



RESEARCH ARTICLE

Analysis of the Factors Influencing the Philanthropy Behavior in the Industrial Revolution Era 4.0

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ARTICLE INFO	ABSTRACT
Received: Apr 24, 2024	<p>During the Industry 4.0 era, global society, including Indonesia, faced a sudden disruption with the Covid-19 pandemic, which swiftly disrupted global societal norms. However, amidst this turmoil, acts of social benevolence persist, exemplified by individuals contributing through donations, charity, alms, welfare initiatives, corporate social responsibility (CSR), and various other forms of selfless support for others. Generous behaviour, often referred to as philanthropy, are deeply ingrained cultural and religious values. The purpose of this study is to explain the behaviour of philanthropy in the era of the Industrial Revolution 4.0 where the uncertain global situation and conditions due to the Covid-19 pandemic show their existence. This study uses a quantitative approach with survey methods in the Cirebon community, Indonesia. The sample is 600 respondents with multiple linear regression analysis techniques. Individual norms, social norms, and environmental awareness are thought to contribute to individual and social generosity behaviour demonstrated in society. The findings stated that the generosity of the community was influenced either partially or simultaneously by personal, social, environmental awareness, and religiosity norms. It is recommended that the three factors other than social norms be improved.</p>
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INTRODUCTION

Entering 2020, in the midst of the Industry 4.0 revolution, the world community, including Indonesia, was shocked by the emergence of the Covid-19 pandemic which then quickly destroyed the order of global society, but the behaviour of social generosity still exists, as shown by some people (Zhou et al., 2021), whether in the form of donations, Infaq, alms, welfare, CSR, and other social sacrifices to help others (Haron et al., 2021). In the midst of an acute global recession that hit the world, and Indonesia as a developing country (Giacomin & Jones, 2021) very hit by the situation and conditions of the Covid-19 pandemic, which resulted in the decline of most of the micro, small and medium enterprises (MSMEs), many people lost their livelihoods, but for some Indonesian people, who are predominantly Muslim, they continue to do Infaq, alms, CSR, and giving donations that become socio-religious behaviour never subsides, helping each other, both individuals (Lee & Babiak, 2019) and institutional (Agnihotri & Bhattacharya, 2021).

Generous behavior or what is known as philanthropy (Wiepking, 2021) as a cultural and cultural character (Kang et al., 2019; Retnasari et al., 2023), religious values (Kesberg & Keller, 2021). It is always shown that the Indonesian people, even under any circumstances, are maintained, caring for each other, both individually and in groups (companies), whether intended for free (charity) or promotion (Singh et al., 2019). The tendency of social generosity behavior in society can vary, some are only in the form of charity (free of charge) as humanity (Liu & Jia, 2020) there are also those because of prestige (Yongjiao Yang et al., 2019), as well as perceived moral and behavioral norms (Clayton et al., 2021) become socially responsible (CSR) for the company as well as moral norms derived from spiritual values, although the initiatives, implementation and influence may differ significantly (Giacomin et al., 2021).

The Cirebon, Indonesia consists of various community groups, such as those from the Sundanese, Javanese, Padang, Medan, Kalimantan and almost all over the archipelago. The heterogeneity of the people who inhabit this housing complex can be united with the same interests, namely being comfortable, peaceful, peaceful, and conducive, not based on race, ethnicity, language and religion. Therefore, the behaviour of the community, although there are still a small number of individualistic behaviour, can be seen during the Covid-19 Pandemic.

Starting from large-scale social restrictions and then becoming the implementation of restrictions on community activities (PPKM) as long as positive cases of Covid-19 increase, the generosity behaviour of the housing community looks real. Their concern for donating (contributions) for spraying disinfectants in order to prevent the spread looks enthusiastic and Infaq, other alms are easy to participate. Individual philanthropic participation seems to be increasing, and solidarity between others appears in the midst of the Covid-19 condition even though it is in the Industry 4.0 era. It is certainly interesting to conduct research regarding the generosity behaviour of the housing community (complex) which usually seems individualistic. Are the factors that influence the generosity of the community in the Industry 4.0 era caused by personal norms, social norms, environmental awareness, and religion. Which of these factors is more dominant in contributing to generosity behaviour. The novelty of this research can be seen from the aspect of shifting individualistic and hedonistic behaviour habits that show the housing community to be mutual, friendly, and philanthropic.

