

Celebrity advocacy in K-pop: social influence, religiosity, performance expectancy, and empathy as drivers of donation intention in the Jae Park–PCRF campaign

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Abstract

This study examines the influence of social influence, religiosity, performance expectancy, and empathy on donation intention toward the Palestine Children’s Relief Fund (PCRF), promoted by celebrity Jae Park. Data were analyzed using Structural Equation Modeling (SEM) with the Partial Least Squares (PLS) method via SmartPLS 3. The respondents were 180 millennials aged 29–44 who had seen Jae Park’s PCRF campaign on social media. The findings reveal that social influence and religiosity do not directly affect donation intention, whereas performance expectancy shows a significant positive effect. However, both social influence and religiosity significantly affect empathy, which in turn indirectly influences donation intention. Empathy functions as a full mediator between social influence and religiosity and donation intention, suggesting that empathy represents an important and compelling mediating variable to examine, given its essential role in motivating charitable behavior.

Keywords: *social influence, religiosity, performance expectancy, empathy, donation intention.*

Introduction

The phenomenon of crowdfunding has experienced rapid global growth as an alternative financial model that mobilizes collective support from the public. In Indonesia, the development of the digital economy and a large potential donor base create significant opportunities for donation-based crowdfunding to thrive (Kamsidah, 2022). Donation-based crowdfunding emphasizes philanthropy, where individuals voluntarily contribute without expecting material returns (Christensen, 2024). Despite limited development compared to other countries, Indonesia demonstrates strong potential for donation-based initiatives, supported by high levels of generosity and digital engagement (Bayu, 2020; Annur, 2023).

Donation behavior is influenced by demographic characteristics, particularly among millennials (Koczanski & Rosen, 2019). Previous studies have shown that millennials prefer online donations and often exhibit intrinsic motivation for charitable actions (Park & Rhee, 2019). They tend to support humanitarian and social causes (Florenthal & Awad, 2021; Duh & Dabula, 2021), with donation values typically ranging between Rp50,000 and Rp500,000 (Nofitriani et al., 2024). These findings indicate that millennials play a crucial role in shaping the digital donation landscape.

One of the major global donation movements that has gained attention is humanitarian aid for Palestine. The prolonged crisis in Palestine has caused severe human suffering, with thousands of casualties and extensive infrastructure destruction (Putri, 2024; UNICEF, 2024). In response, Indonesians have shown strong solidarity by donating through various

humanitarian organizations, including the Palestine Children's Relief Fund (PCRF). PCRF focuses on providing medical care and psychological support for Palestinian children affected by war (PCRF, 2024). Public figures have increasingly contributed to the visibility of such campaigns. One example is Korean-American artist Jae Park, who actively promotes PCRF donation initiatives through social media. His advocacy has drawn global attention and inspired young followers to engage in humanitarian efforts. This phenomenon highlights the growing importance of social influence in shaping donation intention, especially in a digital context.

Previous studies have explored factors influencing donation intention such as social influence, religiosity, empathy, and performance expectancy (Li et al., 2022; Chen et al., 2021). However, limited research examines these factors in the context of celebrity-endorsed donation campaigns and donation-based crowdfunding targeting humanitarian causes like PCRF. Moreover, the role of empathy as a mediating variable between social influence, religiosity, and donation intention remains underexplored. Although prior studies have widely explored the determinants of donation intention, much of the existing literature remains dominated by assumptions that emphasize either individual altruistic attitudes or religious commitment as the primary drivers of charitable behavior. Many studies employ behavioral frameworks such as the Theory of Planned Behavior, which conceptualize donation decisions largely as rational and individual processes, thereby underestimating the interaction between social context, emotional engagement, and cognitive evaluation in shaping charitable behavior. For instance, religiosity has often been identified as a significant predictor of charitable giving; however, treating religiosity as a direct determinant may oversimplify the mechanism through which religious values translate into actual donation intentions (Anggraeni & Kukliene, 2024; Saputra, 2024). Recent studies also highlight that emotional drivers, particularly empathy, play an important role in stimulating prosocial behavior and increasing individuals' willingness to support charitable causes (Kim & Kim, 2024; Ridinger & Carpenter, 2025).

