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Are Religious People More Caring? Exploring the Impact of Religiosity on Charitable Organizations in a Developing Country

Abstract

The purpose of this study is to explore the impact of religiosity on reasons that individuals volunteer. Additionally, this study will investigate the pro-social attitudes toward helping others and charitable organizations. This study focuses on Indonesia where religion plays an important role in daily life. The data was derived from a convenience sampling at a large private university in Surabaya, Indonesia (N=258). The results showed that individuals with high intrinsic and extrinsic personal religiosity were more likely to have 'other-oriented' reasons when performing philanthropic activities. Nonetheless, religiosity did not influence attitudes of individuals toward helping others. This study contributes to the debate regarding the effect of religious values on pro-social attitudes in the context of a developing country. Furthermore, the study provides social implications for researchers, policy makers, and practitioners operating in a developing country. This is one of the first few studies exploring the impact of religion on attitude toward charitable organization in Indonesia.

Keywords Charitable Organization, Developing Country, Religiosity, Volunteer,

Introduction

Philanthropy is an integral part of almost all religion (Queen, 1996). Christianity teaches the parable of the 'Good Samaritan' (Luke 10: 25-37), while the Quran teaches generosity is a virtuous trait that every Muslim should strive to attain (Quran 2:272). Helping others is recognized as a universal trait taught by all major religions of the world (Chau et al., 1990). The impact of these teachings is that religion plays an important role in giving and volunteering to charities and non-profit organizations (Eckel and Grossman, 2004; O'Neill 1989). Two-thirds of the world's population has various religious affiliations, consequently, charity and religion becomes inseparable (Ranganathan and Henley, 2007).

Volunteerism, often defined as giving time and effort in an institution for the benefit of others and without any compensation, is an important pro-social behaviour that is often the backbone of various humanitarian efforts (Johnson, Cohen, and Okun, 2013; Pilavin and Siegl, 2007). Furthermore, religious institutions account for fully half of all volunteering and charitable contributions in the United States (Putnam, 2000; Smidt et al., 2008).

Studies report that religion or spirituality is one of the main reasons for helping others (Batson et al., 1999; Batson and Gray, 1981; Colby and Damon, 1992; Perry et al., 2008). Individuals are more likely to volunteer in both religious and secular settings if they belong to a religious group (Crystal and DeBell, 2002; Gibson, 2008). Nonetheless, studies on the relationship between religion and volunteering are inconsistent (Yeung, 2004). Some studies found no or limited correlation between religion and pro-social attitudes (Benson et al., 1980; Cnaan, Kasternakis, and Wineburg, 1993; Hunter and Linn, 1980; Wuthnow, 1991). Johnson, Cohen, and Okun (2013) found that intrinsic religiosity was not a significant predictor of secular volunteerism and this showed that religious teachings were not emphasizing assistance to out-of group members. In contrast, other studies found positive correlation between religion and volunteering (Clary and Snyder, 1991; Greeley, 1997; Lam, 2002;

Uslaner, 1997; Omoto, Snyder, and Martino, 2000; Regnerus, Smith, and Sikkink, 1998; Wilson and Janowski, 1995).

Despite many indications of the active commitment of religious congregation and individuals to voluntary action (Hodgkinson, Weitzman, and Kirsch, 1988; Cnaan et al. 1993), most of the previous studies are conducted mainly in the developed countries. There has been little research on the perception and attitude of individuals toward religious and non-religious institutions in the context of a developing country, where religion plays an important role in daily life. For example, percentages of people who claim not to have any religious affiliation are only 3.4% percent in Indonesia and 0.1% percent in India (CIA World Factbook, 2013). Furthermore, the world's poorest nations have the highest proportion of religious people and 98% of them say that religion is important in daily live (Crabtree, 2010). Thus, the purpose of this study is to explore the impact of religiosity on reasons why individuals volunteer and on the pro-social attitudes toward helping others and charitable organizations in Indonesia. This study contributes to the debate regarding the effect of religiosity on pro-social attitudes in a developing country. Ranganathan and Henley (2008) suggest that the ability to measure attitudes toward charitable organization is important for researchers, policy makers, and practitioners alike.

