

How does materialistic attitude influence the impact of corporate brand on the customers' intention to donate to corporates' charity?

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Abstract

Purpose – The purpose of this paper is to determine the impact of corporate brand equity and corporate brand credibility on customer's intention to donate the charity program. To understand the complex relationship, this study points out the moderating effect of the materialistic attitude.

Design/methodology/approach – The empirical study involved a survey of young customers in Indonesia telecommunication industry. The data collection involved face-to-face interviews among 409 respondents in Jakarta Indonesia between December 2015 and January 2016.

Findings – This study indicates a positive impact of corporate brand equity and brand credibility on their customers' intention to support the social charity. However, materialistic attitude slightly changes the impact direction of corporate brand on the customers' intention to participate.

Research limitations/implications – This research relies on a cross-sectional observation, which was one snapshot observation in specific time. Second, this study uses interview to help the respondents understand the questionnaires; this may imply on the level of objectiveness of respondents.

Practical/implications – This paper extends the discussion on the altruism theory and corporate brands by establishing a critical linkage between materialistic attitude, corporate brand credibility and consumers' intention to charity. Under high materialistic attitude, corporations are encouraged to promote strong business ethics.

Originality/value – This study makes a contribution to the deepening understanding on altruism theory and conscious corporate responsibility through raising a concern on marketing practices, which entails a potential fraud from charity ethics.

Keywords Corporate brand equity, Charity, Conscious corporate social responsibility, Corporate brand credibility, Intention to charity, Materialistic attitude

Paper type Research paper

Introduction

Charity or *sadaqah* is one of religion practices, which equates the civilization in around the world, including Indonesia. The religious people are encouraged to feed the hungry, provide clothes to the naked and helping those who are in need (Mufti, 2015). Those practices have been acknowledged as effective ways of helping the vulnerable people from severe poverty (Abdullah, Mat Derus and Al-Malkawi, 2015). The Islamic Development Bank (2016)



estimates that the charity tradition will foster socio-economic development and help their member countries to achieve the sustainable development goal.

For business organizations, philanthropy has become a strategy to improve competitive advantage through leveraging charity, philanthropy, and social innovation in business activities (Porter and Kramer, 2002). Integration of business-charity activities is often perceived as a positive action to improve a company's reputation (Kleber *et al.*, 2016).

On the contrary, consumers may respond unfavorably to a partnership activities between business and social activities (Torelli *et al.*, 2012). Many citizens respond the charity model with skepticism and become wary about just giving money away (Teo and Tan, 2013) and begin to raise a question whether charitable activities and curbing materialism aim to praise a free market capitalism (Chowdhury and Fernando, 2013).

As the hedonic ethics replace the puritan ethics, the social activist began to reject the rational economic principles, such as profit maximization, interest rate, serious marketing, and risk-taking investment (Pallota, 2009). The charity activist also decided against the traditional for-profit organizations (Hockerts, 2015). The worship through charity is associated with low lifestyle, which is called as *zuhd*, and the practice to avoid materialism can emanate from the *Tawhidi* Foundation (Choudhury, 2016).

Apparently, there is a potential risk of taking advantage from the charity tradition, as those who commit such overt unethically seem to be the ones who accept hedonic behavior (Lee *et al.*, 2010). The free society believes that business should focus on profit and business executive should not give money to social objectives because the charity will violate the basic economic aim of corporation (Friedman, 2002). As the marketing practices with risk-consumers at targeted market segmentation has a great potential for fraud from consumerism ethics (Gregory, 2014), the failures in the domains of consumption disorders from charitable donation raise attention for further analysis (Devezer *et al.*, 2014).

The study raises a question about the contribution of corporate brand social charity with customers' support. This also touches on issues with materialistic attitude. Hence, the objectives of this study are to:

- determine the moderating impact of materialistic attitude on the relationship between brand credibility and consumers' willingness to participate in corporates' charity program; and
- determine the moderating impact of materialistic attitude on the relationship between brand equity and consumers' willingness to participate in corporates' charity program.

