

Prosocial Behavior Motivation of Acheness Volunteers in Helping Tsunami Disaster Victims

MOTIVATION DU COMPORTEMENT PRO-SOCIAL DES BÉNÉVOLES DE L'ACHENESS POUR AIDER LES VICTIMES DE LA CATASTROPHE DU TSUNAMI

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Abstract: The purpose of this research is to explore pro-social behavior motivation of Acheness volunteers, who performed humanitarian activities in helping Tsunami victims in Nanggroe Aceh Darussalam, Indonesia. The research was carried out from July 2005 to February 2006. Data were collected from 147 university students in Banda Aceh and Aceh Besar (86 males and 91 females) using two types of questionnaires: (1) Motivavion of Prosocial Behavior Index (MPBI) and Type of Prosocial Behavior Questionnaires (TPBQ), (2) Demographic characteristics for control data, survey and interview. Data were analyzed descriptively and statistical analysis (hypothesis testing) were done using Stepwise Multiple Regression procedure under SPSS/PC Ver.10.00. Results indicated that Pro-social Behavior Motivation of Acheness Volunteers in helping Tsunami victims in Nanggroe Aceh Darussalam is Empathy-Altruism Hypothesis. Based on statistical analysis on 3 models of Pro-social Behavior Motivation (Empathy-Altruism Hypothesis, Negative State Relief Hypothesis and Empathic Joy Hypothesis) with demographic characteristics of respondents (age, educational background, domicile and sex) only motivation of Empathy-Altruism Hypothesis and sex are significantly correlated with pro-social behavior of Acheness volunteers in humanitarian activities and helping Tsunami victims. The respective R-square is 0.059 and 0.137, result of coefficient are 0.521 and 7.830. The dominant types of pro-social behavior of Acheness volunteers

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in this study are giving and sharing. They helped tsunami victims by psychosocial, counseling, story reading, games, discussion, and charity distributions.

Keywords: Prosocial Behavior; Aceh Volunteers; Tsunami victims

Résumé: Le but de cette recherche est d'étudier le comportement pro-social des bénévoles de l'Acheness, qui ont effectué des activités humanitaires pour aider les victimes du tsunami dans la province de Nanggroe Aceh Darussalam, en Indonésie. La recherche a été réalisée à partir de Juillet 2005 à Février 2006. Les données ont été recueillies auprès de 147 étudiants universitaires de Banda Aceh et Aceh Besar (86 garçons et 91 filles) en utilisant deux types de questionnaires: (1) Indice de motivation de comportement prosocial (MPBI) et le type de questionnaires sur le comportement prosocial (TPBQ), (2) Les caractéristiques démographiques pour le contrôle de données, d'enquête et d'entrevue. Les données ont été analysées descriptive et l'analyse statistique (test d'hypothèse) a été faite en utilisant la procédure de régression multiple et progressive de SPSS / PC Ver.10.00. Les résultats indiquent que la motivation du comportement pro-social des bénévoles de l'Acheness pour aider les victimes du tsunami dans la province de Nanggroe Aceh Darussalam est l'hypothèse de l'empathie-altruisme. Sur la base de l'analyse statistique sur les 3 modèles de la motivation de comportement pro-social (hypothèse de l'empathie-altruisme, hypothèse de secours négatif de l'État et hypothèse de joie empathique) et selon les caractéristiques démographiques des personnes questionnées (âge, niveau d'éducation, le domicile et le sexe), on a découvert que seulement la motivation de l'hypothèse de l'empathie-altruisme et le sexe sont significativement corrélées avec le comportement pro-social des bénévoles de l'Acheness dans les activités humanitaires et l'aide aux victimes du tsunami. Les R-carré est de 0,059 et 0,137 respectivement, et le résultat du coefficient sont de 0.521 et 7.830. Les principaux types de comportement pro-social des volontaires de l'Acheness dans cette étude sont de donner et de partager. Ils ont aidé les victimes du tsunami par la psychologie sociale, des conseils, la lecture, des jeux, de la discussion et de distributions de la charité.

Mots-Clés: comportement pro-social; bénévoles; Aceh; victime du Tsunami

1. INTRODUCTION

On 26 December 2004, a 9.1-magnitude underwater earthquake caused a tremendous tsunami that devastated Aceh Province, Indonesia, killed more than 130,000 people, loss of kin, property damage and made 400,000 homeless in Aceh (Gaillard, et al., 2008; Jones, et.al, 2007; Subakti, 2007). Disasters Aceh tsunami can have major impact on social and psychological functioning when individuals are exposed to these either indirectly or directly (Bhugra, 2006). The responses and coping strategies used by individuals and groups are strongly influenced for helping tsunami victims. This tragedy evoked great concern internationally. Governments, multilateral organizations, international, national and local NGOs, religious organizations, ethnic organizations, professional organizations, educational institutions and others have rushed to provide aid to the people of Aceh (Safrilsyah, 2003; 2007; Vijayakumar & Kumar, 2008; Gelkopf, 2008; and Peake, 2006).

