

## Philanthropy in Psychological Perspective: A Multidisciplinary Review and Development Opportunities in Indonesia

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### ABSTRACT

This study aims to explore psychological theories related to philanthropy and its potential development in Indonesia. Philanthropy is a unique human behavior in giving and has attracted the attention of researchers in psychology, economics, sociology, anthropology, and religious studies. This study employs a comprehensive literature review method to analyze a wide range of relevant sources. It identifies the application of psychological theories such as empathy, altruism, social piety, meaningful life, and prosocial behavior, which have been utilized in various philanthropic studies. The potential direction for further development lies in philanthropic research from an Indigenous or Indonesian Philanthropy perspective, as such studies would be deeply rooted in local culture and traditional values inherent in Indonesia.

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## INTRODUCTION

Various factors, such as unequal wealth distribution and shifts in governmental responsibilities, may encourage the emergence of new forms of philanthropic behavior (Schuyt et al., 2010). These developments have attracted scholars from various academic disciplines to further understand the concept of philanthropy. Philanthropy represents a unique form of human behavior in giving and generosity, which can serve as an interesting topic within psychological studies. Examining philanthropy inevitably engages with psychological theories, particularly those related to psychosocial theory as a subfield within psychology. Research on philanthropy is frequently conducted by scholars from diverse backgrounds, including psychologists, economists, sociologists, and anthropologists, all of whom seek to identify the incentives, facilitators, and motivations underlying philanthropic behavior (Schuyt et al., 2010).

Individuals may express their philanthropy through financial donations intended to support specific causes. However, philanthropy does not merely involve monetary contributions; it also includes voluntary service and other acts of kindness. Studies indicate that personality traits such as extraversion, openness, and agreeableness are associated with philanthropic behavior. Individuals who are more extraverted tend to exhibit altruism toward family members and friends, while those who demonstrate higher levels of openness tend to show altruistic tendencies toward strangers (Chadha, 2022). Among psychological theories that explain philanthropic behavior is the "Altruistic Brain Theory". This theory suggests that the human brain rapidly associates the self-image with the beneficiary when an individual decides to perform an altruistic act. In other words, the human brain is naturally interconnected with others and can trigger a desire to help them (Wilson, 2015).

Indonesian society adheres to the ideology of “Pancasila”, whose first principle states “Belief in the One and Only God.” Consequently, it can be assumed that the majority of Indonesians are religious individuals who uphold the values of Pancasila and comply with religious teachings. Religions practiced in Indonesia consistently promote universal values such as mutual cooperation, charitable giving, and empathy among fellow human beings. These values contain psychological dimensions that can be examined through empirical psychological research. Although theoretical advances in the literature on philanthropy continue to develop, the concept itself rests on a solid theoretical foundation (Bekkers & Wiepking, 2011).

The researcher believes that philanthropic studies in the future may develop into a field of growing interest within psychology, particularly in Indonesia, where helping behavior and mutual assistance are deeply embedded in social life. This expectation can be realized if psychology scholars in Indonesia recognize this potential and continue to conduct research on philanthropy while disseminating their findings through psychological journals. Studies on philanthropy can contribute to addressing human problems and assist the government in improving public welfare, particularly in contexts where social and economic inequalities persist.

At present, it remains difficult to find standardized scales for measuring philanthropy. This limitation may be one of the factors contributing to the relatively low interest in philanthropic studies among psychologists who are accustomed to psychological measurement. To date, studies employing a literature review from a psychological perspective on philanthropy have rarely been found in Indonesia. Currently, the development of philanthropic studies in Indonesia is dominated by research within the fields of religious studies and economics. This observation is supported by a literature review study on Islamic philanthropy in Indonesia conducted between 2008 and 2018, which examined 37 articles and identified six major themes: management, corporate social responsibility (CSR), philanthropy, poverty, charity, religion, distribution, and fundraising (Purwatiningsih & Yahya, 2019).

