The Influence of Religiosity, Age, and Income on Willingness Volunteer for Indonesian Philanthropic Institutions

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Abstract

Purpose *– This study aims to determine the influence of religiosity, age, and income on a Muslim's willingness to volunteer for philanthropic institution in Indonesia.*

Methodology *- The variables in the study, Muslim's willingness to volunteer for philanthropic institution, religiosity, age, and income utilized the multinomial logistic regression as the analysis method. This research is conducted by using data from the World Value Survey Wave 7; while the sample used for this study was 351 respondents of Indonesian Muslim.*

Findings *- The analysis found that the variables of religiosity, age, and income had a significant effect on a person's willingness to volunteer for philanthropic institutions in Indonesia. The respondent who has a higher level of religiosity tends to be an active member of Indonesian philanthropic institutions, and the respondent who has a lower level of religiosity tends to be a passive member.*

Keywords: *Religiosity, Philanthropy, Volunteer, WVS Wave 7.*

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1. INTRODUCTION

The voluntary-based mutual help social movement is the spirit of the Indonesian people that still survives to this day. This movement has long been condensed in Indonesia, since the pre-historical era. At that time, the value of mutual cooperation (gotong royong) grew from the human habit of clearing the agricultural land or building houses within the group. This value continues to survive until times have changed. Starting from the entry of Hindu-Buddhist and Islamic Religions, the colonial period, to post-independence as it is today, gotong royong still exists in Indonesia (Hanggoro, 2020). This indicates that the Indonesian people have strong and high enough empathy and personality, so that encourages them to act voluntarily, and on that basis, Indonesia was awarded as the country with the highest level of generosity in the world according to the Charities Aid Foundation (CAF) in the World Giving Index (WGI) in 2021 (Charities and Foundation, 2021).
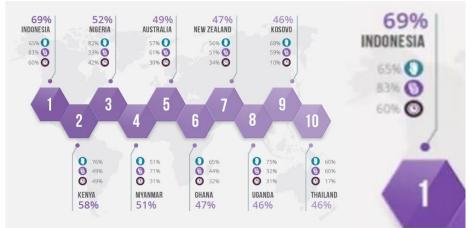

Figure 1. List of the top 10 most generous countries in the world
Source: World Giving Index (2021)

Based on figure 1, Indonesia obtained a score of 69%, up 10% from the previous 59% in the last annual index published in 2018. At that time, Indonesia also ranked first in the WGI. From 69%, it can be classified into 3 sectors. The three sectors, the first from the sector of helping foreigners by 65%, the sector of donating money by 83%, and the voluntary spare time sector by 60%.

Real evidence from the explanation of the figure is shown after the occurrence of earthquakes natural disaster in several places, such as North Lombok (Bakti & Nurmandi, 2020) and Donggala (Sinaga & Dwiatmodjo, 2020) in 2018. At that moment, people who were incorporated into institutions as well as individuals in synergy with the local government came to volunteer at the disaster site. They carry out recovery in the economic sector for the community with a focus on the MSME sector, such as providing subsidies and assistance. After running for 1 year, this action produced results as evidenced by the increase in the rate of economic growth in the two regencies, in North Lombok significantly from the previous -0,87% to 5,86% in 2019 (Badan Pusat Statistik Lombok Utara, 2022) and in Donggala it was also significant from the previous 2,89% to 5,55% in 2019 (Badan Pusat Statistik Donggala, 2020). From the events above, it indicates that the existence of volunteers with the concept of generosity is very important because people really need it and have a significant impact.

Generosity itself is a reflection of altruism behavior. Altruism is an intuition to focus more on the interests of others. Altruism is something that is opposed to egoism, which is more self-serving (Nareza, 2020). Altruism is a form of prosocial attitude that is in harmony with the actions of "Hablum Minannas" in Islam, which means human relations with other humans or fellow humans.

As a country with a majority Muslim population and has the largest Muslim population in the world, the concept of altruism is likely to develop rapidly in Indonesia. The population with a religion that promotes the concept of altruism in Indonesia is recorded at around 84% or 229 million people (Fajri, 2022). So it's no wonder that Indonesia won an award as the country with the highest level of generosity in the world.

One of the concrete manifestations of altruism in Indonesia is the many philanthropic and humanitarian institutions in Indonesia. According to data collected by the Indonesian Philanthropy Organization, the number of institutions engaged in the field of philanthropy in Indonesia has reached 110 institutions (Filantropi Indonesia, 2022). From this number, it is automatically directly proportional to the number of members or volunteers from the many philanthropic organizations in Indonesia that were successfully collected by the World Value Survey Wave 7, 967 volunteers or around 39,2% of the 2465 Muslim population in Indonesia (Haerpfer et al., 2022).

