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**ALTRUISM IN THE VOLUNTEER COMMUNITY: A CASE
STUDY OF SIAGA PEDULI MAGELANG**

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Dengan ini telah saya setuju dan mohon agar segera dapat diujikan. Demikian atas perhatiannya saya ucapkan terima kasih.

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ALTRUISM IN THE VOLUNTEER COMMUNITY: A CASE STUDY OF
SIAGA PEDULI MAGELANG

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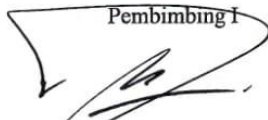
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SURAT PERNYATAAN

Dengan ini saya Annabela Assyfa Wibowo menyatakan bahwa skripsi saya dengan judul "*Altruism in the Volunteer Community: A Case Study of Siaga Peduli Magelang*" merupakan hasil karya penulisan saya sendiri dan di dalamnya tidak terdapat karya pihak lain yang pernah diajukan untuk memperoleh gelar kesarjanaan di suatu perguruan tinggi di lembaga pendidikan lainnya. Pengetahuan yang diperoleh dari hasil penerbitan maupun dari hasil penerbitan yang belum/tidak diterbitkan sumbernya dijelaskan di dalam tulisan dan daftar pustaka.

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Altruism in the Volunteer Community: A Case Study of Siaga Peduli Magelang

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Abstract

Altruism in the volunteer community is often associated with volunteers taking action in the volunteer community. Altruism is giving voluntary assistance to others without expecting anything in return. This study describes the factors influencing altruism and motivation for volunteer altruism, as well as the impact of altruism in building social solidarity in Siaga Peduli Magelang. This study is qualitative with a case study approach. The informants of this study are Siaga Peduli Magelang administrators who have been involved in volunteer activities for at least one year. The results of the study indicate that there are factors influencing altruism in this community, namely empathy, self-satisfaction, and belief in world justice, that goodness will be rewarded in kind by God. The motivation for volunteer altruism in the Siaga Peduli Magelang community is closely related to the empathy that drives the prosocial behavior of the informants. The motivation for prosocial behavior in the Siaga Peduli Magelang community is divided into pleasure and pressure dimensions. There is an impact of altruism in building social solidarity in Siaga Peduli Magelang. Altruism in volunteers is deeply embedded so that it increases social solidarity to continue to contribute to the field of volunteerism.

Keywords: Altruism; Community; Volunteer; Prosocial Behavior; Solidarity

Introduction

Altruism in the volunteer community is often associated with volunteers taking action in the volunteer community. According to data from Gallup, Indonesia ranks third as the most generous country, which is seen in participating in volunteer activities, making donations, and helping others (Gallup, 2018). This also encourages various volunteer communities to move to help others. For example, the Siaga Peduli Magelang community which is engaged in the humanitarian field. When there was a Merapi eruption last year, this community provided logistical assistance and health services, as well as guarded refugee posts in Deyangan Village and Banyurojo Village, Magelang Regency. These volunteers have the ambition to help others even though they don't get anything in return. This is in line with Comte's definition of altruism in Robet, altruism is "living for others" or helping others without expecting anything in return (Robet, 2013).

Siaga Peduli Magelang is a volunteer-based philanthropic community engaged in health, education, community empowerment, and disasters in the Magelang and Kedu areas. This community was formed in 2019 as a subsidiary of Siaga Peduli in Cilacap. The mission of this community is to manage and optimize the potential of volunteerism as a solution to humanitarian problems, play an active role in disaster response activities, and encourage the realization of community empowerment. The programs in this community include *Siaga Disaster Emergency* which handles disaster response activities, *Siaga Sehat* which provides assistance in health services, *Siaga Daya* which provides social programs for orphans and poor people—as well as community empowerment, *Siaga Pintar* which focuses on educational programs for orphans and poor people, *Siaga Da'wah*, and *Qurban Nusantara*.

