



The Effect of Religiosity and Family Tradition on Altruistic Behavior: Evidence in Indonesia

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Abstract

In the face of economic hardships, destitution, ignorance, and inequality, generosity is an invigorating breath of fresh air. Indonesia, where religious observance and familial tradition are the primary determinants of the transmission and stewardship of wealth, has been acclaimed for six consecutive years as the most benevolent nation globally. The objective of this research is to ascertain the factors that influence religiosity and familial traditions of altruistic benevolent in Indonesia. This investigation exploits a quantitative approach by utilizing the simple equation method in conjunction with SmartPLS. This study deployed primary data gathered from questionnaires conducted to individuals residing in numerous cities in Indonesia. Approximately 1.016 respondents from significant ethnic and religious backgrounds participated in the online survey, utilized simple random sampling. The findings of this research demonstrate that altruistic behavior is positively influenced by intrinsic religiosity. The influence of family tradition on giving, whether through institutions or directly, is mediated by altruistic behavior. While compared, the influence of family tradition on altruistic manners is stronger than that of religiosity. This study offers insights for scholars and practitioners on the key elements that motivate Indonesian individuals to engage in extensive charitable activities, both through direct means and philanthropic organizations. Through superfluous participants and unpretentious engagement, this study might be able to draw more acceptable conclusions in future. An exploration of altruistic behavior across different religions and ethnicities will offer suggestions for each group to foster the growth of community-based organizations in their own regions.

Keywords: Religiosity, Family Tradition, Altruistic Behavior





1. INTRODUCTION

The third pillar of the economy encompasses charity, social entrepreneurship, contributions, volunteerism, and benevolence towards those in prerequisite, playing a substantial role alongside the government and commercial sectors. As obstacles to the emergence of destitution, income disparities, and unemployment, diligence and regulations will inevitably fail in their capacity to resolve every issue. At this juncture, we currently retain the restraint to assist our fellow human beings by engaging in acts of sharing, giving, and reducing their hardships. A tradition of self-motivated benevolent behaviors preserved for the benefit of the public constitutes philanthropy.

The notion of social exchange, which emerged in economics, has had a significant impact on studies of volunteers and altruism (Blau et al., 1967). The fundamental principle of the social exchange theory posits that individuals who provide assistance and support to others anticipate reciprocation or some form of compensation. The motivation behind a substantial anonymous donation to a charitable organization is difficult to comprehend, assuming rational self-interest. The behavioral economic theory, which incorporates psychological principles, clarifies the influence of culture, including religiosity, as the underlying systematic tendency that governs rational behavior (Guiso et al., 2006).

Amid the prevailing economic challenges and the persistent impoverishment, ignorance, and underdevelopment that plagues a portion of society, engages of benevolence surface as a much-appreciated diversion. Indonesia is globally acknowledged as one of the most susceptible countries to calamitous occurrences on account of its geographical configuration. Indonesia appears to be the most philanthropic country universally, as it has maintained the uppermost ranking on the World Giving Index (WGI) for six consecutive years. Indonesia consistently exhibits the highest rates of donations (84%) and volunteers (63%), as reported by the Charity Aid Foundation (CAF, 2023). The philanthropic ecosystem in Indonesia is progressively escalating worldly-wise and manifold through collective collaboration and endeavor. Besides the socio-cultural conditions, especially the determinants of religion, the history of bountiful sequenced, with a culture of *gotong royong* in every tribe and region. The culture of altruism holds great significance within the family, general public, and religious groups.

Research exhibits a positive relationship between religiosity and altruism (Batson, 2011). Religion exerts on Indonesia's charitable environment as the major influence (Fauzia, 2013). Other researchers assess a significant majority (98 percent) of Indonesian Muslims continue to make yearly contributions, especially during times of economic hardship (Osili & Ökten, 2015). However, there are still uncertainties regarding the influence of religiosity on altruism (Ahmed, 2009; Batson, 1998; Pichon et al., 2007). Religiosity, sincerity of





conviction, and the pragmatic manifestation of one's faith have been found to foster virtuous attributes, including altruism and compassion towards others, according to scholarly inquiries (Pichon et al., 2007). It is imperative to analyze the impact of religion on charitable behavior and its correlation with different characteristics, values, principles, emotions, actions, and motivations of individuals with a tendency to help others, using valid and trustworthy measurement tools.

This research aims to clarify the impact of religiosity on altruistic behavior in Indonesia. This study encompasses all religions and races, as benevolent conduct is seen in every culture. By applying (Allport & Ross, 1967) framework, this study scrutinizes the intrinsic and extrinsic motivations for charitable giving, both individually and via non-profit organizations. Additionally, this research endeavors to comprehend the manner in which familial traditions impact both religiosity and the propensity to give. Incorporating data from nearly 1,016 respondents, this study employs a quantitative approach utilizing the simple equation method with SmartPLS.