A bibliometric analysis of philanthropy research in Indonesia using VOSviewer revealed several trends. In 2018, research topics within the theme of philanthropy were closely related to Islamic philanthropy, zakat, waqf, economics, education, social issues, and philanthropic actors or human resources. In 2019, scientific articles discussed digitalization, philanthropy from Islamic and Christian legal perspectives, management, socio-economic activities, da'wah strategies, and donation potential. In 2020, topics expanded to include the role of philanthropic institutions, religion, da'wah, economics, education, finance, inflation, Islamic Corporate Social Responsibility (ICSR), digital transformation, and the COVID-19 pandemic. In 2021 and 2022, research was largely dominated by discussions related to the COVID-19 pandemic, including Islamic jurisprudence perspectives, Islamic concepts, pandemic response efforts, accountability, digitalization, human resources, and ziswaf (zakat, infaq, sadaqah, and waqf) (Nurfadillah & Anisa, 2019). According to Backer (2004), psychological concepts such as recognition, resistance, ownership, and engagement are relevant to the study of philanthropy, since philanthropy itself reflects the desire to promote the welfare of others by addressing social problems. One of the most concise definitions of philanthropy was proposed by one of the founders of academic studies on philanthropy in the United States, who defined philanthropy as “voluntary contributions (money, goods, time, or expertise) for the public good, given by individuals and organizations, and providing significant benefits for the public welfare” (Schuyt et al., 2010).

In Indonesia, the concept of philanthropy has experienced a shift in meaning. The dynamics of philanthropy have evolved into what is often referred to as “Islamic philanthropy”, which has its own distinctive historical trajectory. Since the early twentieth century, the emergence of Islamic organizations—both modernist and traditionalist—has been marked by various social activities. The establishment of social, educational, and health institutions by religious organizations such as Muhammadiyah, Persatuan Islam (PERSIS), and Nahdlatul Ulama (NU) cannot be separated from the material and non-material contributions of Muslims, including through the mobilization of zakat and charitable donations. Over several decades, Islamic social movements and philanthropic activism have continued to grow and evolve, both in their philosophical discourse and organizational structures (Latief, 2013).

Based on the explanation above, the researcher is interested in examining philanthropy further. The objective of this study is to identify psychological theories related to philanthropy and explore their potential development within the Indonesian context.

## RESEARCH METHODOLOGY

This study employed a comprehensive literature review method, which emphasizes a thorough analysis and synthesis of findings from various sources to obtain an in-depth understanding of the topic of philanthropy (Sartana et al., 2023). Unlike conventional literature reviews that tend to be more concise, this approach involves a systematic process beginning with clarifying the objectives and scope of the review, identifying relevant literature through academic databases, journals, books, and other scholarly sources, and evaluating their quality and relevance to the research topic. These stages are followed by identifying emerging patterns and themes, organizing the findings into a clear structure, and conducting revisions to ensure the completeness and accuracy of the review (Williams, 2018).

### Materials

The primary data sources in this study consist of literature discussing philanthropy written by authors with a background in psychology or those affiliated with psychology study programs. These sources include undergraduate theses, journal articles, books, and conference proceedings. Due to the distinctive structure of the Indonesian education system—where psychology programs are administered under the Ministry of Education while Islamic psychology is often associated with institutions under the Ministry of Religious Affairs—studies in the field of Islamic psychology were also included as primary sources. Secondary data sources were obtained from various scientific studies on philanthropy from multiple disciplinary perspectives, including research conducted both in Indonesia and in Western contexts.

### Procedure

The research began with several guiding questions concerning the emergence, definition, and motivations of philanthropy in Indonesia. The identified literature was subsequently categorized into five major perspectives: (1) philanthropy from a psychological perspective, (2) economic perspective, (3) sociological perspective, (4) anthropological perspective, and (5) religious perspective, as well as the potential for future research on philanthropy within psychological studies.

### Data Analysis

Data analysis was conducted through a careful and systematic literature review. Each document was evaluated based on its title, abstract, main content, and conclusions to determine its relevance to the study of philanthropy in general and within the Indonesian context. Relevant publications were further examined to understand their arguments, methodologies, findings, and the authors' academic backgrounds. Key information—including publication year, type of publication, research themes, and major findings—was summarized to identify patterns and central themes. The results were then compared, critically examined, and organized both chronologically and thematically to facilitate a clearer understanding of the development of philanthropic studies.

## RESULTS AND DISCUSSION

The results of the study indicate that Indonesia is the country with the highest number of publications related to Islamic philanthropy. Several recent keywords used by authors include Islamic charity, Muslim philanthropy, sadaqa, ethics of giving, people in need, philanthropy, Islam, zakat, charity, Muhammadiyah, SDGs, food security, and wealth. These findings provide valuable insights for future researchers in identifying the origins of this field of study and tracing its evolution over time (Huda et al., 2023).