Studies on altruism in volunteerism stem from a study by Pialiavin, et al. (Pialiavin et al., 1981). One form of altruism is a person's heroic attitude where they are willing to take the risk of discomfort and danger to help others. This can be seen in a study by Kamilah and Erlyani on the description of altruism in members of the 1000-teacher community in Kalimantan with a qualitative approach. Factors influencing altruism include mood, empathy, belief in world justice, sociobiological, and situational (Cahaya & Erlyana, 2017). Studies of altruism and volunteer motivation to join

volunteer communities are quite difficult to identify because they depend on the honesty of volunteers in answering research questions. Based on a study by Akhtar, Pertiwi, and Mashuri, the categorization of volunteer motivation is influenced by personal values, self-development, environmental awareness, interest in activities, positive feelings, protection, social relations, and religiosity (Akhtar et al., 2020).

Altruism is giving voluntary assistance to others without expecting anything in return. According to Myers, there are 5 factors influencing altruism, including empathy, belief in world justice, social responsibility, internal self-control, and low ego (Myers, 2012). Based on the results of a study by Savitri and Purwaningtyastuti on altruism behavior in adolescent counselor volunteers, these factors build the altruism character in volunteers. In line with the results of the study, the researcher assumes that the factors described by Myers also influence altruism in the Siaga Peduli Magelang community.

The motivation for altruism according to Grant is a person's voluntary desire to do good so that it is useful to others (Grant, 2008). Motivation for altruism is divided into two, namely personal distress or emotional reaction and empathy. Personal distress is the behavior of directing oneself towards the suffering of others, such as anxiety, surprise, alertness, or helplessness. Meanwhile, empathy emphasizes more on feelings of sympathy for the suffering of others. A study on the relationship between altruism and empathy by Baron and Branscombe shows that empathy motivates prosocial behavior or helping others voluntarily while personal distress causes a reluctance to help others (Hall et al., 2015). Therefore, the researcher assumes that the motivation for volunteer altruism in the Siaga Peduli Magelang community is closely related to empathy which drives prosocial behavior.

According to Monroe in Robet, altruism is an indication of individual action that is unique, individual, and pivots on global humanitarian activities (Robet, 2013). However, altruism can occur in togetherness when there is the same moment, time, and place. Altruism comes spontaneously without thinking about the pros and cons of that particular moment. Individual actions are transformed into collective actions so that altruistic moments increase into moments of solidarity. Therefore, the researcher assumes that there is an impact of altruism in building social solidarity in the Siaga Peduli Magelang community.

Altruism was first introduced by Auguste Comte. Altruism in French is defined “*vivre pour autrui*” or “living for others” or “*hidup bagi yang lain*” if translated into Bahasa Indonesia (Robet, 2013). Comte asserts that altruism is a moral prerequisite for the age of positivism (Robet, 2013). According to Chou, true altruism is voluntary or intentional behavior to benefit others without the motive of expecting a reward or avoiding hostility (Chou, 1996). Chou's thinking is in line with Monroe who identifies the characteristics of altruism that—altruism must be in the form of action. An action must have a goal. A goal must be intended to help others. The consequences (that come after) are less important than the intentions or goals. Altruism does not stipulate grandiose conditions because it includes selfless activities, and it must have a reduced impact on the individual (Robet, 2013). For example, during the Covid-19 pandemic, many volunteers with an altruistic spirit came to help areas affected by the pandemic. They try to help sick people who they don't know. Even though their intentions are good, many volunteers have contracted Covid-19 and exacerbated the spread of this outbreak (Dom, 2020). Based on the results of a study by Savitri and Purwaningtyastuti, there are 5 factors influencing altruism, namely empathy, belief in world justice, social responsibility, internal self-control, and low ego (Savitri & Purwaningtyastuti, 2020).

A community is a group of individuals who share problems, concerns, or interests on a topic and deepen their knowledge and skills by interacting with each other on an ongoing basis (Etienne et al., 2002). Community involves a common geographic location or interest thereby increasing a sense of community in volunteering (Stukas, 2016). A volunteer is someone who is dedicated to a certain activity and displays it in their favorite form with empathy, so it becomes a useful activity (Sharif, 2018). Volunteers' motivation in devoting themselves to the volunteer community is related to prosocial behavior. Prosocial behavior is an individual action to help others without expecting anything in return (Hall et al., 2015). The motivation for prosocial behavior is divided into pleasure and pressure dimensions. The pleasure dimension includes intrinsic motivation, namely self-actualization, self-esteem, self-efficacy, internalization of religious values so that they feel there is a moral obligation to carry out, certain personal influences (extraversion and agreeableness), and the achievement of feelings of life satisfaction (Stavrora & Siegers, 2013). Meanwhile, the pressure dimension includes extrinsic motivation, namely pressure from the environment and

consideration of rewards obtained such as improving self-image, increasing status, and giving valuable meaning to oneself (Brunell et al., 2014; Konrath et al., 2016).

