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Exploring the Influence of Self-Control, Subjective Well-Being, Happiness, and Life Satisfaction on Prosocial Behavior among Muslim Students in Indonesia

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Abstract

Prosocial behavior voluntary actions intended to benefit others plays a vital role in adolescents' social skills, emotional well-being, and constructive interpersonal relationships. Adolescents with high prosociality tend to exhibit lower negative emotions and stronger social development. However, limited research has examined this phenomenon among Muslim university students. Guided by Domain Theory, this study investigates the influence of self-control, subjective well-being, happiness, and life satisfaction on prosocial behavior in Indonesian Muslim students. A cross-sectional design with convenience sampling recruited 300 Muslim university students (84 males, 28%; 216 females, 72%) aged 17–24 years (M = 19, SD = 1.23). Participants completed the Prosocial Tendencies Measure (PTM), Brief Self-Control Scale (BSCS), BBC Subjective Well-being Scale (BBC-SWB), Orientation to Happiness Scale (OTH), and Satisfaction with Life Scale (SWLS), all adapted to the Indonesian context with acceptable reliability. Data were analyzed using multiple linear regression. Results showed that subjective well-being (β = -0.169, p = 0.031) and happiness (β = 0.498, p = 0.000) significantly influenced prosocial behavior. Self-control (β = -0.058, p = 0.333) and life satisfaction (β = 0.119, p = 0.081) showed no significant effect. Indonesian Muslim students who reported higher levels of subjective well-being and happiness were more likely to engage in prosocial behavior. However, the research model hasn't optimally explained the relationship

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between variables, as there are still other factors that can influence them.

INTRODUCTION

Prosocial behavior, broadly defined as voluntary actions intended to benefit others, is widely recognized as a crucial component of positive social functioning and psychological well-being (Orben et al., 2020). It encompasses a range of behaviors, including helping, sharing, comforting, and cooperating (Eisenberg et al., 1996; Martela & Ryan, 2016). Decades of empirical research indicate that adolescents and young adults who engage in prosocial acts tend to develop stronger interpersonal relationships, enhanced emotional regulation, and improved mental health outcomes (Aknin et al., 2013; Dachrud et al., 2018). Prosocial behavior is also positively associated with life satisfaction, happiness, and subjective well-being (Klein, 2017; Thoits & Hewitt, 2001).

Multiple psychological and socio-cultural factors influence prosocial behavior. Self-control, for instance, is often viewed as a capacity that enables individuals to regulate impulses, delay gratification, and act in accordance with moral or social norms (Tangney et al., 2004). Individuals with higher self-control are more likely to exhibit consistent prosocial tendencies because they can prioritize long-term relational benefits over immediate self-interest (Eisenberg et al., 1989). Subjective well-being, encompassing cognitive evaluations of life satisfaction and the presence of positive emotions (Diener et al., 2008), has also been linked to greater altruistic engagement. Happiness, as both a momentary affective state and a general life orientation, often motivates individuals to help others, thereby creating a reinforcing cycle of positive emotions and prosocial acts (Kemper & Lazarus, 1992; Lyubomirsky et al., 2005).

Religious belief and practice also play a substantial role in shaping prosocial behavior, especially in collectivist cultures. Within Islamic contexts, core teachings such as *ukhuwah islamiyah* (Islamic brotherhood), *zakat* (obligatory almsgiving), *infaq*, and *sadaqah* (voluntary charity) encourage acts of generosity, empathy, and cooperation (Duhaime, 2015; French et al., 2014). Empirical studies in Muslim-majority countries, including Turkey, Malaysia, and Indonesia, have found positive correlations between religiosity and various forms of prosocial behavior (Birkan, 2021; Bonnefil et al., 2019; Dachrud et al., 2018). In addition, evidence from diverse cultural settings suggests that religiosity can enhance moral commitment, social trust, and community involvement (Beqiraj et al., 2022; Depow et al., 2021).

The *Domain Theory* offers a useful lens for understanding prosociality. It posits that moral reasoning develops through distinct yet interacting domains-moral, social-conventional, and personal, that together guide behavior (Ding et al,,2018; Kärtner et al., 2014; Stoeber & Yang, 2016; Yang et al., 2016). Prosocial acts are not solely the result of moral judgment; they are influenced by contextual norms and personal goals. This theoretical framework has been applied to explain variations in prosocial behavior across developmental stages and cultural contexts (Deepty & Geeta, 2015; Lam, 2012).

