

The Relationship Between Donations and Individual Happiness: An Analysis of Prosocial Spending Effects Among Muslims in Indonesia

Nur Faizah Khoiriyah^{1*}, Girindra Mega Paksi¹

¹ Universitas Brawijaya Malang, Indonesia

Abstract

Indonesia is renowned for its cultural diversity, with the tradition of *gotong royong*—symbolizing solidarity and mutual assistance—deeply embedded in its society. This tradition is mirrored in the country's high level of philanthropic activity, making Indonesia the most generous nation globally. This study investigates the relationship between charitable donations and the happiness of Indonesia's Muslim population, using data from the 2014 Indonesian Family Life Survey (IFLS) wave 5, which represents about 83% of individuals living in 13 out of 33 provinces. The focus on the Muslim population reflects their substantial contribution to Indonesia's global ranking in generosity. Four control variables—health, education, consumption (food and non-food), and social participation—are included in the analysis, which is conducted using binary logistic regression. The findings indicate that donations have a significant positive impact on the happiness of Muslims in Indonesia. Moreover, three control variables—health, education, and food consumption—also show positive and significant effects, while social participation, despite its theoretical relevance, does not exhibit a significant impact. Although non-food consumption is statistically significant, it presents an odds ratio of 1, suggesting no meaningful influence on happiness.

Keywords: Charitable Donations; Happiness Determinants; Muslim Philanthropy; Prosocial Spending; Subjective Well-Being

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*Corresponding Author. Email: nurfaizahcoco@gmail.com

Introduction

The concepts of prosocial behavior and altruism are frequently described as positive actions encompassing three primary dimensions: intentions and motives, costs and benefits, and social context (Pfattheicher et al., 2022). Altruism is defined as the behavior of individuals who provide benefits to others, often at their own expense, with the intention of alleviating others' suffering without expecting anything in return. This behavior reflects a genuine concern for the welfare of others and an intrinsic desire to improve their well-being (Rhoads & Marsh, 2023). Economically, altruistic behavior is characterized by costly actions that confer economic benefits on others (Fehr & Fischbacher, 2003; Pfattheicher et al., 2022). Such actions often manifest as financial contributions (Murphy & Ackermann, 2014) or services provided through volunteer work (Kahana et al., 2013).

In Islamic teachings, altruism is understood as behavior that acknowledges the rights of others and adheres to the principles of Islamic philanthropy (Firdaus et al., 2018). This behavior represents the concept of *Homo Islamicus*, which seeks to balance spiritual and material welfare through its economic activities (Mursal et al., 2022) and to attain divine blessings in both this life and the hereafter (Hoetoro, 2020). Kadji & Widiyanti (2023) investigate one aspect of *Homo Islamicus* behavior, specifically Muslim volunteering, and its impact on life satisfaction using the *maqashid syariah* framework, which focuses on the preservation of religion (*ad-din*), life (*al-nafs*), intellect (*al-aql*), progeny (*al-nasb*), and property (*al-mal*) (Ozdemir et al., 2023). The concept of maintaining these five objectives is referred to as *maslahah* (Qorib & Harahap, 2016).

The concept of *maslahah* fundamentally contrasts with three key assumptions of neoclassical consumption theory: 1) *Asocial individualism*, which posits that desires and preferences are unaffected by social or economic institutions; 2) *Insatiability*, which suggests that humans have endless material desires; and 3) *Commodity orientation* (Ackerman, 1997; Gabbott, 2008). The *maslahah* approach integrates ethical considerations into decision-making, ensuring that societal decisions benefit all individuals (Amin, 2017; Saeed et al., 2001). This is reflected in voluntary actions such as the distribution of *zakat*, alms, and *waqf* (Sholihin et al., 2023). Such voluntary behavior embodies altruism and reflects societal generosity.