Solidarity is a relationship between individuals or groups based on the same moral and belief conditions and is strengthened by shared emotional experiences (Johnson, 1994). According to Ori Lev, the essence of solidarity includes the ideas of integration, commitment to the common good, empathy, and trust (Gunson, 2009). Emile Durkheim sees social solidarity as formed by how members of society survive and represent themselves as a unified whole (Damsar, 2011). Durkheim classified social solidarity into two forms, namely mechanical solidarity and organic solidarity. Mechanical solidarity is formed from the collective consciousness of people who have the same nature and pattern of norms, a high degree of homogeneity, a low level of interdependence between individuals, a belief in a shared morality, and the same value system (Lawang, 1995). Social solidarity in volunteering action can increase the capacity of individuals to achieve their development goals and benefit others. Through volunteering action, more people will participate in social solidarity and all levels of society will realize the benefits of this action. Solidarity is a form of altruism that is limited to certain groups (Hoedemaekers et al., 2007). Altruism is broader in scope while solidarity creates a strong motivation for feelings of attachment in a group (Gunson, 2009).

This study aimed to describe altruism in the volunteer community in the Siaga Peduli Magelang community. In line with this, this study aimed to describe the factors influencing altruism in the Siaga Peduli Magelang community. In addition, this study also aimed to dig deeper into the motivation for volunteer altruism in the Siaga Peduli Magelang community. Finally, this study also aimed to determine the impact of altruism in building social solidarity. The researcher chose the Siaga Peduli Magelang community because the researcher joined this community in 2019. While joining this community, the researcher got a lot of human experiences and socio-religious values. Therefore, the researcher was compelled to describe the altruism that is instilled in the Siaga Peduli Magelang community.

Research methods

There are not many studies on altruism in the volunteer community in the scientific literature. The researcher was interested in doing this study because the researcher saw that the new volunteers in Siaga Peduli Magelang did not participate in humanitarian actions. The vision of Siaga Peduli Magelang which is based on volunteerism is in line with the main idea of altruism. Therefore, the researcher wanted to describe the factors influencing altruism and motivation for volunteer altruism, as well as the impact of altruism in building social solidarity in Siaga Peduli Magelang.

This study is qualitative with a case study approach. This study used a qualitative method because it can reveal the uniqueness of individuals, groups, communities, and organizations in everyday life in a detailed, comprehensive, in-depth, and scientifically justifiable manner (Siyoto & Sodik, 2015). According to the researcher, this qualitative method is relevant in reviewing this study because it will provide a deeper understanding of altruism in the volunteer community. A case study approach according to Cresswell is an in-depth exploration of a case and is expected to capture the importance or provide input to communities, groups, and organizations in dealing with the problem studied (Sugiyono, 2017). The researcher of this study is the main instrument so that the researcher can understand the perspective of the research subjects (the informants) in depth (Moleong, 2018).

The informants of this study are Siaga Peduli Magelang administrators who have been involved in volunteer activities for at least one year and have observed activities in Siaga Peduli Magelang in the field. Furthermore, documents in the form of activity documentation, archives, journals, books, or literature studies related to the research focus were also used to support this study. The following are key informant data used in this study.

Table 1. Key Informants of this Study

No	Informant	Gender	Age	Length of Joining (years)
1	Nonica	Female	23	3
2	Duanna	Female	23	4
3	Tantri	Female	23	5
4	Sudiyana	Male	25	4
5	Arina	Female	23	4
6	Miftah	Male	22	3
7	Mariza	Female	22	3
8	Rachma	Female	21	3
9	Mursyidan	Male	23	4
10	Vira	Female	20	2

Source: Personal data

Data collection methods used in this study were in-depth interviews and field observations. In-depth interviews are data collection techniques by asking questions to informants so that the researcher can catch signs, explanations, or important meanings expressed by informants (Raco, 2010). The researcher needed to prepare interview guidelines as a guide so that interviews can run effectively and efficiently. Meanwhile, field observations are the observations of events, behavior, movements, or processes describing social phenomena (Siyoto & Sodik, 2015). These observations can help the researcher analyze and reflect on the behavior of informants systematically and provide more accurate data validation (Raco, 2010). The informants' data were then processed

using a holistic method so that the social phenomenon studied could be interpreted and described thoroughly including the factors influencing it (Raco, 2010).

