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Prosociality of Modernist Islamic Volunteers in Responding to The Semeru Volcano Eruption

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Abstract

Recently, there has been growing interest in the study of community responses to disasters in Indonesia at macro and meso-levels analysis while little has been paid attention to this study at the micro one or individual level. To fill the literature gap, this article aims to describe prosocial behaviors performed by volunteers involved in addressing the Semeru volcano eruption victims in Lumajang Indonesia occurred in 2021. It was a result of descriptive quantitative research involving 202 participants who identified themselves as Muhammadiyah's volunteers

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involved in the humanitarian activities in addressing the natural disaster. The data collection of pro-sociality utilized a prosocial behaviors scale including five aspects: honesty, helping, cooperating, caring, and donating. The validity test of the items used corrected item-total correlation that resulted in 34 valid items, and it had a good reliability based on Cronbach's coefficient alpha test which was 0,953. The result shows that the participants had predominantly at the moderate level of prosocial behaviors which was four-fifths of the participants. Only a small proportion placed at the high pro-sociality, likewise those who were at the low level meaning these two categories were not significant. This finding is expected to enrich literature related to the role of civil society in responding to disasters, especially at the individual level. However, some relevant topics such as relating prosocial acts to other variables need to get attention for future research to result in comprehensive empirical evidence on this issue.

[Belakangan ini, terdapat peningkatan minat untuk mempelajari tentang respon masyarakat terhadap bencana di Indonesia pada analisis tingkat makro dan meso, sementara hanya sedikit penelitian yang menaruh perhatian pada pada tingkat mikro atau individu. Untuk mengisi kesenjangan literatur, artikel ini bertujuan untuk mendeskripsikan perilaku prososial yang dilakukan oleh para relawan yang terlibat dalam menangani korban letusan Gunung Semeru di Lumajang Indonesia tahun 2021. Karya ilmiah ini merupakan hasil penelitian deskriptif kuantitatif yang melibatkan 202 partisipan yang tergabung sebagai relawan Muhammadiyah dan terlibat dalam kegiatan kemanusiaan dalam mengatasi bencana Erupsi Merapi tersebut. Pengumpulan data penelitian menggunakan skala perilaku prososial yang meliputi lima aspek yaitu kejujuran, membantu, kerjasama, kepedulian, dan donasi. Uji validitas item menggunakan item-total korelasi yang menghasilkan 34 item yang valid, dan memiliki reliabilitas yang baik berdasarkan uji koefisien alpha Cronbach sebesar 0,953. Hasil penelitian menunjukkan bahwa perilaku prososial para relawan lebih dominan pada tingkat sedang yaitu sebanyak empat per lima dari total partisipan. Hanya Sebagian kecil saja dari partisipan yang berada pada kategori tinggi, demikian halnya yang berada pada posisi rendah. Artinya kedua kategori tersebut berada pada proporsi yang tidak signifikan. Temuan ini diharapkan dapat memperkaya literatur terkait peran masyarakat sipil dalam penanggulangan bencana, khususnya pada tingkat individu. Namun, beberapa topik yang relevan seperti mengaitkan tindakan prososial dengan variabel lain perlu mendapatkan perhatian untuk pengkajian selanjutnya agar dapat menghasilkan bukti empiris yang lebih komprehensif tentang masalah ini.]

Keywords: religious tourism; historical tourism; Islamic tourism;
Demak

Introduction

Recently, some scholars have been growing their concerns on community responses on disasters in Indonesia at macro and meso-levels analysis.¹ However, little has been paid attention to the study of prosocial acts at an individual level. As attempt to fill the literature gap, this article aims to examine prosocial behaviors done by those identified as Modernist Islamic volunteers organized by Muhammadiyah in addressing the Semeru eruption in Lumajang Indonesia.

Prosocial and philanthropic behaviors are two interchangeable terms to explain a broad range of voluntary actions intended to benefit others either individuals or groups. The acts include but is not limited to, cooperation, sharing, helping, charitable giving, and volunteering.² Iswanto (2008) formulated five aspects of prosocial attitudes contextualized to an Indonesian volunteerism which are honesty, cooperation, caring, helping, and donation.