LITERATURE REVIEW AND HYPOTHESIS

Generous behavior

Generosity (philanthropy) is an ancient, complex and globally ubiquitous social practice that includes many manifestations. According to Payton in (von Schnurbein et al., 2021), generosity is only aimed at society. This benevolent behavior, said (Barman, 2017) can take various forms from time to time without being limited by the dimensions of space and time, as well as geography, policy and culture. In addition to social interests, philanthropic behaviour can be beneficial for individuals (Bekkers & Wiepking, 2011), family (Feliu & Botero, 2016; Moody et al., 2011) or organization (Gautier & Pache, 2015). According to (Schuyt, 2017) Generosity is traditionally an act of charity helping the underprivileged and ensuring that their basic needs are met.

But in the 20th century, said (Harvey et al., 2011) and (Rey-Garcia & Puig-Raposo, 2013), when a wealthy businessman from the United States makes charitable donations and aids the poor, his philanthropy orientation shifts to three main views. Namely: 1) Changes in donations from a cadre of consumables, such as food, clothing, and shelter assistance to health care, environment, education and art assistance (Rey-Garcia & Puig-Raposo, 2013); 2) Changes on a larger scale where donation

efforts are no longer focused exclusively on alleviating hunger or disease, but rather on alleviating the underlying causes, such as a lack of education or skills or a culture of poverty (Sulek, 2010); 3) There was a change in motives that led to philanthropy (generosity), namely in the early 1900s, publicists such as Ivy Lee in (von Schnurbein et al., 2021) advise customers to engage in actions that society considers good and beneficial so that they will be viewed positively (Nager, 1984). This shifts the philanthropic motive from purely altruistic, such as; selfless concern for the welfare of others becomes a desire for "return on investment" in the form of public approval of philanthropic acts or in societal change (Butler, 1994).

Thus, in theory, Aguilera et al. (2007) said that generosity is to this day considered to have extended beyond acts of charity to include broader activities, such as; donating money to social welfare, education, or the arts. Meanwhile, the behaviour of generosity originating from a company in the form of "CSR", usually due to the proximity of the business environment, and more likely to be motivated by political resources and reputation (H. Chen et al., 2022). According to Bian et al., (2021) that CSR usually provides a broad range of organizational responsibilities that are combined in ethical, social, and organizational areas. Meanwhile, Ye et al. (2021) explained that CSR practices in mainland China are mainly influenced by current external factors, such as being part of a global supply chain, and internal influences (institutional codes of ethics). According to Clayton et al., (2021) in an article entitled "After the IPO: Entrepreneurs' transition to philanthropy", it is said that the orientation of entrepreneurs in America is now shifting to generosity, the development of science and technology, and giving more gifts than individuals.

So, the company's generosity behaviour during the crisis due to the Covid-19 pandemic according to Yan & Xu, (2021) seems to be increasing compared to before, even the companies affiliated with the Communist party in China are no exception. Hassan et al., (2022) his research found that in addition to the factors mentioned above, personal norms, social norms and environmental awareness although they do not directly contribute to philanthropic behaviour, their contribution to business sustainability has a significant positive impact on philanthropic behaviour.

However, the generosity behaviour of the millennial generation compared to the generation born before 1981 tends to be better, Koczanski & Rosen (2019) the study found that the tendency of generosity behaviour of the millennial generation is higher than before personally.

According to Yuan Yang & Tang (2020) if the millennial generation is higher in generosity behaviour, then compared to ordinary people, entrepreneurs have a greater chance of making donations (philanthropy). Especially if the entrepreneur is related to political elements, and at the same time has a greater sense of responsibility to do so. This is not only motivated by personal norms, but also by social norms and is also campaign-laden. Besides that, Lall & Park (2022) said that the behaviour of generosity for entrepreneurs is a long-term investment in which the flexibility aspect is prioritized in the future. Meanwhile, for individuals, generosity is part of personal and social norms that affect their personality in their contribution to sensitivity and as a result of their religious attitudes.