The data analysis method used in this study was the Miles and Huberman model. There are three stages of this data analysis method, including data reduction, data presentation, and conclusion drawing. Data reduction is a process of simplifying, summarizing, and coding data so that data can be concluded and verified (Miles, 1992). Conclusion drawing is a data verification process that is supported by valid and consistent data in the field (Miles, 1992). Furthermore, these data would also be analyzed using the perspective of social solidarity theory from Emile Durkheim's thought.

Results and Discussion

Factors Influencing Altruism

The factors influencing altruism in the Siaga Peduli Magelang community are determined by the awareness of each individual participating in volunteer activities. According to Chou, true altruism is voluntary or intentional behavior to benefit others without the motive of expecting a reward or avoiding hostility (Chou, 1996). Chou's thinking is in line with Monroe who identifies the characteristics of altruism, namely altruism must be in the form of action, must have a goal, must be intended to help others, the consequences (that come after) are less important than the intentions or goals, must not set grandiose conditions because it includes activities without self-interest, and must have a reduced impact on the individual (Robet, 2013). There are 5 factors influencing altruism, namely empathy, belief in world justice, social responsibility, internal self-control, and low ego (Savitri & Purwaningtyastuti, 2020). Based on the results of observations and interviews with key informants, there are three factors influencing altruism in the Siaga Peduli Magelang community, including empathy, self-satisfaction, and belief in world justice, that goodness will be rewarded in kind by God.

Empathy

According to Johnson, et al. in the Proceedings of Psychology, empathy is a state of understanding the condition of others (Royani & Suhana, 2018). An empathetic person is described as tolerant, self-controlled, friendly, influential, and humanistic. All informants feel the same emotional state towards others—they feel sympathetic and try to help lighten the burden of others. This strengthens the assumption that empathy is a factor influencing altruism in the Siaga Peduli Magelang community.

Based on the results of the interview with Mariza, it was revealed that:

“I know the Siaga Peduli Magelang community from Instagram in 2019. I myself was interested in joining this community because I realized I have a high sensitivity to empathy for others. For example, when I see the elderly and children who work on the streets (I feel sympathetic towards them). I want to take advantage of this (high sensitivity to empathy for others) by joining this community so that I can help more people.”

Miftah also stated similarly, that:

“I know this community (Siaga Peduli Magelang) from my friend's Whatsapp status. My parents said I was selfish. Therefore, I was interested in correcting this bad attitude by joining this community. My first volunteer activity was to distribute packed meals to the elderly on Friday. These elderly, even though they are old, they are still eager to earn for living. At that moment, there was a knock on my heart and there was a desire to help those in need again and again.”

Based on these data, empathy is indeed one of the key factors influencing altruism in the Siaga Peduli Magelang community. The affective stimuli experienced by the interviewees during an empathic episode reinforce a sense of concern for the welfare of others. This then internalizes altruism within them. Siaga Peduli Magelang is a place to pour out the empathy of volunteers and encourage volunteers to do good without any strings attached.

Self-Satisfaction

Self-satisfaction will increase when individuals can be useful to the surrounding social environment (Diener, 1984). Positive and beneficial activities for others can also increase individual satisfaction. Altruism encourages the formation of positive emotions such as happiness, satisfaction, a sense of being needed by others, and a sense of being useful to those around them. Based on the results of observations and interviews, the informants said that even though the activity program was tiring, after seeing the smiles of the program targets, they got excited again. This is similar to what was stated by Mursyidan, that:

“I have been joining Siaga Peduli Magelang for more than 3 years. At first, I was interested in joining because I just wanted to try and broaden my network. But now, I am addicted to participating in social actions. Once, there was a program to share rice to remote areas of Magelang. Honestly, the distance is quite far and the road is winding—it only fits 2 motorbikes, and is still not paved. At that time, it was the rainy season, so the road was slippery. However, I was excited because that day I saw the smiles of people who have accepted our help. Feelings of fatigue, weakness, and lethargy immediately disappeared and our spirits were immediately boosted.”