### The Evolution of Religious Philanthropy from Europe to Indonesia

During the early Christian era, churches and Christian communities became the central institutions of philanthropic activities. The church emphasized the importance of providing assistance to the poor and the

suffering, and numerous charitable institutions were established to support those in need. Throughout the Middle Ages, many Christian charitable institutions, such as monasteries and hospitals, were founded across Europe. Wealthy individuals and nobles donated their assets to support the establishment and maintenance of these institutions (Arfandi, 2016).

Meanwhile, the history of philanthropy in Indonesia has roots in religious philanthropic traditions, particularly those associated with Christianity and Islam. Religious philanthropic activities in Indonesia are closely connected to religious missions and da'wah. The dissemination of religious teachings has often been accompanied by the provision of social services, especially in the fields of education, healthcare, and social welfare, including the establishment of social care institutions. One example of an Islamic organization that has long provided social services is Muhammadiyah, founded in 1912. Muhammadiyah represents a long-standing tradition of community-based philanthropy that provides social services in Indonesia. This approach adopted certain strategies previously practiced by Christian missionary movements that had existed for more than half a century before the establishment of Muhammadiyah (Jusuf, 2007). Therefore, the emergence of philanthropy has become an integral part of social and religious development, both globally and within Indonesia, with the aim of assisting those in need (Jusuf, 2007).

Thus, traditional religion-based philanthropy has served as the historical foundation shaping practices of social generosity. However, a new form of philanthropy has emerged as a transformation from a charitable-institutional model toward a more participatory, professional, and empowerment-oriented approach that emphasizes sustainable social impact. In short, this new form of philanthropy represents an evolution from religious traditions toward a more modern, strategic, and impact-oriented model of social engagement.

### **Conceptualization of the New Form of Philanthropy in the Indonesian Context**

Scholars tend to explore various aspects of philanthropy according to their respective academic interests, often without a comprehensive understanding of the broader meaning of philanthropy (Sulek, 2010). Philanthropy refers to voluntary actions undertaken for the public good. It includes voluntary contributions in the form of money, goods, time, or expertise that benefit society at large. These contributions may support a variety of public causes, including religion, education, environmental protection, health, social services, arts, and culture (Schuyt et al., 2010). In essence, philanthropy refers to private—primarily voluntary—contributions made for public purposes (Bekkers & Wiepking, 2011).

In the Indonesian context, philanthropy can be defined as a philosophical concept that involves human relationships and a sense of compassion or love for others. It encompasses care, solidarity, and social relations between the poor and the wealthy, the strong and the weak, the fortunate and the less fortunate, as well as the powerful and the powerless. Islamic philanthropy includes activities such as zakat, sadaqah, and fundraising efforts for Islamic education in Indonesia (Latief, 2013). Therefore, the new form of philanthropy in Indonesia can be conceptualized as a philosophical framework involving human relationships and compassion for others. It embodies social concern, solidarity, and relationships among different social groups. This new form of philanthropy is not limited to material or non-material giving but also aims to encourage collective social transformation within society.

### **Determinants of Philanthropic Behavioral Motivation in Indonesia**

The motivations underlying philanthropic behavior in Indonesian society are influenced by several factors. These include social traditions and customs, religious teachings, the desire to draw closer to God, poverty alleviation, supporting government efforts to improve social welfare, maintaining family status and social position, continuing family traditions, personal satisfaction, and fulfilling the rights of the poor (Fauzia, 2010). Religious motives and social realities often serve as the background for philanthropic engagement and are further reinforced by environmental influences. Philanthropists in Indonesia also tend to demonstrate characteristics such as altruism, qana'ah (contentment), generosity, a commitment to social justice, and adherence to religious teachings (Hamidi, 2023).

Research on donors at the Islamic philanthropic institution Lazismu DIY shows that motivations for

charitable giving consist of both religious and social motivations, with religious motivations playing a more dominant role than social motivations. Furthermore, charitable behavior is more strongly driven by donors' intrinsic motivations rather than extrinsic motivations (Puspitasari, 2016). Data from Filantropi Indonesia dan Lembaga Riset KedaiKOPI indicate that religious philanthropy is the largest contributor to philanthropic funding distribution in Indonesia, followed by corporate philanthropy and other forms of giving. To encourage individuals to become more interested in helping others—especially those who are socially distant—it is important to highlight the significance of prosocial behavior (Henderson et al., 2012). In conclusion, philanthropic motivation in Indonesia is driven by a combination of traditional, religious, social, and personal factors, as well as a desire to support government efforts in improving societal welfare.