One of the factors that influence a person's willingness to be a volunteer in a philanthropic institution is religiosity (Muzakkir, 2013). The higher the awareness of one's religion, the higher the quality of humanity should be (Hidayat, 2009). Rasulullah SAW said that the mikraj (path taken) for a believer is how a person is able to establish contact between the will of Allah SWT and human orientation, instead of trying to increase spiritual values which ultimately turn away from human responsibilities. Besides religiosity, the age factor is also an important point in influencing a person's willingness to become a volunteer in a philanthropic institution. As age increases, experience and knowledge also increase, one of which is related to humanity (Takwin, 2021), which in the end there is an opportunity to increase one's motivation to join as a volunteer at a philanthropic institution.

On the other hand, it turns out that the income factor is also one of the most important points in influencing a person's willingness to become a volunteer in a philanthropic institution. The higher a person's income, the stronger his/her tendency to behave prosocially in his/her daily life (Wang & Graddy, 2008). This is due to the least feeling of worry about the lack of assets, so that they are unable to meet primary needs if they spend their time on activities that are not profitable.

In a study conducted by Olukayode Ayooluwa Afolabi in 2014 entitled "Psychosocial Predictors of Prosocial Behavior Among a Sample of Nigerian Ungraduated", it was found that factors of religiosity, life satisfaction, social exclusion, place and type of residence, cultural/ethnic differences, and family type, all influence the prosocial behavior among some Nigerian students. And most importantly, this research has established that religiosity has the ability to mediate the relationship between life satisfaction, perceived social exclusion and prosocial behavior (Afolabi, 2014). Meanwhile, research conducted by Marianne McGrath in 2008 entitled "Developmental Differences in Prosocial Motives and Behavior in Children From Low-Socioeconomic Status Families" shows that as they get older, children not only become able to think more complexly, however, their perspective on the nature of prosocial behavior may also change in the sense that they become more aware of the benefits from such behavior. Older children can consider the perspectives of both parties and are able to see prosocial interactions as a mutually beneficial relationship compared to younger ages (McGrath & Brown, 2008). On the other hand, research

conducted by Rotolo and Wilson in 2012 entitled "State-Level Differences in Volunteerism in the United States: Research Based on Demographic, Institutional, and Cultural Macrolevel Theories" explains that in a Nonlinear Hierarchical Model with Logit Links, variable of household income was linearly and positively related to volunteering opportunities even with education, age, race, occupation, marital status, and parental status when controlled (Rotolo & Wilson, 2012).

Gaps or differences from previous research (research gap) must be corrected from the results of the research and therefore further research is needed regarding a person's motivation to decide to be a volunteer in a philanthropic institution. This context is based on several interesting reasons to be examined more deeply. First, the researcher wants to know how far the factors of religiosity, age, and income influence the willingness of Muslim residents in Indonesia to become volunteers in philanthropic institutions because previous research only mentioned prosocial behavior. One form of prosocial action llike helping, sharing, working together, donating (Nashori, 2008), all of which are activities of volunteers. Second, Indonesia has many philanthropic institutions as mentioned earlier, so that the research locations are linear with the research topics being raised.

In this study there are three independent variables (Religiosity, Age, and Income). While the dependent variable is the Willingness to be a Volunteer for the Indonesian Philanthropic Institution. From the description above, the author is motivated to research a person's motivation to decide to become a volunteer at a philanthropic institution entitled **"The Influence of Religiosity, Age, and Income on Willingness Volunteer for Indonesian Philanthropic Institutions"**.

With the background above, then the formulation of the problem to be discussed in this study is how the influence of religiosity, age, and income factors on a person's willingness to be a volunteer for philanthropic institutions in Indonesia. In accordance with the formulation of the problem above, then the objective of the research to be conducted is to determine the influence of religiosity, age, and income on a person's willingness to be a volunteer for philanthropic institutions in Indonesia. This research is also expected to provide benefits for the development of science, for other researchers, the results of this study are expected to be used as reference material and information for readers in further research and development. And for philanthropic institutions, it is hoped that the results of this research can be used as material for evaluating institutions, especially in the field of HR, so that institutional HR can be even better.

2. LITERATURE REVIEW

2.1 Theoretical Basis
2.1.1 Consumption

In giving his opinion on Islamic consumption theory, especially regarding good deeds, Monzer Kahf has his own opinion, Islamic rationalism. Rational means a policy that is based on logical thinking using reason to distinguish between a desire and what we really need in carrying out consumption activities. Islam teaches that every Muslim is obliged to distribute part of his/her wealth for preaching and good deeds and must spend his/her time for muamalah activities such as the economy so that spiritual and moral can increase. In essence, every Muslim must carry out his/her activities both in the realm of the world and the hereafter in a balanced way, including in consumption activities, so that he/she always puts forward moral values and is wise in using his/her wealth (Kahf, 1995).