Background

The conceptual framework of this study is based on Behavioural Reasoning Theory (BRT) (Westaby 2005). BRT explains functional motives or reasons for individual behaviours that serve as a linkage between values, beliefs, attitudes, intentions, and behaviour (Briggs, Peterson, and Gregory, 2010). The higher the priority of a value, the more likely it will affect an individual's reasoning associated with a particular behaviour (Briggs, Peterson, and Gregory, 2010). The theory suggests that reasons influence global motives and intentions

because they help individuals rationalize and defend their action, which often promotes and protect their self-worth (Westaby, 2005). Thus, individuals' religious values, which often become their self-worth, will subsequently influence their attitude and behaviour toward charitable organizations. The more religious they are the, the more likely they want to express their values in order to be considered successful or highly regarded in their religious community. The conceptual framework on Figure 1 illustrates the predicted relationship between individual religious values and the reason for volunteering and pro-social attitudes (i.e. attitude toward helping others and attitude toward charitable organizations). The next section discusses the rationale behind the connections in the conceptual framework and presents the study hypotheses.

Insert Figure 1 About Here

Literature Review and Hypothesis Development

To acquire further insights into the role of religiosity on the attitude of an individual toward charitable organization, the literature review section offers definitions and previous research findings on these issues. This section begins by outlining the extant literature on religiosity (intrinsic and extrinsic), reason for volunteering, and pro-social attitude (i.e., attitude toward helping others and attitude toward charitable organization). Subsequently, several hypotheses are proposed.

Religiosity

Allport and Ross (1967) defined religiosity as the extent to which a person lives out his or her religious beliefs. Similarly, McDaniel and Burnett (1990) defined religiosity as a belief in God followed by a commitment to follow rules and principles believed to be set by God.

Religious motivations can be viewed in terms of intrinsic and extrinsic religiosity that can

differentiate religious motivation (Allport and Ross, 1967; Arli and Tjiptono, 2014; Vitell, Sing and Paollilo, 2007; Vitell, 2010). The nature of intrinsic and extrinsic religiosity has been some of the most discussed topics in the psychology of religion in the last 50 years (Allport and Ross, 1967). The intrinsically motivated person lives his religion while the extrinsically motivated one uses his religion (Allport and Ross, 1967; Vitell, Sing and Paollilo, 2007). Therefore, there are different dimensions of religiousness. Intrinsic religiosity is the highest form of cognitive dimension. Someone with high intrinsic religiousness will consider the benefits of religion (e.g., meeting friends etc.) less important compared to his/her relationship with God. An individual with strong intrinsic religiousness tends to live daily life according to her/his religion (Vitell et al., 2005). In contrast, extrinsic religiosity is a behavioral dimension of religiousness. An individual with strong intrinsic religiousness tends to live daily life according to her/his religion. In contrast, an individual with strong extrinsic religiosity might be more influenced by social determinants and participate in religious activities to meet personal needs (e.g., source of comfort and peace) or for social goals (e.g., social support). These people use religion to achieve instrumental goals (Johnson et al. 2013).

Intrinsic motivation to volunteer may come through the internalization of certain norms or values such as religion (Hill and Dulk, 2013; Vitell and Paolillo, 2003). Personal religiosity has been shown to explain the nature of an individual's ethical behaviour (Magill 1992). In the context of Christianity, studies show that religiosity should encompass an individual's religious beliefs, frequency of worship, and perceived importance of spiritual values (Willess et al., 1986; Ranganathan and Henley, 2007). Individuals who attend church were twice as likely to volunteer and give compared to those who did not attend church (Jackson et al., 1995; Wilson and Janoski, 1995). Specifically, studies that separate between intrinsic and extrinsic religiosity found a distinction between the two. Individuals with high

intrinsic religiosity are more ethical when faced with various ethical consumer situations (Arlı and Tjiptono, 2013; Vitel and Paolilo, 2003), are more likely to help others without remuneration (Graham, 1990; Wuthnow, 1991), volunteer and give (Hoge and Yang, 1994; Jackson et al., 1995), and correlate with altruism (Smith et al., 1999). Based on the previous analysis, it is reasonable to predict that individuals with high intrinsic religiousness would place a higher degree of importance on religion thus making these individuals more likely to have a positive attitude as part of expressing his/her value and less likely to ask for something in return. Thus, we propose the following hypotheses:

H₁: Individual **intrinsic religiosity** is significantly related to: (a) the importance individuals assign to *value expression* (+); (b) *attitude toward helping others* (+) and; (c) the importance individuals assign to *career benefits* (-).