The finding portrayed that the main driver that encourages persons to engage in philanthropic endeavors is their religious beliefs that reinforce their bond with God and fellow humans. Furthermore, individuals may occasionally exploit religious reasons to accomplish their primary objectives. Altruistic behavior exhibits a more significant effect on institutionally directed altruism than on personal altruism when it comes to influencing family traditions. The impact of family tradition on altruistic behavior is countless than that of religiosity. These findings indicate that the family plays a vital role in cultivating obedience and generosity across multiple generations. The limitations of this research stem from the insufficient religious and ethnic diversity among the available data. Future research attempts should aim to improve the results made by broadening the pool of respondents and increasing direct interaction. An examination of altruistic conduct among various religious and ethnic groups will provide recommendations for each group to promote the development of community-oriented organizations within their respective locations. Improving the research variables can result in a more profound understanding of Indonesia's culture.

This discourse shall commence with an elucidation of the paper's design. Subsequent to the introductory explanation in chapter one, the second section proceeds to examine the theoretical foundation and formulation of hypotheses. Section 3 provides a concise explanation of the data and study process. The empirical results and their practical implications for a range of stakeholders are thoroughly examined in Section 4. The concluding part marks the end of the entire study.



2. LITERATURE REVIEW

2.1 Teory Paradigma Stimulus-Organism-Respons (SOR)

This Charitable giving, from an economic standpoint, can be defined as a one-way, voluntary transfer of economic commodities to individuals or organizations outside the family unit (Reece, 1979). Economists and scholars from several fields attempt to elucidate the phenomenon of charity giving from the perspective of rational humans, acting by cost-benefit analysis to optimize their own well-being (Andreoni & Payne, 2013). The rational choice theory in charity research fails to adequately explain an individual's contribution to community benefits, as it disregards for the psychological values associated with delightful sentiments encountered during generous gifts.

Altruism refers to actions that demonstrate unselfish concern for the benefit of others, without pursuing recognition from society or personal gain, hence diminishing one's self-centeredness (Baron & Byrne, 2005). Altruism has roots in empathy, which is the ability to envision oneself in someone else's situation or comprehend another person's emotions (Batson, 2011). Altruism can also be viewed as a fundamental aspect in the development of social welfare, which is defined as a state where the majority of needs are fulfilled, issues are effectively addressed, and possibilities for positive growth are accessible and optimized (DiNitto & Johnson, 2016). Sociologists contend that societal constraints exert an influence on charity giving, in addition to factors such as costs and individual personality traits. People who are actively connected in networks with more positive norms about charity giving will act in accordance with these norms (Barman, 2007; Bekkers, 2004).

Demographic factors such as age, income, education level, and religiosity have been highlighted as variables that significantly influence donor behavior (Bennet & Einolf, 2017). Every prominent religion in the world, according to Allport, promises its adherents an ideology characterized by harmonious beauty and logical simplicity. Religiosity is defined as the extent to which an individual manifests their religious convictions in their daily life (Allport & Ross, 1967). Religiosity is a commitment to upholding religious norms and ideals after coming to believe in God (McDaniel & Burnett, 1990). The Glock typology, derived on Durkheim's difference between beliefs and rites, encompasses five dimensions of religion: experiential, ideological, ritual, intellectual, and consequential (Glock, 1962).

Intrinsic and extrinsic religiosity distinguished religious motivations (Allport & Ross, 1967). Strong intrinsic religiousness is typically accompanied by a daily adherence to one's faith (Vitell et al., 2007). Beyond general personal religiosity (intrinsic religion, religious beliefs, and practices), specific dimensions, such as fundamentalism, spirituality, and religion as a quest, have been associated with significant variations in prosocial levels and traits. There is a substantial amount of research indicating that those who are religious (in terms



of their deep-seated beliefs or practices) tend to view themselves as being inclined towards prosocial behavior. Indeed, religious people tend to associate the importance of virtue with the moral principles of caring and justice (Saroglou et al., 2005).

External evaluation scales quantify what Allport had previously categorized as immature religiosity. Religion serves as a means to fulfill and satisfy the fundamental needs of individuals, given their level of motivation (Allport & Ross, 1967). In these terms and other literature that examine the scope of external religiosity, faith is perceived as a means to achieve objectives and goals that beyond religion itself, such as problem-solving or success in life. The rationale behind external religiosity can be inferred in circumstances where individuals express a belief in religion yet prioritize other aspects of daily existence as more significant. Nevertheless, participation in public rituals that promote altruistic conduct may provide a more plausible explanation than religious prominence (Norenzaya & Shariff, 2008). Thus, we hypothesize the following:

H1: Religious affiliation, both intrinsic and extrinsic, exerts a significant positive impact on altruistic behavior.