### **Psychological Theories in Philanthropy and Their Development Potential in Indonesia**

Research on philanthropy has been conducted by scholars from various disciplines, including psychologists, economists, sociologists, and anthropologists (Schuyt et al., 2010). Based on this perspective, the following research questions are formulated.

#### **1. Philanthropy Research in Indonesia from a Psychological Perspective**

A qualitative study examining student participation in philanthropic activities during the COVID-19 pandemic found that the most common activity among students was distributing food and basic necessities. This was followed by charitable donations (“sadaqah”), helping others, fundraising, “infaq”, “zakat”, and distributing masks. The primary factor influencing students' participation was “empathy”, followed by economic and religious factors (Wardani, 2021). This study highlights the relevance of “empathy theory” in explaining philanthropic behavior. The role of empathy in shaping philanthropic behavior in this study is consistent with the findings of Bekkers & Wiepking (2011), who argue that charitable giving may contribute to an individual's self-image as an altruistic, empathetic, socially responsible, friendly, or influential person.

The importance of empathy is also consistent with the findings of (Warren dan Walker (1991) in their work “Empathy, Effectiveness and Donations to Charity: Social Psychology's Contribution”. Through a review of multiple publications and analysis of existing data, they emphasized the significance of empathy in influencing social behavior, particularly in charitable giving. Their findings indicate that individuals with higher levels of empathy tend to be more effective in influencing others to donate. Furthermore, the impact of empathy can be shaped by social factors such as group identification or specific social contexts.

Anggraini & Hartini (2022), in their study titled “The Relationship between Altruism and Psychological Well-Being among Volunteers at the Dompot Dhuafa Philanthropic Institution”, published in “Bulletin of Psychological Research and Mental Health” (Vol. 2 No. 2, 2022), examined the correlation between altruism and the psychological well-being of volunteers. The results revealed a significant positive relationship between altruism and the psychological well-being of volunteers. This study provides deeper insights into the importance of altruism in enhancing the psychological well-being of volunteers working in philanthropic organizations. Similarly, Hilman Latief (2021) explains that both individual and collective altruistic behavior must consider intrinsic and normative aspects that serve as the foundation of Islamic philanthropy.

Darajatun dan Alawiyah (2021), in their study “The Construction of Social Piety among Muslim Millennials in Islamic Philanthropy in Serang City”, published in ‘Jurnal Studi Psikoterapi Sufistik’ (Vol. 6 No. 1, 2021), examined philanthropy in relation to ‘social piety’ within the framework of Islamic psychology. Using a qualitative phenomenological approach, the study found that Muslim millennials in Serang City had been familiar with and practiced zakat; infaq; and sadaqah since childhood. The influence of parents, social environments, and educational settings significantly shaped their awareness of charitable giving and helping others. These millennials perceived that a devout Muslim is someone who obeys God's commands, avoids prohibitions, and consistently helps fellow Muslims in need. Thus, philanthropy was interpreted as an expression of “social piety”.

Research linking philanthropy and social piety aligns with the findings of Istiqomah (2019), who suggested that the concept of social piety can be understood through Viktor Frankl's theory of "the will to meaning". According to Frankl, the pursuit of a meaningful life represents a fundamental human motivation, reinforced by the concept of conscience. Additionally, the concept of social piety shares similarities with "prosocial behavior theory", which includes helping behavior, empathy, cooperation, charitable giving, and concern for the welfare of others. In her research, Istiqomah also developed a psychological measurement scale of social piety consisting of seven measurable dimensions: (1) social solidarity (*'al-takaful al-ijtima'I'*), (2) tolerance (*'al-tasamuh'*), (3) cooperation (*'al-ta'awun'*), (4) moderation (*'al-i'tidal'*), (5) stability (*'al-tsabat'*), (6) helping behavior, and (7) honesty.

In summary, research on philanthropy in Indonesia from a psychological perspective emphasizes the importance of psychological factors such as "empathy, altruism, and social piety" in encouraging participation in philanthropic activities. Understanding these psychological determinants may provide a stronger foundation for future research on philanthropy within psychological studies.