Nonetheless, Donahue (1985) suggests that extrinsic religiosity is correlated with less religious commitment. This individual can be very active in a congregation and not religious. In that case, these individuals will be motivated by external social pressures to use religion to achieve goals (Cnaan, Kasternakis, and Wineburg, 1993). This religious value is strictly utilitarian. Arlı and Tjiptono (2013) found that individuals with high extrinsic religiosity are less ethical than individuals with high intrinsic religiosity. It can be concluded that individuals with a high degree of extrinsic religiosity are not as committed to their religion as they might appear to be, thus might have less positive attitude and seek external benefits from involvement in a religious institution. Thus, we hypothesize the following:

H₂: Individual extrinsic **personal** religiosity is significantly related to: (a) the importance individuals assign to *value expression* (-); (b) *attitude toward helping others* (-) and; (c) the importance individuals assign to *career benefits* (+).

H₃: Individual extrinsic **social** religiosity is significantly related to: (a) the importance individuals assign to *value expression* (-); (b) *attitude toward helping others* (-) and; (c) the importance individuals assign to *career benefits* (+).

Reason for Volunteering

Volunteering can be defined as any activity in which time is given freely to benefit other individuals or organizations (Wilson, 2000). This definition may not exclude volunteers from benefiting from their charity (Wilson, 2000). Clary et al. (1998) designed the Volunteer Functions Inventory (VFI) for capturing six motivational reasons (i.e., values, career, understanding, social, protective, and enhancement) by volunteerism. Of these motivational reasons, values and career enhancement have been found to be more predictive of volunteering behaviour than the others (Houle et al. 2005; Briggs et al., 2010; Mowen and Sujan, 2005). Value function such as self-sacrifice and altruism for others are often served by volunteerism (Carmen, 1992; Verplanken and Holland, 2002). The conceptual definition is “the individual volunteers in order to express or act on important values like humanitarianism” (Clary and Snyder, 1999, p. 157). This reason can be considered as ‘other-oriented’ (Briggs et al., 2010). In contrast, career function serves as career-related benefits and skills that one might acquire by engaging in volunteerism. Career function can be defined as “the volunteer has the goal of gaining career-related experience through volunteering” (Clary and Snyder, 1999, p. 157). This reason can be classified as “me-oriented” (Briggs et al., 2010; Clary et al., 1998). Based on the previous logic, we hypothesize the following

H₄: The importance individuals assign to value expression is significantly related to their attitude toward charitable organizations (+).

H₅: The importance individuals assign career benefits is significantly related to their attitude toward charitable organizations (-).

Pro-Social Attitudes (Attitudes Toward Helping Others and Attitude Toward Charitable Organization).

Behavioral Reasoning Theory (BRT) suggests that reasons will serve as antecedents of attitudes. Individuals will form favourable attitudes toward behaviour where they have strong reasons to support that activity (such as volunteering). Webb, Green, and Brashear defined

attitude toward helping others (AHO) as “global and relatively enduring evaluation with regard to helping or assisting other people” (2000, p. 300). While attitude toward charitable organization (ATCO) can be defined as “global and relatively enduring evaluations with regard to the non-profit organizations that help individuals” (Webb, Green, and Brashear, 2000, p. 300). AHO is considered as an attitude toward behaviour while ATCO is an attitude toward a target that specifies the objects of a particular action (Eagly and Chaiken, 1993). AHO is more general in nature while ATCO is more specific (Ranganathan and Henley, 2008). Studies show that how people feel about helping others is influenced by personal norms (Webb, Green, and Brashear, 2000; Pilliavin and Chang, 1990) and individuals attitude are related positively to donation behaviour (Burnkarant and Page, 1982; LaTour and Manrai, 1989; McIntyre et al., 1986). Webb, Green, and Brashear (2000) concluded that an individual with positive AHO who donated to a charitable organization found this as a good part way to attain the goal of helping others. Furthermore, unlike spontaneous help given to the victim of an accident or assaults, volunteerism typically is proactive rather than reactive and may require commitment of time and effort (Wilson, 2000).

Consequently, based on Webb, Green, and Brashear’s (2000) arguments, attitude toward helping others will be related toward one’s attitude of a charitable organization. Thus, we will test the following hypotheses:

H₆: Individuals attitude toward helping others is significantly related to their attitude toward charitable organizations (+).

Methodology

Research Context and Sample Research

Indonesia is the fourth most populous nation in the world with around 240 million people and the largest country in Southeast Asia (Population Reference Bureau, 2011). Indonesia is a country of cultural diversity and home to the largest Muslim population in the world with

86.1% of the population, followed by 8.7% Christian/Catholic, 1.8% Hindu, and 3.4% other or unspecified. Despite high percentages of Muslims, Indonesia is not an Islamic state. Indonesia legally recognises five religions namely Islam, Christianity, Catholicism, Hinduism, and Buddhism. Consequently, each citizen needs to declare a religion on his/her identity card. Religion is an important part of Indonesia and influences political, cultural, and economic life (Seo, 2013). Moreover, despite its large population and poor economic condition, a study found that a large proportion regularly gives either monetary or in-kind help (Saidi, 2002).