In the context of Indonesia, examining the relationship between prosocial spending and the happiness of its population is particularly noteworthy due to its unique cultural, religious, and socio-economic characteristics. The diversity of

Indonesia is marked by virtues and religiosity, which are embodied in an ideology of togetherness in diversity, as enshrined in Pancasila, and reflected in the culture of gotong royong among Indonesians, this culture has evolved into a charitable and philanthropic movement (Arpanudin et al., 2021). According to data from the (Charities Aid Foundation, 2022), Indonesia ranks as the most generous country globally for five consecutive years, with a giving index of 68% in 2022. This high level of generosity is partly attributed to Indonesia's status as the country with the largest Muslim population, with the majority adhering to Islamic principles (Awaliah Kasri, 2013; Usman et al., 2022). This aligns with Islamic teachings that advocate for asset distribution, as explicitly outlined in various Qur'anic verses such as QS. At-Taubah verse 60 and QS. Al-Anfal verse 1. Besides aiming to balance spiritual and material well-being, voluntary actions like donations positively impact individuals, notably by increasing their levels of happiness (Dunn et al., 2008).

Happiness is a crucial component of subjective well-being, which pertains to an individual's self-assessment (Diener, 2000). Indicators of happiness reflect subjective well-being across various life aspects deemed important by the majority (Suparta & Malia, 2020) and can be measured (OECD, 2013; Ruggeri et al., 2020). Research by Forgeard et al. (2011) highlights that population happiness significantly influences development success and social progress. Additionally, happiness supports sustainable development (Zidanšek, 2007) and impacts Gross Domestic Product (Stevenson & Wolfers, 2008; Veenhoven & Vergunst, 2014). The World Happiness Report provides insights into happiness levels across countries, reflecting their population's subjective well-being.

One aspect assessed in this report is the generosity of the population. Studies have shown that donation levels positively influence happiness. Ren & Ye (2016) found a significant positive relationship between donations and happiness. Research by Dunn et al. (2008), later replicated by Moche & Västfjäll (2022), revealed that while personal spending was expected to enhance happiness, prosocial spending on others yielded greater happiness. Besides donation amounts, factors influencing happiness include health (Angner et al., 2009; Okun & George, 1984; Steptoe, 2019), consumption (DeLeire & Kalil, 2010; Wang et al., 2015), education (Cuñado & de Gracia, 2012; Nikolaev & Rusakov, 2016; Ross & Willigen, 1997), and social participation (Azizi et al., 2017; Bekalu et al., 2021; Phillips, 1967).

The primary distinction of this study from previous research lies in the variables utilized, specifically health, consumption (food and non-food), education, and social participation as determinants of happiness—variables that have not been

extensively explored within the context of Muslims in Indonesia. Notably, the inclusion of social participation variables, which reflect the Islamic concept of *habluminannas* and are grounded in QS. Al-Hujurat verse 10, adds a significant dimension to the analysis, thereby enhancing the understanding of the factors influencing happiness in Muslim societies. This research is crucial as it seeks to analyze how choices in consumption expenditure, particularly in the realm of prosocial spending—such as donations or alms—impact the happiness levels of Muslims in Indonesia. The findings from this study are anticipated to make a substantial contribution to academic literature by establishing connections between happiness, Islamic economic practices, and prosocial behaviors. Furthermore, the outcomes of this research are expected to provide valuable insights into the role of prosocial spending in enhancing individual well-being in Indonesia and to support the formulation of effective social policies.

Literature Review

Utility Theory

Utility is a subjective concept used to measure satisfaction or enjoyment derived from consuming goods or services (Shah & Asghar, 2023). Neoclassical economics posits that individuals maximize utility with consistent rational preferences (Henderson, 2007). Mankiw & Taylor (2017) discuss rationality as one of the assumptions of the indifference curve, along with monotonicity, utility maximization, and self-interest. Rationality implies that individuals seek to maximize utility, with self-interest sometimes used as a substitute for 'utility' (Goodwin et al., 2022).