Personal norms

In consumption value theory, there are personal norms that can be determined by the altruistic, biosphere, and egoistic value orientation of consumers. According to Roos & Hahn (2019) that personal norms can determine collaborative consumption, this can be demonstrated both as a mere form of economic exchange and as a primary normative form of resource sharing. In contrast, collaborative consumption is determined by economic/egoistic motives, such as cost savings, and normative, such as altruistic and biosphere value orientations.

Esfandiar et al., (2020) explained that his findings in research related to personal norms did not have a significant effect on binning behaviour but were influenced by awareness of consequences. Meanwhile, personal norms in predicting binning behaviour appear only as mediators on social norms, awareness of consequences and binning behaviour. However, personal norms can increase awareness to do better.

Meanwhile, according to Wiepking et al. (2021) personality norms in contributing to philanthropic institutions are increasing, especially in developing countries where philanthropic institutions are larger. Personal norms depend on habits in personal life. Van der Werff et al. (2019) found that personal norms, injunctive norms and environmental identities alone were able to influence behaviour in turning off household appliances. Thus, good habits in one's personality may depend on a commitment to oneself, although the role of group supervision is reinforcing.

In the context of personal norms, as in the picture above, according to Ahmad et al. (2020) there is the value theory of Schwartz (1992) and the theory of planned behaviour (TPB) both of which depend on one's intentions. Schwartz's theory of personal values embodied in self-transcendence and the resulting conservation value has a positive relationship with three planned personal behaviours, namely 1) attitudes, 2) subjective norms, and 3) perceived behavioural control. That is, theoretically and practically personal value theory can strengthen Schwartz's personal value theory. Temporary, Cislighi & Heise (2019) identify personal norms built on factual beliefs, aspirations, skills, attitudes and self-efficacy.

According to Baker et al. (2019) that there is a positive relationship between personal norms and generosity, but there is a slight change in giving due to social, cultural and generational shifts. As in the industrial era 4.0, the use of online technology and social media has become a forum for collecting collective funds in the form of crowdfunding. Thus, it is possible to develop tentative conjectures as follows:

H1: Is there any influence of personal norms on the generosity of society?

Social norms

Chung & Rimal (2016) and Reid et al. (2010) mentions that social norms that provide information are often referred to as descriptive norms, empirical expectations Bicchieri & Sontuoso (2020), or collective hope (Gibbs, 1965). Cislighi & Heise (2019) said that the identified social norms are used as reference material in making the instrument. In general, these social norms can motivate action by providing information in situations where: 1) A person must choose between a variety of actions that are value-free and do not have a strong preference for any of the alternatives. For example, 'Since everyone walks on the left side of the sidewalk, I will also walk on the left side' (Anderson & Dunning, 2014; Bell & Cox, 2015); 2) Society uses benchmarks or reference points as social standards of what they should achieve in their lives, up to a certain point in time. Like saying, "I aspire to have my first child at the age of 30 because that's when most people usually have their first child in my social group"; 3) People try to figure out the most efficient course of action to achieve real goals. Example; "If everyone works, that must be the most effective way to achieve it" (Chung & Rimal, 2016; Dannals & Miller, 2017); 4) One may need conventions to allow their interaction. For example, "Everyone speaks English at this meeting, so I will also speak English" (Benhabib et al., 2011).

From the four social norms mentioned above, the development of hypotheses in this study can be proposed as follows:

H2: Can social norms affect people's philanthropic behaviour?

Environmental awareness

X. Chen et al. (2019) said that environmental awareness must be initiated not only by the government through regulations that favour the quality of a healthy environment, but also by the community in maintaining environmental quality. Therefore, environmental awareness plays an important role in determining environmental costs. Actually, Esfandiar et al. (2019) said that pro-environmental behaviour can be low-cost by using trash cans, on the other hand, if it can't be used, it will be high-cost. Therefore, pro-environment binning behaviour, he said, is a socially and morally responsible behaviour, such as helping others. Binning behaviour indicators are based on pro-environmental personal norms, attitudes, social norms, awareness of consequences, perceived behavioural control, and intentions.

