



ALTRUISM, INTELECTUAL HUMILITY, AND CHARISMA, ARE THEY RELATED?

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Abstract

The aim of this research is to examine the positive and significant relationship between altruism and intellectual humility on charisma in high school guidance and counseling teachers in Banjarmasin City. This research is quantitative research with a correlational design. Altruism, intellectual humility, and charisma of 66 high school counselors in Banjarmasin City were measured using a scale adapted from Self-Report Altruism (SRA), Comprehensive Intellectual Humility Scale (CIHS), and General Charisma Inventory (GCI). These three scales have been tested as valid and at high (CIHS) and very high (SRA and GCI) levels of reliability. The ANOVA test on the Multiple Linear Regression model was used to analyze the data and prove the hypothesis that was built. The research results show that there is a positive and significant correlation between altruism and intellectual humility together on charisma in high school counselors in Banjarmasin City (Sig. = $0.001 < 0.05$) with a contribution level of 20.6%. Based on the results and limitations of this research, it is recommended that future researchers test the relationship between altruism, intellectual humility, and charisma on different and more subject characteristics..

Keywords: altruism, intellectual humility, charisma, high school counselor, Banjarmasin.

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Introduction

Banjarmasin is a city in South Kalimantan whose population is dominated by the Banjar tribe. Banjar culture is very strong with religious culture, especially Islam, which influences the social life of the community as a whole. Apart from Islamic culture, the Banjar tribe also has a culture inherited from their ancestors which is called river culture (Hadi, 2015). In the strong influence of these two cultures, the role of religious leaders or elders becomes very significant. Often in social life, charismatic religious leaders become the main axis and are respected by the Banjar people, especially in the world of aid.

Research shows that students from the Banjar tribe trust the advice given by Spiritual Teachers more than by BK Teachers (Budiyan, Yuliansyah, & Haryadi, 2022). Apart from that, research by Haryadi & Farial (2022) also states that 3 important factors that can make counseling more easily accepted by the Banjar community include: (1) the charisma/authority of the therapist/counselor as a positive self-quality, (2) the public's trust in therapist/counselor, and (3) directive cultural belief-based interventions. This research shows that charisma is an important factor that counselors/BK teachers need to have when working in the Banjar community.

Charisma is defined as an individual's ability to influence others, often through the framing and expression of emotions. Theoretically, charisma has an influence component, an emotional component, is observable by people, and influences real-world outcomes

(Tskhay et al., 2018). Charisma is generally associated with leadership. Charismatic leaders can be an inspiration and role model for other people to behave, even some that lead to fanaticism (Latif, 2018). Charismatic leadership has advantages that can defeat other individuals around it (Musaropah, 2018).

Charisma is often found appearing in religious figures who are influential in society, for example in the figures of kyai and nyai who teach at Islamic boarding schools (Musaropah, 2018; Rohmah, 2020). In South Kalimantan itself, the figure of Sheikh Muhammad Arsyad Al Banjari is known, even though he died long ago, his charisma is still felt by the people of Banjar to this day. The figure of Sheikh Aryad can be an inspiration for the characteristics of an ideal counselor for the Banjar community (Khairullah et al., 2018).

In a hadith, a way to gain glory, influence and charisma is mentioned. Abu Hurairah said the Prophet Muhammad SAW said, seek glory with Allah, the friend asked: how do you do it, Rasullallah? He said: extend friendship to people who break ties, give food to people who don't want to ask, and be polite to stupid people (HR. Hakim and Baihaqi, in Istianah, 2016). This hadith states that in order for someone to increase their charisma, one way they need to get used to it is to be polite to people who are considered no smarter than themselves. This shows that the quality of intellectual humility is very important. Research suggests that intellectually humble leadership can create an atmosphere where others can feel safe and empowered to do the same (Krumrei-Mancuso & Begin, 2022).

The term, intellectual humility has been defined in several ways, but most definitions converge on the idea that intellectual humility involves recognizing that one's beliefs and opinions may be wrong (Church & Barrett, 2017; Hopkin, Hoyle, & Toner, 2014; Krumrei-Mancuso & Rouse, 2016; Leary, Diebels, Davisson, Jongman-Sereno, Isherwood, Raimi, Deffler, & Hoyle, 2017; Porter & Schumann, 2017; Samuelson, Church, Jarvinen, & Paulus, 2012; Whitcomb, Battaly, Baehr, & Howard-Snyder, 2015). Some definitions of intellectual humility include other features or characteristics such as low defensiveness, respect for the intellectual strengths of others, or a prosocial orientation.