Tantri, as the longest-serving resource person who joined Siaga Peduli Magelang also stated that:

“I have been joining Siaga Peduli Magelang since the beginning of its establishment in 2018. I really like to be involved in humanitarian activities since high school. Siaga Peduli Magelang teaches many valuable experiences and values in life. Even though there is a lot of fatigue, there is also a lot of joy. We are happy when our programs are successful and generate many donations for those in need, so we can make our beneficiaries smile in gratitude.”

Based on these data, it is clear that self-satisfaction is indeed one of the key factors influencing altruism in the Siaga Peduli Magelang community. These

informants get satisfaction in the form of praise, honor, and appreciation after doing good deeds. Doing good deeds by helping others is associated with increased self-esteem. Feedback from beneficiaries provides social comfort or self-satisfaction to the Siaga Peduli Magelang volunteers.

Belief in World Justice

The last factor is the belief in world justice, that goodness will be rewarded in kind by God. The informants are willing to put aside their time, energy, and thoughts because they think that the more people who are helped, the greater the reward they will get. Religious teachings explicitly encourage altruism because they teach compassion and charity (Myers, 2012). Religion can encourage a person to do selfless, compassionate, and generous activities that foster a spirit of altruism. Based on the results of an interview with Nonica, it was revealed that:

“I once attended a forum that discussed the virtues of helping fellow Muslims. In Surah Al-Baqarah verse 83, doing good deeds to others is commanded by Allah SWT to always be done. The targets of doing good deeds are not limited only to parents and siblings, but also orphans and poor people. Siaga Peduli Magelang as a volunteer-based organization is very appropriate as a means for me to help people in need.”

Duanna also stated similarly, that:

“I was initially interested in joining Siaga Peduli Magelang to fill my spare time during college. My family also supports me to do good deeds through this organization. My father taught me to always be kind to others. For example, there is a neighbor who is in his 70s living alone and suffering from a serious illness, so I took the initiative to apply for help through Siaga Peduli Magelang so that I can raise funds to help my neighbor. I hope that this action of mine can become my merit in the hereafter.”

Based on these data, it is clear that belief in world justice is indeed one of the key factors influencing altruism in the Siaga Peduli Magelang community. Belief in world justice stems from the Islamic teachings that are thick in the informants. They believe that God will repay their kindness in the hereafter. They are willing and sincere to carry out various program activities in Siaga Peduli Magelang because they believe that every good deed will be rewarded by God.

Motivation for Volunteer Altruism

Motivation for volunteer altruism in the Siaga Peduli Magelang community is related to prosocial behavior. Prosocial behavior is an individual action to help others without expecting anything in return (Hall et al., 2015). The motivation for prosocial behavior is divided into pleasure and pressure dimensions. The pleasure dimension includes intrinsic motivation, namely self-actualization, self-esteem, self-efficacy, internalization of religious values so that they feel there is a moral obligation to carry out, certain personal influences (extraversion and agreeableness), and the achievement of feelings of life satisfaction (Stavrora & Siegers, 2013). Meanwhile, the pressure dimension includes extrinsic motivation, namely pressure from the environment and consideration of rewards obtained such as improving self-image, increasing status, and giving valuable meaning to oneself (Brunell et al., 2014; Konrath et al., 2016).

Based on the results of observations and interviews, the researcher found that all informants who joined Siaga Peduli Magelang have the motive of wanting to dedicate themselves to others without expecting anything in return. There are also informants who join this community with the aim of being a means for self-actualization. One of them as expressed by Vira, that:

“I joined Siaga Peduli Magelang actually because I wanted to hone my sense of social awareness. Various social action uploads on Instagram stir my conscience. For example, uploads about sharing school supplies packages for orphans, sharing basic needs for the poor, sharing packed meals every Friday, sharing the Koran for mosques in need, and so on. From here, I regularly follow the sharing packed meals program every Friday. My self-realization after

participating in this activity seems to be reflected in me being more critical and responsive in solving social problems in the field.”

In addition, there is also an informant who stated that the goal of joining this community is to fill spare time, as expressed by Sudiwana, that:

“My motivation to join Siaga Peduli Magelang was actually because I wanted to fill my spare time. I work, but I still have a lot of free time. Therefore, I am interested in joining here (Siaga Peduli Magelang). However, the bonus is that I get to know many new friends, gain experience, and, of course, earn merit for the hereafter.”