The concept of utility in Islamic theory improved the conventional model to the level of *al-nafs al-muthmainah* (worldly and spiritual balance). Therefore, the existence of Islamic utilities

can provide guidance for a consumer to obtain value for the achievement of life satisfaction that is balanced between the world and the hereafter or *falah* (Hoetoro, 2018). From this statement it can be concluded that Islamic consumer behavior such as volunteering has a goal of fulfilling self-satisfaction and also for the benefit of the people and blessings, because consumption activities like this can be considered as worship.

In the opinion of Habib Ahmed, when studying consumer budget limitation, income (Y) will only include wages, profits and rent (excluding interest income). A Muslim consumer will spend part of his/her income on consumption of goods and give some as alms (Z). It is assumed that the price of goods is determined in the market and given exogenously (Ahmed, 2002). Thus, an equation is obtained as follows:

$$\textbf{Y(wages + profit + rent)} = \Sigma \, \textbf{\textit{P}}_j\textbf{\textit{X}}_j + \textbf{Z} \tag{1}$$

Information: P_j is the price of the goods of X_j (j=1,2,…,m).

A Muslim consumer will have individual and altruistic interest motives in his/her functions and goals. The individual importance portion of the functions and objectives would be similar to the conventional model. The consumer's utility is a positive function of the *m* consumption of different goods of X_i (i=1,2,3,…,m).

2.1.2 Altruism

Altruism is an act of voluntary and selfless in helping others or just wanting to do good (Shelley et al., 2009). According to other researchers, altruism is the voluntary action of a person or group of people without expecting anything in return, but they give something good (Nashori, 2008). Hidayati said that every individual tends to put his own interests first before taking care of other people's needs, but his inner demands also have an urge to help other people's difficulties (Hidayati, 2016). From some of the explanations above, it can be concluded that the definition of altruism is the act of helping others without expecting anything in return from the person being helped. Fuad Nashori in Cohen's quote (Nashori, 2008) states that there are three characteristics of altruism, empathy (the ability to understand other people's feelings and there is a desire to help), the desire to give (intention to meet the needs of others), and voluntary (solely for others and no thoughts crossed to expect anything in return). According to Myers (Myers, 2005), altruistic behavior is divided into three aspects, paying attention to others, helping others, and putting the interests of others above their own interests.

2.1.3 Volunteer

In Magnani and Zhu's research, volunteering is defined as a form of unpaid work to benefit people, groups or organizations, recognized as a contribution to individual welfare and the formation of social capital (Magnani & Zhu, 2018). In Aboramadan's writings, he analyzes the factors that encourage volunteerism of volunteers from an economic, sociological, psychological, and managerial perspective (Aboramadan, 2019) and specifically for the economy, he writes that this volunteer activity is considered to be a form of self-interest as Homo Economicus and not always a form of altruistic practice (Meier & Stutzer, 2004). In volunteer activities, the opportunity cost is in the form of wages or other compensation that a person gives for volunteering. From an economist's point of view, the cost of volunteering includes not only the explicit costs involved (such as transportation) but also all that volunteers put in to carry out the activity (Govekar & Govekar, 2002). According to Wikimedia Indonesia (Wikimedia Indonesia, 2022), a community or organization consists of two members, active members (volunteers who are involved or simply present in community activities such as Community Meetings and Kopi Darat or Gathering Online)

and passive members (members who do not meet the requirements as active members), in this case what is meant by members are volunteers.

2.1.4 Religiosity

Religiosity comes from English language, religion and as a noun means all religions or beliefs related to nature beyond human beings (Thontowi, 2012). Thouless argues that there are four types of factors that can affect a person's religious attitude (Thouless, 2000), the first are factors of education, teaching, and social pressure (affecting religious development including receiving education from parents' ways, community traditions, and pressure to adapt with community life), experiential factors (influence and shape attitudes according to religious teachings such as experiences of social differences, conflicts, religious emotional experiences), life factors (consisting of four components, security and safety, love and affection, efforts to achieve self-esteem, and needs due to the threat of death), and the last is the intellectual factor (a form of verbal and rational reasoning process). In line with Thouless, Nawal also said that religiosity factors provide individual happiness, security, certainty, satisfaction, hope, optimism, and forgiveness for themselves and others by practicing religious rituals, especially in the stress and disaster (Eid et al., 2023). These factors are the basis for a person expressing his/her willingness to be a volunteer in a philanthropic institution because the higher a person's religious awareness, the higher the quality of his/her humanity should be (Hidayat, 2009) because due to the absorption of religious values into his life (Kurniasih et al., 2023).