Literature review

This study is underpinned by altruism theory and conscious corporate social responsibility. Prior to the empirical test, it is essential to clarify the core concept that we used in this study: consumers' intention to donate to corporates' charity program, corporate brand equity, corporate brand credibility and materialistic attitude.

Altruism theory

Altruistic refers to a behavior that benefits someone else or another organism (Trivers, 1971). Altruism can be sustained in a co-evolutionary setting where relatedness depends on an individual's social environment and varies from one *locus* to another (Axelrod *et al.*, 2004). The extreme forms of altruistic philanthropy can be found at the religion movements, as the members devote themselves to the common wealth refusing their own identity and interests

(Vaidelyté, 2012). Altruism is also associated with the ethical doctrine of consequentialism, which indicates that an action is ethically right if it brings good consequences to others (Furnham *et al.*, 2016).

The theory of altruism has been emerged from the homo economicus model and embraces some concepts, including egoistic, egocentric and altercentric (Khalil, 2001). First, egoistics or self-centered could be a motive for some altruistic practices, such as sharing income for a reciprocal transfer in the future, namely, reciprocal cooperation model. The game theory of prisoners' dilemma demonstrates a symmetrical reciprocal situation between two individuals (Trivers, 1971).

Second, self-interest and the persistence are dominant in the altruism theory (Becker, 1976). Egocentric refers to behavior with an aim of becoming center for all things; hence, egocentric in altruistic theory can be associated with a vicarious enjoyment that springs from donation, as it is greater than margin of satisfaction of donor from consuming the resource by himself (Khalil, 2001). Utility theory argues that the donor will donate a resource if the marginal utility of beneficiaries is greater than the marginal utility of the donor from consuming the resource himself (Politz, 2004).

The altercentric altruism views that charity stems from a moral dictum as binding as rules of honesty (Khalil, 2001). Altercentric denotes the uncertainty confronted by a focal actor's exchange partners regarding the quality of the output that the focal actor brings to the market (Podolny, 2001). This approach derives from a moral imperative (Bruni and Porta, 2005). In addition, the motivation of the self-interest people to provide charity may spring from guilt or joy to help others who need their help (Simpson *et al.*, 2014).

The assimilation of traditional religion value with capitalist society implies on social, political and economic marginalization (Choudhury and Noor, 1997). The religious economists argue that Islam has a transcendental orientation, which pertain to other factors, such as self-interest and private gain (Mahomedy, 2013). Gandhian political economy tries to accommodate the institutional changes through materialistic civilization, which implies on some crucial objectives of human life as envisaged by classical Hindu tradition (Ghosh, 2007).

From economic perspective, altruism is aligned with utilitarianism, which prescribes to maximize more good consequences than the actor (Furnham *et al.*, 2016). According to the classical utilitarian, such as Jeremy Bentham and John Stuart Mill, consumers are encouraged to maximize the consumption to gain more satisfaction (Driver, 2014). This behavior entails some positive consequences for the consumers' cognitive appraisal in short term. (Hudders and Pandelaere, 2012).

Turning to consumerism, which refers to social activism with the aim of protecting the rights of consumers (Ebert and Griffin, 2013), the high consumer ethic is associated with high work ethic of individualist, which reduces the level of materialistic attitude (Lee *et al.*, 2010). The avoidance of materialistic attitude was emanated from the *Tawhidi* foundation, which highlights the socio-economic development with ethical considerations of production as well as consumption (Choudhury, 2016). *Tawhidi* philosophy argues that everything is created for certain purpose as the work of God. Hence, this faith encourages the followers to worship of God alone and to avoid all kinds of counterfeit worship, such as money and prestige (Aydin, 2016).

Conscious corporate responsibility. The industry leaders should be conscious of the role of shared responsibility, which is central to competitive advantage and corporate brands (Sullivan, 2009). The collaboration between charity activities and business entities raises an issue on business ethics, which spring from the emerging concept of corporate social responsibility, good corporate governance and stakeholder approaches (Choudhury, 2016).