The data was derived from a convenience sampling at a large private university in Surabaya, Indonesia. Lecturers hand-delivered approximately 300 questionnaires to undergraduate students in classrooms at the university. However, only 258 questionnaires were usable, thereby offering an overall response rate of 86%. In the sample, 27.5% are male and 72.5% are female. Most were single (95.7%). The majority was Muslim (66.3%), followed by Christians (17.8%), Catholics (9.7%), Buddhist (3.1%), Hindu (1.6%), and others (3.1%). Table 1 summarises the demographic profile of respondents.

Insert Table 1 About Here

Measure

Measure of all latent variables was captured using previously validated scales. Religiosity was measured using Allport and Ross's (1967) scale that measures intrinsic and extrinsic social attitudes and extrinsic personal dimensions. The revised intrinsic/extrinsic religiousness scales adapted from Allport and Ross (1967) by Kirkpatrick (1988) measured religiousness. Allport's Religious Orientation Scale (ROS) is one of the most frequently used measures to determine the degree to which a person internalises and practices religious beliefs and values (Donahue, 1985; Vitell et al., 2009). As previously discussed, extrinsic religiousness divided into these two categories, 'Es' for socially oriented extrinsic items and

'Ep' for personally oriented extrinsic items. Intrinsic religiosity (e.g. *I try hard to live all my life according to my religious beliefs*), extrinsic personal religiosity (e.g. *Prayer is for peace and happiness*), and extrinsic social religiosity (e.g. *I go to religious services mostly to spend time with my friends*) all must be measured.

Measures of reason for volunteering (i.e. value expression and career reasons) were based on the Volunteer Functions Inventory from Clary et al. (1998). Examples of items from value expression (e.g., *I feel compassion toward people in need*) and career (e.g. *Volunteering allows me to explore different career options*) are important to understand. Subjects were asked to indicate how important or accurate each of the reasons for volunteering was to him/her, using a response scale ranging from 1 (not at all important/accurate) to 5 (extremely important/accurate).

Furthermore, five items were used to capture each of the reasons for volunteering. Finally, measures of pro-social attitude, AHO (e.g. *People should be willing to help others who are less fortunate*) and ATCO (e.g. *Charitable organizations have been quite successful in helping the needy*) were based on the work of Webb, Green, and Brashear (2000) using a response scale ranging from 1 (strongly disagree) to 5 (strongly agree). Table 2 summarises the scale items used in this study.

Structural equation modelling using AMOS 21 analysed the data. The two-step procedure of Gerbing and Anderson (1988) was followed, whereby a single confirmatory factor analysis (CFA) was estimated including all constructs before estimating the structural model. Scale items with low loading scores below the .5 criterion were removed from the analysis (Bagozzi and Yi, 1988). The comparative fit index (CFI), Tucker-Lewis Index (TLI), and Incremental Fit Index (IFI) were all above .91. Furthermore, the root mean square error of approximation (RMSEA) was less than .06. The cronbach alpha for all scales was above the .7 criterion (Nunnally, 1978) and the average variance extracted (AVE) of all samples was

at or above the .5 criterion suggested by Fornell and Larcker (1981). Table 3 shows the means value and standard deviation of each construct. Table 4 shows the correlations included in the model. Finally, Table 5 shows the scales factor loadings, construct reliabilities, variance extracted, and composite reliabilities.

Insert Table 2-5 About Here.

A structural model derived from the conceptual model in figure 1 was then estimated (Hair et al., 1998). Figure 2 shows the results of the hypothesized paths and significant paths. Table 6 reports estimates for all paths modelled in the study. The fit of the structural model was good, with $X^2_{(283)} = 453.914$, CFI = .945, TLI = .937, IFI = .946, RMSEA = .048. The following sections discuss the result further.

Insert Figure 2 and Table 6 About Here

Results

Intrinsic Religiosity

The results provided support Hypothesis 1a. Intrinsic religiosity of an individual is positively related to value expression ($\beta = .491, p < .001$). Nonetheless, we found no support for Hypothesis 1b. Intrinsic religiosity of an individual was not positively related to attitude toward helping others. It shows that religious people may prefer to help others but only within their religious group. Similarly, no support was found for Hypothesis 1c. Intrinsic religiosity of an individual was not negatively related to career benefits. Intrinsic religiosity did not negatively influence people's reason to volunteer as part of their career prospects. Religious people in Indonesia may see volunteering as part of their opportunity to widen their networks for future career prospect.