As a contribution to the recovery and reconstruction process, there are many organizations as volunteer with a year-long project to review, monitored and evaluate the multiple levels of relief work. Many the project have impacts of the tsunami disaster on different parts of Aceh, with a focus on women

and vulnerable sectors of the population – migrants, children, the elderly, public health enhanced by the provision of counseling services (Frankenberg, 2008) and the poor, carried out economic relief and micro entrepreneurship rehabilitation, such as livelihood recovery. Contrary to humanitarian agencies in charge of emergency relief, only a few development agencies and NGOs were able to deliver a rapid rehabilitation of microeconomic activities existing locally before the disaster (Régnier, 2008; Arbon, 2006). Surprisingly, it is less original of Aceh who participated during the process recovery of Aceh, helped people tsunami's victims. There were the Acheness volunteers which have pro social behavior. Generally, there are three types of pro-social behavior motivation i.e. empathy-altruism hypothesis, negative state relief hypothesis and empathic joy hypothesis (Baron, et al., 2008). Based on this fact, the objective of this study is to determine the motivational factors of these volunteers as to why they joined these activities in helping Tsunami victims in Aceh.

2. METHODOLOGY

The research was undertaken from July 2005 to February 2006. Data were collected from 177 university students in Banda Aceh and Aceh Besar (86 males and 91 females). They were chosen using a purposive sampling technique, by criteria volunteer, Acheness and university students in Banda Aceh and Aceh Besar. Two types of questionnaires were employed in this study: (1) Motivation of Prosocial Behavior Index (MPBI) (Latipun, 2001; Baron, et al., 2008), and Type of Prosocial Behavior Questionnaires (TPBQ) (Safrihsyah, 2007) (2) Demographic characteristics for control data, survey and interview. Data were analyzed descriptively and statistical analysis was done using Stepwise Multiple Regression procedure under SPSS/PC Ver.10.00 (Guilford & Fruchter, 1987)

3. RESULTS AND DISCUSSION

Table 1 showed that most of the volunteers are females (53.2%) which are more than male volunteers (46.8%). By age, most of them are among 20-23 years old, and few of them are from the city and have general high school education. Results indicated that Pro-social Behavior Motivation of Acheness Volunteers in helping Tsunami victims in Nanggroe Aceh Darussalam is Empathy-Altruism Hypothesis. Based on the statistical analysis of 3 models of Pro-social Behavior Motivation (Empathy-Altruism Hypothesis, Negative State Relief Hypothesis and Empathic Joy Hypothesis) with demographic characteristics of respondents (age, educational background, domicile and sex), only motivation of Empathy-Altruism Hypothesis and sex are significantly correlated with pro-social behavior of Acheness volunteers in humanitarian activities of Tsunami victims. The respective R-squares are 0.059 and 0.137 with coefficients of 0.521 and 7.830. This data indicated that Pro-social behavior of Acheness was motivated by empathy to victims. They feel of suffer from the victim's people from the tsunami.

It was also found that this motivation was influenced by their deep faith in religion. The volunteers believed in *Al Hadist Rasulullah s.a.w* said, "*Allah in helping you if you help others*" (Safrihsyah, 2003). This finding is in agreement with Baron & Bryne (2003) who defined that prosocial behavior is a helpful action that benefit other people without necessarily providing any direct benefits to the person performing the act and may even involve a risk for the person who help. Furthermore, when the empathy was high (similarly victim and participant), the participants agree to take the victims as victim's place and receive the shocks. It appears that the altruistic acts were motivated slowly by empathy concern for the victims (Arkison et al., 1993). Other research indicated that when empathy based helping is unsuccessful, the helper experiences negative emotions. In the other words, high empathy not only leads to prosocial action because such behavior feel good, but unsuccessful attempt to provide help feel bad.

However, it was also found that less volunteer be motivated by the negative state relief hypothesis

means their help because they are in a bad mood and want to made themselves feel better. In other words prosocial behavior can act as self help under taking to reduce one negative effect. This action aimed to show to people especially from outside the area that they also have empathy and care to other people. Moreover others finding indicated that some of Acehness volunteer were motivated by empathic joy hypothesis. A helper responses to the needs of victims because he wanted to feel good about accomplishing something such as for the salary and perhaps in securing a job. In relation to the effect of gender, there are more female volunteers than the male which resulted their activity dominated by sharing and giving such as psychosocial activity, counseling, telling stories, discussion and aid distribution. This result is similar with that obtained from Amelia (2005) where the women have more emotional sense than male in helping the victims. The kind of emotional support was through deeply care, telling story, discussion, etc. In contrast, male tend to physically and safety (Rozumah, et al., 2003; 2005). Culturally, Acehness volunteers also have the unique character in rendering help as they were in the same ethnic group. For instance, South Aceh volunteer prefer to help the victims from the South Aceh too. This finding is in agreement with the previous investigation that village people have more altruism value than the city's people (Worchel et al., 2000). In addition it was also found that society in collective culture affect clearly different among in group and out group (Johnson & Johnson, 1994).

4. CONCLUSION

It was concluded that the most trend of Acehness volunteer in participating on helping the victima at Aceh was affected by empathy, culture and religion. The most activities were sharing, giving, cooperating and protecting. The Achenees and their government have to keep their good cultural on prosocial behavior to help other and the most trend of Acehness volunteer in participating on helping the victims. Their activities were influenced by empathy-Altruism motivation, culture and religion. It is suggested that in future the government has to plan a community activity, especially to deliver a rapid rehabilitation of microeconomic activities existing locally, in addition to the study , monitoring and assessment of the outcomes of the relief work by selected relief activity and organizations; and recommend policy relevance to different parties.

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Table1. Sex, age, and education background of volunteers

Sex		Age				Education back ground		Domiciled back ground	
Male	Female	<20	21-23	24-25	>25	SMU	DAYAH	CITY	VILLAGE
86	91	95	75	4	3	124	53	93	84

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