In contrast, Islamic microeconomics, as outlined by Furqani (2015), introduces three alternative concepts: *huquq*, *maslahah*, and *taqwa*. *Huquq* considers that behavior is motivated not only by self-interest but also by obligations and self-sacrifice. *Maslahah* rejects the notion that any goal is acceptable solely for personal pleasure, emphasizing that only goals beneficial to individuals, society, and nature are permissible. *Taqwa* represents the ethical basis for human relationships with God, fellow humans, and nature, guiding individuals to act with self-awareness and avoid harmful actions.

Warm Glow Giving Theory

The warm glow model, developed by James Andreoni in his seminal works *Impure Altruism and Donations to Public Goods: A Theory of Warm-Glow Giving* (Andreoni, 1990), is predicated on a simplified economic framework comprising one private good and one public good. Public goods are conceptually linked to charity and intergenerational transfers, with the Ricardian model suggesting that their consumption functions as a public good within the family, or, alternatively, that charity is treated as a public good.

According to this model, individuals contribute to public goods for two primary reasons: a desire to benefit from public goods, denoted as altruism, and a desire for personal gratification from the act of giving, termed as impure altruism. When individuals are motivated by both of these factors, it is referred to as impure altruism. The theory posits that charitable donations yield psychological benefits, specifically a “warm glow” for the donor, a term that describes the positive feelings experienced by the donor, distinct from the benefits received by the recipient of the donation (Boenigk & Mayr, 2016).

Happiness

Veenhoven (1984) defines happiness as the degree to which individuals assess their overall quality of life or their level of satisfaction with their existence. An individual can be considered happy if they experience positive emotions and a sense of contentment with their life as a whole (Oishi & Gilbert, 2016). In everyday language, happiness is synonymous with subjective well-being (SWB), which refers to people's evaluations of their lives, characterized by experiencing more positive than negative emotions, engaging in enjoyable activities, and overall life satisfaction (Diener, 2000). Happiness is also associated with a positive emotional state grounded in deep-seated beliefs (Al-Sheha, 2023).

In Islamic teachings, happiness is generally understood as an emotional state of the heart marked by inner peace, tranquility, and a sense of well-being resulting from correct behavior both internally and externally, rooted in strong faith (Abde & Salih, 2015). As stated in the Qur'an, Surah An-Nahl, verse 97:

“Whoever does good, whether male or female, in a state of faith, We will surely give him a good life and We will reward him with a better reward than what they have done”.

Al-Ghazali, in his work *Kimia al-Sa'adah*, explains that humans attain happiness through self-awareness, understanding of God, the world, and the afterlife, and

through earnest efforts (Sofia & Sari, 2018). In Islam, the concept of happiness, known as *al-falah*, encompasses both material and spiritual well-being, providing enjoyment and peace in this life and the hereafter (Amalia et al., 2016). *Falah* is a multidimensional concept reflecting true welfare, including material wealth such as income and assets, as well as spiritual and non-material components (Kader, 2021). In Islamic epistemology, *al-falah* includes all forms of happiness, success, and well-being, necessitating that Muslims pursue activities aligned with *maslahah* to achieve *al-falah* (Khaerul Aqbar et al., 2020).

Factors Affecting Happiness

Donation

Donation is defined as a voluntary gift, typically physical, made by individuals or entities without expecting any reward (Nasrudin et al., 2023). It occurs when the desire to give surpasses the potential costs (Awaliah Kasri, 2013). Islamic teachings advocate for aiding the less fortunate through acts of charity such as *sadaqah*, as indicated by the Qur'anic verse in Surah Az-Zariyat, verse 19:

“And in their possessions there is a right for the poor who ask and the poor who do not get a share”

The impact of donations on happiness is supported by neurophysiological research, which shows that charitable giving can activate brain regions associated with reward and satisfaction, such as the orbital frontal cortex and ventral striatum (Park et al., 2017).

Health

According to Law Number 36 of 2009 concerning Health, health encompasses physical, mental, spiritual, and social well-being, allowing individuals to live productive social and economic lives. Farhud et al. (2014) identify five subgroups linking health and happiness: genetics, brain and neurotransmitters, endocrinology and hormones, physical health, and physical attractiveness, all of which significantly influence happiness.