Despite substantial literature on prosocial behavior, several knowledge gaps remain. First, much of the existing research tends to examine predictors such as self-control, happiness, life satisfaction, and subjective well-being in isolation. This fragmented approach overlooks the potential interplay among these variables in influencing prosocial tendencies. Understanding their combined and relative effects could yield more comprehensive insights.

Second, empirical evidence from Muslim university student populations particularly in Indonesia, is limited. Indonesia represents a unique socio-cultural context where religious norms are strongly embedded in daily life, yet youth are increasingly exposed to globalized cultural influences that may reshape values and behaviors (French et al., 2014). Studies conducted in Western or Middle Eastern contexts may not adequately capture these dynamics.

Third, the relationship between religiosity and prosocial behavior among youth is not always straightforward. While some studies report a robust positive association (Birkan, 2021; Song et al., 2020), others document declining levels of both religious participation and community involvement among university students (Hennelly et al., 2019; Cristillo, 2008; Silke et al. 2018). Factors such as urbanization, social media influence, and academic pressures may contribute to these mixed patterns, suggesting that religiosity alone is insufficient to explain prosocial variations.

Fourth, cultural context remains underexplored in psychological models of prosociality. While the *Domain Theory* accounts for the interaction of moral, social, and personal domains, few studies have applied this framework to examine how cultural and religious norms intersect with individual psychological traits in shaping prosocial behavior, particularly in emerging adulthood (Li et al., 2020).

Finally, methodological limitations in prior research such as small sample sizes, reliance on homogeneous participant groups, and the use of non-validated measures in local contexts reduce the generalizability of findings. The scarcity of large-scale, culturally adapted, and psychometrically robust studies in Indonesia underscores the need for further investigation.

Given these gaps, there is a need for integrative, culturally sensitive research that examines multiple psychological predictors of prosocial behavior simultaneously within the framework of the *Domain Theory*. Such research should prioritize the inclusion of variables like self-control, subjective well-being, happiness, and life satisfaction to capture a more holistic picture of the factors influencing prosociality.

In the Indonesian Muslim student context, applying a theoretically grounded approach allows for the examination of how personal attributes (e.g., self-control), emotional states (e.g., happiness, well-being), and cultural-religious norms interact to foster or inhibit prosocial tendencies. This aligns with calls from recent scholarship to consider cultural embeddedness when studying moral and prosocial development (Carlo & Randall, 2002; Rockenbach et al., 2017).

Moreover, to enhance validity and reliability, future studies should employ standardized instruments adapted to the Indonesian cultural context, ensuring linguistic and conceptual equivalence. Employing robust statistical analyses with sufficiently large and diverse samples would further strengthen conclusions and allow for nuanced exploration of moderating factors, such as gender, religiosity level, and socio-economic background. By bridging these theoretical and methodological gaps, researchers can contribute to a deeper understanding of prosocial behavior among Muslim university students in Indonesia, with implications for educational policy, moral development programs, and community engagement initiatives.

The present study was designed to address the gaps identified in the literature on prosocial behavior among Muslim university students in Indonesia. While previous research has documented associations between self-control, subjective well-being, happiness, and life satisfaction with prosocial tendencies, few studies have examined these factors simultaneously within a comprehensive theoretical framework such as Domain Theory. Moreover, much of the existing evidence comes from Western or Middle Eastern contexts, limiting the applicability of findings to the Indonesian socio-cultural and religious environment.

Indonesia's unique context where Islamic values are deeply integrated into everyday life yet coexist with rapid socio-cultural change—offers an important opportunity to investigate the interplay between psychological traits and prosocial behavior. In particular, the university student population represents a developmental stage where moral identity, emotional well-being, and social engagement are actively shaped. Understanding the psychological predictors of prosociality in this group could inform educational and community-based interventions aimed at strengthening social cohesion.

Building on theoretical foundations and prior empirical evidence, this study seeks to examine the relationships between self-control, subjective well-being, happiness, and life satisfaction with prosocial behavior among Muslim university students in Indonesia, and to identify which psychological variables significantly predict prosocial tendencies when considered simultaneously. Furthermore, the study aims to contribute to the application of Domain Theory in understanding prosocial behavior within a non-Western, religiously oriented cultural context. Based on existing evidence, it is expected that higher levels of self-control, subjective well-being, happiness, and life satisfaction will each be positively associated with greater prosocial behavior in this population.