Extrinsic Religiosity

Support was not found for hypothesis 2a due to the opposite direction of the result. The extrinsic personal religiosity of an individual is positively related to the importance that individuals assign to value expression ($\beta = .298, p < .05$). Furthermore, hypothesis 2b was not supported. The standardized value was negative but not significant. Individuals' extrinsic personal religiosity was not negatively related to attitudes toward helping others. Similarly, no support was found for hypothesis 2c. The standardized value was positive but not significant. Individuals' extrinsic personal religiosity was not positively related to the importance individuals assign to career benefits.

Moreover, support was found for hypothesis 3a. Individuals' extrinsic social religiosity was negatively related to the importance individuals assign to value expression ($\beta = -.147, p < .05$). No support was found for hypothesis 3b and 3c. Individuals' extrinsic social religiosity was not significantly related to attitude toward helping others and the importance individuals assign to career benefits. In regards to career prospect, the overall results show that religiosity has no effect on their reason for volunteering. The results show positive effect but not significant. This shows that religious people, irrelevance of their level of religiosity may use volunteering as an opportunity to build network and advance their career, especially for the younger generation.

Reason for Volunteering and Pro-Social Attitude

Support was found for hypothesis 4. The importance individuals assign to value expression was positively related to their attitude toward charitable organizations ($\beta = .551, p < .01$). Nonetheless, no support was found for hypothesis 5. The importance individuals assign to career benefits was not related negatively to their attitude toward charitable organizations.

Finally, this study found support for hypothesis 6. Individual attitudes toward helping others is related positively towards charitable organizations ($\beta = .732, p < .01$).

Discussion

Our purpose in this study is to explore the impact of religiosity on reasons that individuals volunteer and on the pro-social attitudes toward helping others and charitable organizations. In the context of a developing country, this study revealed that religiosity affects the reasons that individuals volunteer. Individuals with high intrinsic religiosity tend to focus more on others. A surprise finding is that individuals with high extrinsic personal religiosity tend to have “other-oriented focus” as well. It shows that getting personal benefits from religion, such as peace, happiness, and comfort did not change ones perspective towards benefiting others. Furthermore, individuals with high extrinsic social religiosity are less likely to focus on others. Consequently, studies on extrinsic religiosity should separate between extrinsic personal and social religiosity because individuals with high extrinsic personal religiosity may exhibit similar attitude with individuals that have high intrinsic religiosity.

Moreover, intrinsic and extrinsic religiosity did not influence attitudes toward helping others. This finding is in contrast with Ranganathan and Henley (2008) that found religiosity is an important antecedent variable in predicting favourable attitude toward helping others. However, Ranganathan and Henley’s (2008) study did not separate between intrinsic and extrinsic religiosity. Thus, studies on religiosity should separate between the two. People who are coming to a religious institution might not be as religious as they appear. Studies have shown that church attendance was not always related to volunteering, helping others, and giving (Amato, 1985; Latane and Darley, 1970). Our findings support Wuthnow’s conclusion that suggested “participation in religious organization, it appears, has a genuine, but limited, effect on charitable behaviour” and that “the kinds of activities that are

encouraged seem to be ones closely connected with the church itself” (1991, p. 26). It shows that the relationship between religiosity and helping others may not be strictly linear (Einolf, 2011) and participation in religious groups may create a relatively closed social network (Smith, 2003; Johnson et al. 2013). Individuals with high intrinsic religiosity may not extend their compassion to member of out-groups (Batson et al., 1999). Similarly, Cnaan, Kasternakis, and Wineburg (1993) found no significant relationship between religious belief and volunteering unless the volunteer works took place within a religious congregation.

It appears that religious people, in the context of developing countries, may act similarly to believers in the developed countries. They first focus on helping within their own congregation then eventually assist others when they are in surplus. This finding may have implications for religious leaders to encourage members to donate and volunteer beyond their own religious walls in order to make more contributions to their community. Religious leaders may not realize the consequences of their teachings where members of their congregations tend to focus on their own group.