Education

Education, as defined by Law of the Republic of Indonesia Number 20 of 2003, Article 1, is a deliberate effort to create a learning environment that fosters the

development of students' potential, including religious, intellectual, and personal growth. The relationship between education and happiness is mediated by two factors: the extent of social capital and the level of cosmopolitanism. Individuals with higher education levels often have broader social networks and a more cosmopolitan outlook (Chen, 2012).

Consumption

According to Law No. 18/2012, food is a fundamental human need, encompassing all items from biological sources intended for consumption. Food consumption refers to the types and quantities of food consumed to support a healthy and productive life (Kementerian Pertanian, 2022). The connection between food consumption and happiness is partially explained by the impact of diet on brain structure and function, influencing mood. Serotonin, a neurotransmitter involved in mood regulation, is predominantly produced in the digestive tract, linking digestive health to mood regulation (Selhub, 2022).

Social Participation

Social participation is defined as involvement in activities that foster interaction within communities and shared spaces, influenced by time, resources, and social contexts (Levasseur et al., 2022). Strong social connections and support networks can enhance social cohesion, which is considered a prerequisite for achieving happiness (Bekalu et al., 2021). In Islam, the concepts of *hablum-minallah* and *hablum-minannas* emphasize the importance of establishing good relationships with God and fellow humans, highlighting their interconnected nature (Ishak et al., 2021).

Conversely, non-food consumption involves expenditures on products other than food (Laily et al., 2017). Consumption of durable goods can enhance individual happiness by improving life convenience, while luxury goods may reflect social status and prestige, thus contributing to increased social status (Wang et al., 2015).

Methods

This study employs a quantitative approach to assess the impact of donation giving on the happiness of the Muslim population in Indonesia. Quantitative research is characterized by the use of numerical data and mathematical models, theories, and/or hypotheses to describe and analyze phenomena (Suryani & Hendryadi, 2015). The focus of this study is the Muslim population in Indonesia. To represent this population, purposive sampling was employed, utilizing data from the

Indonesian Family Life Survey (IFLS) Wave 5. Initially, the survey included 28,402 Muslim respondents aged 15 and above; however, after data cleaning, the final sample consisted of 15,610 individuals. The IFLS is a comprehensive socio-economic dataset encompassing multiple levels (household, individual, community, facility), multiple topics, and is longitudinal in nature, representing 83% of individuals across 13 out of 33 provinces in Indonesia. The data is sourced from the official RAND Corporation website.

Data analysis for this study employed binary logistic regression techniques. Logistic regression is suitable when the dependent variable is binary, representing whether an event occurs ($Y = 1$) or does not occur ($Y = 0$) (Hadjar, 2017). In this study, binary logistic regression was used because the dependent variable indicated either happiness ($Y = 1$) or unhappiness ($Y = 0$). According to Ghozali & Ratmono (2018), logistic regression analysis determines the probability of the dependent variable being predicted by the independent variables. Logistic regression does not require the independent variables to follow a normal distribution, and thus does not necessitate tests for normality, heteroscedasticity, or classical assumptions. The logistic regression model utilized in this study is specified as follows:

$$Y = \alpha + \beta_1 X_1 + \beta_2 Z_2 + \varepsilon$$

Information:

Y : Happiness

α : Constant

β : Coefficient of regression value

X_1 : Donation

Z_2 : Control Variables (Health, Education, Consumption, Social Participation)

ε : Error Term

Result and Discussions

Model Fit Test

Evaluating model fit is essential to ensure the chosen predictors meaningfully explain the variance in the dependent variable—happiness among the Muslim population in Indonesia. As shown in Table 1, the initial -2 Log Likelihood value for the intercept-only model was -4350.293. However, when the independent and control variables were included, the final -2 Log Likelihood decreased to -3983.419.

This significant reduction indicates that the model's fit improved with the inclusion of these variables. The model's Chi-Square value of 733.747 with 6 degrees of freedom (df) is statistically significant at $p < 0.001$, further validating the appropriateness of the model for the data. These results confirm that the independent variables contribute meaningfully to explaining the variance in the happiness levels of the Muslim population.