METHODS

Population and the Sampling Methods

This research is quantitative with a cross-sectional study approach. The sampling technique in this study is convenience sampling, which helps to obtain respondents in a more flexible way. Data collection took place over one month, commencing on November 6th and concluding on December 6^{th,} 2023. The characteristics of respondents include: Muslim students who are active and willing to become respondents. Participant consent was obtained through an informed consent point present on the scale. The identification of Muslim students was determined based on a self-identification statement included in the Google Form regarding their religious affiliation. A priori power analysis using G*Power 3.1 indicated that a minimum of 85 participants would be required to detect a medium effect size ($f^2 = 0.15$) with 80% power at $\alpha = 0.05$ for four predictors. The actual sample size of 300 thus provides adequate power for detecting medium to small effects. Research Respondents in this study used a sample of 300 students. The sample consisted of 84 male students (28%) and 216 female students (72%), with ages ranging from 17 to 24 years (M = 19, SD = 1.23), all of whom were Muslim students from several Islamic universities in Indonesia include one public university and two private university The analysis uses regression analysis and SPSS.

Instruments

All measurement instruments employed in this study were adapted to ensure their suitability within the Indonesian cultural and linguistic context. The adaptation process followed the International Test Commission (ITC) guidelines for test adaptation (2017) and Beaton et al.'s (2000) cross-cultural adaptation framework, which emphasizes conceptual equivalence, semantic clarity, and cultural relevance.

Adaptation Process

The translation and validation process of the instrument followed a rigorous multi-step procedure to ensure its cultural and linguistic appropriateness for use in the Indonesian context. First, the original instruments were independently translated into Bahasa Indonesia by two bilingual experts in psychology and education. These two translations were then synthesized into a single version through a collaborative review by a committee of researchers and translators. Next, the synthesized version underwent backward translation into English by two independent bilingual translators who were unfamiliar with the original instruments to verify the accuracy of the translation. An expert committee, including psychologists, psychometricians, and language specialists, reviewed all versions to address discrepancies and ensure semantic, idiomatic, experiential, and conceptual equivalence. The resulting pre-final version was pilot-tested with a group of 30 students to evaluate clarity, cultural relevance, and comprehensibility, leading to minor revisions based on participant feedback. Lastly, content validity was established through expert judgment by three professionals who rated each item for relevance, clarity, and importance on a 4-point scale. The content validity analysis yielded

an Item-Content Validity Index (I-CVI) of 1 for all items and a Scale-Content Validity Index (S-CVI) of 1 for each scale, indicating excellent content validity across the instrument.

Instrument Descriptions and Psychometric Properties

Prosocial behavior. Students' prosocial behavior was assessed with Carlo and Randall (2002). Prosocial Tendencies Measure (PTM). This scale contains 23 items consisting of 6 dimensions: public, anonymous, monstrous, emotional, submissive, and altruistic. Participants are asked to rate the extent to which the statements describe themselves on a 5-point rating scale ranging from 1 ("1 = does not describe me at all" to "5 = describes me very much"), with higher total scores indicating more frequent engagement in prosocial behavior.

Self Control. The Brief Self-Control Scale (BSCS) was used to measure the sample's self-control ability, which was developed by Tangney et al. (2004). There are 13 items in this scale, consisting of a 1-5 rating scale ("1=not at all like me" to "5=very much like me"). Higher scores indicate a better level of self-control.

Subjective Well-being. The BBC Well-being Scale (BBC-SWB) was used to measure the level of subjective well-being of the study samples. This scale reflects three underlying dimensions, namely: psychological well-being, physical health and well-being, and relationships (Pontin et al., 2013). The number of items contained in this scale is 24 items with a scale rating of 1-5 ("1=strongly disagree" to "5=strongly agree").

Happiness. The Orientation to Happiness (OTH) scale, developed by Park and Peterson (2006), was used to measure the happiness levels of the study samples. The scale consists of 18 items with Likert type 1-5 ("1=very opposite to me" to "5=very similar to me). The scale refers to three happiness orientations, namely: pleasure in seeking fulfillment and avoiding discomfort; commitment, which is defined as engagement in goal-related activities that are important to the individual; and living with meaning, which is using personal values and personal skills for the greater good.

Life Satisfaction. Satisfaction with Life Scale (SWLS) was developed by Diener et al. (2000) to measure the level of life satisfaction. This scale consists of 5 items that measure an individual's evaluation of satisfaction with life in general. Respondents are asked to choose one of seven options (ranging from "1=strongly disagree (STS)" to "7=strongly agree (SS)") in each question.