The impact of religiosity on altruism is not direct, but rather mediated by moral judgment, which is influenced by religiosity (Lu, 2012). Moral inculcation refers to the process by which the family instills societal norms and permissible belief values into its members, resulting in the development of a shared culture exemplified by acts of altruism. An important question that arises in research is whether religious or personal norms have a genetic component and exert an influence on altruistic conduct. These personal norms serve as benchmarks for certain actions that arise from values that have been absorbed during the process of rendering behavioral decisions (Schwartz & Huisman, 1995). Developmental psychologists study the origin and impact of prosocial behavior, which focus on how environmental factors, conjointly with age and personality, affect the development of prosocial behavior later in life (Eisenberg et al., 2002; Hoffman, 1996). These elements primarily include an educational approach that prioritizes warmth, socialization, the development of moral identity, and a secure parent-child relationship that fosters trust. The correlation between religiosity and prosocial notions becomes increasingly apparent when individuals transition from youth and early adulthood to middle and late adulthood (Saroglou, 2010). These principles appear to be autonomous concerning religious teachings and socialization by parents (Turiel, 2015). Thus, we hypothesize the following:

H2: Generosity is significantly and directly influenced in a positive way by family tradition.

Moreover, scholarly investigations have been conducted to ascertain whether religiosity exerts an altruistic impact on specific groups or communities in order to gauge donation preferences. These studies have concluded that a positive correlation exists





between religiosity and giving behavior through the value of trust engendered by social closeness (Norenzaya & Shariff, 2008). The theory of moral foundations elucidates the factors that contribute to the preference for altruistic behavior towards one group over supporting other less familiar groups or communities (Baehr, 2017). The inclination to assist groups sharing the same identity within the religious community is regarded as biased and has increased loyalty to the group (Eislinga, Felling, & Peters, 1990). Additional research has demonstrated that religiosity has no bearing on the propensity for altruism and concern for others on a global level, irrespective of identity (Huisman, 1995). There is a dearth of research examining the extent to which religious organizations will provide aid to victims of natural disasters in Indonesia who adhere to various faiths. Interfaith groups frequently collaborate in several areas such as natural disaster relief, blood donations to humanitarian services, and safeguarding religious observances. Thus, we hypothesize the following:

H3: Altruistic behavior has a direct impact on an individual's personal altruism.

H4: Altruistic behavior directly affects institutionally directed altruism.

Social values can correspondingly explain giving donation and volunteering (Bekkers, 2004). Sociologists also studied the personal values that lead to volunteering. Volunteering is enhanced by catalysts: guiding universal principles, a sense of empathy, and individual and group norms (Shure, 1991), compassion, solidarity, a drive for excellence, a commitment to justice and equality, and religious beliefs (Dekker & Halman, 2003). The altruistic behavior scale developed in particular by (Johnson & et al, 1989) and (Rushton, Chrisjohn, & Fekken, 1981) delineates the disposition to provide assistance or support, encompassing interactions with acquaintances, relatives, friends, and neighbors. Subsequent researchers utilized this scale in conjunction with different advancements (Enelamah & Tran, 2020).

There is a positive correlation between parents who donate and their adult children's likelihood of donating. This relationship remains significant even when considering factors such as income, education, wealth, and other variables that affect giving behavior (Steinberg & Wilhelm, 2003). Income is a significant demographic determinant that impacts giving donations (Iannaccone, 1998). In general, higher-income individuals and families make greater contributions to religious organizations, whereas lower-income individuals and families contribute less (Hoge, 1996). Age is another demographic variable that is typically portrayed in a positive correlation with religious offerings. While this tendency typically diminishes or ceases to exist after the ages of 50 or 60, elderly individuals are, on average, less likely to provide religious justifications (Hoge, 1996). Religious dedication among young people appears to be crucial in establishing a philanthropic basis for future charitable contributions. In previous studies, neither adolescents nor their parents contributed significantly to religious charities. Education is the ultimate demographic variable that may





be very noticeable on the charitable contributions (Regnerus & et al, 1988).

Parental volunteering during their children's adult years was associated with both their children's current and prospective volunteering, according to research (Janoski & Wilson, 1995). A positive correlation was observed between the level of volunteerism exhibited by adult offspring and their recollection of parental volunteerism during adolescence (Bekker, 2003). Grandparents and children can transmit similar values regarding generosity to one another and their descendants and grandchildren, respectively, via social exposure and the socialization process (the mechanism by which children and adults acquire knowledge from others). Additional pertinent rationales for anticipating intra-family customs of philanthropy consist of proposition that a formative experience during one's adolescence might inspire an individual to impart (Havens, O'Herlihy, & Schervish, 2006). It can be inferred that the act of giving is connected to religious traditions, individual views, societal obligations, and political ideologies, which are frequently passed down within one's family. Thus, we hypothesize the following:

H5: Altruistic behavior can mediate family tradition on personal altruism.

H6: Altruistic behavior can intervene family tradition on institutionally direct altruism.

The relationship between religiosity and prosocial personality is attributed to the fact that religious prosociality is not absolute and seems to be constrained in various respects (Saroglou, 2006; Saroglou et al., 2005). Religious folks prioritize unity in interpersonal connections, seek social validation, and uphold distinctions between their own group and others. Therefore, religious people must show prosociality towards relatives, acquaintances, and close interactions, particularly those whose opinions are highly regarded. They ought to neglect prosocial behavior directed toward strangers with little to no chance of reciprocation, and most definitely not toward people who pose a danger to their religious beliefs, such as members of marginalized groups. Behavior that is not inherently expensive but is crucial for an individual's self-perception and others' perception of morality (Batson et al., 1993).