Table 1. Model Fitting Information

Model	-2 Log Likelihood	Chi-Square	df	Sig
Intercept Only	-4350.293			
Model	-3983.419	733.747	6	0.000

Coefficient Test Determination (Pseudo R²)

Assessing the explanatory power of the model helps determine how well the independent and control variables account for variations in the dependent variable—happiness among the Muslim population in Indonesia. As shown in Table 2, the McFadden R² value is 0.0843, indicating that approximately 8.43% of the variation in happiness can be explained by the variables included in this model, with the remainder attributable to other unobserved factors. The relatively low pseudo R² value is consistent with findings from previous studies, which highlight that pseudo R² in logistic regression is generally lower compared to R² values obtained from linear regression or Ordinary Least Squares (OLS) models (Hagle & Mitchell, 1992; Veall & Zimmerman, 1994, as cited in Smith & Mckenna, 2013).

Table 2. Pseudo R-square

McFadden R ²	0.0843
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Binary Logistic Regression Results

Understanding the factors that influence happiness provides valuable insights into the well-being of the Muslim population in Indonesia. Logistic regression analysis helps identify which predictors significantly contribute to happiness and which ones do not. As shown in Table 3, the results reveal that participation in charitable activities, health, education beyond junior high school, and food and non-food expenditures have a positive and statistically significant impact on happiness

($p < 0.05$). The coefficients for these variables indicate that higher levels of these activities or expenditures are associated with an increase in happiness.

While social participation is theoretically important, it does not show a statistically significant effect in this model, with a p-value of 0.582. This suggests that other variables included in the model play a more crucial role in explaining variations in happiness. These findings highlight the importance of promoting charity, health, education, and responsible consumption to improve well-being among the Muslim population.

Table 3. Regression Results

Happiness	Coef	z	p> z
Charity	.7067651	4.16	0.000
Health	1.058611	16.90	0.000
Education	.9252491	12.83	0.000
Food Consumption	1.78e-06	6.65	0.000
Non-Food Consumption	2.49e-08	3.98	0.000
Social Participation	.033394	0.55	0.582

Odds Ratio

Odds ratio analysis provides deeper insights into the strength of association between key variables and happiness, helping to quantify how much more likely individuals are to be happy based on specific factors. As shown in Table 4, individuals who engage in charitable activities, such as donations, are 2.02 times more likely to be happy compared to those who do not engage in such activities. Those who perceive themselves as healthy are nearly three times more likely (odds ratio: 2.89) to be happy than those who consider themselves unhealthy. Similarly, individuals with education beyond junior high school have 2.52 times greater odds of being happy compared to those without such education.

A marginal increase in food consumption slightly raises the odds of happiness by a factor of 1.000002. In contrast, non-food consumption does not affect happiness, as reflected by an odds ratio of 1. For social participation, although the odds ratio is 1.03, the results are not statistically significant, meaning its influence on happiness remains inconclusive. These findings highlight the importance of health, education, and charitable activities in promoting happiness, while also suggesting that not all forms of consumption have a meaningful impact.

Table 4. Odds Ratio

Variable	Odds Ratio
Charity	2.027422
Health	2.882365
Education	2.522496
Food Consumption	1.000002
Non-Food Consumption	1
Social Participation	1.033958

The Impact of Donations on the Happiness of Muslim Population in Indonesia

The results of the test indicate that donations have a positive and significant impact on the happiness of Muslim residents in Indonesia. This finding is consistent with several studies that have explored the relationship between prosocial spending and individual happiness in various regions. For instance, a study conducted by Ugur (2017) using the Longitudinal Internet Studies for the Social Sciences (LISS) and Giving in the Netherlands Panel (GINP) found that donations positively influence happiness, with a greater effect compared to income factors, even when accounting for variables such as marital status, income, and occupation. Similarly, Ren & Ye (2016) using data from the China Family Panel Study wave 10 observed that donations have a positive and significant impact on happiness. Additionally, Aknin et al. (2013) found that donations impact happiness externally only when the allocation of funds is transparently identified and internally when donors reflect positively on previous prosocial experiences.