According to research, individuals who maintain intellectual humility are also said to have cultural empathy, open-mindedness and intrinsic religiosity (Al Fariz & Saloom, 2021). Besides that, because of their basic nature, individuals who have intellectual humility tend to appreciate new things and are not fanatical about things that are conservative. This statement is supported by research during the last pandemic, where high intellectual humility in individuals was predicted to increase investigative behavior regarding news about the COVID-19 vaccine (Fahmi & Utama, 2022). Apart from that, intellectual humility is also correlated with religious tolerance (Arifianti & Septiana, 2021).

The good qualities that emerge from intellectual humility can increase the capacity for social coordination (Porter et al., 2022). Intellectual humility also places a person in a unique position to experience empathy and gratitude, and by extension, a number of prosocial values (Krumrei-Mancuso, 2016). Meanwhile, it is known from other research that the higher the feeling of gratitude, the higher the altruism in society, the lower the feeling of gratitude, the lower the altruism in society (Helmiyyah et al., 2019). In other words, gratitude mediates the relationship between intellectual humility and altruism.

Altruistic behavior is usually considered a type of prosocial behavior that is motivated by a sincere desire to benefit others, without expectation of benefit for oneself (Feigin et al. 2014). Altruism is a characteristic of protecting and prioritizing the interests of other people, unlimited love for fellow human beings, it is also a human characteristic in the form of an urge to do service and kindness towards other people. To measure someone who is said to be altruistic, the following indicators are used: helping others

selflessly, not being selfish, willing to make sacrifices, sensitive and ready to act to help others who are in trouble, having a sense of compassion, generous, not reluctant, full of compassion, and empathy (Hidayati, 2016).

Maintaining altruism not only benefits others, but also yourself. Research states that there is a relationship between altruistic behavior and psychological well-being and personal health (Febrianti et al., 2021; Irani, 2018). A person's altruism is also related to his charisma, and this can help other people better, although this finding still needs to be examined further (Stacey, 1980).

Based on the rationale explained previously, it can be said that a person's charisma seems to be related to his intellectual humility and altruism. This rationale ultimately gave rise to the hypothesis that there may be a positive and significant correlation between altruism, intellectual humility, and charisma. The empirical evidence produced through this research will certainly contribute to knowledge that in an effort to become a charismatic guidance and counseling teacher according to the characteristics of an ideal helper for the Banjarese people, a person needs to maintain intellectual humility and an altruistic attitude.

Method

This research is quantitative research with a correlational design. Researchers used correlation statistics to test the relationship between altruism, intellectual humility, and charisma in high school counselors in Banjarmasin City. The hypothesis raised in this research is that there is a positive and significant relationship between altruism and intellectual humility on the charisma of high school counselors in Banjarmasin City. A total of 66 high school counselors were sampled in this study by random sampling technique.

Variables were measured using scales adapted from Self-Report Altruism (SRA) (Rushton et al., 1981; Suseno, 2019; Witt & Boleman, 2009), Comprehensive Intellectual Humility Scale (CIHS) (Krumrei-Mancuso, 2016), and General Charisma Inventory (GCI) (Tskhay, et al., 2018). The altruism scale has 19 items ($r = 0.819$), the intellectual humility scale has 14 items ($r = 0.721$), and the charisma scale has 6 items ($r = 0.847$). Specific description about instruments used in this study can be viewed in Table 1.

Table 1. Instruments description

Name	Indicators	Forms	Example of Items	r
Altruism Scale (adapted from Rushton et al., 1981; Suseno, 2019; Witt & Boleman, 2009)	<ul style="list-style-type: none"> Altruism Type 1 Altruism Type 2 Altruism Type 3 Altruism Type 4 Altruism Type 5 Altruism Type 6 	5-points Likert Scale: 1 = Never 2 = Once 3 = More than once 4 = Often 5 = Very often	<ol style="list-style-type: none"> I would give directions to someone I did not know. I would make changes for someone I did not know. I would give money to a charity. I would donate clothes or goods to a charity. I would help carry belongings of someone I did not know (etc... to 19 items) 	0.819
Intellectual Humility Scale (adapted from Krumrei-Mancuso, 2016)	<ul style="list-style-type: none"> Independence of Intellect and Ego Openness to Revising One's Viewpoint Respect for Others' Viewpoints 	5-points Likert Scale: 1 = strongly disagree, 2 = disagree, 3 = neither agree nor disagree,	<ol style="list-style-type: none"> My ideas are usually better than other people's ideas. For the most part, others have more to learn from me than I have to learn from them. 	0.721

there is no multi-collinearity between the altruism and intellectual humility variable data on the charisma variable data (Table 2).