Investigating community engagement in addressing disasters victims is pivotal issue in the Indonesian context. One reason is since this country has been known as one of the world's most disaster-prone countries.³ Over the last three decades, this country has experienced

¹ Hazim Hazim and Zuyyina Fihayati, "Faith-Based Women's Organization Philanthropy in Fighting against the COVID-19 Pandemic and Its Impacts: The Case of Aisyiyah in Sidoarjo, Indonesia," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 6, no. 1 (April 29, 2022): 83–94, <https://doi.org/10.15575/rjsalb.v6i1.11817>; Amelia Fauzia, Faith and the State; A History of Islamic Philanthropy in Indonesia, ed. Merle Ricklefs (Leiden: Brill, 2013); Zakiyuddin Baidhawiy, "Lazismu and Remaking the Muhammadiyah's New Way of Philanthropy," *Al-Jami'ah: Journal of Islamic Studies* 53, no. 2 (December 10, 2015): 387–412, <https://doi.org/10.14421/AJIS.2015.532.387-412>; Hilman Latief, "Islamic Charities and Social Activism; Welfare, Dakwah and Politics in Indonesia" (2012); Robin Bush, "Muhammadiyah and Disaster Response: Innovation and Change in Humanitarian Assistance," in *Natural Disaster Management in the Asia-Pacific*, ed. C., Howitt, A., Giles, D. Brassard (Tokyo: Springer, 2015), 33–48, https://doi.org/10.1007/978-4-431-55157-7_3.

² Emily Barman, "The Social Bases of Philanthropy," *Annual Review of Sociology* 43 (2017): 271–90, <https://doi.org/10.1146/annurev-soc-060116-053524>; Z. Manesi, N. J. Van Doesum, and P. A. M. Van Lange, "Prosocial Behavior," in *Encyclopedia of Personality and Individual Differences* (Springer International Publishing, 2017), 1–4, https://doi.org/10.1007/978-3-319-28099-8_1894-1.

³ Reni Juwitasari, "Disaster Management in Indonesia: Complex Challenges of a Dual Early Warning System | Heinrich Böll Foundation | Southeast Asia Regional Office," March 23, 2022, <https://th.boell.org/en/2022/03/23/disaster-management-indonesia>;

around 250 dramatic natural disasters annually.⁴ Its geographical position in the Pacific Ocean located in the ring of fire, that consists of 17,000 and has a lot of active volcanoes cause this country frequently experiences earthquakes and volcanic eruptions.⁵ One of the most dramatic disasters in the last two years was Semeru Eruption in Lumajang occurred in the end of 2021. This eruption resulted in more than 60 people killed. Approximately 2.000 houses heavy damaged, and finally they had to be relocated from their villages to a new place provided by the state.⁶

The disaster attracted volunteers from various institutions to participate in addressing the victims. One of the most notable contributions was done by Muhammadiyah's volunteers. It is an Islamic organization that was founded in 1912 and has around 40 million fellows.⁷ This organization through its unit called Muhammadiyah Disaster Management Center (MDMC) mobilized no less than 500 hundred volunteers in dealing with the disaster. Therefore, this study intended to grasp prosocial behaviors conducted by the Muhammadiyah volunteers.

To comprehend the prosocial acts, sociological perspective offers three possible analytical approaches: macro, meso, and micro to be employed. At the macro level attempts to explain how prosocial actors are embedded in broader societal configurations encouraging or constraining them to participate in philanthropy.⁸ Some theorists

Muhammad Riza Nurdin, "Nurdin: Disaster 'Caliphization' Hizbut Tahrir Indonesia, Islamic Aceh, and the Indian Ocean Tsunami," *International Journal of Mass Emergencies and Disasters*, vol. 33, 2015; Bush, "Muhammadiyah and Disaster Response: Innovation and Change in Humanitarian Assistance"; H. Tankovska, "Most Popular Social Networks Worldwide as of January 2021, Ranked by Number of Active Users," Statista, 2021, <https://www.statista.com/statistics/272014/global-social-networks-ranked-by-number-of-users/>.