Although these findings diverge from the neo-classical economic concept that rational individuals maximize utility based solely on self-interest, they align with Adam Smith's notion from the 18th century. Smith posited that despite a common perception of human selfishness, inherent principles lead individuals to care about others' well-being, deriving pleasure from such altruistic behavior (Klimecki et al., 2016). These findings also resonate with Islamic principles, which emphasize that life activities should aim to secure divine blessings. In Islam, every aspect of life, including daily behavior, should seek to fulfill sharia goals, aiming for *falah*, or happiness in both this world and the hereafter (Hoetoro, 2020). The Quran underscores this with verses such as:

“And whatever you spend, Allah will replace it, and He is the Best of providers” (Quran 34:39).

“The parable of those who spend their wealth in the way of Allah is like a seed which grows seven spikes; in each spike a hundred grains. Allah multiplies for whom He wills. And Allah is All-Encompassing and All-Knowing” (Quran 2:261).

These findings support the conclusion that, for Muslims, practicing the Islamic principle of charity can serve as a means to achieve *falah*, or happiness, both in this world and the hereafter. This is consistent with the perspectives of Islamic economic scholars such as al-Farabi and Ibn Miskawayh, as discussed by Kader (2021). They argue that human happiness cannot be achieved in isolation but must be attained through cooperation. Al-Farabi highlights that the terms "help" (*musa'adah*) and "happiness" (*sa'adah*) share the same etymological roots, reflecting a close relationship between altruism and well-being. Conversely, Ibn Miskawayh underscores the significance of love, friendship, and cooperation in achieving happiness, positing that individual perfection is found in others and that one's happiness is incomplete without the happiness of others.

The positive relationship between donations and happiness also aligns with the warm glow giving theory. This theory posits that charitable giving generates psychological benefits, providing pleasant feelings not only for the recipient but also for the donor. Technological advancements in the digital era have facilitated participation in charitable activities via online donation platforms. These advancements not only enhance the volume of donations but also amplify the positive emotions experienced by donors, as they can directly observe the impact of their contributions, thereby reinforcing the warm glow effect.

The Impact of Health on the Happiness of Muslim Population in Indonesia

The test results demonstrate that health has a positive and significant impact on the happiness of the Muslim population in Indonesia. This finding aligns with previous research that has recognized health as a critical determinant of happiness. The relationship between these variables can be elucidated through two pathways: healthy behavioral habits and biological aspects (Steptoe, 2019). Additionally, an individual's self-rated health, often referred to as subjective health, is positively associated with happiness (Angner et al., 2009; Frey, 2018). This association is explained by the fact that when individuals experience pain, their capacity to

experience happiness is diminished, which can significantly decrease overall happiness (Mohammadi et al., 2022).

The concept of maintaining a healthy life is deeply rooted in Islamic teachings, both on an individual and communal level. These teachings advocate for reducing alcohol and drug abuse, delinquency, and crime, and promote a healthy lifestyle through recommendations such as moderating overeating, avoiding smoking, engaging in regular exercise, and participating in productive activities (Koenig & Shohaib, 2014). For Muslims, pursuing good health is considered a fulfillment of maqasid syariah, which fundamentally aims to ensure human well-being in this world as a means to achieve prosperity in the hereafter (Mubarak et al., 2022).

The Impact of Education on the Happiness of Muslim Population in Indonesia

The results of the analysis indicate that education has a positive and significant impact on the happiness of the Muslim population in Indonesia. This finding aligns with previous research, which has established that higher levels of education are associated with an increased likelihood of individual happiness (Nikolaev & Rusakov, 2016). The present study corroborates similar findings from various regions, including Spain, where it has been shown that an individual's educational attainment positively influences happiness, both directly and indirectly through income and employment status (Cuñado & de Gracia, 2012). A study by Yang et al. (2022) in China supports this relationship, suggesting that education empowers individuals with greater control over their employment and personal lives, thereby alleviating psychological concerns. Furthermore, education enhances cognitive abilities, knowledge, and skills, which in turn increases economic value and utility.