Individuals, either directly or through contemporary charitable organizations, contribute to a culture of religious giving as a genuine desire to assist those who are less fortunate. Donor trust is essential for philanthropic organizations because donors are unable to easily oversee the deployment of their money (Bekkers, 2004). There is a positive correlation between the strength of the institutional landscape for philanthropy in a country and the likelihood of people donating to philanthropic organizations, as well as the size of their donations. This socially constructed system of norms, beliefs, and definitions guides institutional philanthropy (Scott, 2008). Givers prioritize non-profit organizations (NPOs) due to their esteemed reputation and capacity to effectively allocate money towards diverse activities. Beyond that, requiring donors to distribute and evaluate their own assistance



would be a laborious and time-consuming process. The explanation concludes the hypothesis as follows:

H7: Altruistic behavior can intervene religiosity against personal altruism.

H8: Altruistic behavior can intercede religiosity against institutionally direct altruism.

Donors find it more convenient to allocate and assess the impact of non-profit organizations' initiatives on the well-being of beneficiaries through the use of technological platforms, websites, and social media. Nevertheless, there are other obstacles to overcome in order to earn the confidence of NPO donors. GEO attributed the current challenges in non-profit organizations to four primary issues: ineffectiveness in achieving their social mission, inefficiency in resource management, incompetent and untrustworthy managers, and a lack of experience in risk management and accountability mechanisms.

3. RESEARCH METHOD

This The Central Statistical Agency (BPS) has disclosed that the population of Indonesia stands at 270.32 million individuals, with 86.93% of them identifying as Muslim. The Javanese ethnic group constitutes the largest proportion of Indonesia's population, comprising 40%, followed by the Sundanese (15%) and other ethnic groupings, correspondingly. This study employs primary data obtained from surveys performed among Indonesian individuals residing in multiple cities, representing a range of ethnic backgrounds. The poll is conducted electronically using a Google form and lasts for a period of five months, concluding in February 2024. A sample of approximately 1.016 persons with diverse ethnic and religious origins was recruited using a simple random sampling procedure. The majority of respondents are comprised of academics, encompassing both students and professors, while the remaining portion consists of professionals and business activists.

Besides any other socio-demographic measurements (see appendix 1), to describe the preference for donating, the survey portrayed that around 45.18% of the respondents chose the answer of giving directly. The remaining individuals prioritize donating through institutions and chose the area as bellow:

Table 1. Donation Preference

Giving Preferences	Freq.	Percentage	Cum.
Others	49	4.82%	4.82
International charity	17	1.67%	6.50
Children and women	25	2.86%	8.96

Religion institution	147	14.47%	23.43
Humanity and disaster	221	21.75%	45.18
Environment institution	27	2.66%	47.83
Education	68	6.69%	54.53
Arts	3	0.30%	54,82
Direct giving	459	45.18%	100

This study examines altruism from a personal perspective by suggesting charitable contributions, volunteering, and monetary donations which aligns with the findings of the WGI survey. The measurement of all latent variables utilizes scales that have been previously verified. The measurement of religiosity was conducted using the (Allport & Ross, 1967) scale, which has been modified by other researchers, including (Gorsuch & McPherson, 1989). Family traditions encompass the aspects of parents' choices to contribute financially and parents' choices to offer their time and skills for free (Osili & Ökten, 2015). The construction of variables related to paper written by (Enelamah & Tran, 2020), Johnson et.al (1989) and Rushton et.al (1981). Table 2 summarizes the scale item in this research.

Measure (variable)	Indicators	Source	
Intrinsic religiosity (X1)			
X11	I enjoy reading about my religion.	(Allport & Ross, 1967; Gorsuch & McPherson, 1989)	
X12	My whole approach to life is based on my religion.		
X13	I try hard to live all my life according to my religious beliefs.		
X14	It is important to me to spend time in private thought and prayer.		
X15	I have often had a strong sense of God's presence.		
Extrinsic religiosity (X2)			
X21	What religion offers me most is comfort in times of trouble and sorrow.		
X22	Prayer is for peace and happiness		
X23	I pray mainly to gain relief and protection.		
External Practice (X3)			

Measure (variable)	Indicators	Source
X31	I go to religious services mostly to spend time with my friends.	
X32	I go to religious services because it helps me to make friends.	
X33	I go to religious services mainly because I enjoy seeing people I know there.	
Parents' decision to give (X4)		(Osili & Ökten, 2015)
X41	Parents' decision to give to charitable organizations influences their children's decision to give to charitable organizations.	
X42	Parents whose giving is more concentrated (they give to fewer subsectors) positively influence their children's religious giving.	
X43	Stronger influence on their children's overall giving than parents who do not spend time helping their children.	
Parents' decision to volunteer (X5)		
X51	Parents' decisions to volunteer at charitable organizations influence their children's decisions to volunteer.	
X52	Parents give examples in social action (e.g gotong royong).	
Personal altruism – donate money (Y1)		(Enelamah & Tran, 2020)
Y11	I have given a money to a homeless (beggar)	
Y12	I have given a money to a stranger who needed it (or asked me for it)	
Y13	I have returned change to cashier after getting too much change	Johnson et al. 1989 Rushton et al. 1981
Personal altruism – help the strangers (Y2)		
Y21	I have let someone cut ahead of your in a line	
Y22	I have given up seat for another on the public transportation	
Y23	I have looked after a person's property while away	
Y24	I have carried a stranger's belongings for them	
Y25	I have given directions	