⁴ Juwitasari, "Disaster Management in Indonesia: Complex Challenges of a Dual Early Warning System | Heinrich Böll Foundation | Southeast Asia Regional Office."

⁵ H. Tankovska, "Most Popular Social Networks Worldwide as of January 2021, Ranked by Number of Active Users"; Juwitasari, "Disaster Management in Indonesia: Complex Challenges of a Dual Early Warning System | Heinrich Böll Foundation | Southeast Asia Regional Office."

⁶ Tim Detikcom, "Pilu Erupsi Gunung Semeru Di Penghujung Tahun 2021," detikNews, 2021, <https://news.detik.com/berita-jawa-timur/d-5877972/peristiwa-pilu-erupsi-gunung-semeru-di-penghujung-tahun-2021>.

⁷ (muhammadiyah.or.id n.d.)

⁸ Barman, "The Social Bases of Philanthropy."

classified this view into two approaches: cultural considerations, and political configuration. The former explains how the strength of philanthropy is driven by the nation's core values and traced back to the founding culture of the nation or to the level and type of religiosity predominant among its members.⁹ The latter stresses various dimensions of the political configuration of the nation.¹⁰ This approach departs from an idea that the way of states organizes societies and how they allocate social responsibilities influence the extent to which public participation.¹¹ In the Indonesian context,^{12 13} and have shown empirical evidence on how the state and its policies influence religious philanthropic institutions orientations.

The meso-level analysis stresses the relational nature of philanthropy. This level of analysis departs from a consideration that altruistic actors are contingent upon their embeddedness in dynamic and changing social relationships.¹⁴ This pattern of philanthropy could be influenced by two aspects, which are the relationship between the donors and organizational fund-raisers.¹⁵ and the field where the altruistic social actions are embedded.¹⁶ At the local context,¹⁷ revealed that Aisiyah philanthropy at the meso-level in Sidoarjo has shown

⁹ Barman; Evan Schofer and Marion Fourcade-Gourinchas, "The Structural Contexts of Civic Engagement: Voluntary Association Membership in Comparative Perspective," *American Sociological Review* 66, no. 6 (2001): 806–28, <https://doi.org/10.2307/3088874>; Stijn Ruiter and Nan Dirk De Graaf, "National Context, Religiosity, and Volunteering: Results from 53 Countries," *American Sociological Review* 71, no. 2 (2006): 191–210, <https://doi.org/10.1177/000312240607100202>.

¹⁰ Barman, "The Social Bases of Philanthropy."

¹¹ Barman; Christopher J. Einolf, "The Social Origins of the Nonprofit Sector and Charitable Giving," *The Palgrave Handbook of Global Philanthropy*, 2015, 509–29, https://doi.org/10.1057/9781137341532_29; Helmut K. Anheier and Lester M. Salamon, "The Nonprofit Sector in Comparative Perspective," in *The Nonprofit Sector: A Research Handbook*, 2006, 89–114.

¹² Latief, (2012)

¹³ Fauzia, (2013)

¹⁴ Pamala Wiekping et al., "Global Philanthropy: Does Institutional Context Matter for Charitable Giving?," *Nonprofit and Voluntary Sector Quarterly* 50, no. 4 (2021): 697–728, <https://doi.org/10.1177/0899764021989444>.

¹⁵ (F Adloff, 2016)

¹⁶ Barman, "The Social Bases of Philanthropy"; Wiekping et al., "Global Philanthropy: Does Institutional Context Matter for Charitable Giving?"

¹⁷ Hazim & Fihayati (2022)

pivotal roles. According to them, during the Covid-19 pandemic, Aisyiyah in Sidoarjo had played predominantly on the social justice orientation of its philanthropy.