Nevertheless, most prior research examines empathy primarily as a direct predictor of donation intention rather than investigating its role as a mediating mechanism that links social, cognitive, and religious factors to charitable behavior. As a result, the mediating role of empathy remains insufficiently explored in the context of donation activities. This gap indicates the need for further empirical investigation that positions empathy as a mediating variable capable of explaining how factors such as social influence, religiosity, and performance expectancy translate into stronger donation intentions. Therefore, this study addresses the existing limitation by proposing an integrative framework that examines empathy as a mediating mechanism connecting social influence, religiosity, and performance expectancy with donation intention. By incorporating empathy as a central explanatory pathway, this research contributes to extending the current understanding of charitable decision-making and offers a more comprehensive model of donation behavior.

Literature Review

The grand theory underpinning this research is Self-Determination Theory (SDT), introduced by Ryan and Deci (2000). SDT explains the dynamics of human motivation across both active and passive conditions, emphasizing that motivation does not arise solely from internal factors but is also shaped by social contexts that support basic psychological

needs. The theory identifies three fundamental psychological needs. Those three needs are autonomy, competence, and relatedness. Autonomy refers to the feeling of having control over one's actions; competence represents an individual's belief in their ability to effectively handle challenges; and relatedness denotes the sense of connection and belonging with others in supportive relationships. The fulfillment of these needs enhances intrinsic motivation, which drives individuals to act out of curiosity, interest, or personal satisfaction. In this study, SDT serves as the theoretical foundation to explain how external factors such as social influence, religiosity, and performance expectancy can foster donation intention through empathy as a psychological mechanism that nurtures intrinsic motivation toward prosocial behavior such as donating.

Social influence refers to the extent to which an individual's behavior, decisions, or interests are affected by others in their social environment (Singh et al., 2020). It often stems from social norms, opinions from significant others, or pressure to conform to group practices. The perceptions, expectations, or actions of trusted individuals can significantly shape decision-making (Gunawan et al., 2023). When individuals experience social pressure or observe others' behaviors, they tend to align their own beliefs and actions accordingly (Watjatrakul, 2013). In donation behavior, the influence of family, peers, and online communities can motivate individuals to contribute, as social relationships not only shape perceptions but also stimulate prosocial actions (Gunawan et al., 2023). Prior studies indicate that peer support and perceived social approval can increase the intention to donate (Li et al., 2022; Chen et al., 2021; Jiao et al., 2021). Therefore, this study proposes the following hypothesis:

H1: Social influence has a positive effect on donation intention.

Religiosity is a multidimensional concept encompassing faith, orthodoxy, devotion, and piety (Holdcroft, 2006). It involves both spiritual and social dimensions, including beliefs, rituals, norms, and moral values (Capellen et al., 2017). Religiosity strengthens social connectedness and promotes prosocial motivation, reflecting one's sense of obligation toward others (Kendler et al., 2003). Moreover, religiosity fosters positive attitudes such as forgiveness, gratitude, and compassion, which are closely associated with empathy and altruism. Prior studies show that individuals with stronger religious beliefs are more inclined to engage in charitable acts due to moral and spiritual obligations (Maleki & Hosseini, 2020; Qin & Song, 2022). Hence, the following hypothesis is proposed:

H2: Religiosity has a positive effect on donation intention.

Performance expectancy refers to the degree to which individuals believe that engaging in a specific behavior will help them achieve desirable outcomes (Li et al., 2017). In the context of donation-based crowdfunding, performance expectancy represents donors' belief that contributing through a platform is effective in supporting fundraising goals and fulfilling personal objectives such as social recognition or emotional satisfaction (Chen et al., 2021; Chua et al., 2018). Donors perceive higher value when the platform facilitates interaction, transparency, and a sense of personal achievement (Chong, 2013; Al-Gahtani et al., 2007). When donors expect their contribution to yield tangible or emotional benefits, their willingness to donate increases (Li et al., 2017). Accordingly, the following hypothesis is proposed:

H3: Performance expectancy has a positive effect on donation intention.