The positive impact of education on happiness within the Muslim population can also be understood through the emphasis placed on education in Islamic teachings. The first verse of the Quran revealed to the Prophet Muhammad SAW highlights the significance of education in Islam, as illustrated in QS. Al-'Alaq verses 1-5:

“Read! In the name of your Lord who created. He created man from a clinging substance. Read! And your Lord is the Most Generous. Who taught by the pen. Taught man that which he knew not.”

This verse underscores the command to seek knowledge and exploration, indicating that education is a means to draw closer to Allah SWT and a key to achieving happiness (Abuarqub, 2009). Additionally, a study by Rifqi et al. (2022)

examining the relationship between maqasid syariah and the happiness of the Muslim population in Indonesia reveals that the dimension of intellect, or education, has a positive and significant relationship with the happiness of Muslims in Indonesia.

The Impact of Consumption on the Happiness of Muslim Population in Indonesia

The research findings indicate that both food and non-food consumption have a positive and significant relationship with the happiness of the Muslim population in Indonesia. Interestingly, while statistically both types of consumption show an increase in happiness ($p < 0.000$), the odds ratio for non-food consumption is 1, suggesting that changes in non-food consumption do not practically affect the happiness of the Muslim population in Indonesia. This result contrasts with the study conducted by Wang et al. (2015), which found that the consumption of certain goods, such as vehicles and luxury items, can enhance individual happiness as these goods reflect social status and elevate one's social position within the community. This increase in happiness can be explained by the effect on perceived social connectedness, where an individual may feel more integrated into their reference social group through the purchase of material goods, thereby experiencing a greater sense of belonging and, ultimately, increased happiness (DeLeire & Kalil, 2010).

This phenomenon can be explained by the fact that excessive consumption, conspicuous displays of wealth ("flexing"), and hedonistic lifestyles are reflections of materialistic behavior, which are linked to a decline in individual well-being (Aisyahrani et al., 2020). This relationship is understood through the three dimensions of materialism—centrality, happiness, and success—which, when combined into a comprehensive framework, demonstrate a positive correlation with personal debt (Nepomuceno & Laroche, 2015). This suggests that individuals who engage in excessive consumption or lead hedonistic lifestyles tend to accumulate higher levels of debt, which not only impacts them financially but also correlates with mental health disorders. Research by (Meltzer et al., 2011) found that debt is associated with various mental health disorders, including suicidal behavior, mediated by hopelessness. In Islamic economics, this is addressed through the principle of God-consciousness (taqwa), which guides consumption toward what is permissible (halal) and beneficial (tayyib), while avoiding what is prohibited (haram) and impure (rijs). Consumers are also expected to practice moderation and fairness in consumption, avoiding both excess and deficiency.

In Islam, consumption activities are not viewed merely as efforts to fulfill personal desires for pleasure, but as means to achieve a higher purpose, namely well-being and the pleasure of Allah SWT (Furqani, 2017). Actions that attain spiritual satisfaction within the framework of neo-classical economic rationality are considered irrational, as they do not solely optimize one's own interpersonal utility (Choudhury, 1986). In contrast, rationality for a Muslim encompasses both dimensions of life: this world and the hereafter. Therefore, consumption actions should impact the well-being of both dimensions, aiming for the highest level of satisfaction (Hainnur Aqma Rahim & Zakaria Bahari, 2018).

Regarding food consumption in Islam, it is understood that food is a blessing from Allah for both humans and livestock to enjoy, as stated in QS. Abasa verses 24-32:

"Let man then look at his food. For We pour forth water in abundance, and We split the earth into fragments, and We cause the grain to grow, and grapes and nutritious plants, and olives and date-palms, and gardens dense with many trees, and fruits and fodder, for enjoyment for you and your cattle."