These two approaches are helpful but remain insufficient to comprehend prosocial acts at the micro level in given contexts. Some scholars have shown their concern on this level of analysis. Iswan (2008) attempted to examine the relationship between prosocial acts as independent variable and the spirit of work as dependent variable of the Indonesian Red Cross Society (*Palang Merah Indonesia*). This study shows that there is a positive and significant correlation between these variables. Another study examining the relationship between religiosity and altruism on the COVID-19 volunteers organized by Muhammadiyah in Sidoarjo demonstrated a positive and significant correlation. This means that Islamic religiosity in the Indonesian context is strongly influence to the positive behaviors.

However, investigating pro-sociality at the micro level in the context of disasters has not been well explored. To fill the gap, it is necessary to pay attention to analyze prosocial attitudes in responding to the Semeru volcano eruption conducted by Muhammadiyah's volunteers at the micro level. It is an approach to explain practices of prosocial activities at the individual level.¹⁸

Since the Muhammadiyah's volunteers are Muslims, it leads to presume that most of the volunteers involved in addressing the volcano eruption could demonstrated strong prosocial attitudes. In addition, there would not be a significant difference in the level of pro-sociality between male and female of the volunteers. This presumption relied on the Muhammadiyah commitment known as modernist Islamic movement that since its existence has attempted to promote a gender equality.¹⁹ Yet, the suppositions need to be examined through an adequate method which can be seen in the following part.

Methods

a. Participants

¹⁸ Barman, "The Social Bases of Philanthropy"; Manesi, Van Doesum, and Van Lange, "Prosocial Behavior."

¹⁹ Suara Muhammadiyah, "Optimalisasi Kesadaran Gender Sebagai Aktualisasi Peran Kader IMM FKIP UHAMKA," 2022, <https://suaramuhammadiyah.id/2022/06/06/optimalisasi-kesadaran-gender-sebagai-aktualisasi-peran-kader-imm-fkip-uhamka/>.

To comprehend prosocial attitudes of the Muhammadiyah volunteers in response to the Semeru eruption in 2021 in Lumajang, Indonesia at the individual level, it conducted a descriptive quantitative research. It is a method aimed to describe and interpret the updated status of the subjects.²⁰ The participants were 202 of the Muhammadiyah volunteers selected through a random sampling technique among 500-population involved in the humanitarian activity.

b. Measures

The prosocial scale was designed to measure the degree to which prosocial attitudes of Muhammadiyah volunteers participated in responding the Semeru volcano eruption victims occurred in 2021. The instrument was adapted from a prosocial scale developed by Iswanto (2008) including five aspects including honesty, helping, cooperating, caring, and donating, and consisted of 44 items. The questionnaires were constructed on a 4-point likert scale, with 1 labelled as extremely disagree and 4 labeled as extremely agree.

The honesty sub-scale included some items, such as I always fill forms of volunteer's requirement correctly, I would provide a help for others voluntarily, I feel happy when I could help other people. The "helping" dimension was broken down into some items, such as I spontaneously offer my hand when I see somebody needs help, I am happy to help others to reduce one's burdens, and I always help others voluntarily. The "cooperating" sub-scale included some items such as I always want to cooperate with others to help people, I will comply with all safety hazard handling process procedures, I would be ready to be positioned in any placed in order to help others. The "caring" dimension included the following items. I always listen to what the victims are complaining about, I give help to give others a chance to live, I am happy to be able to participate in protecting the victims from the disaster effects. Lastly, the donating sub-scale consisted of some items such as I always need to distribute donations to other people in need, I will distribute donations to other people in need, I am happy to give some valuable things either money or goods for others in need.