Meanwhile, Hallema et al. (2020) stressed that environmental awareness due to the Covid-19 pandemic resulted in negative effects on humans and organizations on the environment. In this case, Gómez-Llanos et al. (2020) says that environmental awareness certainly requires the efficient use of natural resources, especially the use of water and making the right decisions to account for them wisely. On the other hand, Zambrano-Monserrate et al. (2020) see that in addition to the efficient use of water resources, awareness of air pollution must also be accompanied by contingency actions, such as improving air quality, cleaning beaches, and reducing environmental noise.

According to Rugani & Caro (2020) that due to the COVID-19 pandemic global carbon dioxide emissions decreased by 0.3%, due to a reduction in the local transportation and aviation sector, impacting improving air quality. Nevertheless, Zambrano-Monserrate et al., (2020) said that negative impact on secondary aspects, such as reduced recycling and increased waste of waste, at the expense of contamination of physical space, where the largest waste and reduction of recycling occurred in the housing sector.

Wu et al. (2021) see that there is a good side during the Covid-19 pandemic, namely the positive relationship between pollutant emissions and corporate charitable contributions as social responsibility (CSR) in reducing the negative impact of environmental violations. Meanwhile, SMEs that are politically connected are more likely to take a proactive approach, while SMEs without political connections are more likely to take a defensive approach.

H3: Can environmental awareness affect people's philanthropic behaviour?

Religion

Naami et al. (2020) explained that religious conceptions, altruism and empathy were significantly correlated with generosity behaviour. Even the conception of religiosity plays an important role in influencing the behaviour of generosity, altruism and empathy. In addition, empathy and altruism have a mediating role between religious orientation and prosocial behaviour. Soylu et al. (2022) emphasizes that religious behaviour is closely related to donations (giving donations).

In historical records in China, According to Weller et al. (2020), philanthropic institutions dedicated to the world are built by the behaviour of local religious communities. For example, the Buddhist, Christian and other communities existing in Taiwan and Hong Kong (now the People's Republic of China), accommodated themselves for charity and welfare, modelling political good and modernizing civic self-concepts in an organized manner. And the scale of their activities is much larger and more organized.

According to Li et al. (2021) on the other hand, not only religious communities but generosity behaviour is also driven by the company, where the company's generosity can significantly affect company performance through religious behaviour, even the social performance of companies both family companies and other public companies. Thunström (2020) and Greenway et al. (2018) identify the three key mechanisms most frequently used to explain the influence of religion on aid delivery. First, it relates to beliefs: beliefs, values, norms, and identity in a particular religion. Second, is a community that is integrated with social networks through social networks, religious involvement, and attendance. And, thirdly, based on personal rituals that have strong beliefs, practically through prayer climbing, meditation or so-called personal experiences contribute to the behaviour of generosity.

Fahrullah et al. (2020) makes it clear that the three dimensions of generosity behaviour classification above, two of which dominantly point to the working channel for a positive relationship, while the third shows a positive and negative relationship depending on which aspect of the mechanism is at work. Figure 1 explains the mechanism and the positive and negative relationships between the three relationships can be explained.