A study by (Kassam & Robinson, 2014) on food and Islam highlights that Islamic law places significant emphasis on food, particularly in defining what is halal and haram, as well as tayyib, which describe good and healthy food. Healthy food consumption impacts happiness, either through improved health mediation or other yet-to-be-identified mechanisms (Veenhoven, 2021).

The Impact of Social Participation on the Happiness of Muslim Population in Indonesia

The research findings suggest a positive relationship, indicating that individuals who are more socially active tend to experience higher levels of happiness. However, with a p-value of 0.367 ($|z| > 0.05$), the relationship between social participation and happiness is not statistically significant. Thus, while there is an indication that social participation may enhance happiness, the results lack the statistical robustness required to confirm this relationship. These findings contrast with several prior studies linking self-reported happiness with social participation, where higher levels of social engagement were associated with greater reported happiness (Azizi et al., 2017; Phillips, 1967). Zhu et al. (2013) observed that individuals who frequently gathered with friends or relatives were more likely to be happy compared to those who engaged less often. This effect is attributed to the stronger social environment

perceived by these individuals, which fosters a sense of support and trust among their neighbors, ultimately contributing to their happiness (Bekalu et al., 2021).

The insignificant results are consistent with Laurence (2019) research, which found that negative social relationships play a more substantial role in determining individual well-being or happiness. While positive social relationships can enhance well-being, the detrimental effects of negative social relationships are more pronounced and have a greater impact on reducing individual well-being. Negative social relationships often involve prolonged conflicts, jealousy, and distrust, which result in negative emotions and poor judgments (Labianca & Brass, 2006). Thus, the presence of negative interactions within a community may contribute to the insignificant effect of social participation on happiness.

A study by Harpci (2020) on neighborly relations from an Islamic perspective highlights that individual rights are inherently connected to the rights of others, meaning that exercising one's rights must consider the rights of others and include social responsibilities to ensure the well-being and fair treatment of neighbors. Consequently, the concept of maintaining healthy neighborly relations was a major concern for the Prophet Muhammad SAW during his migration from Mecca to Medina in 622 CE. Islamic teachings on treating neighbors well are reflected in several hadiths, including:

"...Whoever believes in Allah and the Last Day, let him honor his neighbor..."
(HR. Bukhari and Muslim)

"By Allah, he does not believe, by Allah, he does not believe, by Allah, he does not believe. 'The Prophet SAW was asked, 'Who does not believe, O Messenger of Allah?' He replied, 'A person whose neighbor does not feel safe from his harm.'" (HR. Bukhari)

Based on these hadiths, it can be concluded that the significance of neighborly relations lies in mutual dependence to achieve safety and security, which are among the primary objectives of human well-being.

Conclusion

This study investigates the impact of prosocial spending, specifically charitable donations, on the happiness of the Muslim population in Indonesia, while incorporating control variables such as health, education, food consumption, non-food consumption, and social participation. The findings indicate that participation in charitable activities, including donations, positively contributes to the happiness

of Muslims in Indonesia. Additionally, factors like health, education beyond junior high school, and food consumption are also positively correlated with happiness. However, despite its theoretical importance, social participation does not show a statistically significant relationship with happiness, and non-food consumption has no effect on happiness.

The significance of this research lies in its contribution to understanding how different aspects of consumption expenditure influence happiness, while also reinforcing the concept of utility in Islam, which differs from traditional utility theory assumptions. Based on these findings, individuals are encouraged to align their consumption patterns with their needs and avoid excessive consumerism, as it may negatively affect perceived happiness. Moreover, negative social interactions can reduce happiness, highlighting the importance of effective communication to prevent conflicts and maintain social harmony.

In addition, optimizing healthcare services, improving access to education, and enhancing educational quality are crucial steps for improving societal well-being and contributing positively to Indonesia's economic growth. A limitation of this study is the use of survey data collected in 2014. While the data is still relevant for analyzing the relationship between donations and happiness among Muslims in Indonesia, future research should incorporate more recent data to better reflect current social and economic conditions. Further studies should also investigate individual motivations for donating and their impact on happiness, as well as examine how the frequency and amount of donations influence happiness levels.

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