The validity test of the items employed corrected item-total correlation analyzed by JASP (Jeffreys's Amazing Statistics Program) 16.1 software for Windows. The result showed that resulted in 34 were

²⁰ Alan Bryman, *Social Research Methods*, 4th ed. (Oxford University Press, 2012).

valid items while the total invalid items were 10. The scale reliability was tested through Cronbach's coefficient alpha. The result was 0,953 meaning the instrument was reliable as the score was higher than 0.6.

c. Procedures

This research carried out an online survey method to collect data from 202 respondents. All potential participants were provided a brief description of the study through electronic "cover letter" that informed them of the purpose of the study, potential benefits and risks of participation, and the voluntary nature of their participation. The cover letter emphasized the anonymity of participation and provided contact information for the researcher. In addition, the cover letter outlined the criteria for participation that was only for those who participated in addressing the Semeru volcano Eruption victims.

The data collection technique employed Google form application. The online survey was circulated via WhatsApp application to the volunteers. The Google form link was available for three months between April 2022 and June 2022. Analyzing the collected data carried out a product moment Pearson correlation approach through JASP (Jeffreys's Amazing Statistics Program).

Results

a. Participants Demographics

The number of participants were 202 consisted of 85 males and 117 females coming from various areas and institutions in Indonesia organized by Muhammadiyah through its unit called The Muhammadiyah Disaster Management Center (MDMC). About 75 participants were from registered members of the MDMC while others were from Muhammadiyah universities, particularly in east Java. Approximately 125 participants were delegated from universities comprised students and lecturers.

They were: 24 participants came from Muhammadiyah University of Jember, 60 volunteers were from Muhammadiyah University of Surabaya, 20 participants from Muhammadiyah University of Malang, and 20 volunteers came from Muhammadiyah University of Sidoarjo. The remains were from Muhammadiyah hospitals such Siti Khodijah Hospital in Sidoarjo and Siti Aisyiyah hospital Blitar. The volunteers' backgrounds varied based on the victims' needs such as doctors, psychologists, nurses, engineers, and

university students. Most of them had stayed in the affected zones between one up to three months since a few days after the eruption occurred on December 4, 2021.

b. The pro-sociality of Muhammadiyah Volunteers

In general, prosocial behaviors of the Muhammadiyah’s volunteers in dealing with the disaster were divided into three categories which are high, moderate, and low that can be seen at the table 1.

Table 1
Pro-sociality categories

Categories	Formula	Scores	Participants	Percents
High	$X > (\mu + 1,5 \sigma)$	≥ 126	13	6%
Moderate	$(\mu - 1,5 \sigma) < X \leq (\mu + 1,5 \sigma)$	97 – 125	161	80%
Low	$X < (\mu - 1,5 \sigma)$	< 97	28	14%
Total			202	100%

The lowest possible score of the scale was 34 while the highest one was 136, and the mean was 85. The overall result showed that four-fifths of the participants had scores in the moderate level of prosocial behaviors scored between 97 and 125. This means that this category predominated among the participants. Around five percent had reached a score of more than 125 while approximately fifteen percent of the participants indicated it at the low level which was lower than score 97.

When the mean core is presented based on each sub-scale, it is obtained that the “honesty” subscale was the highest score which was 23.975. Following this was the “helping” which scored 23.233. The lowest category was shown for the aspect of cooperating which was 16.584. Meanwhile, the mean score for the “donating” and the “caring” subscales were 19.787 and 20.163 respectively. Due to the data above, it can be understood that the “honesty” was dominantly presented by the Muhammadiyah volunteers involved in handling the Semeru volcano eruption victims. By contrast, the “cooperating” aspect was

the lowest contribution by the volunteers. The detail contribution of each sub-scale can be seen in the following description.

b.1. The helping sub-scale

The prosocial acts of the participants when assessed according to the “helping” sub-scale was obtained that the mean score for this sub-scale was 23.233. The proportion of each category can be seen at the table 2.

Table 2
The helping sub-scale

Categories	Participants	Percents
High	20	9%
Moderate	162	78%
Low	27	13%
Total	202	100%

The table shows that the highest proportion was at the moderate level which the proportion was almost four-fifths and cored between 20 and 27. Approximately ten percent of the participants had the high level, whereas the lowest prosocial acts was shown by 27 participants (13%).

b.2. The cooperating sub-scale

When the volunteers’ prosocial acts were assessed according to the “cooperating” dimension, it can be seen at the table 3.