Charity may result in a transaction cost if deceptive signals are used, and it can yield infinite benefits when honest signals are used under conditions of good governance (Mulat, 2009). Companies achieve more credibility from their involvement in social activities (Hur *et al.*, 2014). On the other hand, charity activities gain support from business sector through exhibit for popular brands, which attracts donors to fund (Besiou *et al.*, 2014).

As good governance affects decreasing transaction costs (Choudhury, 2016), the practices of good governance call for increasing corporate governance standards and ethical values. This requires participatory approach from stakeholders, which can raise specific issue of ethics to govern business attitude and practices. The partnership between business and social activities promotes social change movement (Wayman *et al.*, 2012).

Corporate brand credibility. Corporate brand credibility is the extent to which consumers have trust in brand of companies' trustworthiness and expertise (Erdem *et al.*, 2002). Corporate brand credibility embraces a corporate brand philosophy and a cultural *modus vivendi* (Balmer, 2012).

Trust arises from the strong relationship between customer and sellers (Afuah, 2013). Relying trust as the most valuable brand involves a risk-taking behavior because trust can always be betrayed (Baldwin and Henkel, 2015). Consumers may be more likely to share experiences with similar consumers (Risselada *et al.*, 2014). However, less attention to diverse view shows a tendency of a less trustworthy relationship, even though both parties share information with each other (Pieterse *et al.*, 2013).

Turning to the charity context, customer trust is a believe in the reliability of business organization, where fund has been earmarked for a charitable donation. Donors trust the organization to perform effectively because of the progress toward achieving its goal (Powers and Yaros, 2013). Increasing consumer trust requires exchange in positive financial and social outcomes over time (Chang *et al.*, 2015).

Donors may expect that their donations are going to help people, and not going toward paying for lunch for the employees of the charity. Trust becomes main reason to donate money, which raises concern to charitable organization (Kashif *et al.*, 2015).

Corporate brand equity. Corporate brand equity refers to consumers' perception about a brand's relative familiar reflected by brand awareness and consumption (Chang and Ko, 2014). This shows a signal of product quality, which needs to be differentiated from growing number of competitors (Agrawal *et al.*, 2011). High corporate brand equity demonstrates consumer ability to remember brand and product knowledge (Malcolm and Driesener, 2016).

Increasing corporate brand equity occurs with specific condition, such as discounts in the economy winds down (Lamey, 2014). This is a set of psychological associations (benefits, emotions and personality), which supports values of its customers share (Holt, 2016). The frequent and close relationships of strong ties enable a firm to build a reputation and reduce transaction uncertainty about partners (Afuah, 2013). Advertising strategies concern in promoting the brand equity because it increase the likelihood that consumers will remember it (Stewart *et al.*, 2015).

Materialistic attitude. The concept of materialistic attitude refers to an obsession on anything that exists, which is also associated with the personal tendency on possessions as the main source of happiness (Belk, 1985). As a consumer value, materialism is described with three components: acquisition of centrality, acquisition as the pursuit of happiness and possession defined success (Richins and Dawson, 1992). Materialists play a pivotal economic role in society through encouraging consumers to acquire more goods (Arli *et al.*, 2015).

Consumers with greater materialistic attitude believe that material good is an instrument for individuals to achieve their happiness, which brings them with more susceptible to materialism (Park and John, 2011). This concept demonstrates that high levels of

materialism view material good as signs of success and mechanisms to gain happiness (Ogle *et al.*, 2014).

For ethical products, dealing with purchase likelihood is intuitive because a high price of a service typically decreases consumers' willingness to buy (Luo *et al.*, 2014). Consumer education campaign is necessary to encourage better consumption and reducing the likelihood of making important choices on impulse (Cakarnis and D'Alessandro, 2015).

Hypothesis development

Gaining more financial support from customers for charity program allows the companies to balance their business development duties and social responsibility. As communal wellbeing is affiliated to empathy and community feelings (Chowdhury and Fernando, 2013), cultivating donors require enhancement of the organization–public relationship primarily through building corporate brand credibility (Powers and Yaros, 2013). Along with a strong relationship between corporate brand credibility and corporate social responsibility (Hur *et al.*, 2014), high-involvement customers become more sensitive to quality, which reflected in trust and willingness to pay (Koschate-Fischer *et al.*, 2014).