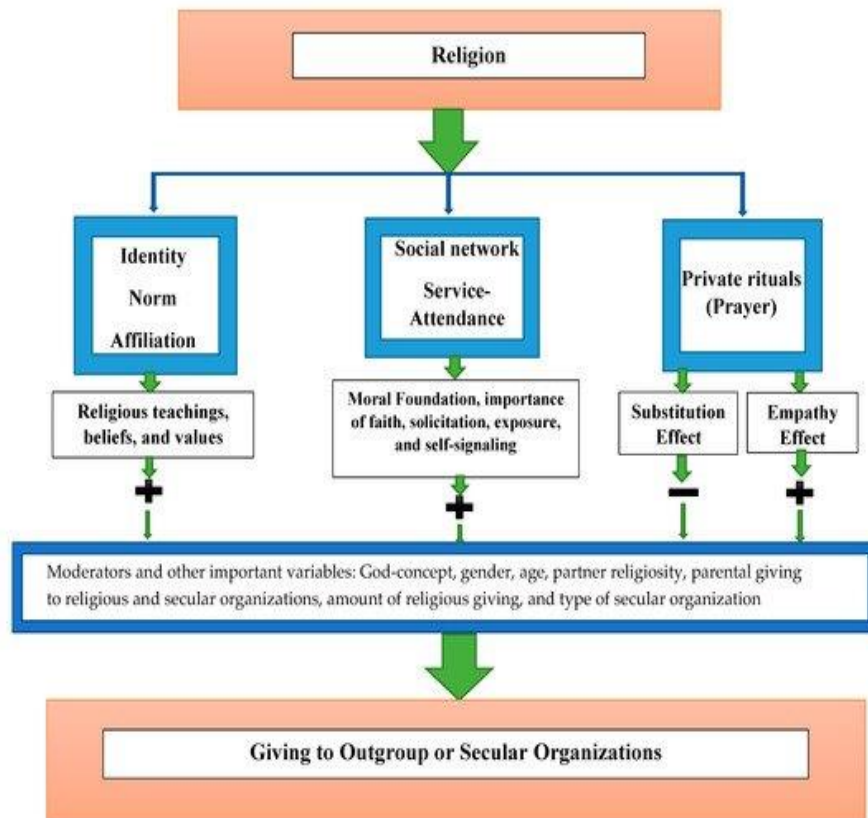


Figure 1 Dimensions of Religiosity Attitude. Source: Yasin et al. (2020)

Likewise in Islam, religious awareness can affect a person's generosity behaviour. Fahrullah et al. (2020) in a study entitled "How Ramadan and Global Pandemic Affect Religiosity and Donating Behaviors", found that the month of Ramadan and a global pandemic could actually increase the level

of human religiosity and the existence of donor agencies, as a result of their donating behaviour also increased. In short, these two factors provide opportunities for generosity behaviour to also increase.

According to Kasri & Ramli, (2019) emphasized that the strength of religious beliefs, proximity to mosques, and donation behavior greatly affect the behavior of philanthropy, both individually and in groups. Although sometimes attitudes and intentions are not correlated. Usman et al. (2022) emphasizes that deep religious behaviour plays a very important role in facilitating charity (Infaq, and alms).

Similarly, Jamal et al. (2019) that a study on the Muslim community in the UK found that in fact, Muslims who have a high religious attitude are easy to give charitable assistance. This generosity behaviour is apparently influenced by the awareness of religiosity among them so that with a sense of attachment and interdependence with others it is easier to behave generously both internationally and locally.

As a result, awareness of religiosity makes their identity trigger high generosity behaviour with various indications, such as exemplary, seeking rewards in the afterlife, seeking self-satisfaction, avoiding guilt and seeking harmony. From the description above, the research hypothesis can be developed as follows:

H4: Is there any influence of religiosity on the generosity behaviour of the housing community?

Relevant past research

In order to support the development of research hypotheses, it is necessary to show the results of relevant previous studies so that the novelties of further research can be seen.

Table 1: Previous Research

Authors	Variables	Finding	Position
Setianagara (2019)	Attitude (X1), Perceived behavioural (X2), Descriptive norms (X3), Injunctive norms (X4), Moral norms (X5), Past-Behavior, (X6), Self-reported behaviour (X7) Alms Intention (Y)	The most influential factor in the intention of giving alms to the Muslim community in Indonesia is Perceived Behavioral Control	Seven independent variables affect 1 dependent variable. Where is the dominance of the perceived behavioural control variable on the intention to give alms
Severo et al., (2021)	Covid-19 pandemic (X), Environmental awareness (Y1), Sustainable consumption (Y2), CSR (Y3)	Due to the Covid-19 pandemic, sustainable consumption has been hit hard, in addition to the other two variables	One independent variable, and 3 dependent variables are divergent models
Hassan et al. (2022)	Independent variables:	Consumption of sustainable fashion is strongly influenced by	Three independent variables, 1 intermediate and moderator variable,