Table 3
The cooperating sub-scale

Categories	Participants	Percents
High	0	0%
Moderate	12	6%
Low	190	94%
Total	202	100%

The data on the table shows that a significant gap was shown in each category. Most of the participants were at the low level which was

more than 90%. By contrast, the moderate level was only placed by 12 volunteers (6%), whereas no one of the volunteers represented at the high level of this sub-scale.

b.3. The caring sub-scale

“Caring” is another sub-scale of the prosocial attitudes scale that was used to assess the Muhammadiyah volunteers’ pro-sociality. The details of the data can be seen at the table 4.

Table 4
The caring Sub-scale

Categories	Participants	Percents
High	11	5%
Moderate	173	86%
Low	17	9%
Total	202	100%

The table above presents that the highest proportion was at the moderate level which was more than 85% (173 participants) which the score range between 17 and 24. The other two categories, the high and the low level were not significant proportions which were 5% (11 participants) and 9% (17 participants) respectively. The high category scored more than 25 while the low had less than 17.

b.4. The honesty sub-scale

Another sub-scale of the prosocial attitudes scale used to assess the Muhammadiyah volunteers’ pro-sociality was “honesty”. The assessment result can be seen at the table 5.

Table 5
The honesty sub-scale

Categories	Participants	Percents
High	35	17%
Moderate	142	70%
Low	25	13%
Total	202	100%

The table presents that thirty percents of the participants were categorized at the low and the high level which were 13 % and 17% respectively. The high category scored more than 28, whereas the low had less than 17. Apart from this, the highest proportion was at the moderate level which was 70% (142 participants) which was the score range between 21 and 27.

b.5. The donating sub-scale

The last sub-scale of the measurement was “donating”. The assessment result can be seen at the table 6.

Table 6
Donating sub-scale

Categories	Participants	Percents
High	40	20%
Moderate	143	71%
Low	19	9%
Total	202	100%

The data indicates that the highest proportion was at the moderate category which was about 70% (143 participants) and it scored ranging between 17 and 23. Meanwhile, approximately thirty percents of the participants were categorized at the low and the high level which were 9 % and 20% respectively where the high category scored more than 24 while the low had less than 17.

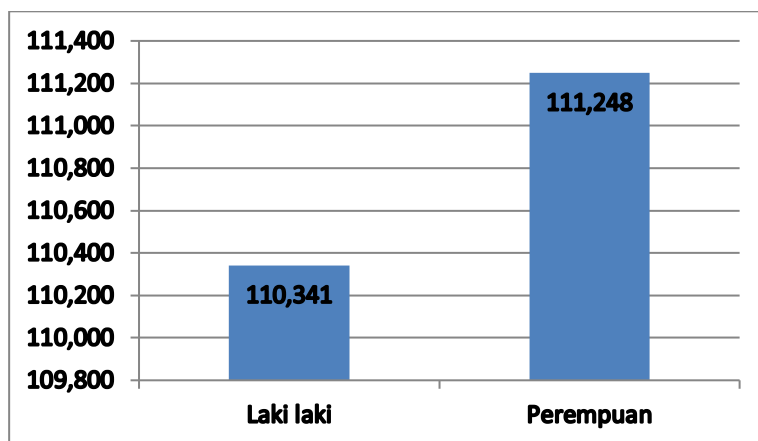
c. Gender-Based Pro-Sociality

Gender based analysis of the study utilized Jeffreys’s Amazing Statistics Program (JASP) 16.1 software for Windows revealed that female had the mean score of 111.248 of the 117 female participants, whereas the mean score of the male volunteers had a slightly lower mean score, which was 110.341 of the 85 participants. These results indicates that the prosocial behavior of the female volunteers was a bit higher than that of male volunteers. The detailed information can be seen in the table 7 or at the graph 1.

Table 7
Descriptive analysis of the pro-sociality based on gender.