## 2. Philanthropy Research from an Economic Perspective

Research conducted by Zakki dan Cahyono (2023), titled 'The Influence of Poverty and Natural Disasters on Economic Growth with Philanthropy as a Moderating Variable: A Conceptual Review', found a conceptual framework linking poverty, natural disasters, and economic growth. Their findings suggest that poverty and natural disasters may potentially generate positive effects on economic growth when mediated through philanthropic mechanisms.

Andreoni (2000) argues that economic theory often assumes self-interested behavior, which appears inconsistent with philanthropic actions that are inherently non-selfish. However, he notes that public policies related to philanthropy have significant implications, including the substitution of private donations for public sector provision, tax policies influencing charitable giving, and issues of efficiency in the provision of public goods. Similarly, Brian Duncan (2004), in his article 'A Theory of Impact Philanthropy', developed a new model of altruism known as "impact philanthropy". Using theoretical, analytical, and mathematical modeling approaches, Duncan analyzed the relationship between individual philanthropic contributions, the impact of donations, and the interactions between charitable organizations and their donors. Thus, philanthropy research from an economic perspective incorporates psychological concepts such as "altruism", often conceptualized within economic models as impact philanthropy. A deeper understanding of philanthropy from this perspective can contribute to the development of effective public policies and maximize the impact of philanthropic actions.

## 3. Philanthropy Research from a Sociological Perspective

In a review of sociological studies on philanthropy, Barman (2017) found that philanthropic activities involve norms, networks, and social structures that shape the direction and consequences of philanthropic engagement.

Linsey McGoe (2012), in 'Philanthrocapitalism and Its Critics', employed theoretical and argumentative analysis to explore the philosophical, social, and economic implications of philanthrocapitalism. Critics argue that such approaches may reinforce social inequality and shift philanthropic priorities from public interests toward private or corporate interests. Therefore, it is essential to consider the ethical and social implications of combining public and private interests in philanthropy.

René Bekkers dan Pamala Wiepking (2007), in their literature review 'Generosity and Philanthropy,' analyzed more than 500 empirical studies on charitable giving among individuals and households. Their analysis identified "eight key mechanisms" driving philanthropic behavior: (1) awareness of need, (2) solicitation, (3) costs and benefits, (4) altruism, (5) reputation, (6) psychological benefits, (7) values, and (8) perceived effectiveness.

Additionally, studies on socio-psychological measurement in philanthropy have tested whether existing psychological measurement scales reflect new forms of philanthropy. For instance, the "altruism

scale developed by Gordon (1960) in the ‘Survey of Interpersonal Values (SIV)’ has been validated as a measurement tool for philanthropic motivation (Schuyt et al., 2010). These findings suggest that sociological research on philanthropy often incorporates “social psychological theories”, particularly altruism, emphasizing that philanthropic behavior is influenced not only by individual motivations but also by broader social, cultural, and economic contexts.

#### 4. Philanthropy Research from an Anthropological Perspective

Hanifah (2023) examined the reciprocal relationship between anthropology and philanthropy through a literature review approach. The study identified two major findings: first, the reciprocal relationship between anthropology and philanthropy highlights the potential of philanthropy as an emerging field within anthropological research; second, the increasing relevance of “digital anthropology” as a bridge for understanding how people interact and communicate in the digital world. Alexander (2018), in ‘Charity and Philanthropy’, applied an anthropological perspective to analyze charitable practices. Anthropological analysis demonstrates that charity constitutes a “total social fact”, involving economic, political, religious, and kinship dimensions. Thus, philanthropy research from an anthropological perspective often incorporates general psychological concepts, particularly “kinship relations”, which are also relevant in family psychology, developmental psychology, and social psychology.

#### 5. Philanthropy Research from a Religious Perspective

Zanil (2020), in ‘Philanthropy in the Perspective of the Qur’an and Its Relevance to Social Welfare’, conducted a thematic library study. Interpretations of philanthropic practices by scholars such as Sayyid Qutb, Wahbah al-Zuhaili, M. Quraish Shihab, and Buya Hamka highlight faith, encouragement to help others, and the understanding that wealth is a trust from God that must be distributed appropriately.

Mubarok & Muslim (2020) examined “social piety through Islamic philanthropic education” using a literature study approach. Their research indicates that the balance between spiritual piety and social piety constitutes a key factor in Islamic philanthropy. Practices such as zakat; infaq; sadaqah; and waqf are viewed as manifestations of social piety that combine gratitude to God with empathy toward others.