Empathy is defined as an individual's emotional response to another person's condition or situation (Park & Rhee, 2019). It functions as a psychological mechanism that fosters concern for beneficiaries and promotes prosocial behavior such as donating. Empathy includes both affective and cognitive components. Those components are understanding others' emotions and responding emotionally in a parallel but distinct way (Cuff et al., 2016). It is a complex process involving emotional resonance, cognitive perspective-taking, and behavioral motivation (Gardes, 2011). Empathy serves as an important process that converts moral awareness into concrete prosocial intentions. Although individuals may acknowledge moral or religious values that encourage helping others, these beliefs do not always lead to action without emotional involvement. Through empathy, individuals are able to emotionally relate to the experiences and hardships of others, which stimulates an internal motivation to provide support. In charitable contexts, this emotional engagement helps transform social or moral signals into practical intentions, such as the willingness to make a donation (Peng et al., 2024; Saputra, 2024). Prior studies have established empathy as a major motivator of donation behavior (Park & Rhee, 2019) as individuals who feel others' suffering are more likely to provide help to alleviate it. Therefore, this study hypothesizes:

H4: Empathy has a positive effect on donation intention.

Social influence also affects empathy levels. Individuals may experience emotional responses similar to those of their social groups, especially when they identify strongly with community members (Cheung et al., 2011; Li et al., 2022). Social contexts encourage shared emotions and norms of care, which can enhance empathic concern for others in need. When individuals perceive that others expect them to be empathetic, they are more likely to act compassionately and engage in donation activities. Thus, the following hypothesis is proposed:

H5: Social influence has a positive effect on empathy.

Religiosity is often associated with higher empathy, as religious values emphasize compassion, altruism, and moral responsibility (Pratono, 2019). Religious teachings frequently promote prosocial emotions such as sympathy and care for others, fostering empathic sensitivity toward human suffering (Klaczynski, 2017). Consequently, individuals with high religiosity tend to demonstrate greater empathy and a stronger inclination to help (Mirza & Siddiqui, 2019). Therefore, this study proposes the following hypothesis:

H6: Religiosity has a positive effect on empathy.

Empathy serves as an emotional mechanism linking social influence to donation intention particularly in online charitable crowdfunding contexts (Li et al., 2022; Park & Rhee, 2019). Social environments that promote prosocial values can evoke empathy which then drives individuals to take action such as donating. Therefore, the following hypothesis is proposed:

H7: Empathy mediates the relationship between social influence and donation intention.

Empathy also mediates the relationship between religiosity and donation intention. Religious individuals often internalize moral teachings that promote compassion and care for others, leading to empathetic feelings that motivate charitable behavior (Pratono, 2019).

Empathy enables religious values to translate into tangible actions, as emotional concern bridges belief and behavior. Individuals with high empathy derived from religiosity are more likely to perceive helping others as a moral obligation and emotional fulfillment (Park & Rhee, 2019; Mirza & Siddiqui, 2019). Hence, the following hypothesis is proposed:
H8. Empathy mediates the relationship between religiosity and donation intention.