2.1.5 Age

The age is a moment or period of time starting from a person's birth in the world and by using a chronological unit of time as an indicator of measurement. This statement was then simplified by Hoetomo who said that age is the duration of a person's life since being born or being in the world (Noli et al., 2021). In 2009, the Health Department of the Republic of Indonesia (Team Muamala, 2018) classified the age into nine periods. The nine periods are toddler (0-5 years), childhood (6-11 years), early youth (12-16 years), late youth (17-25 years), early adulthood (26-35 years), late adulthood (36-45 years), early elderly (46-55 years), late elderly (56-65 years), and old age (65 years and over). If it is based on chronological factors, then age is an important factor for someone in expressing their willingness to become a volunteer in a philanthropic institution because the older you get, the more experience and knowledge you will have, one of which is related to humanity (Takwin, 2021) which in the end, there is an opportunity to increase one's motivation to join as a volunteer in a philanthropic institution.

2.1.6 Income

Income is all receipts, both cash and non-cash, which are the result of sales of goods or services within a certain period of time (Sholihin, 2013). Income or revenue is all that is received from the sale of goods and services obtained in units that can be used to fulfill daily needs to households for their consumption (Ligson & College, 2023) and can be used for savings or business (Giang, 2013). In an outline, income is classified into three groups (Ham et al., 2018), salaries and wages (rewards obtained after the person has done work for other people given within a certain period of time), income from own business (results of business production owned by a person or a family member and labor from their own family members without taking into account capital rental costs), and income from other businesses (without doing work and usually in the form of side income such as renting out houses, retirement income, interest from money, and donations from other people other). Because income is the result of a person's effort, this factor is

also an important factor for someone in expressing his/her willingness to be a volunteer in a philanthropic institution because there is little concern about the lack of assets so that he/she is unable to meet primary needs if he/she spends his/her time on activities that are not profitable (Wang & Graddy, 2008).

2.2 Previous Research

The influence between the religiosity factor and one's willingness to be a volunteer in philanthropic institutions is shown in research conducted by Olukayode Ayooluwa Afolabi in 2014 entitled "Psychosocial Predictors of Prosocial Behavior Among a Sample of Nigerian Ungraduated". From this study it was concluded that the factors of religiosity, life satisfaction, social exclusion, place and type of residence, cultural/ethnic differences, and type of family, all influence prosocial behavior among some Nigerian students. And most importantly, this research has established that religiosity has the ability to mediate the relationship between life satisfaction, perceived social exclusion and prosocial behavior (Afolabi, 2014).

Meanwhile, the influence between the age factor and a person's willingness to be a volunteer in philanthropic institutions was shown in research conducted by Marianne McGrath in 2008 entitled "Developmental Differences in Prosocial Motives and Behavior in Children from Low-Socioeconomic Status Families". This research shows that as they get older, children not only become able to think more complexly, however, their perspective on the nature of prosocial behavior may also change in the sense that they become more aware of the benefits from such behavior. Older children can consider the perspectives of both parties and are able to see prosocial interactions as a mutually beneficial relationship. Meanwhile, children at a younger age still have many difficulties in understanding or articulating the potential rewards of prosocial behavior (McGrath & Brown, 2008).

On the other hand, the influence of income factors on a person's willingness to be a volunteer in philanthropic institutions is shown in research conducted by Rotolo and Wilson in 2012 entitled "State-Level Differences in Volunteerism in the United States: Research Based on Demographic, Institutional, and Cultural Macrolevel Theories". This study explains that in the Nonlinear Hierarchical Model with Logit Links, household income variables are linearly and positively related to the opportunity to become volunteers. In fact, with education, age, race, occupation, marital status, and parental status when controlled (Rotolo & Wilson, 2012).

3. METHODOLOGY

3.1 Research Approach

This research was conducted to answer the formulation of the problem whether religiosity, age, and income can influence a person's willingness to be a volunteer for philanthropic institutions in Indonesia. These three factors will be seen in relation to the dependent variable, in terms of determining whether a person is a member of a philanthropic institution or not. Thus, the appropriate research approach to prove the existence of a relationship between the above variables is to use quantitative research.