Moreover, this study shows that value expression or “other-oriented” reasons contribute to higher levels of AHO and significantly influenced attitudes toward charitable organizations. Our research findings are consistent with studies conducted in the developed countries (Briggs et al., 2010; Mowen and Sujana, 2005; Penner and Finkelstein, 1998) , where the importance that individuals assign to value expression was positively related to people’s attitude toward helping others. Furthermore, career benefits or “me-oriented” thoughts did not influence attitudes toward helping others. The results are also consistent with other studies (i.e. Briggs et al.’s, 2010; Carman, 1992). In the context of developed countries, career did not influence people’s attitude toward helping others. Extrinsic reward may be in direct conflict with intrinsic motivation to help other. Therefore, government or not-for-profits operating in the developing countries should tap into this reasoning, reminding

volunteers that philanthropy activities are about helping others more unfortunate than themselves and not about career advancement or getting skills. In the context of Indonesia, promoting volunteering work as a way to help people develops skills, expands networks, gain career-related experience may not be as effective as promoting volunteer as an altruism act that benefits others. Similar to studies in the developed countries (Briggs et al., 2010; Mowen and Sujana, 2005; Penner and Finkelstein, 1998), identifying and activating core values in promoting a cause is an important element of an effective volunteers' recruitment campaign. Campaign ads that can increase value-congruent behaviour are more likely to increase positive perception of the organisation and increase volunteers' willingness to join the cause (Briggs et al., 2010; Verplanken and Holland, 2002). The study confirms that people's attitude toward helping other and charitable organisation are very similar in both developed and developing countries.

Limitation and Future Research

Limitations are inevitable in any convenience sampling. Similar to other ethical studies that used student populations (e.g., Burnet et al., 2003; Nevins et al., 2007); our samples came from student populations in one city in Indonesia. Future research should obtain data from other demographic categories (i.e., age, income, and ethnic) in other cities in Indonesia, because this may produce more generalizable results. Therefore, expanding the sample demographics is necessary. Moreover, due to a small sample size for each religion, this study did not explore differences between religions. Future studies may examine and compare the impact of a specific religion (e.g., Muslim, Christian, Catholic etc) toward charitable organizations. In addition, these students may or may not involve in a particular volunteer activity. The survey contains hypothetical questions exploring students' future volunteering

activity¹. Furthermore, how volunteers are recruited in Indonesia is relatively understudied. This offers future research opportunity for investigating how not-for-profit organisations in Indonesia recruit and maintain their volunteers (e.g. word-of-mouth, referrals, advertising, social media, etc.). This research will help increase the effectiveness of volunteers recruitment in Indonesia.²

Despite the mentioned limitations, these results revealed intrinsic religiosity as an important influence on the reason for volunteering. An individual's religiousness cannot be dismissed in volunteering and pro-social behaviour research, especially in the context of developing countries.

¹ We thank an anonymous reviewer for this feedback

² We thank an anonymous reviewer for this feedback

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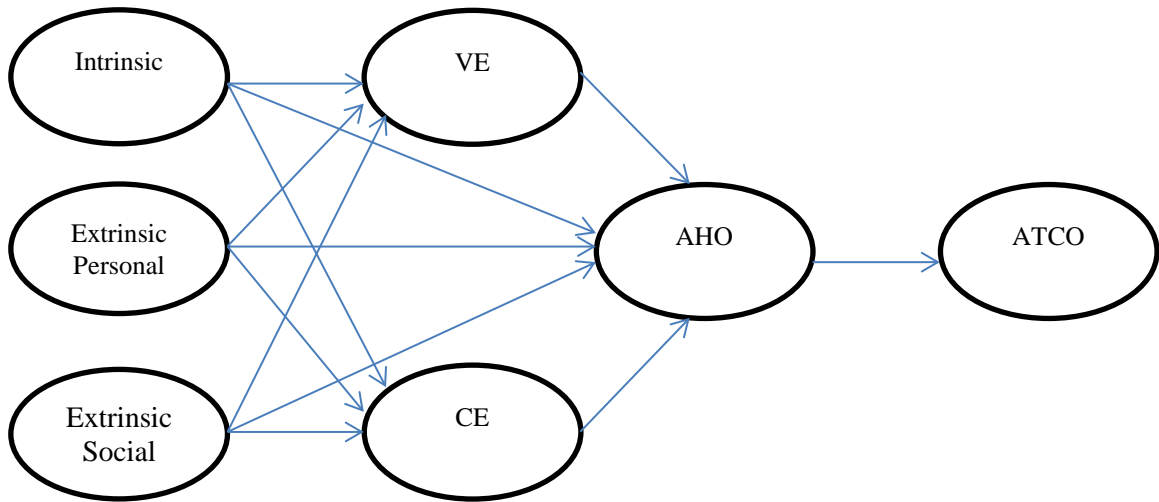
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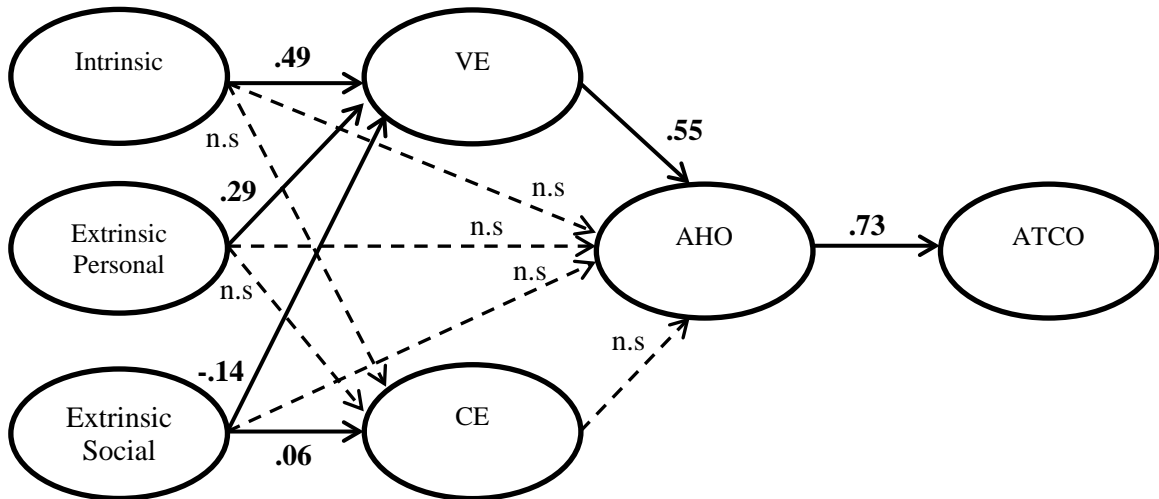
Appendix