Sobiyanto, Nurwahidin (2023) conducted a comparative study of philanthropic traditions in Judaism, Islam, and Christianity using qualitative descriptive methods and content analysis. Their findings indicate that each religion has distinctive philanthropic practices: Judaism emphasizes \*tzedakah\*, Islam emphasizes zakat; infaq; sadaqah; and waqf, while Christianity emphasizes compassion for the poor through tithes and charitable offerings. Latief (2021) further highlights that “altruistic behavior” serves as the foundation of Islamic philanthropy. Thus, religious perspectives on philanthropy incorporate psychological concepts such as “social piety, altruism, and prosocial behavior”, integrated with religious values to promote social and humanitarian welfare.

#### 6. Future Research Potential of Philanthropy from a Psychological Perspective in Indonesia

This study identifies several psychological theories associated with philanthropic behavior in Indonesia, including “empathy, altruism, social piety, the will to meaning, and prosocial behavior”. Sociological research frequently emphasizes altruism, while religious studies highlight social piety and empathy.

However, conceptual distinctions exist between “prosocial behavior” and “altruism”. Prosocial behavior refers to actions intended to promote the welfare of others, whereas altruism refers to the motivation to perform such actions without seeking personal benefit. The distinction lies in the emphasis on intentions, motivations, and social context. For example, giving money to a homeless individual to assist with basic needs may be categorized as prosocial behavior, while giving without expecting any personal gain or recognition reflects altruism (Pfattheicher et al., 2022).

Another distinction exists between “altruism and philanthropy”, particularly in terms of motivation, scale, and value orientation. Altruism emphasizes selfless concern for others, whereas philanthropy involves the allocation of resources to help others, although the underlying motives may vary (Martin, 2022). Research by Asih and Pratiwi (2010) also indicates a relationship between empathy and emotional maturity.

The emphasis on specific psychological theories in philanthropy research across psychology, economics, anthropology, and religious studies supports the argument presented by Sulek, (2010) that scholars tend to study philanthropy based on their respective academic interests rather than developing a comprehensive understanding of the concept as a whole. Consequently, philanthropic research often remains fragmented and lacks an integrated theoretical framework. In reality, philanthropy involves complex interactions between philanthropists and charitable organizations, as well as diverse motivations underlying philanthropic actions (Duncan, 2004).

Research by Mati (2017) on “philanthropy in contemporary Africa” demonstrates that philanthropic practices in Africa often follow a horizontal pattern, where individuals primarily assist peers, neighbors, and extended family members. This pattern differs from Western philanthropy, which tends to be more vertical, focusing on beneficiaries outside the family network. African philanthropy is also influenced by reciprocity and communal obligations, although formal philanthropic institutions such as foundations also exist.

These findings emphasize that the concept of philanthropy is strongly influenced by cultural and geographical contexts. In Indonesia, Islamic philanthropy has evolved significantly over several decades in both discourse and organizational structures (Latief, 2013). Based on these findings, this study recommends that future philanthropic research should increasingly emphasize “Indigenous perspectives or Indonesian-based philanthropy”, which are rapidly developing and deeply rooted in local cultural values.

## CONCLUSION

This study provides a comprehensive overview of the psychological theories underlying philanthropic practices and their potential for development in Indonesia. Studies on philanthropy from a psychological perspective are still limited, but they show that empathy, altruism, and social piety are the main psychological factors that encourage community participation in philanthropic activities. Understanding these factors is important as a basis for developing psychology-based philanthropy research in the future. Meanwhile, the economic perspective adopts the concept of altruism or impact philanthropy, sociology emphasizes the role of social norms and values through the theory of altruism, anthropology raises the concept of kinship, and religious studies integrate social piety, prosociality, altruism, and empathy. Differences in cultural contexts, as found in research in Africa, indicate that the concept and practice of philanthropy are influenced by local values, thus opening up significant opportunities for the development of Indonesian-based philanthropic studies. This multidisciplinary approach is expected to not only enrich the psychological understanding of philanthropy but also strengthen cross-disciplinary collaboration to produce findings that are more relevant to the needs of Indonesian society.

Future researchers are advised to examine psychology-based philanthropic behavior using a multidisciplinary approach for a more comprehensive understanding. Research could focus on psychological factors such as empathy, altruism, and social piety within Indonesia's diverse cultural context. Furthermore, longitudinal or experimental studies could be used to test causal relationships and develop intervention models that increase community participation. The resulting findings are expected to be more applicable to support psychology-based philanthropic policies and programs in Indonesia.

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