3.2 Population and Research Sample

The population used for this research is the Muslim population throughout the world as stated in the *World Value Survey* (WVS) *Wave* 7. This study used a sampling technique in the form of purposive sampling. Meanwhile, to determine the sample size carried out in this study so that the sample is more detailed, the Isaac and Michael formula is used (Sugiyono, 2022). In this case,

the researcher used the target sample in the form of the Indonesian Muslim population as contained in WVS *Wave* 7.

For the Muslim population in the world itself, there are 24.798 respondents. Whereas specifically for the sample criteria needed for this study, the Muslim population in Indonesia who was netted by 2.465 respondents. Then from the results of calculations using the Isaac and Michael formula obtained the number of 378 respondents which will be taken evenly. Then, from these results, when the authors screened the data, there were data that did not meet the requirements (blank data), so the sample used for this study was 351 respondents. The following is the formula for Isaac and Michael's calculations:

$$S = \frac{\lambda^2.N.P.Q}{d^2(N-1)+\lambda^2.PQ}$$
(2)

Information:

s : number of samples

λ^2 : Chi square whose value depends on the degrees of freedom and the degree of error. For degrees of freedom 1 and 5% error rate, Chi Square value = **3.841** (Chi Square Table)

N : total population

P : Right probability (0,5)

Q : Wrong probability (0,5)

d : Error rate (**0,05** error rate)

3.3 Data Sources and Types

This research uses secondary data sources from the World Value Survey (WVS) Wave 7 which was conducted for the entire research period from 2017 to 2020 (Haerpfer et al., 2022). As for the data type, the researcher will use cross section data. The data intended is a household survey conducted in 80 countries such as Indonesia, Mexico, Brazil, Argentina, Chile and other countries. The sample is representative of all persons over the age of 18 living in a private household in each country, regardless of their nationality, citizenship or language. Countries with greater population size and diversity such as Indonesia apply samples of N=1.500 to N=5.000, whereas those with populations under 2 million people apply samples of N=1.000. The main method of data collection in the WVS survey was face-to-face interviews at the respondent's home/residence, while other interview methods used in WVS-7 included postal surveys, self-administered online surveys, and telephone interviews (in combination with other survey techniques).

3.4 Data Analysis Methods

Data analysis used multinomial logistic regression analysis techniques which were processed with SPSS 26 software. Logistic regression models, or often called logit analysis, have been used to predict the dependent variable on a non-metric scale using a model of one or more independent variables (Hair et al., 2014). Meanwhile, the multinomial logit model is a model that is used when the dependent variable is in the form of a nominal with more than 2 choices and is equivalent, meaning that there is no better or worse category. So, this multinomial logistic regression is used by the author because the dependent variable in the processed data is in the form of choice category data, the activity category consisting of numbers 1 to 3. This category explains that number 1 means if a person is not a member of a philanthropic institution, number 2 means if a person is a passive member of a philanthropic institution, while number 3 means if a person is an active member of a philanthropic institution.

In Gujarati and Porter (2012), the dependent variable does not require heteroscedasticity from the independent variable so that logistic regression ignores the problem of heteroscedasticity and the analysis phase only consists of testing and explaining the descriptive statistic (Gujarati & Porter, 2012). The author's stages in processing and analyzing data are the Summary Statistic and Multinomial Logistic Regression Analysis stages. In the Summary Statistic stage, multinomial logistic regression research uses Case Processing Summary to measure the amount of valid data so that it is certain that the data can be used and nothing results in missing data. Whereas in Multinomial Logistic Regression Analysis it consists of 4 test stages, the model feasibility test (Model Fitting Information), test of Goodness of Fit, coefficient of determination test (Pseudo R-Square), variable partial test (Likelihood Ratio Tests), and analysis of the regression equation output (Parameter Estimates).

Model feasibility test (Model Fitting Information) conducted to determine the feasibility of logistic models such as the F test in linear regression (Widarjono , 2018). In Ghozali's writings (2018), Model Fitting Information is the stage of assessing the overall model suitability (Ghozali, 2018). The statistics used are based on the Likelihood function. Likelihood of the model defines a probability that the model is hypothetical in the form of input data and to test the hypothesis and the Likelihood is changed to -2LogL. SPSS will provide two output values from -2LogL and when the value from intercept only to final at -2LogL drops, it indicates that the existence of the variable is superior to the model that only uses intercepts so that the independent variable model is more accurate in predicting dependent variable.

Test of Goodness of Fit is a test on the null hypothesis (H0) that whether the empirical data fits the model or not. So the model can be said to be fit if there is no difference between the model and the data (Ghozali, 2018). In this test, the probability value used in the study is 5% ($\alpha = 0,05$) so that the decision criterion is whether the Goodness of Fit value is less than or equal to 0,05 ($\leq 0,05$). Therefore, the model can be said not fit because there is a significant difference between the model and the observed value and the model cannot predict the observed value. If the Goodness of Fit value is greater than 0,05 ($> 0,05$), the model can be said to be able to predict observations and the model can be accepted because it fits with the observed data.