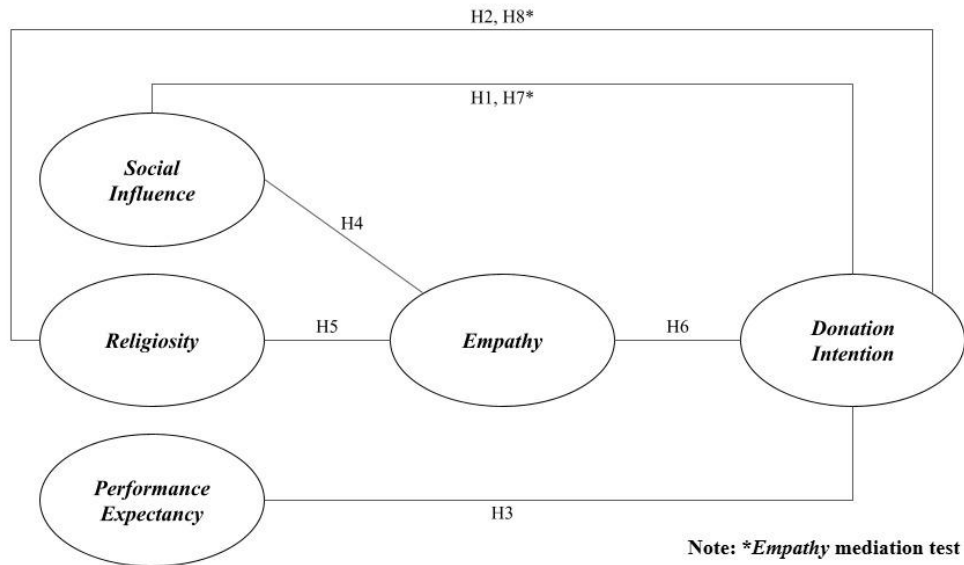


Figure 1. Conceptual Model

Methods

The object of this study is the Palestine Children’s Relief Fund (PCRF), a non-profit humanitarian organization founded in 1991 by activists in the United States. PCRF provides free medical care for thousands of children in need across the Middle East, particularly those without access to adequate healthcare. The organization has facilitated international medical missions, built specialized pediatric facilities, and collaborated with more than 36 global partners to strengthen healthcare systems in Palestine. Its work is grounded in humanitarian values of empathy, equality, and inclusivity, regardless of nationality or religion.

The research was conducted from January to February 2025 with data processing and analysis performed in March 2025. Data collection was carried out online using the Google Forms platform. Respondents were drawn from the Jakarta region, chosen for its role as Indonesia’s social, economic, and digital hub. Jakarta has one of the highest internet penetration rates in the country (86.96%) (Syaharani, 2023) which indicates high access to online campaigns including charitable donation initiatives like PCRF’s.

This study includes three exogenous variables (social influence, religiosity, and performance expectancy), one mediating variable (empathy), and one endogenous variable (donation intention). All constructs were measured using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree), following Zikmund et al. (2013). Respondents indicated their level of agreement with statements related to each construct. The measurement indicators were adapted from established studies and are summarized

in Appendix 1.

The population of this study comprises followers of Jae Park’s official Instagram account, @eajPark, who are aware of his donation campaign for the Palestine Children’s Relief Fund (PCRF). Using a non-probability purposive sampling approach (Zikmund et al., 2013), respondents were intentionally selected based on specific criteria: being part of the Millennial generation (born 1981–1996), active Instagram users for at least one year, aware of the PCRF campaign, and not yet participated in donating. This selection ensures that respondents possess relevant awareness while remaining unbiased by prior experience. The sample size follows Hair et al. (2019), suggesting five to ten respondents per indicator; with 18 indicators, a range of 90 to 180 respondents was deemed sufficient for statistical analysis using SEM-PLS.

Prior to analysis, a pre-test with 30–45 respondents ensured validity and reliability of the questionnaire. Validity was tested using Pearson’s correlation, with significance below 0.05 and correlation above 0.329, while reliability was confirmed through Cronbach’s alpha (>0.70) (Ghozali, 2018). The study applied Structural Equation Modeling (SEM) using the Partial Least Squares (PLS) method in SmartPLS 3.0, suitable for exploratory model development (Hair et al., 2019).

Result and Discussions

A total of 180 respondents participated through an online Google Forms questionnaire. Based on Table 1, most respondents were women (77.2%) aged 29–32 (71.7%), held a bachelor’s degree (65%), and worked in the private sector. The majority reported monthly incomes between IDR 3,000,001–5,000,000, reflecting a financially capable group. Overall, the sample represents a young, educated, urban, and digitally active population.