	<p>Personal norms (X1), Social norms (X2), Environmental awareness (X3)</p> <p>Intermediate variable:</p> <p>Consumption of sustainable fashion (Y1)</p> <p>Moderator Variables:</p> <p>Facility condition (Y2)</p> <p>Dependent variable:</p> <p>philanthropic disposal behaviour (Z1)</p> <p>Economic disposal behaviour (Z2)</p>	<p>personal, social, and environmental awareness norms. Meanwhile, the behaviour of the benefactor through the condition of the facility is influenced by the SFC, although the behaviour of economic disposal also has an impact</p>	<p>and two dependent variables in the form of a parallel multiple linear models</p>
van der Werff et al., (2019)	<p>Independent variables:</p> <p>Personal commitment vs. group supervision (X1)</p> <p>Moderator Variables:</p> <p>Perceived ease of turning off equipment (X2)</p> <p>Intermediate variable:</p> <p>Personal norm (Y1)</p> <p>Injunctive norm (Y2)</p> <p>Environmental self-identity (Y3)</p> <p>Dependent variable:</p> <p>Turning off equipment (Z)</p>	<p>The three variables between personal norms, injunctive and environmental self-identity greatly affect turning off appliances at home when they are left behind, although they cannot be separated from self-awareness and group control.</p>	<p>The position of the research model is divergent-convergent involving four main variables</p>

Source: modification of 4 relevant previous research results

From table 1 above, the position of this research adopts five independent variables to one dependent variable. The novelties in the current study include elements of religiosity that did not exist in previous studies.

RESEARCH METHOD

The target of this study was 600 residents of the Cirebon Indonesia, who had families between the ages of 20 to 65 years as respondents, especially in the male group. This group is considered to have realized what they were doing (Hasan et al. (2022)). The sample selection was adjusted to the research model with a multivariate proposition so it was necessary to use multiple linear regression analysis with the formula:

$$Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + e$$

The technique of collecting data is through the distribution of questionnaires with purposive sampling technique on certain respondents who have been previously determined. This study uses a quantitative approach with paradigmatic deductive, and survey methods through the distribution of self-administered questionnaires as a data collection technique. The total questionnaire questions are 30, with each variable consisting of five questions as indicators. Multiple choice which includes strongly agree, agree, undecided, disagree and strongly disagree becomes the assessment measure.

RESULTS

Descriptive test results characteristics of respondents

Based on the results of the distribution to 600 respondents collected, the characteristics of the respondents, namely only gender and age. 1) Gender of the 600 respondents who collected the questionnaire, characteristics were obtained as can be seen in table 2. 2) Based on the age of 600 respondents (philanthropists) it can be properly described in table 2.

Table 2: Gender and Age Characteristics

Gender	Population	Percentage
Men	480	80 %
Women	120	20 %
Total	600	100 %
Age		
20 - 29	30	5 %
30 - 39	160	26,7 %
40 - 49	200	33,2 %
50 - 59	190	32,1
60 and above	20	3
Total	600	100 %

Table 2 above shows that of the 600 respondents collected, 80% (480 respondents) are mostly male, while 12% (200 respondents) are female. Table 4 above shows that of the 600 respondents collected 5% (30 respondents) were aged 20-29, 26.7% (160 respondents) were aged 30-39, 33.2% (200 respondents) were aged 40-49, 32, 1% (190 respondents) are aged 50-59, and 20 people are aged 60 and over (3%). While most people who give charity are age of 40-49 years (33.2%).

Multivariate model test results

After the research model meets the test requirements and is declared without any interference, then it is continued with the research model test. The results of the model test in this study can be seen in Table 3 below.

Table 3: Model Test Results

Model	R	R Square	Adjusted R Square
1	0.789	0.672	0.564

Based on table 3 above, it can be concluded that the influence of the variables of personal norms, social norms, environmental awareness, and religiosity can affect the generosity behaviour of the Cirebon community as perceived by 600 respondents. The contribution of the influence is high, which is 0.789, with the R-value in the position of 0.700 – 0.799. The magnitude of the influence of the four variables is 56.4%, and the remaining 43.6% is influenced by other factors.

Partial hypothesis test

After testing this research model, it is necessary to test the hypothesis. The results of this research hypothesis testing can be seen in Table 4 below.