Descriptive Statistics	Results	
	Males	females
	Valid	85
Missing	0	0
Mean	110.341	111.248
Std. Deviation	14.885	13.858
Minimum	71.000	71.000
Maximum	132.000	132.000

Graph 1
The frequency of mean based on gender pro-sociality.



Discussion

Prosocial is a term to explain a broad range of voluntary actions aimed to benefit others. It represents a high level of sacrifice to help

others without expecting any reward either material or social.²¹ Prosocial theorists include some aspects of the positive acts which are honesty, caring, cooperation, sharing, helping, charitable giving, and volunteering.²² To contextualize to the Indonesian societal setting, Iswanto (2008) formulated five aspects of prosocial attitudes namely honesty, cooperation, caring, helping, and donation.

The Muhammadiyah volunteers were selected in this study as this community has been acknowledged for their significant contribution to philanthropy.²³ Even this organization called as the pioneer of humanitarian acts.²⁴ The involvement is not only indicated in responses to local cases but also to global issues such as responding humanitarian crisis in Palestine and Uygur.

Overall, the empirical evidence indicated that the Muhammadiyah volunteers' pro-sociality in responses to the Semeru volcano Eruption victims occurred in 2021 statistically predominated at the moderate category. Only a small number of those were at the high and the low levels. The moderate prosocial level obtained a percentage of 80%, the remain was at the high and low prosocial level which were 6% and 14% respectively. This result contrasts to other empirical studies. For instance, Iswanto (2008) studying prosocial behaviors of the Indonesian Red Cross (PMI) in Yogyakarta showed that most of the volunteers placed at the high level which were 70 percent. The remaining percentage was at the moderate level while no one was at the low level of pro-sociality.

The proportion was also represented on every single aspect of the scale. Yet, each sub-scale had a different degree of pro-sociality. Comparing among the sub-scales, the "honesty" was dominantly presented by the Muhammadiyah volunteers involved in handling the

²¹ Filipus Neri Iswanto, "Hubungan Motif Prosocial Dan Semangat Kerja Relawan Di Lembaga PMI Yogyakarta" (Universitas Sanata Dharma, 2008), <https://123dok.com/document/q5rp51jz-hubungan-motif-prosocial-semangat-kerja-relawan-lembaga-yogyakarta.html>.

²² Barman, "The Social Bases of Philanthropy"; Manesi, Van Doesum, and Van Lange, "Prosocial Behavior."

²³ Zakiyuddin Baidhaway, "The Role of Faith-Based Organization in Coping with Disaster Management and Mitigation Muhammadiyah's Experience," *Journal of Indonesian Islam* 9, no. 2 (2015), <https://doi.org/10.15642/JIIS.2015.9.2.167-194>; Fauzia, *Faith and the State: A History of Islamic Philanthropy in Indonesia*.

²⁴ Bush, "Muhammadiyah and Disaster Response: Innovation and Change in Humanitarian Assistance."

eruption victims which mean scored 23.975. Following this was the “helping” sub-scale which was 23.233. By contrast, the “cooperating” aspect was the lowest contribution carried out by the volunteers which had a mean score of 16.584. Meanwhile, the mean score for the “donating” and the “caring” subscales were 19.787 and 20.163 respectively.

Gender based analysis revealed that female had a mean of 111.248 of the 117 female participants, whereas the mean of male volunteers had a slightly lower mean score, which was 110.341 of the 85 participants. This means that the philanthropic acts of women in handling the Semeru volcano eruption was a bit higher than that of men. This finding is in line with ²⁵ investigating prosociality of social volunteers based on sexual identity. This study found that there was a significant difference between female and male volunteers which mean score difference was 0.988.