Corporate brand credibility plays a crucial role in governing consumers' advertising responses. Trust is an essential element for customer-donor prioritization strategies (Wetzel *et al.*, 2014). Consumers who trusted the recognized business organizations make a charitable donation (Kwon and Adler, 2014). Hence, customer brand credibility becomes main reason to donate money, which raises concern to charitable organization (Kashif *et al.*, 2015).

Customer trust springs from a consistent quality of corporate brand experience that meets customer expectation, which could enhance the overall brand equity (Lin, 2013). The fundraising studies concern on a wider comparative context of donors in an atmosphere of trust and assume that the humanitarian activities are culturally knowable (Gray, 2015). Hence, the first hypothesis is drawn as follows:

- H1.* Corporate brand credibility has a positive impact on consumers' intention to donate to the corporates' charity program.

There is a positive relationship between corporate brand equity and social activities supported by company (Hur *et al.*, 2014). Brand equity has been acknowledged as key factor in influencing consumer decision-making (Lin, 2013). Dealing popularity can stimulate sales purchases, and consumers are more attentive to deal with popularity information in the more immediate purchase phase (Luo *et al.*, 2014).

A positive corporate brand image for a charity is essential. Awareness of organizations' services during crisis implies on strong donor loyalty as well as volunteer loyalty (Omura and Forster, 2014). Charity can also increase the exposure of their brand to the public and invest more in campaigns and events (Michaelidou *et al.*, 2015). In addition, the failure to honor patents and copyrights hinders the inward investment for the introduction of brands in China (Balmer and Chen, 2015). This could happen in other developing countries. Hence, the second hypothesis is formulated as follows:

- H2.* Corporate brand equity has a significant and positive impact on consumers' intention to donate to the corporates' charity program.

Being trusted is necessary but not a sufficient condition for the organization to ultimately benefit from ad personalization through retargeting (Bleier and Eisenbeiss, 2015). Materialistic attitude can change the impact of corporate brand credibility on consumers'

willingness to donor, as the nature of transaction moderates the relationship between trust and the value of a network to members and the providers (Afuah, 2013).

Firms can enhance their performance through introducing social charity (Nodari *et al.*, 2016). However, corporate brand equity may ruin once a poor fit exists between the allied brands (Lin, 2013). Consumers with high levels of materialism tend to be less concerned for and generous toward others and materialism implies in negative impact on perceptions of “doing good” actions (Chowdhury and Fernando, 2013). Young people with high levels of materialism and low levels of trust are more likely to accept behavior that is deemed as actively benefiting from illegal activity (Arli *et al.*, 2015).

Materialistic consumers are less concerned with ethical issues, although they might not possess lower ethical standards than less materialistic consumers (Bakar *et al.*, 2013). In some cases, there is a lack of a significant relationship between distrust and materialism indicates that materialism was not involved in creating feelings of hesitancy, suspiciousness and doubt to make efficient purchase decisions (Durvasula and Lysonski, 2010). This implies that consumer ethical standards that encourage communal and personal wellbeing such as community-based volunteering programs need to be supported. Hence, the hypothesis for moderating effect was proposed as follows:

H3. Materialism moderates the relationship between corporate brand credibility and consumers’ intention to donate to the corporates’ charity program.

H3a. Higher materialism reduces the impact of corporate brand credibility on the consumers’ intention to donate to the corporates’ charity program.

H3b. Lower materialism increases the impact of corporate brand credibility on the consumers’ intention to donate to the corporates’ charity program.

Materialism can contribute to the self-identity of individuals as people identify themselves through consumption (Bakar *et al.*, 2013). Dispositional materialism spills over to influence life satisfaction (Sirgy *et al.*, 2012). If materialism underlies consumers’ satisfaction with life, then brand messages can link this outcome with a consumption-oriented lifestyle (Segev *et al.*, 2015).

Young consumers demonstrate low levels of both materialism and social responsibility on purchasing behaviors on popular brand (Ogle *et al.*, 2014). Materialism influences perceived social, emotional and quality values, as materialism exerts a positive effect on perceived social value (Sun *et al.*, 2016).