Figure 1. Conceptual Framework



Note: VE = Value Expression; CE = Career; AHO = Attitude Toward Helping Others; ATCO = Attitude Toward Charitable Organization

Figure 2. Significant paths in Structural Model



Note: VE = Value Expression; CE = Career; AHO = Attitude Toward Helping Others; ATCO = Attitude Toward Charitable Organization

Table 1. Demographic Profile

Demographic	Percentage
Gender	
Male	27.6%
Female	72.5%
Marital Status	
Single	95.7%
Married	1.2%
Others	3.1%
Religion	
Muslim	66.3%
Christian	17.8%
Catholic	9.7%
Buddhism	3.1%
Hinduism,	1.6%
Others	1.6%

Table 2. Scale items

Measure	Source
INTRINSIC RELIGIOSITY (INT)	Allport and Ross, 1967
INT01	I enjoy reading about my religion.
INT02	My whole approach to life is based on religion.
INT03	I try hard to live all my life according to my religious beliefs.
INT04	It is important to me to spend time in private thought and prayer.
INT05	I have often had a strong sense of God's presence.
EXTRINSIC PERSONAL RELIGIOSITY (EXTP)	Allport and Ross, 1967
EXTP01	What religion offers me most is comfort in times of trouble and sorrow.
EXTP02	Prayer is for peace and happiness.
EXTP03	I pray mainly to gain relief and protection.
EXTRINSIC SOCIAL RELIGIOSITY (EXTS)	Allport and Ross, 1967
EXTS04	I go to religious services mostly to spend time with my friends.
EXTS05	I go to religious services mostly because it helps me to make friends.
EXTS06	I go to religious services mostly because I enjoy seeing people I know there.
REASON FOR VOLUNTEERING - VALUE EXPRESSION (VE)	Clary et al., 1998
VE02	I am genuinely concerned about the particular group I am serving
VE03	I feel compassion toward people in need
VE04	I feel it is important to help others
REASON FOR VOLUNTEERING - CAREER (CE)	Clary et al., 1998
CE02	I can make new contacts that might help my business or career
CE03	Volunteering allows me to explore different career options
CE04	Volunteering will help me to succeed in my chosen profession
ATTITUDE TOWARD HELPING OTHERS (AHO)	Web et al., 2000
AHO01	People should be willing to help others who are less fortunate.
AHO02	Helping troubled people with their problems is very important to me.
AHO03	People should be more charitable toward others in society.
AHO04	People in need should receive support from others.
ATTITUDE TOWARD CHARITABLE ORGANIZATION (ATCO)	Web et al., 2000
ATCO01	The money given to charities goes for good causes.
ATCO02	Much of the money donated to charity is wasted. (R)
ATCO03	My image of charitable organizations is positive.
ATCO04	Charitable organizations have been quite successful in helping the needy
ATCO05	Charity organizations perform a useful function for society.