Table 3. Multi-Collinearity Test Results Between Variables

Between Variables Data	t	Sig.	Tolerance	VIF
Altruism - Charisma	0,545	0,588	0,900	1,111
Intellectual Humility - Charisma	3,626	0,001	0,900	1,111

(Source: SPSS results data, processed)

The next test is the Glejser heteroscedasticity test which aims to test whether in a regression model there is inequality of variance between the residuals from one observation to another. The basis for decision making in this test is "if the significance value is > 0.05 then heteroscedasticity does not occur". The results of this test showed that the significance value of the coefficient for the variables altruism (X1) and charisma (Y) was 0.130, while the significance value of the coefficient for the variables intellectual humility (X2) and charisma (Y) was 0.529 (Table 3). Both are on Sig. > 0.05 , then this test shows that there is no heteroscedasticity between the altruism and intellectual humility variables data on the charisma variable data.

Table 4. Glejser Heteroscedasticity Test Results Between Variables

Between Variables Data	t	Sig.	Conclusions
Altruism - Charisma	2,557	0,130	No heteroscedasticity
Intellectual Humility - Charisma	0,632	0,529	No heteroscedasticity

(Source: SPSS results data, processed)

The final data test was carried out to find symptoms of auto-correlation between variables in the regression model. This test was carried out using the Durbin-Watson method. The basis for drawing conclusions in this model is "if $du < d < 4-du$, then there are no symptoms of auto-correlation, whereas if $d < dl$ or $d > 4-dl$, there are symptoms of auto-correlation." Table 4 shows the results of auto-correlation testing using the Durbin-Watson method. Based on Durbin-Watson auto-correlation analysis, the results obtained were $1.162 < 2.727 < 2.838$. This shows that the basis for drawing conclusions has been fulfilled, where there are no symptoms of auto-correlation in the regression model that will be used.

Table 5. Durbin-Watson Autocorrelation Test Results Between Variables

Variables	d	dl	du	4-dl	4-du
Altruism-Intellectual Humility-Charisma	2,727	1,136	1,162	2,864	2,838

(Source: SPSS results data, processed)

Multiple linear regression tests were carried out to prove the existence of a correlation between altruism, intellectual humility, and charisma in high school counselors in Banjarmasin City. The basis for decision making in this model states that if the significance value is smaller than 0.05 (Sig. < 0.05), then there is a positive and significant correlation between variables X1 and about how big/strong the influence of variables X1 and X2 is on Y.

The results of analysis of variance (ANOVA) in the multiple linear regression model show a value of $F = 8.162$ ($8.162 > 3.993$), and Sig. = 0.001 ($0.001 < 0.05$). So it can be concluded that there is a positive and significant correlation between the variables altruism and intellectual humility and charisma in high school counselors in Banjarmasin City. Apart from that, from this analysis it was found that the value of R (correlation) = 0.454 and R Square (determinant coefficient) = 0.206. This means that the influence of the variables altruism and intellectual humility on the charisma of high school counselors

in Banjarmasin City is 0.454. It can be further interpreted that the attitude of altruism and intellectual humility contributes 20.6% to the amount of charisma of high school counselors in Banjarmasin City. These results can be seen more concisely in table 5.

Table 6. ANOVA Results of Multiple Linear Regression Models

Variables	R	R Square	F count	F table	Sig.
Altruism and Intellectual Humility – Charisma	0,454	0,206	8,162	3,993	0,001

(Source: SPSS results data, processed)

Note: Sig. = 0.001 < 0.05)

Charisma is a psychological construct that rarely receives attention in research. Studies regarding the relationship between altruism and charisma are mostly obtained from certain cultural theories and concepts, for example the concept of altruistic leadership based on the Ramayana epic, of the nine values promoted, one of which is leader charisma (Abidin et al., 2017). Altruistic leaders have sufficient charisma to persuade others to put aside personal goals, pursue shared goals, and take responsibility for the interests of the group (Rakhma et al., 2022).

Direct findings regarding the relationship between altruistic behavior and charisma were obtained in Stacey's (1980) research. This finding states that a person's altruism is related to their charisma, and this charisma can help other people better, although Stacey stated that this finding still needs to be examined further. After that, recent research does not seem to directly explore the relationship between altruism and charisma, but charisma is more associated with other aspects that are still related to altruism, for example empathy which can increase the effectiveness of charismatic leaders (Holt et al., 2017).

There are also other studies that examine the relationship between charisma and the altruistic behavior of other people. Hartog, De Hoogh and Keegan (2007) found that altruistic behavior is moderated by charisma. It was found that people who had lower levels of helping behavior were more receptive to charismatic figures to trigger them to take action. In line with this, it was also found that the charisma of someone such as a celebrity strengthens the attitudes of individuals who have low altruism. However, on the contrary, for individuals who have high altruism, the charisma of other people has no effect on them (Annuar et al., 2018).