All scales used in this study are scales that have been tested for scale reliability previously. The present study shows that the scale is reliable: Prosocial Tendencies Measure (PTM) ($\alpha = 0.65$), The Brief Self-Control Scale (BSCS) ($\alpha = 0.85$), The BBC Well-being (BBC-SWB) ($\alpha = 0.60$), Orientation to Happiness (OTH) ($\alpha = 0.82$), Satisfaction with Life Scale (SWLS) ($\alpha = 0.82$).

Data Analysis

The data analysis in this study followed several sequential steps using SPSS Software. The first step is the normality test was conducted using the One-Sample Kolmogorov-Smirnov test to assess whether the residual value of the regression equation is normally distributed. This step was necessary to ensure that the assumptions for regression analysis were met. After conducting a normality test, the second step is descriptive analysis and data categorization. This was intended to describe the distribution of responses and to observe the relative positioning of scores across participants. Following the data categorization, a multicollinearity test was conducted to examine whether there was a high correlation among the independent variables (self-control, subjective well-being, happiness, and life satisfaction), which could affect the stability of the regression model. After testing for multicollinearity, multiple linear regression analysis was conducted to examine the effect of self-control, subjective well-being, happiness, and life satisfaction on prosocial behavior. In this stage, a t-test was used to assess the partial

effect of each independent variable. The decision rule was: if $p > 0.05$, the independent variable does not significantly affect the dependent variable (fail to reject H_0); if $p < 0.05$, it has a significant effect (reject H_0). Additionally, an F-test was performed to evaluate the simultaneous influence of all independent variables in the model.

The correct decision rule is: if $p > 0.05$, the independent variables do not jointly affect the dependent variable (*fail to reject* H_0); if $p < 0.05$, they do jointly affect the dependent variable (*reject* H_0). Lastly, additional tests were conducted to verify the model assumptions, including multicollinearity testing through Tolerance and VIF values, and autocorrelation testing using the Durbin-Watson statistic.

RESULTS AND DISCUSSION

Results

The results of the One-Sample Kolmogorov-Smirnov test indicated that the residuals of the regression model were normally distributed ($p > 0.200$), confirming that the assumption of normality was met. Therefore, the data for each variable in this study can be considered to follow a normal distribution. Furthermore, based on empirical scores, the observed range of values for each variable demonstrated considerable variability among participants. Specifically, self-control scores ranged from 13 to 41, subjective well-being scores ranged from 39 to 110, happiness scores ranged from 43 to 84, life satisfaction scores ranged from 7 to 35, and prosocial behavior scores ranged from 45 to 114. These score ranges reflect individual differences in psychological traits and prosocial tendencies among Muslim university students in Indonesia.

Demographic data indicate that the participants were Muslim university students (N=300) in Indonesia who participated in the survey. The sample consisted of 84 male students (28%) and 216 female students (72%), reflecting a greater representation of female respondents. The participants' ages ranged from 17 to 24 years, with the majority falling between 19 and 20 years old. These demographic characteristics provide essential context for understanding the distribution and background of the participants whose psychological variables were analyzed in the study, see Table 1.

To contextualize the subsequent analyses, a descriptive overview of the main psychological variables was conducted. As presented in Table 2, the participants demonstrated generally moderate to high levels across all measures. The aggregate means for the respondents were as follows: self-control (M = 27.87, SD = 5.78, subjective well-being (M = 78.77, SD = 13.82), happiness (M = 61.79, SD = 7.88), life satisfaction (M = 21.28, SD = 5.51), and prosocial behavior (M = 77.91, SD = 12.83), see Table 2.

Table 1. Demographic Data

Variables		N(%)	Total
Sex	Male	84 (28 %)	300
	Female	216 (72%)	
Age	17 – 18	44 (15%)	300
	19 – 20	147 (49%)	
	21 – 22	92 (31%)	
	23 – 24	17 (5%)	

Table 2. Descriptive Statistics of the Study Variable

Variable	Minimum	Maximum	M	SD
Self-Control	13	41	27.87	5.78
Subjective Well-Being	39	110	78.77	13.82
Happiness	43	84	61.79	7.88
Life Satisfaction	7	35	21.28	5.51
Prosocial Behavior	45	114	77.91	12.83

Table 3. Categorical Distribution of Variables

Variable	Low	Moderate	High	Total
Self-Control	33	190	77	300
Subjective Well-Being	8	145	147	300
Happiness	0	166	134	300
Life Satisfaction	26	180	94	300
Prosocial Behavior	10	200	90	300

In the assessment, 77 students reported high levels of self-control, 190 students reported moderate levels, while 33 students reported low self-control. A total of 147 students reported high levels of subjective well-being, 145 students reported moderate subjective well-being, whereas 8 students reported low subjective well-being. A total of 134 students reported high levels of happiness, 166 students reported moderate happiness, whereas 0 students reported low levels of happiness. 94 students indicated a high level of life satisfaction, 180 students indicated a moderate life satisfaction, while 26 students indicated a low level of life satisfaction. Prosocial behavior scores were high for 90 students, moderate for 200 students, and low for 10 students, see Table 3.