Table 1. Respondents’ Profile (n=180)

Profile	Classification	Number	Percentage
Gender	Male	41	22.8
	Female	139	77.2
Age	29 – 32	129	71.7
	33 – 36	42	23.3
	37 – 40	8	4.4
	41 – 44	1	0.6
Educational Background	Senior High School Diploma	25	13.9
	Associate Degree	32	17.8
	Bachelor Degree	117	65.0
	Master Degree	6	3.3
Occupation	Student	17	9.4
	Employee (Civil Servants/State-Owned Enterprise)	30	16.7
	Employee (Private Sector)	84	46.7
	Entrepreneur	29	16.1
	Military/Police Officer	3	1.7
Monthly Income	Housewife	17	9.4
	≤ Rp 1.000.000	9	5.0
	Rp 1.000.001 - Rp 3.000.000	47	26.1
	Rp 3.000.001 - Rp 5.000.000	68	37.8
	Rp 5.000.001 - Rp 7.000.000	47	26.1
Rp 7.000.001 - Rp 9.000.000	9	5.0	

The measurement model (outer model) was assessed using PLS-SEM to examine construct reliability and validity. The result of outer model testing (validity and reliability of indicators) can be seen in Table 2. Convergent validity was confirmed as all outer loadings exceeded 0.70 and all Average Variance Extracted (AVE) values were above 0.50, indicating that the indicators adequately represent their respective latent constructs. Discriminant validity was supported through Fornell–Larcker criterion, indicated that for each construct, the square root of its AVE was greater than its correlations with other constructs, demonstrating that each construct is empirically distinct. Reliability analysis also showed that all constructs (social influence, religiosity, performance expectancy, empathy, donation intention) achieved cronbach’s alpha and composite reliability values above 0.70, confirming internal consistency of the measurement instruments.

Table 2. Outer Model Result (n=180)

Items	Outer Loading	AVE	Fornell-Larcker	Cronbach's Alpha	Composite Reliability	Result
SI1	0.853	0.637	0.798	0.840	0.886	valid and reliable
SI2	0.775					
SI3	0.754					
SI4	0.806					
R1	0.813	0.640	0.800	0.850	0.893	valid and reliable
R2	0.816					
R3	0.771					
PE1	0.815	0.622	0.788	0.843	0.888	valid and reliable
PE2	0.852					
PE3	0.774					
PE4	0.704					
E1	0.817	0.637	0.798	0.817	0.872	valid and reliable
E2	0.765					
E3	0.811					
DI1	0.802	0.597	0.773	0.891	0.920	valid and reliable
DI2	0.767					
DI3	0.718					
DI4	0.800					

The structural model (inner model) was also evaluated to examine the relationships among social influence, religiosity, performance expectancy, empathy, and donation intention. The coefficient of determination (R^2) for empathy was 0.492, indicating that 49.2% of its variance is explained by social influence and religiosity. Donation intention achieved an R^2 value of 0.577, meaning that 57.7% of its variance is explained by performance expectancy, empathy, social influence, and religiosity, reflecting a moderate explanatory power. Effect size (f^2) analysis showed that performance expectancy and

empathy exert meaningful effects on donation intention, whereas social influence and religiosity have negligible direct effects on donation intention but display substantive effects on empathy, highlighting their indirect contribution via the mediating mechanism. The result of inner model and hypothesis testing can be seen in Table 3.

Table 3. Inner Model and Hypothesis Testing Result (n=180)

Hypothesis	Relationships	F-square	Path Coefficient	t-value	p-value	Result
H1	SI -> DI	0.009	0.092	1.022	0.307	Rejected
H2	R -> DI	0.007	0.081	0.943	0.346	Rejected
H3	PE -> DI	0.197	0.414	4.093	0.000	Accepted
H4	SI -> E	0.177	0.380	4.924	0.000	Accepted
H5	R -> E	0.197	0.401	5.123	0.000	Accepted
H6	E -> DI	0.102	0.295	3.293	0.001	Accepted
H7	SI -> E -> DI	-	0.112	2.534	0.012	Accepted
H8	R -> E -> DI	-	0.118	2.953	0.003	Accepted