Considering the finding above, it is understandable when some scholars reveal that female based Islamic organizations have contributed significantly in addressing humanitarian acts. For instance, Hazim & Fihayati (2022) investigating the social solidarity acts conducted by Aisyiyah in Sidoarjo concluded that they have a vital contribution in dealing with the pandemic. According to them, Aisyiyah in Sidoarjo during the pandemic had shown its active involvement in through what they called “social justice” approach. This orientation is carried out by establishing several participation strategies; Building public awareness, embracing Covid-19 patients and their families, as well as increasing social solidarity to reduce the plague effects to the community.²⁶

The active engagement of female volunteers in the context of addressing the volcano eruption in Lumajang is wondering phenomenon since Indonesia has been known as a strong patriarchal culture. The cultural system has influenced Indonesians ways of life. In general, they believe that the position of women in a social system

²⁵ Rahmah Fitroh, Wildani Khoiri Oktavia, and Haris Hanifah, “Perbedaan Perilaku Prosocial Ditinjau Dari Jenis Kelamin Pada Relawan Sosial,” *Jurnal Psikologi Terapan dan Pendidikan* 1, no. 1 (May 1, 2019): 9, <https://doi.org/10.26555/JPTP.VIII.15125>.

²⁶ Hazim and Fihayati, “Faith-Based Women’s Organization Philanthropy in Fighting against the COVID-19 Pandemic and Its Impacts: The Case of Aisyiyah in Sidoarjo, Indonesia.”

should not exceed of men. Through the patriarchal system, men are positioned as more dominant and superior in Indonesian society.²⁷ But in the case of Semeru eruption volunteerism, the women have shown their significant contribution that counterpart of the patriarchal social system. The study findings are, on the one hand, aimed to fill the literature gap concerning prosocial on humanitarian issues particularly at the micro level. On the other hand, it is expected to contribute a new insight for volunteers' organizers, especially Muhammadiyah, to increase its voluntarism management for the future disasters' responses.

Finally, we believe that it is not a comprehensive study in terms of respondents' category as it only focused on participants from one organization which was the Muhammadiyah. In fact, volunteers participated in responding the disasters had various religious backgrounds, such as the NU, and The Islamic Defenders Front (Indonesian: Front Pembela Islam/FPI). Moreover, some relevant topics need to get more attention for future research to result in comprehensive empirical evidence on this issue. For instance, prosocial attitudes would be interesting to be related to other variables, such religiosity and social support.

Conclusion

The study attempted to examine prosocial attitudes conducted by Muhammadiyah volunteers in dealing with the victims of Semeru volcano eruption in Lumajang Indonesia occurred in 2021. To reveal the prosocial acts, it utilized a descriptive quantitative involving 202 participants. The measurement scale of prosocial behaviors including five aspects: honesty, helping, cooperating, caring, and donating. The validity test of the items used corrected item-total correlation that resulted in 34 valid items. The scale had a good reliability based on a Cronbach's coefficient alpha test which was 0,953.

The result showed that the moderate level of prosocial behaviors predominated among the participants in addressing the eruption which was eighty percent of the participants scored between 97 and 125.

²⁷ Nina Nurmila, "Pengaruh Budaya Patriarki Terhadap Pemahaman Agama Dan Pembentukan Budaya," 2015, <http://ejournal.iainmadura.ac.id/index.php/karsa/article/view/606/882>; Indro Adinugroho, "Understanding the Psychological Perspective of Political Trust in Indonesia Context," *Buletin Psikologi* 29, no. 2 (December 2, 2021): 161–77, <https://journal.ugm.ac.id/buletinpsikologi/article/view/57311>.

About five percent placed at the high level reached score of ≥ 126 , whereas approximately fifteen percent at the low level scored less than 97. Due to each aspect, the “honesty” was dominantly presented by the volunteers while the “cooperating” aspect was the lowest contribution by the volunteers in handling the Semeru volcano eruption victims. In addition, when the participation is analyzed according to gender based, it indicated that female volunteers had higher pro-sociality than that of male volunteers.

This finding is expected to enrich literature related to the role of society on disasters. However, this study remains limitations in terms of respondents since it only involved respondents from the Muhammadiyah volunteers. Moreover, for future research, some relevant topics need to get more attention to result in more comprehensive empirical evidence on this issue. As an example, the prosocial attitudes of the Muhammadiyah volunteers would be interesting to be related to other variables that might influence the practices of pro-sociality.

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