Table 4: Partial Hypothesis Test Results T-Test

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.080	5,232		0.206	0.839
	X1	0.117	0.187	0.117	3.626	0.039
	X2	0.157	0.298	0.117	5.526	0.005
	X3	0.351	0.187	0.397	3.879	0.026

	X4	0.329	0.262	0.249	2.254	0.045
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Based on table 4 above, it can be concluded that the results of the partial hypothesis test show the t-count value of the variables of personal norms (X1), social norms (X2), environmental awareness (X3), and religiosity (X4). T-Table (t-table = 2,000), and the level of significance is lower than 0.05.

Using the formula:

$Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + e$, we get:

$$Y = 2.080 + 0.117X_1 + 0.157X_2 + 0.351X_3 + 0.329X_4 + 43.6\%$$

Thus, it can be said that: a) Ho1 is rejected, and Ha1 is accepted, which means that there is a significant positive effect of personal norms on generosity behaviour. b) Ho2 is rejected, and Ha1 is accepted, which means that there is a significant positive effect of social norms on generosity behaviour. c) Ho3 is rejected, and Ha1 is accepted, which means that there is a significant positive effect of environmental nature on philanthropic behaviour. d) Ho4 is rejected, and Ha1 is accepted, which means that there is a significant positive effect of religiosity on philanthropic behaviour.

Simultaneously hypothesis test

The results of the simultaneous test in this study, the results are shown in Table 5 below.

Table 5: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	83.408	4	20.852	14.296	0.012
	Residual	92.217	596	4.854		
	Total	175.625	600			

Based on table 5 presented above by looking at the F-count of 14.296 which is greater than the F-table which is 2.3683 (n = 600) with a significance level of less than 0.05, which is 0.012, it results in the hypothesis Ho being rejected, and Ha received. This means that simultaneously personal norms, social norms, environmental awareness and religiosity simultaneously have a significant effect on the generosity of the people of Cirebon.

DISCUSSION

The influence of personal norms on the generosity

Personal norms empirically affect the generosity behaviour (Esfandiar et al., 2020). It is known from the results of this study that although it is lower than environmental awareness and social norms, it is higher than religiosity. The people of Cirebon understand the important elements in forming personal norms, such as knowledge, values, self-efficacy, skills, and aspirations that encourage individuals to donate.

This can be seen from his participation in the sacrifice of the sacrifice during the feast of sacrifice, based on the announcement released by the chairman of the Cirebon community sacrifice committee that the sacrifice at the Darul Muslimin Mosque reached 12 cows and 22 goats. That is, the results of this study reflect what is a proven personal norm. Even though they are still in the atmosphere of the Covid-19 Pandemic in the midst of the Industry 4.0 era, which tends to be digitalised and individualistic, the Cirebon people tend to be philanthropic.

Even so, in general, Indonesian people said Setianagara (2019) in his findings that Indonesian people borrow the theory of planned behaviour even though they are very light-handed in giving charity (alms) can reach 1-5 times a month. Addiction factor has an important influence on behaving generously, although it has not become an addiction. However, this research is strong evidence that the people of Indonesia in particular have philanthropic behaviour.

The influence of social norms on the philanthropic behaviour

In this study, social norms have a more dominant effect than other factors on the generosity of the people of Cirebon. The effectiveness of social norms in shaping the social spirit which is reflected in the tradition of inheritance, social mobility, services, law, access to services, power relations and gender roles becomes the carrying capacity.

High social awareness is a distinct characteristic of this society. These findings are in line with Tartila & Aulia (2021) that social awareness is formed in the community so that it is easy to give charity without having to look at who should be given. Although they both view that not important in forming social norms is the factor of interpersonal intelligence. However, there is actually no binding relationship between social norms and interpersonal intelligence. In terms of giving alms, the Indonesian people are considered the most generous compared to other world communities, even though in a state of least infaq, the smallest amount is usually issued.