On the other hand, the materialistic attitude may bring about negative impacts on social involvement (Bauer *et al.*, 2012). Consumers seeking possession of luxury goods tend to reinforce social isolation, which, in turn, implies on material trap (Pieters, 2013), such as depleted savings, debt accumulation, credit card abuse and unhappiness (Duh, 2015). This decreases happiness because of anxiety (Monbiot, 2013).

People with lesser obsessions of money and luxury will gain improved wellbeing and self-esteem (Kasser *et al.*, 2014). Individualist with high work ethics tends to reduce the tendency to consume (Lee *et al.*, 2010). The hedonistic utilitarianism highlights that pleasurable consequences is restrictive, as it ignores other morally significant consequences (More, 1903). However, the satisfaction resulting from consumption or a moral rule is dubious (Markkula Center for Applied Ethics, 2014).

H4. Materialism moderates the relationship between corporate brand equity and consumers’ intention to donate to corporates’ charity program.

- H4a.* Higher materialism reduces the impact of corporate brand equity on the consumers' intention to donate to the corporates' charity program.
- H4b.* Lower materialism increases the impact of corporate brand equity on the consumers' intention to donate to the corporates' charity program.

Research method

Given the research questions, this study uses a quantitative approach with the information required to quantify relationship among observed variables: customers' intention to donor the charity program, corporate brand credibility, materialistic attitude and corporate brand equity. Concerning behavior of young people, this research uses a random selection procedure to ensure that the sample is representative of the observed population.

The questionnaires were adapted from the literature works, and the measures were adapted from previous literature works. The measure of consumers' intention was adapted from the work of [Lee and Chang \(2007\)](#), while materialistic attitude was adapted from [Richin and Dawson \(1992\)](#). Hence, the corporate brand credibility was measured using three items adapted from [Erdem et al. \(2002\)](#). To measure corporate brand equity, four items based on [Hsu \(2012\)](#) were used.

The data were collected by a face-to-face quantitative survey among respondents in Jakarta Indonesia between December 2015 and January 2016. A total of 409 respondents contributed to this study. They represented young customers aged between 35 and 34 years (49 per cent), while the rest belonged to the age group of 35-44 years.

To test the proposed hypotheses, the study uses regression that involves intention to donate as dependent variable and both customer trust and brand popularity as independent variable. To analyze the moderating effect of materialism, this study uses interaction-effect approach which involves multiplication between dependent variable and moderating variable ([Dawson, 2014](#)).

Result

The descriptive statistics show that the observed respondents had intention to donate at 4.57 with standard deviation at 0.66. Along with Likert scale, ranging from 1 to 6, the average value indicates a strong intention to participate in the charity program. Hence, the average is greater than the standard deviation, which indicates that the data were concentrated around the average level ([Tables I and II](#)).

The respondents admitted to be subscribers of mobile communication service in Indonesia. Around 21 per cent of them preferred Telkomsel, the largest mobile communication service provider in Indonesia. They considered that Telkomsel is the most popular brand, and they also trust the brand.

The other variables show that their average level was greater than 3, which indicates that there is strong corporate brand credibility, strong corporate brand equity and strong

Table I.
Descriptive statistics

Observed variables	Average	SD	1	2	3
Intention to donate	4.575	0.6623			
Corporate brand credibility	4.796	0.7885	0.313**		
Corporate brand equity	4.862	0.8371	0.261**	0.731**	
Materialistic attitude	3.687	0.7303	0.253**	0.311**	0.382**

materialism behavior among the observed young people. In addition, there is also a significant relationship among the observed variables (Table I) (Table III).

H1. Model 1 indicates that H1 is accepted. This shows that corporate brand credibility has a significant and positive impact on consumers' intention to donate to the charity program. Similarly, Model 3 also broadly supports the view that corporate brand credibility brings a positive impact on consumers' intention to donate to the charity program (Table II). This study confirms that fundraising activities concern a comparative context of donors in an atmosphere of trust (Gray, 2015). This result also gains support from the previous studies that customer trust becomes the main reason to donate money to the charity program (Kashif et al., 2015).