Measure (variable)	Indicators	Source
Y26	I have let someone you didn't know well borrow an item of value	
Y27	I have stopped on a highway to help a stranger fix a flat tire.	
Personal altruism – Volunteerism(Y3)		
Y31	I have helped an acquaintance to move households	
Y32	I have helped a neighbor whom I know/didn't know that well work on his or her house	
Y33	I have volunteered to nurse an acquaintance who was ill	
Y34	I have volunteered to work in a hospital.	
Y35	I have contributed my time and labor to community improvement activities	
Y36	I have Volunteered and helped victims in the disaster situation	
Institutionally-directed Altruism (Y4)		
Y41	I have given money to a charity	
Y42	I have donated goods or clothes to a charity	
Y43	I have volunteered to the charity	
Y44	I donate through charitable organizations because of the convenience of the technology features.	
Y45	My donations through charitable organizations increase in certain months (e.g. Ramadan)	
Y46	I have donated blood	

The 6-point Likert scale is associated with high reliability values, making it a suitable choice for this research (Chomeya, 2010). The questionnaire responses will be analyzed using the ordinary least squares (OLS) method in conjunction with a structural equation model (SEM) through SmartPLS statistical tool. Partial Least Squares (PLS) is a version of Structural Equation Modeling (SEM), which is a statistical method used to tackle multiple regression problems to handle data issues such as limited research sample sizes, missing data, and multicollinearity (Jogiyanto & Abdillah, 2015).

4. RESULT

In advance of conducting hypothesis testing, the measurement model is applied to both the outer and inner model to determine the accuracy of the construct being developed between latent variables in the structural model (Anderson & Gerbing, 1988).

4.1 Evaluate outer models

The assessment of outer model measurements comprises the examination of individual items using convergent validity, discriminant validity, and reliability. The initial category of validity tests in SmartPLS is the convergent validity test, which pertains to the idea that the measurements of a variable should exhibit a strong correlation. In the second-order PLS-SEM model, the validity test is conducted on latent variables that are not immediately observable and have a direct relationship with the indicators. The measurability of the latent variables altruistic behavior and institutionally directed altruism is possible due to their first-order or direct measurement by the indicators. The latent variables of personal altruism, religiosity, and family tradition are quantified through dimensions that directly interact with the indicators. Ultimately, the validity of these aspects in the latent variables is assessed.

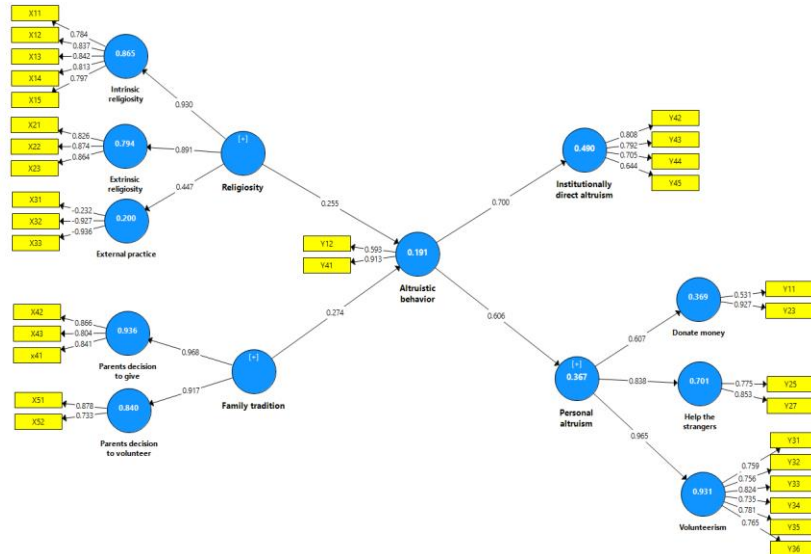


Figure 1. Initial Mode

4.2 Convergent validity

A convergent validity test is conducted by utilizing the Average Variance Extracted (AVE) value and the outer loading. Convergent validity is present when there is a strong

connection between the scores received from two distinct instruments that measure the same variable. A loading value between 0.5 and 0.6 is deemed adequate for preliminary research, and the average variance extracted (AVE) value is greater than 0.5 (Anderson & Gerbing, 1988). Table 3 displays the external loading and average variance extracted (AVE) value. It is evident that all external loading levels for each indicator exceed 0.6. Put simply, each indicator accurately measures its corresponding latent variables or dimensions through convergence. The result of convergent validity testing as presented below.