Table 3. Mean values and Standard Deviations

Construct	Mean	Std. Deviation
1. Intrinsic Religiosity	4.05	0.56
2. Extrinsic Personal Religiosity	4.23	0.67
3. Extrinsic Social Religiosity	2.50	0.85
4. Reason for Volunteering -Value Expression	4.09	0.51
5. Reason for Volunteering - Career	3.31	0.59
6. Attitude Toward Helping Others	3.97	0.69
7. Attitude Toward Charitable Organization	3.82	0.65

Table 4. Correlations among Latent and Manifest Variables

Construct	1	2	3	4	5	6	7
1. Intrinsic Religiosity	1						
2. Extrinsic Personal Religiosity	.582**	1					
3. Extrinsic Social Religiosity	-.136*	.083	1				
4. Reason for Volunteering - Value Expression	.551**	.466**	-.107	1			
5. Reason for Volunteering Career - Career	.278**	.298**	.068	.298**	1		
6. Attitude Toward Helping Others	.391**	.260**	-.032	.452**	.213**	1	
7. Attitude Toward Charitable Organization	.422**	.322**	-.030	.421**	.363**	.716**	1

Note: ** significant at $p < .001$; * significant at $p < 0.05$

Table 5. Construct Reliabilities and Factor Loadings

CODE	SL	RELIABILITIES	AVE	CR
INTRINSIC RELIGIOSITY (INT)				
INT01	0.668	0.446		
INT02	0.663	0.440		
INT03	0.769	0.591		
INT04	0.789	0.623		
INT05	0.660	0.436	0.51	0.84
EXTRINSIC PERSONAL (EXTP)				
EXTP01	0.664	0.441		
EXTP02	0.702	0.493		
EXTP03	0.748	0.560	0.50	0.79
EXTRINSIC SOCIAL (EXTS)				
EXTS04	0.728	0.530		
EXTS05	0.905	0.819		
EXTS06	0.838	0.702	0.68	0.87
REASON FOR VOLUNTEERING - VALUE EXPRESSION (VE)				
VE02	0.738	0.545		
VE03	0.607	0.368		
VE04	0.766	0.587	0.50	0.75
REASON FOR VOLUNTEERING - CAREER (CE)				
CE02	0.568	0.323		
CE03	0.847	0.717		
CE04	0.810	0.656	0.57	0.79
ATTITUDE TOWARD HELPING OTHERS (AHO)				
AHO01	0.768	0.590		
AHO02	0.841	0.707		
AHO03	0.820	0.672		
AHO04	0.634	0.402	0.59	0.81
ATTITUDE TOWARD CHARITABLE ORGANIZATION (ATCO)				
ATCO01	0.615	0.378		
ATCO02	0.722	0.521		
ATCO03	0.791	0.626		
ATCO04	0.759	0.576		
ATCO05	0.804	0.646	0.55	0.86

Note:

1. SL=Standardized Loading; AVE= Average Variance Extracted; CR=Composite Reliabilities

2. Fit indices (Measurement Model): CFI = .945; TLI = .937; IFI = .946; RMSEA = .048; $\chi^2_{(283)} = 453.914$

Table 6. Results of Structural Model Estimation

Hypothesized path	Standardized estimate	p-value
<i>Hypothesis 1a</i> : Intrinsic → Value Expression (+)	.491	< .01
<i>Hypothesis 1b</i> : Intrinsic → AHO (+)	.291	.136
<i>Hypothesis 1c</i> : Intrinsic → Career (-)	.271	.063
<i>Hypothesis 2a</i> : Extrinsic Personal → Value Expression (-)	.298	< .05
<i>Hypothesis 2b</i> : Extrinsic Personal → AHO (-)	-.233	.106
<i>Hypothesis 2c</i> : Extrinsic Personal → Career (+)	.130	.376
<i>Hypothesis 3a</i> : Extrinsic Social → Value Expression (-)	-.147	< .05
<i>Hypothesis 3b</i> : Extrinsic Social → AHO (-)	.188	.101
<i>Hypothesis 3c</i> : Extrinsic Social → Career (+)	.063	.400
<i>Hypothesis 4</i> : Value Expression → AHO (+)	.551	< .01
<i>Hypothesis 5</i> : Career → AHO (-)	.120	.088
<i>Hypothesis 6</i> : AHO → ACO (+)	.732	< .01

Note:

1. AHO = Attitude Toward Helping Others; ACO = Attitude Toward Charitable Organizations
2. Path significant at either $p < .05$ or $p < .01$ appear in Bold