Note: SI: social influence; R: religiosity; PE: performance expectancy; E: empathy; DI: donation intention

Hypotesis testing result for direct and indirect effect can be seen in Table 3. Path coefficient estimates and bootstrapping results provide further insight into hypothesis testing. Social influence and religiosity do not have significant direct effects on donation intention ($p > 0.05$), whereas performance expectancy has a positive and significant direct effect on donation intention, and empathy also significantly predicts donation intention ($p < 0.01$). Both social influence and religiosity exhibit significant positive effects on empathy ($p < 0.001$), indicating that individuals exposed to stronger social cues and higher religiosity levels tend to experience greater empathy toward Palestinian children.

Indirect effect analysis reveals that empathy significantly mediates the relationships between social influence and donation intention, and between religiosity and donation intention. In both cases, the indirect paths via empathy are significant ($p < 0.05$), while the corresponding direct paths remain non-significant, indicating full mediation. These findings suggest that social influence and religiosity enhance donation intention only insofar as they first evoke empathic concern, whereas performance expectancy directly drives individuals' willingness to donate within the context of Jae Park's PCRFB campaign.

The results indicate that H1, social influence does not have a direct effect on donation intention, differing from findings by Li et al. (2022), Chen et al. (2021), and Jiao et al. (2021), which found positive relationships in other contexts. This suggests that millennials' donation behavior is shaped more by intrinsic motivation than by external social cues. Although Jae Park's campaign generated significant online engagement, the influence of social visibility and peer norms did not translate into tangible donation behavior. Participants' responses to the open-ended questions indicate that their willingness to donate is largely motivated by humanitarian values and empathetic concern for people in need rather than by the presence or endorsement of celebrities or public figures. Several respondents referred to compassion, moral responsibility, and emotional sensitivity toward beneficiaries as key factors influencing their decision to contribute. Mentions of celebrity

promotion, on the other hand, appeared far less frequently and were typically interpreted merely as a way to disseminate information or remind the public about ongoing donation initiatives. These responses imply that, in this setting, social influence primarily functions to increase public awareness and create symbolic expressions of support. However, the intention to take concrete prosocial actions, such as making a donation, seems to be driven more strongly by individuals' empathetic feelings and humanitarian considerations.

The findings show that H2 is rejected. Religiosity does not directly influence donation intention, contrary to the results of Qin and Song (2022) and Maleki and Hosseini (2020). This may be because Jae Park's campaign, framed in humanitarian rather than spiritual terms, was not perceived as a religious appeal. The highly educated and financially stable respondents likely exercised rational evaluation of credibility and transparency before donating, aligning with Irawan and Khoir (2024). Open-ended responses reveal that while religion shapes moral awareness, donation intention was driven more by universal empathy and social concern than by religious obligation, showing that religiosity influences donation only indirectly through moral sensitivity.

Performance expectancy significantly and positively affects donation intention, confirming previous findings by Chen et al. (2021) and Li et al. (2017). Respondents were more willing to donate when they believed their contributions would yield meaningful outcomes, such as emotional satisfaction, social recognition, or real impact. PCRf's transparent communication, credible image, and association with Jae Park enhanced these expectations, reinforcing donor confidence. The results highlight that millennials are motivated by perceived efficiency and emotional rewards rather than obligation, suggesting that performance expectancy is a key determinant of donation behavior in digital fundraising. So, H3 is accepted.

Social influence significantly affects empathy (H4), supporting Li et al. (2022) and Cheung et al. (2011). Exposure to Jae Park's humanitarian messages fostered shared emotional responses among followers, indicating that social influence can evoke empathy through identification rather than pressure. Respondents viewed Jae Park as a sincere advocate for Palestinian children, which enhanced emotional resonance and moral concern. The high mean scores for both variables demonstrate that social influence in online communities can strengthen collective empathy, acting as a precursor to prosocial engagement.