The coefficient of determination test (Pseudo R-Square) in logistic regression is different from the measurement of the coefficient of determination found in general regression. SPSS applications can use 3 models, "Cox and Snell, Nagelkerke, and McFadden" for this measurement and the value closest to 1 will be selected. The three models explain how much the independent variable can measure the dependent variable. The greater the test number, the higher the value that can explain the dependent variable (Ghozali, 2018).

Variable partial tests (Likelihood Ratio Tests) are conducted to inform which independent variables can significantly affect the dependent variable. This test provides the same information as the T test in the linear regression model (Widarjono, 2018). To determine the effect of each independent variable on the dependent variable by comparing the significance value (p-value) with an alpha of 5% (0,05). If p-value < alpha, then H0 rejected and Ha accepted or there is an influence of the independent variable on the dependent variable.

The last is the analysis of the output equation (Parameter Estimates). This analysis is used to determine the value of the regression equation whether the influence of the independent variable on the dependent variable is positive or negative (Widarjono, 2018). In this analysis, two equations will be formed with the category of comparison/reference variable is nonmember of the organization/volunteer (category 1 on Y). From this analysis it will also be known the odds ratio

which functions as a magnitude of the probability category of the numerator variable over the comparison variable. The equation model of this estimation is as follows:

$$Y = \frac{P(Passive\ Member)}{P(Not\ a\ Member)} = \alpha + \beta 1X1 + \beta 2X2 + \beta 3X3 + \varepsilon \qquad (3)$$

$$Y = \frac{P(Active\ Member)}{P(Not\ a\ Member)} = \alpha + \beta 1X1 + \beta 2X2 + \beta 3X3 + \varepsilon \qquad (4)$$

Information: α = constant, β = regression coefficient, ε = error

4. RESULTS AND DISCUSSION
4.1 Results
4.1.1 Summary Statistic

Table 1. Case Processing Summary

		N	Marginal Percentage
Philanthropic Institution Volunteer	Non-Member	15	4.3%
	Passive Member	331	94.3%
	Active Member	5	1.4%
Religiosity	Not Religious	108	30.8%
	Religious	243	69.2%
Valid		351	100.0%
Missing		0	
Total		351	
Subpopulation		88a	

Source: Data processed by the Researcher (2022)

Valid data that can be processed are as many as 351 respondents with three independent variables (Religion, Age, and Income) and the dependent variable is Willingness to be a Volunteer for Indonesian Philanthropic Institutions. In variable Y, the biggest value is in the form of a passive member with an achievement of 94,3% of respondents. It can be concluded that from this variable the majority of respondents are passive volunteers in philanthropic institutions.

4.1.2 Model Feasibility Test (Model Fitting Information)

Table 2. Model Fitting Information

Model	Model Fitting Criteria	Likelihood Ratio Tests		
	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept Only	145.458			
Final	64.444	81.014	6	.000

Source: Data processed by the Researcher (2022)

From -2 Log Likelihood it is known that the process value of the dependent variable is 145.458 seen from the Intercept Only value. Meanwhile, the final score at -2 Log Likelihood is 64,444. So, it can be stated that there is a decrease when it is processed using independent variables so that this shows that with the independent variables, then -2 Log Likelihood is better than the Intercept Only model so that models with independent variables are more accurate for measuring the variable of Willingness to be a Volunteer for Indonesian Philanthropic Institutions.

The data also shows a chi-square value of 81.014 (more than the chi-square distribution table $\chi^2_{0,05;6} = 12,59$) with a significance value of 0,00 (less than $\alpha = 0,05$) so that the decision

is to reject *H*0 and accept *H*a. Then, simultaneously, the variable of Religiosity, Age, and Income have a significant effect on the variable of Willingness to be a Volunteer for Indonesian Philanthropic Institutions. It can also be seen from the significance value of the model which has a value of 0.000 indicating that the dependent variable is fit when using measurements with the independent variables used. Therefore, from this test it was concluded that the model is fit and feasible to be used as a measurement of the dependent variable.

4.1.3   Test of Goodness of Fit

Table 3. Goodness-of-Fit

	Chi-Square	df	Sig.
Pearson	62.829	168	1.000
Deviance	47.226	168	1.000

Source: Data processed by the Researcher (2022)

The results of the Goodness of Fit test based on Pearson in this study showed a significance value of 1,000, which means greater than 0,05, indicating that the model in this study was able to predict observations and was acceptable because it matched with the observed data. So, the model can be said to be fit.