Furthermore, there is an informant who stated that their goal of joining Siaga Peduli Magelang was to socialize and make new friends, as expressed by Arina, that:

“My motivation to join Siaga Peduli Magelang was initially because I wanted to broaden my network. However, the longer I have been involved in this community, the more I feel that my soul is here. There is a call from my heart to do good deeds to see the happy laughter of orphans and poor people.”

Then, there is one informant who was interested in joining this community after seeing their friend's social media activity, as expressed by Rachma, that:

“I know Siaga Peduli Magelang from my friend's upload on Instagram. The upload is in the form of a short video of the journey of the Siaga Peduli Magelang volunteers who were visiting orphans affected by the pandemic. These volunteers distributed aid in the form of school supplies, cash, and basic necessities. At that moment, it occurred to me to join this community.”

Besides, there is an informant who wished to improve their image by being seen as people who are active in social activities, as expressed by Mursyidan, that:

"I indeed feel a certain satisfaction after helping others in need, but it is also undeniable that I want to put an image of myself as a volunteer who is active in volunteering activities."

Based on the observations, the researcher found that the motivation for volunteer altruism in the Siaga Peduli Magelang community lasted for only three months. Several volunteers who decided to stop contributing to this community stated that they felt bored and were busy in their respective activities so they could not find time to do volunteer activities.

Meanwhile, the informants in this study stated that they also had difficulty in dividing their time, between their personal and community activities. However, they found a solution by only being active in their spare time so it would not clash with their personal activities. This was expressed by Tantri, that:

"I serve as chairman of Siaga Peduli Magelang this year. In addition to school, student organizations, and other organizations' burdens, I also have to share my responsibilities for Siaga Peduli Magelang. It seems that my schedule is quite packed, but I manage to get through it all by dividing my time in a balanced way. The key is that spare time is optimized so that it can be beneficial for all. For those new volunteers who decided to stop contributing only after a short time of service, it's usually because they find it difficult to find spare time to contribute to Siaga Peduli Magelang activities. Therefore, in the end, it is down to natural selection, the strongest is the one who will survive."

Informants who join Siaga Peduli Magelang have a motive of wishing to dedicate themselves to others without expecting anything in return. This is in line with Grant's thoughts on altruism, namely the voluntary desire of a person to do good deeds so that it is useful for others (Grant, 2008). The motivation for prosocial behavior in the pleasure dimension is reflected in the motivation of the informants to join Siaga Peduli Magelang as a means for self-actualization. This self-actualization can be seen from a critical, creative, and responsive attitude to social problems in society. Whereas, aspects of extraversion and agreeableness are reflected in informants who are motivated to socialize and make new friends. They want to use their spare time in the form of positive and beneficial activities for others, such as joining a volunteer community.

Meanwhile, the pressure dimension in motivation for volunteer altruism is reflected in their wish to improve their image by being seen as people who are active

in social activities. Some informants are motivated to join this community because they want to fill their spare time. Informants who are interested in joining this community after seeing their friends' social media activities are included in the motivation model when there are other people who help, they will also provide help. This is in line with a study by Bryan and Mary Ann Test revealing that drivers in Los Angeles offered assistance to female drivers whose tires were flat after seeing someone else help change tires (Myers, 2012). From the results above, the motivation for volunteer altruism in the Siaga Peduli Magelang community is closely related to empathy which encourages prosocial behavior of the informants.

The Impact of Altruism in Building Social Solidarity

According to Monroe in Robet, altruism is an indication of individual action that is unique, individual, and pivots on global humanitarian activities (Robet, 2013). However, altruism can occur in togetherness when there is the same moment, time, and place. Altruism comes spontaneously without thinking about the pros and cons of that particular moment. Individual actions are transformed into collective actions so that altruistic moments increase into moments of solidarity. Solidarity is a relationship between individuals or groups based on the same moral and belief conditions and is strengthened by shared emotional experiences (Johnson, 1994).

Based on the results of observations and interviews about the impact of altruism in building social solidarity, it was found that some informants felt that they became easier to get along with and work with other people they just met. After each activity at Siaga Peduli Magelang, the informants gathered to give each other an evaluation of criticism and suggestions so that they could improve their performance of the next activity. During these processes, it can increase solidarity between members because volunteers feel that they have received feedback that is beneficial to themselves.