In previous research, it was found that the good qualities that emerge from intellectual humility can increase social coordination capacity (Porter et al., 2022). Intellectual humility also places a person in a unique position to experience empathy and gratitude, and by extension, a number of prosocial values (Krumrei-Mancuso, 2016). This shows that altruism is indirectly related to intellectual humility which is proven to be related to a number of prosocial attitudes, such as empathy which is one component of altruistic behavior and gratitude.

Furthermore, intellectual humility has been shown among religious leaders, or teachers, for example in the figures of kyai and nyai who teach at Islamic boarding schools (Musaropah, 2018; Rohmah, 2020). One of the charismatic figures of South Kalimantan ulama, namely Sheikh Muhammad Arsyad Al Banjari, also teaches the values of humility (Khairullah et al., 2018). Numerous studies show that people are more willing to treat a leader with respect if they perceive the leader to be intellectually humble (Krumrei-Mancuso, 2018; Krumrei-Mancuso & Rowatt, 2023). These findings implicitly suggest a fairly strong relationship between intellectual humility and a person's charisma.

In the end, the main aim of this research is to prove the concept expressed by the Prophet Muhammad S.A.W 14 centuries ago. The Prophet once said about how to gain glory, influence and charisma as recorded in a hadith: "Continue friendship with people who break off friendship, give food to people who don't want to ask, and be polite to stupid people" (HR. Hakim and Baihaqi, in Istiana, 2016). This hadith states that the act

of helping others, establishing good relationships, and being polite towards people who are considered no more intelligent than oneself is a way to increase a person's charisma. Without doubting the original source, empirically this concept is true. This is because in research on Banjarmasin City High School counselors, it was found that altruism and intellectual humility contributed 20.6% to the amount of a person's charisma.

Although there is no direct relationship between altruism and charisma, when altruism is combined with intellectual humility, it can actually contribute to a person's charisma. This is supported by the finding that altruism and intellectual humility have an indirect link that has been previously researched, namely through empathy and other prosocial behavioral qualities (Krumrei-Mancuso, 2016). Meanwhile, intellectual humility has a fairly good relationship with a person's charisma (Krumrei-Mancuso, 2018; Krumrei-Mancuso & Rowatt, 2021).

Apart from that, with intellectual humility, individuals also tend to have cultural empathy, open-mindedness, and intrinsic religiosity (Al Fariz & Saloom, 2021). This quality is seen as something that can make a person with better knowledge, as shown by community leaders, religious leaders and teachers (Khairullah, 2018; Musaropah, 2018; Rohmah, 2020). Coupled with altruistic leadership characteristics, a person will have sufficient charisma to persuade others to put aside personal goals, pursue shared goals, and be responsible for the interests of the group (Rakhma et al., 2022).

Charisma is an important thing to develop as one of the personality qualities of counselors in Banjarmasin. This is because there are 3 important factors that can make counseling more easily accepted by the Banjar community, including: (1) the charisma/authority of the therapist/counselor as a positive self-quality, (2) public trust in the therapist/counselor, and (3) intervention based on directive cultural beliefs (Haryadi & Farihal, 2022). This charisma also makes students from the Banjar tribe more likely to trust the advice given by Spiritual Teachers compared to counselors (Budiyani, Yuliansyah, & Haryadi, 2022). If counselors can develop charisma through an altruistic attitude and intellectual humility, then the services provided to students can have a more optimal impact.

However, it must be acknowledged that this research is still limited to a small sample size among high school counselors. Of course, this does not represent other school counselors, such as those at junior high schools, vocational schools, religious schools, or counselors in the wider community. Further research is needed to overcome these limitations.

Conclusion

Banjarmasin is a city in South Kalimantan whose population is dominated by the Banjar tribe. Banjar culture is very strong with religious culture, especially Islam, which influences the social life of the community as a whole. Charisma is one of the important factors that counselors/BK teachers need to have when working in the Banjar community. In order for someone to increase their charisma, one way they need to get used to it is to be humble. Apart from that, intellectual humility is also predicted to have an indirect relationship with altruism

The research found a positive and significant correlation between altruism and intellectual humility together on charisma in high school counselors in Banjarmasin City (Sig. = 0.001 < 0.05) with a contribution level of 20.6%. Based on the research results and methodological limitations used in this research, it is recommended that future researchers test the relationship between altruism, intellectual humility, and charisma on different or more general subject characteristics, with a larger number of samples. In addition, exploration of the charisma variable based on other cultural perspectives needs to be carried out to minimize research bias.

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Author Contributions Statement

The following are contributions from each author: RH developed research ideas, quality checking for research, and data collection. SS, develop research instrument and validation, and gather supporting reference sources.

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