4.1.4   Determination Coefficient Test (Pseudo R-Square)

Table 4. Pseudo R-Square

Cox and Snell	.206
Nagelkerke	.523
McFadden	.460

Source: Data processed by the Researcher (2022)

In this test can use 3 models, "Cox and Snell, Nagelkerke, and McFadden". For this measurement, the method closest to number 1 will be chosen, Nagelkerke. The results of the analysis using the Nagelkerke method show that the independent variable can explain the dependent value of 52,3%, while the remaining 47,7% is explained by other variables.

4.1.5   Variable Partial Test (Likelihood Ratio Tests)

Table 5. Likelihood Ratio Tests

Effect	Model Fitting Criteria	Likelihood Ratio Tests		
	-2 Log Likelihood of Reduced Model	Chi-Square	df	Sig.
Intercept	64.444a	.000	0	.
X2	78.198	13.754	2	.001
X3	128.728	64.284	2	.000
X1	78.121	13.677	2	.001

Source: Data processed by the Researcher (2022)

From the test results, it was found that the significance value at the variable X1 or Religiosity equal to 0,001 (less than $\alpha = 0,05$), variable X2 or Age amounted to 0,000 (less than $\alpha = 0,05$), and variable X3 or Income equal to 0,001 (less than $\alpha = 0,05$). Then, partially, the Religiosity, Age, and Income variables have a significant effect on Willingness a Volunteer for Indonesian Philanthropic Institutions variable.

4.1.6 Equation output analysis (Parameter Estimates)

Table 6. Parameter Estimates

Philanthropic Institute Volunteer		B	Std. Error	Wald	df	Sig.	Exp(B)	95% Confidence Interval for Exp(B)	
								Lower Bound	Upper Bound
Passive Member	Intercept	.357	.976	.134	1	.714			
	X2	.337	.268	1.586	1	.208	1.401	.829	2.366
	X3	.738	.187	15.477	1	.000	2.091	1.448	3.019
	[X1=0]	-1.496	.594	6.338	1	.012	.224	.070	.718
	[X1=1]	0b	.	.	0	.	.	.	.
Active Member	Intercept	-973.243	5504.984	.031	1	.860			
	X2	47.611	1376.246	.001	1	.972	4.758E20	.000	.c
	X3	79.188	.000	.	1	.	2.459E34	2.459E34	2.459E34
	[X1=0]	61.714	1598.178	.001	1	.969	6.336E26	.000	.c
	[X1=1]	0b	.	.	0	.	.	.	.

Source: Data processed by the Researcher (2022)

In this analysis, two equations will be formed with the category of comparison/reference variable is non-member of the organization/volunteer (category 1 on Y). The equation model of this estimation is as follows:

$$Y = \frac{P(Passive\ Member)}{P(Not\ a\ Member)} = 0{,}357 - 1{,}496X1 + 0{,}337X2 + 0{,}738X3 + \varepsilon \qquad (5)$$

The first equation is the comparison between passive members (2) and non-members (1). From the Religiosity Variable obtained a coefficient of -1,496 with the value of Exp(0,224) which means that people who are not religious have a probability of being passive members of 0,224 lower than religious people (the effect is significant because $0{,}012 < \alpha\ 0{,}05$). Then from the Age Variable obtained a coefficient of 0.337 with a value of Exp(1,401) which means that every 1 unit increase in a person's age will increase the probability of becoming a passive member by 1,401 (the effect is not significant because $0{,}208 > \alpha\ 0{,}05$). Finally, from the Income Variable obtained a coefficient of 0,738 with a value of Exp(2.091), which means that every 1 unit increase in one's income will increase the probability of becoming a passive member by 2,091 (the effect is significant because $0{,}000 < \alpha\ 0{,}05$).

$$Y = \frac{P(Active\ Member)}{P(Not\ a\ Member)} = -973{,}243 + 61{,}714X1 + 47{,}611X2 + 79{,}188X3 + \varepsilon \qquad (6)$$

In the second equation is the comparison between active members (3) and non-members (1). From the Religiosity Variable obtained a coefficient of -61,714 with a value of Exp(6.336E26) which means that people who are not religious have a higher probability of becoming active members of 6.336E26 than people who are religious (the effect is not significant because $0{,}969 > \alpha\ 0{,}05$). Then from the Age Variable obtained a coefficient of 47,611 with a value of Exp(4,758E20) which means that every 1 unit increase in a person's age will increase the probability of becoming an active member by 4,758E20 (the effect is not significant because $0{,}972 > \alpha\ 0{,}05$). Finally, from the Income Variable obtained a coefficient of 79,188 with a value of

Exp(2,459E34) which means that every 1 unit increase in one's income will increase the probability of becoming an active member by 2,459E34 (significance unknown).