H2. There is a mixed result from H2. Model 2 points out that corporate brand equity has a significant impact on customers' intention to donate, while Model 3 shows that corporate brand equity has no significant impact on consumers' intention to donate. The correlation between corporate brand equity and corporate brand credibility at 0.731 (see Table I) is much higher than the R^2 , which is around 0.377 (Table II). This indicates a multicollinearity problem, which implies a non-significant impact of corporate brand equity.

To overcome the problem of multicollinearity, this study proposes Models 1 and 2, which separate the two independent variables. The result shows that there is a significant impact of corporate brand equity on consumers' intention to donate. This indicates that H2 is accepted. This confirms the previous study that a strong relationship between corporate brand equity and donor loyalty (Omura and Forster, 2014) and charity can also increase the exposure of their brand to the public (Michaelidou et al., 2015).

H3: The result confirms that H1 is accepted. Table II shows that the interaction effect between corporate brand credibility and materialism has a significant impact on the dependent variable. The interaction effect brings about a negative impact on costumers' intention to donate, while corporate brand credibility has a positive impact on the dependent variable. This indicates that the materialism changes the direction impact of corporate brand credibility and intention to donate.

Latent variables	Cronbach's alpha	KMO
Intention to donate	0.886	0.736
Corporate brand equity	0.831	0.791
Corporate brand credibility	0.801	0.749
Materialistic attitude	0.779	0.859

Table II. Inner analysis

Determinants	Model 1	Model 2	Model 3
Determinants	-1.173 (1.325)	0.880 (1.192)	-1.034 (1.339)
Materialistic attitude	1.168*** (0.367)	0.744** (0.327)	1.126*** (0.370)
Corporate brand credibility	1.042*** (0.274)		1.362*** (0.451)
Brand credibility × Materialistic attitude	-0.199*** (0.075)		-0.293** (0.123)
Corporate brand equity		0.603* (0.244)	-0.342 (0.392)
Corporate brand equity × Materialistic attitude		-0.109** (0.065)	0.100 (0.105)
R^2	0.374	0.319	0.377

Table III. Estimation on customers' intention to donate to corporates' charity program

Notes: *** = significant at alpha 1%; ** = significant at alpha 5%; * = significant at alpha 10%

To figure out the moderating effect of materialism, Figure 1 shows the relationship between corporate brand credibility and intention to donate with both high and low materialisms. Under both conditions, there are positive slopes that represent a relationship between corporate brand credibility and intention to donate. However, under high materialism, there is a steeper relationship between corporate brand credibility and intention to donate.

H4: The empirical result points out that interaction effect between materialism and corporate brand equity brings a negative impact on the dependent variable, while corporate brand equity has a positive impact on the dependent variable. This indicates that the moderation effect of materialism changes the direction of corporate brand equity on customers' intention to donate. Under high materialism, there is a steeper slope that indicates the relationship between corporate brand equity and customers' intention to donate. This indicates that materialism reduces the impact of corporate brand equity on dependent variable.

In comparison, the impact of corporate brand credibility on customers' intention to donate is greater than the impact of corporate brand equity. Hence, the moderating impact of materialism on customer trust is nearly similar to corporate brand equity, which reduces the effectiveness of both independent variables (Figure 2).

Implication for research

First, this study confirms the pivotal role of corporate brand equity and brand credibility for the charity program. That the observed companies received donations from their costumers demonstrates an indispensable ally for charity program. The integration between corporate brand and charitable activities implies on a central aspect of both marketing strategy and charity skill. This indicates that fundraising is not a one-time-only event, as these activities make an effort to promote both corporate brand equity and brand credibility.