This was expressed by Mariza, that:

“I am a bit introverted and shy when it comes to interacting with other people. However, after several times participating in Siaga Peduli Magelang activities, I feel more confident and excited to socialize with other friends. After

completing the activity, there must be an evaluation to find out the process and the difficulties encountered. We usually form a circle and express opinions to each other in the form of criticism and suggestions for an activity so that it is hoped that the next activities can be even better. During these processes, I feel closer to my fellow volunteers and there is a strong bond between us.”

In addition, the Siaga Peduli Magelang community also holds a member gathering (meeting) once every three months to strengthen ties of friendship and brotherhood. The informants who have joined since 2019 stated that they feel there is a family bond because they have taken social action together for a long time. According to Nonica, this member gathering is expected to give the members a space to get to know each other and familiarize themselves so that the next action activity will not be awkward. Miftah also stated similarly, that:

“I have joined this once every three months gathering since 2020 after I served as one of the Siaga Peduli Magelang volunteers. This gathering is relaxed and usually held at this community post. The board members also bring snacks and drinks so we won’t get hungry during the gathering. During the gathering, we discuss how the plans will be carried out over the next few months, the problems faced by each division, and so on. After a serious discussion, we eat together and joke about life's problems. In my opinion, the relationship between Siaga Peduli Magelang volunteers is quite close—we help each other a lot.”

Based on the results of interviews with informants, they agreed to commit to making a good contribution to the Siaga Peduli Magelang community. Based on observations, the Siaga Peduli Magelang community has a management structure that is responsible for coordinating, implementing, and evaluating program activities. The informants had served as administrators of this community. They stated that community solidarity is built by establishing regular communication with other volunteers. For example, each administrator is tasked to form a small group and assigned to establish communication and invite members of each group to participate in volunteer activities.

Emile Durkheim sees social solidarity as formed by how members of society survive and represent themselves as a unified whole (Damsar, 2011). Altruism is broader in scope while solidarity creates a strong motivation for feelings of attachment in a group (Gunson, 2009). Social solidarity in volunteering action can increase the capacity of individuals to achieve their development goals and benefit others. Through volunteering action, more people will participate in social solidarity and all levels of society will realize the benefits of this action.

The informants who have poured their altruism spirit into the Siaga Peduli Magelang community feel that they are easier to get along with and work with other people they just met. The implementation (process) and evaluation of volunteer program activities in this community can increase solidarity between members because the informants feel that they have received beneficial feedback for themselves in the form of inner satisfaction. Members gather together every three months in order to strengthen the ties of friendship and brotherhood. This is expected to give the members a space to get to know each other and familiarize themselves. The informants feel that there is a family bond because they have been doing social activities together for a long time. The solidarity of the Siaga Peduli Magelang community is built by establishing regular communication with other volunteers.

Conclusion

Based on the results of the study on altruism in the Siaga Peduli Magelang community, it can be concluded that the factors influencing altruism in the Siaga Peduli Magelang community include empathy, self-satisfaction, and belief in world justice, that goodness will be rewarded in kind by God. In addition, the motivation for volunteer altruism in the Siaga Peduli Magelang community is closely related to the empathy that drives the prosocial behavior of the informants. The motivation for prosocial behavior in the Siaga Peduli Magelang community is divided into pleasure and pressure dimensions. Finally, there is an impact of altruism in building social solidarity in Siaga Peduli Magelang. Altruism in volunteers is deeply embedded so that it increases social solidarity to continue to contribute to the field of volunteerism

The researcher's recommendation for the Siaga Peduli Magelang community is that they should be able to increase the empathy of the new volunteers so that it influences their altruism. This can be done by improving communication between new members, which is reflected in the creation of small groups led by each administrator so that they can help each other in dealing with volunteer problems. This is expected to increase social solidarity in this community. The Siaga Peduli Magelang community should expand the range of their activities so that more people know and join this community.

This study has a limited number of research samples and research locations that were only focused on the Siaga Peduli Magelang community. The researcher suggests that subsequent studies can be done using other objects. The researcher also suggests that subsequent studies can expand the scope of research, add research samples, and add new variables so that other researchers can find out other factors influencing altruism.

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