Table 3. Outer Loading and AVE

Variabel latent	Item	Outer loading	Cronbach 's Alpha	rho_ A	Composite Reliability	Average Variance Extracted (AVE)
Intrinsic religiosity	X11	0.784	0.874	0.877	0.908	0.664
	X12	0.837				
	X13	0.842				
	X14	0.813				
	X15	0.797				
Extrinsic religiosity	X21	0.826	0.816	0.818	0.891	0.731
	X22	0.874				
	X23	0.864				
External practice	X31	-0.235	0.728	0.715	0.785	0.597
	X32	-0.928				
	X33	-0.936				
Parents decision to give	X42	0.866	0.787	0.788	0.876	0.701
	X43	0.804				
	x41	0.841				
Parents decision to volunteer	X51	0.878	0.482	0.519	0.789	0.654
	X52	0.733				
Altruistic behavior	Y12	0.594	0.350	0.448	0.736	0.593
	Y41	0.912				
Donate money	Y11	0.531	0.295	0.414	0.712	0.592
	Y23	0.927				

Variabel latent	Item	Outer loading	Cronbach 's Alpha	rho_ A	Composite Reliability	Average Variance Extracted (AVE)
Help the strangers	Y25	0.775	0.497	0.508	0.798	0.664
	Y27	0.853				
Volunteerism	Y31	0.758	0.863	0.864	0.897	0.593
	Y32	0.756				
	Y33	0.824				
	Y34	0.736				
	Y35	0.781				
Institutionally direct altruism	Y36	0.765	0.723	0.740	0.828	0.548
	Y42	0.808				
	Y43	0.792				
	Y44	0.705				
	Y45	0.644				

Discriminant validity is the second form of validity test. The discriminant validity test was evaluated by examining the association between the root average variance extracted (AVE) and the latent variable (Anderson & Gerbing, 1988). A high discriminant validity value indicates that a construct is distinct and effective in capturing the phenomenon being assessed. A variable is considered legitimate according to the AVE (Average Variance Extracted) criterion if its value exceeds 0.50. The average variance extracted indicator (AVE) for the latent variables personal altruism and religiosity is less than 0.50, as determined by the validity analysis.

Table 4. Indicator Average Variance Extracted (AVE)

Variables/Dimensions	Average Variance Extracted (AVE)
Family tradition	0.612
Personal altruism	0.466
Religiosity	0.451
Intrinsic religiosity	0.693
Extrinsic religiosity	0.731
External practice	0.597
Parents decision to give	0.701

Variables/Dimensions	Average Variance Extracted (AVE)
Parents decision to volunteer	0.654
Altruistic behavior	0.593
Donate money	0.570
Help the strangers	0.664
Volunteerism	0.593
Institutionally direct altruism	0.548

The parameters of a test for discriminant validity can be determined using the Fornell-Larcker Criterion. The root value of AVE on each latent variable (in the diagonal pattern) is greater than its correlation with other latent variables. If the root of AVE > latent variable correlation then the discriminatory validity is fulfilled. In other words, each indicator is discriminantly valid in measuring its respective latent variable.

Table 5. Fornell-Larcker Criterion and Average Variance Extracted Root

	Altruistic behavior	Donate money	External practice	Extrinsic religiosity	Help the strangers	Institutionally direct altruism	Intrinsic religiosity	Parents decision to give	Parents decision to volunteer	Volunteerism
Altruistic behavior	0.770									
Donate money	0.457	0.755								
External practice	0.125	0.113	0.772							
Extrinsic religiosity	0.315	0.330	0.231	0.855						
Help the strangers	0.489	0.447	0.037	0.241	0.815					
Institutionally direct altruism	0.700	0.364	0.079	0.356	0.526	0.740				
Intrinsic religiosity	0.350	0.348	0.297	0.727	0.255	0.388	0.815			
Parents decision to give	0.327	0.296	-0.104	0.358	0.270	0.341	0.293	0.838		
Parents decision to volunteer	0.377	0.347	0.010	0.435	0.336	0.390	0.378	0.786	0.809	

Volunteerism	0.564	0.449	0.019	0.221	0.715	0.603	0.247	0.268	0.321	0.770
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4.3 Reliability

The reliability of a measurement is evaluated using two parameters: Cronbach alpha and composite reliability. This test can be conducted in PLS using the composite reliability method, which involves determining the true value of a variable's reliability and accepts results greater than 0.7 (Anderson & Gerbing, 1988). When assessing reliability, it is satisfactory to solely examine the latent variables, specifically altruistic behavior, personal altruism, familial tradition, institutionally directed altruism, and religion. This is because reliability measures the total consistency of the instrument within a variable to present more comprehensive and precise outcomes. According to the provided table, it is evident that entirely latent variables and dimensions, following the procedure of re-estimation, possess a composite reliability value exceeding 0.7. Subsequently, it may be inferred that each latent variable and dimension possesses a reliable instrument. Composite reliability results are presented in table, as follows:

Table 7. Composite Realibility

	Composite Reliability
Family tradition	0.886
Personal altruism	0.893
Religiosity	0.802
Intrinsic religiosity	0.900
Extrinsic religiosity	0.891
External practice	0.785
Parents decision to give	0.876
Parents decision to volunteer	0.789
Altruistic behavior	0.736
Donate money	0.712
Help the strangers	0.796
Volunteerism	0.897
Institutionally direct altruism	0.828

To enhance the reliability test, one might utilize Cronbach's alpha value in conjunction with the composite reliability measure. A variable is considered dependable or meets the criterion of Cronbach's alpha if its Cronbach's alpha value is greater than 0.7. The

reliability categories based on Cronbach's alpha indicator are classified as follows: a range of 0 to 0.2 is considered highly unreliable, 0.21 to 0.41 is classified as unreliable, 0.42 to 0.60 is considered pretty reliable, 0.61 to 0.80 is classified as dependable, and 0.81 to 1.00 is considered very trustworthy.

Table 8. Composite Realibility

	Cronbach's Alpha
Family tradition	0.837
Personal altruism	0.862
Religiosity	0.764
Intrinsic religiosity	0.852
Extrinsic religiosity	0.816
External practice	0.728
Parents decision to give	0.787
Parents decision to volunteer	0.482
Altruistic behavior	0.350
Donate money	0.295
Help the strangers	0.619
Volunteerism	0.863
Institutionally direct altruism	0.723

4.4 Evaluation of the Structural (Inner) Model

The structural model, also known as the inner model, represents the interconnectedness between latent components by evaluating the calculated parameter coefficients and their levels of significance (Anderson & Gerbing, 1988). The evaluation of the structural model in Partial Least Squares (PLS) involves measuring the coefficient of determination (R²) and the path coefficient (t-value) by comparing t-statistics with the values in the t-table. The coefficient of determination (R²) value quantifies the extent of variability in the dependent variable that can be explained by changes in the independent variable. If a study incorporates more than two independent variables, the coefficient of determination (r-square) is employed. The R² value is in close proximity to 1, and it is classified into three categories based on Chin's criterion. The strength of the R-square value can be classified as strong if it exceeds 0.67, moderate if it is greater than 0.33 but less than 0.67, weak if it is greater than 0.19 but less than 0.33, and extremely low if it is less than 0.19. The R-square value can be seen in the following table:

Table 9. R2 Value

	R Square	R Square Adjusted
Intrinsic religiosity	0.883	0.883
Extrinsic religiosity	0.793	0.793
External practice	0.201	0.200
Parents decision to give	0.936	0.936
Parents decision to volunteer	0.840	0.840
Altruistic behavior	0.191	0.190
Institutionally direct altruism	0.490	0.489
Personal altruism	0.367	0.368
Donate money	0.071	0.070
Help the strangers	0.754	0.753
Volunteerism	0.934	0.934

The next step involves conducting Q^2 (predictive relevance) testing applying the blindfolding method. This process aims to provide evidence that certain variables utilized to a model have predictive relevance with other variables in the model, with a measurement threshold value greater than zero. The threshold values for the Q^2 (predictive relevance) test are 0.02 for small influence, 0.15 for medium influence, and 0.35 for large influence. Based on the following table, it is known that the Q-Square value for the endogenous variable altruistic behavior is 0.111, while personal altruism is 0.166, and institutionally direct altruism is 0.263. These results mean that the amount of data diversity explained by this research model is 11.1%, 16.6%, and 26.3%.

Table 10. Q-Square Value

	SSO	SSE	$Q^2 (=1 - SSE/SSO)$
Altruistic behavior	2028.000	1803.161	0.111
Donate money	2028.000	1619.532	0.201
External practice	3042.000	2760.650	0.092
Extrinsic religiosity	3042.000	1296.344	0.574
Family tradition	5070.000	5070.000	
Help the strangers	2028.000	1099.967	0.458

Institutionally direct altruism	4056.000	2987.204	0.264
Intrinsic religiosity	5070.000	2196.344	0.567
Parents decision to give	3042.000	1059.246	0.652
Parents decision to volunteer	2028.000	936.372	0.538
Personal altruism	10140.000	8458.122	0.166
Religiosity	10140.000	10140.000	
Volunteerism	6084.000	2747.829	0.548

5. DISCUSSION AND HYPHOTESIS TESTING

In addition to t-statistics (T) and p-values (P), which are utilized to ascertain the level of significance of the relationship, hypothesis testing is conducted by considering the original sample estimates (O) values to ascertain the direction of the relationship between variables. The original sample values that are in close proximity to +1 suggest a positive correlation, whereas values that are in close proximity to -1 indicate a negative correlation (Sarstedt et al., 2017). Either the t-statistic value exceeds 1.96 or the p-value is less than the predetermined significance level. The research's hypothesis testing utility is demonstrated in the subsequent table:

Table 11. Hypthotesis Testing

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Religiosity -> Altruistic behavior	0.255	0.255	0.037	6.846	0.000
Family tradition -> Altruistic behavior	0.274	0.273	0.036	7.586	0.000
Altruistic behavior -> Personal altruism	0.606	0.609	0.025	24.771	0.000
Altruistic behavior -> Institutionally direct altruism	0.700	0.701	0.020	35.171	0.000
Religiosity -> Altruistic behavior -> Personal altruism	0.155	0.156	0.024	6.323	0.000
Religiosity -> Altruistic behavior -> Institutionally direct altruism	0.179	0.179	0.028	6.488	0.000
Family tradition -> Altruistic behavior -> Personal altruism	0.166	0.167	0.024	7.081	0.000
Family tradition -> Altruistic behavior -> Institutionally direct altruism	0.192	0.192	0.026	7.333	0.000



The t-statistic for the impact of religion on altruistic behavior is 6.846, In essence, religiosity has a significant influence on altruistic behavior. The influence is positively correlated, suggesting that a rise in religious devotion in Indonesia may trigger an increase in selfless behavior. Family tradition significantly influences charitable behavior. Religious fervor and family tradition observance have a direct influence on an individual's propensity for altruistic and philanthropic endeavors. This study offers further substantiation that aligns with previous research undertaken by Ari and Laksono (2019) and Osili (2019). The influence of family tradition on altruistic conduct is considerably stronger. Therefore, it appears the family is the primary entity that induces religious values in terms of both belief and practice. In subsequent periods, families may persistently augment their level of engagement in cultivating altruistic conduct. The parents' decision significantly influences family tradition. This is consistent with the perspective that these particular norms are defined as unique standards of behavior that originate from internalized values when making decisions about behavior (Schwartz & Huismans, 1995).

Family tradition values in Indonesia directly influence both institutional generosity and personal altruism facilitated by altruistic behavior. Essentially, altruistic conduct has a substantial impact on altruism that is guided by institutions. The association between the value of altruistic behavior and the value of institutionally directed altruism is positively correlated, the level of trust and willingness to donate to non-profit organizations is moderately praiseworthy. Altruistic behavior significantly influences person's altruism. The findings suggest that the altruistic tendencies of Indonesian individuals are consistent with the results of the CAF study. However, the preference for donating through organizations is still higher than donating through individual actions. This aligns with the findings of the GEO study (2019), which emphasize that some individuals consider it more practical and logical to rely on non-profit organizations to handle their funds.

6. CONCLUSION

This study is an empirical investigation aimed at examining the impact of religiosity and family traditions on altruistic behavior in Indonesia. This study confirms the findings of the CAF survey, which consistently designated Indonesia as the most philanthropic nation worldwide for six consecutive years. Several significant findings were observed. Religiosity has a notable impact on altruistic behavior in Indonesia. The primary reason that drives individuals to engage in charity is their intrinsic religiosity, which refers to their religious dedication that stems from self-awareness. This fact serves as evidence that Indonesian individuals uphold spiritual principles that possess a beneficial effect on enhancing their connection with God and fellow human beings, one of which is through the act of sharing.





Extrinsic religiosity exerts a significant impact, indicating that religious motivations are employed to fulfill or attain their fundamental objectives. Despite social influence and friendship remaining significant factors in the formation of religious life, external practice comprises the smallest proportion. Broadly speaking, an increase in religiosity in Indonesia may result in a corresponding rise in altruistic behaviour.

The influence of family tradition on charitable giving might manifest through either institutional channels or direct personal contributions, facilitated by altruistic conduct. The influence of altruistic behavior on family traditions has a stronger impact on institutionally directed altruism than to personal altruism. This is a chance for non-profit organizations (NPOs) to enhance their campaigns and coordinate humanitarian social initiatives by capitalizing on the benevolent conduct of the Indonesian population. Nevertheless, it appears that Indonesian individuals have a proclivity for contributing funds directly to individuals or the local environment, potentially stemming from their faith in non-profit organizations. However, additional research is necessary to go deeper into this phenomenon.

Religiosity and adherence to family tradition have a direct impact on altruistic conduct. The influence of family tradition on altruistic conduct is more significant than the effect of religiosity when compared. The act of giving is often emulated by parents when it comes to volunteering. This suggests that the family is the primary source of understanding for multiple generations. The presence of religious practices within a family setting has a significant role in fostering obedience and charity. A positive sentiment may prompt society and its authorities to allocate substantial attention towards fostering family resilience and the cultivation of commendable values, thereby facilitating the unwinding of a nourishing and mutually reinforcing society.

The limitations of this research are rooted in the inadequate religious and ethnic composition of the available data. Further expansion of the respondent pool and increased direct engagement are factors that are expected to contribute to the improvement of the conclusions drawn in future research endeavors. An analysis of altruistic conduct across different religions and ethnicities will offer suggestions for each group to foster the growth of community-based organizations within their own regions. By enriching research variables, a more profound understanding of the various aspects of the culture of giving in Indonesia can be attained.





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