It could be because of tradition and other supports in high social mobility, especially gotong-royoang as a characteristic of Indonesian society. Social mobility is seen in the construction of mosques, madrasas, natural disasters, whether organized or not, almost seen in the daily life of this community (Wario, 2012). The norms and behavior of philanthropy, although it is not an addiction for the Indonesian people, but adaptations and traditions like this have been passed down from generation to generation (Bronner, 2011). The action of blood donation is proof that it is inevitable (Benabou & Tirole, 2010), the Cirebon community holds this activity almost every 6 months. Even when the Covid-19 pandemic was at its peak, empathy, sympathy and tepo seliro behavior were carried out to help fellow citizens. As a result, social norms which in pro-social behavior become an important factor to materialize and contribute to shaping philanthropic behavior.

The influence of environmental awareness on the philanthropic

The main environmental factor is that environmental awareness makes an important contribution to the generosity of community (Ives et al., 2020; Walker, 2013). It could be that what the community

in Cirebon does depends on environmental factors in carrying out philanthropic activities. This can be proven by research results which are higher than personal norms and even religiosity, although lower than social norms.

In general, people will take action if someone else does it. This environmental awareness can be triggered by internal and external factors. Internal factors certainly come from interpersonal awareness, while external factors can arise because of the urge to want to know other people and the like. In this context, Setiadi (2019) said that the emergence of environmental awareness is caused by the habit of the community since they were taught to always cooperate in social service activities. This is done to reduce negative behaviour, and to teach students environmental awareness. According to Lilawati (2019) that the refraction of environmental awareness has even been carried out from an early age, not only at the elementary, middle and high school levels but at an early age to be precise at the age of 4-5 at the kindergarten level. The influence of habituation to always be aware of the environment so as to form social behaviour and empathy for others and the environment becomes a habit. Activities like this are often found at the kindergarten level in Indonesia.

The influence of religiosity on the philanthropic behaviour

The religious factor is a common thing that is well-known among the people (Doces et al., 2022; Gumiandari et al., 2022). Moreover, the majority population in Indonesia is Muslim, so religious attitudes (religiosity) are prominent. So do not be surprised if the results of this study become a determining factor in changing the behaviour of generosity in the people of Cirebon.

Although it is not the dominant factor contributing to this philanthropic behaviour, it should be noted that religious attitudes (religiosity) are central in shaping personal, social, and environmental awareness norms. Because this religiosity includes identity, social networks, and religious rituals as the identity of Indonesian citizens. According to the World Giving Index (WGI) records in 2021, Indonesia is listed as a country with the highest level of diversity and a very prominent level of generosity. Therefore, a philanthropy activist stated that even though Indonesia was hit by the Covid-19 pandemic, it did not mean that philanthropic activities were fading (Nurhadi et al., 2023). Even philanthropic activities that are favoured by young people and influencers carry out philanthropic activities through digital media. Moreover, the findings of KS & Azisi (2023) emphasizes that religiosity greatly contributes to the behaviour of social generosity, no matter where it is located.

The joint influence of personal, social, environmental awareness, and religiosity norms on the generosity

Based on the research findings partially produce something positive and significant personal, social, environmental awareness and religiosity norms on the generosity behaviour of the people of Cirebon plus simultaneously make important contributions. The high influence of 4 (four) factors on generosity behaviour proves the results of a survey conducted by the World Giving Index (WGI) in 2021 (Mutiah et al., 2023) where Indonesian people generally behave generously. Based on Pancasila and the 1945 Constitution in which there is gratitude for the blessings of God's grace signifies a religious society and does not forget His grace and grace so that in the first precepts God Almighty is written as proof of gratitude (Abdul Aziz, 2021). So, don't be surprised if, during the Covid-19 pandemic where people are in a state of declining income, high unemployment rates, and the displacement of small, micro and medium traders, the behaviour of generosity still exists, and will continue to be an identity for this nation.

CONCLUSION

From the research findings above, it can be key 1) Effectively personal norms can influence the generosity behavior of the people, although it is not yet maximized, 2) Effectively social norms are very dominant in influencing the generosity of the people compared to other factors, 3) Environmental awareness affects the generosity of the people 4) The attitude of religiosity affects the generosity of the people, and 5) Simultaneously personal norms, social, environmental awareness, and the influence of religion on the generosity behavior of the people. Even during the Covid-19 pandemic, which is the digitalization era of Industry 4.0 and Society 5.0, for the Indonesian people in general, and especially for the people of the Cirebon, philanthropic behavior is a habit.

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