4.2 Discussion

Data regarding a person's willingness to be a volunteer for philanthropic institutions in Indonesia as contained in the "World Value Survey Wave 7" is measured in 3 scale categories, category 1 means non-members, category 2 means passive members, and category 3 means active members. The data is influenced by 3 factors (Religiosity, Age, and Income). These three factors are partially and simultaneously capable of significantly influencing a person's willingness to be a volunteer for philanthropic institutions in Indonesia, even in this study being able to explain 52,3%.

In terms of religiosity, this factor is able to influence a person's willingness to become a volunteer in a philanthropic institution significantly because the higher the awareness of one's religion, the higher the quality of humanity (Hidayat, 2009). The simple rationalization is that when a person's religiosity increases, he/she will increasingly understand the concept of "Hablum Minannas" and he/she will carry it out in addition to carrying out the concept of "Hablum Minallah". This is in line with the expression of previous research, a statement from Afolabi in 2014 which said that religiosity has the ability to mediate the relationship between life satisfaction, perceived social exclusion and prosocial behavior (Afolabi, 2014).

Then in terms of age, this factor is also able to influence a person's willingness to become a volunteer in a philanthropic institution significantly because the older you get, the more experience and knowledge one of which is related to humanity (Takwin, 2021) which in the end there is an opportunity to increase one's motivation to join as a volunteer in a philanthropic institution. The simple concept is that as a person gets older, he/she will have more experiences, one of which is in the humanitarian field, which is one of his/her motivations for becoming a volunteer. This is in line with the expression of previous research, the statement by Marianne McGrath in 2008 which said that children with older ages are more able to consider the perspectives of both parties and are able to see prosocial interactions as a mutually beneficial relationship compared to children of a younger age (McGrath & Brown, 2008).

Meanwhile, the income factor is also able to influence a person's willingness to become a volunteer in a philanthropic institution significantly because the higher a person's income, the stronger his/her tendency to behave prosocially in his/her daily life (Wang & Graddy, 2008). This is due to the least feeling of worry about the lack of assets, so that they are unable to meet primary needs if they spend their time on activities that are not profitable. The simple reason is that the increasing income factor can be one of the motivations for someone to carry out a humanitarian movement because they feel less worried about their assets being allocated to humanitarian movements so that they are unable to support themselves. This is in line with the expression of previous research, the statement by Rotolo and Wilson in 2012 which said that the household income variable was linearly and positively related to the opportunity to become volunteer even with education, age, race, occupation, marital status, and parental status when controlled (Rotolo & Wilson, 2012).

In the end, this research can strengthen statements from previous research but with a more detailed study focus and a place that is in accordance with the environment in which the researcher grew up. The focus related to a person's willingness to become a volunteer in a philanthropic institution. Meanwhile, in terms of sampling, researchers took data on the Muslim population in Indonesia, which was adjusted to the research focus.

5. CONCLUSION

This study was able to answer the formulation of the problem comprehensively, the factors of religiosity, age, and income can significantly influence a person's willingness to be a volunteer for philanthropic institutions in Indonesia with an explanatory capacity of 52,3%. These independent variables are able to influence partially and simultaneously. From this study it can also be concluded that the majority of respondents are volunteers from philanthropic institutions in Indonesia but with passive status.

If it is related to previous research, this research is to strengthen previous research with a more detailed study focus, related to a person's willingness to be a volunteer in philanthropic institutions and with study samples that are in accordance with the research focus, on the Muslim population in Indonesia. Although it has strengthened previous research, this research still has limitations, the first is that the researcher did not explain in detail which philanthropic institution was used as the research location. The second is that there are still many independent variables outside of research that are able to explain a person's willingness to become a volunteer in a philanthropic institution, equal to 47,7%. The recommendation for further research is that later they can explain in more detail the name of the philanthropic institution that is become the focus of the research and also use other independent variables that are able to explain a person's willingness to be a volunteer in a philanthropic institution that is even bigger than this research. Meanwhile for philanthropic institutions, the recommendations given by researchers are that it is hoped that philanthropic institutions will make policies that can trigger the enthusiasm of the volunteers of the institution concerned, such as holding routine volunteer bonding and appreciating every achievement from volunteers in social media in order they can be more active and enthusiastic in carrying out activities in philanthropic institutions so that they can improve the quality and quantity of human resources in these institutions.

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