Figure 1.
Moderating effect of materialistic attitude on brand credibility

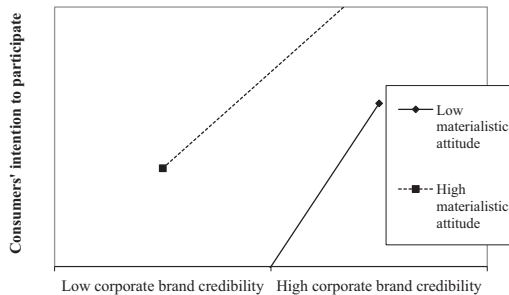
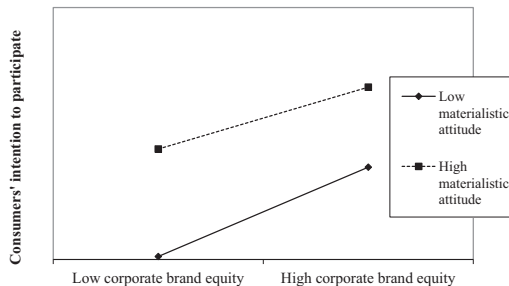


Figure 2.
Moderating effect of materialism on brand equity



The result highlights that marketing-by-donation needs to be managed on an ongoing basis like other forms of marketing. This does not only raise a core competency of many humanitarian organizations in which the business organizations may enhance their competitive advantage but also challenging some business ethical issue, informing to customers that the funded charity program allows them to make a better company. This is essential to the top management to gain credibility and sustainability from customers with dynamic preferences.

As the result indicates high materialistic attitude among the customers, business and charity strategies are encouraged to be streamlined more toward organic ethical compliances. Achieving a relationship with customers is necessary to build brand credibility and brand equity, but the organizations are encouraged to report back the social impact. Providing a clear mechanism to encourage customers to get involved in the social project allows them to be excited about their contribution.

Second, a conflict of interest between business orientation and social goals is often due to external forces beyond their control. This study offers supporting evidence that materialistic attitude becomes a key factor in the conflict of interest. Hence, promoting sustainable consumption without encouraging over materialistic attitude may develop trust. To gain support from customers and other donors, corporations are encouraged to make efforts to build the trust. The integration between corporate brand and charitable activities demonstrates a central aspect of both marketing strategy and charity skill. The essential element for customer-donor prioritization strategy raises concern in the marketing ethics.

To deal with the negative impact of materialistic attitude, it is essential to gain social support and acceptance to reduce the need to compensate for poor self-esteem through material goods. Marketing practices are encouraged to promote consumption message without encouraging materialism (Chowdhury and Fernando, 2013). The companies in telecommunication industry are encouraged to manage overwhelmed telemarketing practices, including limiting the number of phone call for charity and doing more to ensure that fundraisers do not take for granted from targeting children, elderly and vulnerable people.

Conscious corporate responsibility insinuates business organization to promote more responsible customer service culture and consumerism ethics. Hence, future researches are encouraged to explore the complex relationship between corporate's brand credibility and good governments, as brand credibility is also generated through its production ethics, such as compliance of environmental laws, labor laws and tax laws.

Last but not least, this analysis needs to consider the limitation of this study. First, this research relies on a cross-sectional observation, which indicates one snapshot observation in specific time and specific industry. Hence, future studies are encouraged to concern different contexts and industries. Second, this study uses face-to-face interview to help the respondents understand the questionnaires. Consequently, that may bring about a further bias if the respondents want to make same distinctions in their behaviors. Finally, the study used regression approach, which did not technically identify causality relationship. The future studies are encouraged to focus on an experimental research design where corporate brand equity and materialism are manipulated in various contexts.

Conclusion

This paper makes a contribution to the discussion on both altruistic theory and marketing studies by establishing a critical linkage between corporate brand credibility and consumers' intention to donate. This study points out that corporate brand is not only relevant for business organizations but also for social activities. This empirical study

broadly supports the view that role of corporate brand equity and brand credibility in fundraising strategy may decrease because of increasing materialistic attitude. This calls for attention to business organizations to take into consideration the conscious corporate responsibility that business organizations need to understand stakeholder expectations and societal trends. This encourages both companies and third sector organizations to manage their activities toward a positive societal change that delivers the ultimate goal with a broader set of business metrics.

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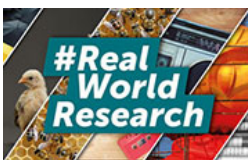
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