating emotions, empathy contributes to a positive and supportive online environment.

Self-efficacy refers to an individual's belief in completing tasks, navigating social situations, and achieving desired results[15]. The definition includes a person's trust in using social media tools, managing relationships, and achieving desired results in online

interactions. Several factors can shape the self-efficacy of netizens: 1) technological competence, 2) online communication skills, and 3) Information Management.

Psychological studies have discussed subjective well-being (SWB) as a feeling resulting from an individual's subjective evaluation of the events they experience, consisting of positive and negative feelings[16]. SWB, in some studies, is stated to be shaped by empathy, social support, and religiosity[17]. The emotional component of SWB includes the experience of positive emotions such as joy, satisfaction, and fulfilment and the absence of negative emotions such as sadness, stress, and anxiety[9].

From the explanation above, the following hypothesis is offered: H1: Religiosity has a significant influence on Subjective Well-Being; H2: Social support has a significant influence on subjective well-being; H3: Empathy has a significant influence on subjective well-being; H4: Self-efficacy exerts a significant influence on subjective well-being; H4: Subjective Social Well-Being Has a Significant Influence on Netizen Pro-social Behavior.

2   Methods

This study used a quantitative approach[18], where religiosity, social support, empathy, and self-efficacy are placed as predictors of perceptional well-being to influence the constructs of pro-social behaviour netizens. This construct is formulated by considering previous theories and research reviewed in the previous section and operationalized into indicators. Furthermore, the indicator is transformed into 19 (nineteen) question items designed with a 5-Likert Scale. Data has been collected through an online survey targeting social media users aged 18 – 25 with WhatsApp/Instagram/Twitter/TikTok account ownership. The data obtained from this activity is then processed using SEM-PLS.

3   Results and Discussion

The online survey has gathered 188 (one hundred and eighty-eight) respondents, which meets the stated condition[19] that the number of samples can use a tenfold measure of the most formative relationships in a construct. In this study, there is the most formative relationship, namely in Perceptional Subjective Well-Being, as many as 4 (four), so the minimum number of samples based on this provision is 40 (forty). It has been met with a number far above that limit.

Measurement Model
This study examines the loadings factor of each construct where the minimum limit that needs to be met is 0.70 to be involved as a model-forming instrument[20]. This step is followed by checking the construct validity and reliability by measuring Composite Reliability (CR), which must exceed the value of 0.708 and AVE >0.50 in each construct. Table 1 shows the results of loading factors, Cronbach Alpha, CR, and AVE measurements from the models offered.

Table 1. Loading, Composite Reliability (CR), dan AVE

Measurement	Loading	Cronbach Alpha	CR	AVE
Religiosity (REL)		0.829	0.897	0.744

Measurement	Loading	Cronbach Alpha	CR	AVE
REL1	0.906			
REL2	0.835			
REL3	0.845			
Social support (SOS)		0.896	0.928	0.762
SOS1	0.890			
SOS2	0.886			
SOS3	0.855			
SOS4	0.860			
Empathy (EMP)		0.851	0.909	0.770
EMP1	0.917			
EMP2	0.811			
EMP3	0.900			
Self-efficacy (SEF)		0.805	0.885	0.719
SEF1	0.866			
SEF2	0.848			
SEF3	0.830			
Subjective Well-Being (SWB)		0.889	0.931	0.818
SWB1	0.900			
SWB2	0.895			
SWB3	0.918			
Netizen Pro-social Behavior (NPB)		0.872	0.921	0.796
NPB1	0.883			
NPB2	0.877			
NPB3	0.917			

This study used the Fornell-Larcker Criterion approach to measure discriminant validity, as presented in Table 2. The results show that all constructs meet this criterion.

Table 2. Discriminant Validity

	EMP	NPB	REL	SEF	SOS	SWB
EMP	0.877					
NPW	0.694	0.892				
Rel	0.605	0.763	0.863			
SEF	0.828	0.667	0.604	0.848		
SOS	0.619	0.772	0.883	0.637	0.873	
SWB	0.551	0.720	0.642	0.587	0.662	0.904

Structural model

Measurements of R^2 are made to determine the explaining strength of each construct as suggested[21], with R^2 results in a subjective well-being construct of 0.484 (moderate) and a pro-social behaviour construct of 0.516 (moderate). This means that the factors forming subjective well-being can explain this variable as much as 48.4%, and the rest is explained by other factors that are not studied. While the factors forming pro-social behaviour in the model offered by this study could explain as much as 51.6%.

To test the hypothesis, a bootstrapping procedure was performed with 2000 re-samples and an error of 5% with the results of all hypotheses proved acceptable except for the 3rd hypothesis: empathy for subjective well-being. The value of each effect is H1:

religiosity→SWB (β=0.206; p=0.058); H2: social support→SWB (β=0.304; p=0.007); H4: self-efficacy SWB (β=→0.228; p=0.016); and H5: SWB Netizen Pro Social Behavior (β=0.720; p=0.000→).

Discussion

The results of this study revealed some interesting findings. First, religiosity and self-efficacy have been shown to influence young netizens' subjective well-being significantly. It shows that having a strong religious foundation can provide emotional support and meaning to life, improving subjective well-being. In addition, the high level of self-efficacy also improves the subjective well-being of young netizens as it provides a sense of self-confidence and personal satisfaction in the face of life's challenges. However, the findings showed that social support and empathy did not significantly influence the subjective well-being of young netizens in the context studied. Although social support and empathy are considered important factors in influencing subjective well-being, these results suggest that in an online environment, such factors may not significantly influence the subjective well-being of young netizens.

Furthermore, the findings showed that subjective well-being significantly influenced the pro-social behaviour of young netizens. Young netizens who feel more satisfied and happier with their lives tend to be more inclined to engage in pro-social behaviour in the online environment. This aligns with subjective satisfaction theory, which suggests that individuals with high subjective well-being are more motivated to help others and contribute positively to their communities.

4   Conclusion

Pro-social behaviour has become a widespread study in today's digital society era, including in studying the pro-social behaviour of young netizens. The measurements show that factors of religiosity, social support, and self-efficacy have been proven to form the subjective well-being of young netizens. In contrast, the empathy aspect was not significant in this study. This finding shows that netizens who religiously strive to fulfil their interactions with content positively can provide comfort and satisfaction in digital interactions. Similarly, the support of family, colleagues, and digital communities connected to individuals can provide a sense of calm and positivity. Likewise, the ability to manage technology, communication, and private security as a form of self-efficacy is proven to form a sense of comfort and satisfaction in individual social media lives. This perception of well-being and satisfaction can further shape the pro-social behaviour of young netizens to engage in positive actions and productive interactions in the real world.

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