Religiosity has a significant positive effect on empathy (H5), consistent with Pratono (2019) and Klaczynski (2017), who assert that faith-based values encourage compassion and social solidarity. Respondents with higher religiosity expressed empathy as a moral duty inspired by their beliefs, even though the campaign lacked explicit religious framing. This indicates that religiosity operates as an internal emotional driver rather than an external motivator. The dominance of female respondents, who are generally more empathetic (Benenson et al., 2021), reinforces this relationship. Thus, religiosity enhances empathy by nurturing moral sensitivity that transcends spiritual boundaries.

Empathy shows a strong and direct influence on donation intention (H6), confirming the results of Park and Rhee (2019). Emotional identification with the suffering of Palestinian children led respondents to translate feelings into action through donation. Jae Park's consistent humanitarian messaging built emotional connection and authenticity, enabling followers to internalize empathy and respond altruistically. The predominance of female

respondents further supports this pattern, as women tend to display higher empathy and prosocial behavior. Overall, empathy emerges as the strongest psychological mechanism driving donation intention in this study.

Empathy mediates the relationship between social influence and donation intention (H7), indicating that social influence affects donation behavior only through the emotional pathway of empathy. This supports prior findings by Li et al. (2022) and Park and Rhee (2019), which identified empathy as the emotional bridge between social cues and prosocial behavior. In this study, Jae Park's authentic engagement fostered followers' empathy toward Palestinian children, which then translated into donation intention. The results suggest full mediation. Social influence alone does not drive donation but becomes effective when it evokes empathic concern.

Empathy also mediates the effect of religiosity on donation intention (H8), aligning with Pratono (2019), Mirza and Siddiqui (2019), and Mohammadi et al. (2020). Individuals with stronger religious beliefs exhibited higher empathy, which in turn encouraged donation behavior. While religiosity provides the moral framework, empathy converts spiritual awareness into emotional motivation to act. Respondents often cited both religious values and compassion as key reasons for donating, confirming empathy as the emotional channel linking faith and philanthropy. The results establish empathy as a full mediator that transforms religiosity into tangible donation intention.

Conclusion

This study aimed to examine the influence of social influence, religiosity, and performance expectancy on donation intention toward the Palestine Children's Relief Fund (PCRF) campaign promoted by Jae Park on Instagram, with empathy as a mediating variable. Using the Structural Equation Modeling–Partial Least Squares (SEM-PLS) method and data from 180 millennial respondents, the findings revealed that social influence and religiosity did not have a direct effect on donation intention. However, performance expectancy showed a significant positive effect, while both social influence and religiosity significantly affected empathy. Empathy was also found to have a strong direct effect on donation intention and to fully mediate the relationship between social influence, religiosity, and donation intention. These results confirm that empathy serves as a crucial emotional mechanism linking both external and internal motivational factors to the intention to donate.

This study contributes to the growing body of knowledge on digital philanthropy and the psychology of online donation behavior, particularly within celebrity-led humanitarian campaigns. It expands existing theoretical understanding by confirming empathy's pivotal mediating role in connecting religiosity and social influence with donation intention, reinforcing prior research grounded in Social Cognitive Theory and prosocial motivation frameworks. This study extends Self-Determination Theory (SDT) in the realm of digital philanthropy by identifying the conditions under which social and religious signals may fail to elicit prosocial intentions. It highlights that empathy serves as a crucial mechanism that converts these external cues into actual willingness to donate. By emphasizing this mediating role, the study offers a theoretical contribution that goes beyond merely applying SDT in a new context, showing how internal emotional factors interact with external influences to drive prosocial behavior.

The practical implications of this study highlight that donation platforms such as the Palestine Children's Relief Fund (PCRF) should prioritize emotional storytelling strategies that emphasize the real-life impact of donations rather than relying solely on celebrity influence. Transparency and accountability can be strengthened by showcasing financial reports, donor feedback, and program documentation to build public trust. Campaigns should also frame donation as an act of global solidarity and compassion instead of focusing exclusively on religious appeal, making them more inclusive. Moreover, performance expectancy can be enhanced by providing periodic updates on the outcomes of donations, testimonials from beneficiaries, and interactive digital experiences that connect donors to the cause. Collaborating with credible influencers like Jae Park can further enhance message authenticity, empathy, and long-term donor engagement.

Despite offering significant insights, this study has several limitations. The research focused solely on one campaign (Jae Park-PCRF) and involved millennial respondents, which limits the generalizability of the findings. Future studies could include other age groups, such as Generation Z, and different cultural or religious contexts to examine potential variations in donation behavior. Future studies may consider including trust, since confidence in the credibility and transparency of online platforms or charitable organizations can strongly influence individuals' willingness to contribute financially in digital environments. Parasocial interaction is another relevant factor, as perceived closeness or emotional attachment to influencers or public figures who advocate donation campaigns may increase people's engagement with the cause. In addition, materialism may help explain variations in giving behavior, as individuals who place greater importance on material possessions may show a lower tendency to allocate their resources to charitable donations. Employing probability sampling methods and longitudinal designs would further improve representativeness and causal inference.

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Appendix 1. Measurement Items

Variable	Items
Social Influence	<p>SI1: I feel a strong sense of social responsibility to support donations for Palestinian children through Jae Park's campaign at the Palestine Children's Relief Fund (PCRF)</p> <p>SI2: Participating in the Palestinian children's donation campaign promoted by Jae Park at the Palestine Children's Relief Fund (PCRF) is my way of fulfilling my social responsibility</p> <p>SI3: People who have a sense of social responsibility should support the Palestinian children's donation campaign carried out by Jae Park at the Palestine Children's Relief Fund (PCRF)</p> <p>SI4: Seeing others support Jae Park's donation campaign at the Palestine Children's Relief Fund (PCRF) motivates me to contribute as well</p>
Religiosity	<p>R1: I feel it is important to take the time to reflect on the situation of Palestinian children presented in Jae Park's campaign at the Palestine Children's Relief Fund (PCRF)</p> <p>R2: When I see the Palestinian children's donation campaign promoted by Jae Park at the Palestine Children's Relief Fund (PCRF), I feel a closer connection to God</p> <p>R3: The donations promoted by Jae Park through the Palestine Children's Relief Fund (PCRF) align with my religious beliefs about helping those in need</p>
Performance Expectancy	<p>PE1: Donating through Jae Park's campaign at the Palestine Children's Relief Fund (PCRF) enhances my self-image as someone who cares about others</p> <p>PE2: Participating in the Palestinian children's donation campaign at the Palestine Children's Relief Fund (PCRF) promoted by Jae Park gives me a sense of personal satisfaction</p> <p>PE3: Supporting Jae Park's donation campaign for Palestine at the Palestine Children's Relief Fund (PCRF) helps me connect with a community that cares about Palestinian children</p> <p>PE4: I feel proud when Jae Park's donation campaign at the Palestine Children's Relief Fund (PCRF) successfully reaches its fundraising goal</p>
Empathy	<p>E1: Jae Park's donation campaign at the Palestine Children's Relief Fund (PCRF) for Palestinian children evokes an emotional response in me</p> <p>E2: I feel deep compassion for Palestinian children when I see Jae Park's donation campaign at the Palestine Children's Relief Fund (PCRF)</p> <p>E3: I feel empathy for the situation of Palestinian children presented in Jae Park's donation campaign at the Palestine Children's Relief Fund (PCRF)</p>
Donation Intention	<p>DI1: I am interested in supporting the Palestinian children's donation campaign at the Palestine Children's Relief Fund (PCRF) promoted by Jae Park</p> <p>DI2: I intend to participate in the Palestinian children's donation campaign at the Palestine Children's Relief Fund (PCRF) promoted by Jae Park in the future</p> <p>DI3: I am willing to set aside funds to support Palestinian children through Jae Park's donation campaign at the Palestine Children's Relief Fund (PCRF)</p> <p>DI4: Donating through the Palestine Children's Relief Fund (PCRF) to support Palestinian children, as promoted by Jae Park, is something that is important to me</p>