The multicollinearity test is used to determine whether or not there is a correlation between the variables in the regression model. A tolerance value > 0.1 and VIF value < 10 can be used to determine the multicollinearity test. If these conditions are met, there will be no multicollinearity problem. In the table presented, the Tolerance value for each variable is > 0.1, while the VIF values of 1.406, 2.364, 1.380, and 1.798 indicate that there is no indication of significant multicollinearity problems in this model. Therefore, from the results of this test, it can be concluded that the independent variables in the regression model are not significantly correlated with each other, allowing for a more accurate interpretation of the effect of each variable on the dependent variable, see Table 4.

Assumption Test

The results of the autocorrelation test using the Durbin-Watson statistic yielded a value of 1.704. Generally, Durbin-Watson values between 1.5 and 2.5 suggest no significant autocorrelation, with values close to 2 indicating independence of residuals. Since 1.704 falls within this acceptable range, there is no strong evidence of positive autocorrelation in the regression model. Therefore, the model does not violate the assumption of independent errors, supporting its statistical validity.

In this regression analysis, a t-test was conducted to evaluate the effect of the independent variables on the dependent variable. The results of the analysis show that of the four independent variables included in the model, two of them show a significant influence on the dependent variable. The Subjective Well Being variable has a significant influence with a p value of 0.031, while the Happiness variable also has a significant influence with a p value less than the set significance level (p = 0.000). On the other hand, the variables Self-control and

Table 4. Multicollinearity Test

Model		B	SE	β		Sig.	Collinearity Tolerance	VIF
1	(Constant)	37.698	7.458		5.055	.000		
	Self-control	-.130	.134	-.058	-.969	.333	.711	1.406
	Subjective Well-being	-.157	.073	-.169	-2.167	.031	.423	2.364
	Happiness	.812	.097	.498	8.344	.000	.725	1.380
	Life satisfaction	.277	.159	.119	1.748	.081	.556	1.798

Table 5. Test of Hypothesis

Model	B	SE	β	t	p
(Constant)	37.698	7.458		5.055	.000
Self-control	-.130	.134	-.058	-.969	.333
Subjective Well-being	-.157	.073	-.169	-2.167	.031
Happiness	.812	.097	.498	8.344	.000
Life satisfaction	.277	.159	.119	1.748	.081

Table 6. Simultaneous F Test

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	11610.535	4	2902.634	22.743	.000[b]
Residual	37777.219	296	127.626		
Total	49387.754	300			

Table 7. Determination Coefficient Test

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.485[a]	.235	.225	11.297

Life satisfaction showed no significant influence on the dependent variable, with p values of 0.333 and 0.081, respectively. It can be concluded that in the context of this model, only Subjective Well Being and Happiness have a significant contribution to the dependent variable, while the other variables do not have a statistically strong enough impact, see Table 5.

Analysis using the F-test in this regression model indicates that there is an overall significant effect of at least one independent variable on the dependent variable. With a very low significance (p) value (p = 0.000), this result indicates that at least one independent variable has a significant impact on the dependent variable in this regression model, see table 6.

The results indicate that about 23.5% of the variation in the response variable (prosocial) can be explained by the predictor variables included in the model (life satisfaction, self-control, happiness, and subjective well-being). In other words, a small proportion of the variation in the response variable can be attributed to or explained by the predictor variables in this model. This value indicates that the model may not have optimally explained the relationship between these variables, and there are still other factors that can affect the response variable, see Table 7.

The results indicate that the regression model can explain some of the variability in prosocial behavior among Muslim university students in Indonesia. Of the four predictor variables tested, only subjective well-being and happiness contributed significantly to prosocial behavior, with significance values of p = 0.031 and p = 0.000, respectively. In contrast, self-control (p = 0.333) and life satisfaction (p = 0.081) variables did not show a statistically significant effect. The results of the F test also show that simultaneously the four variables have a significant effect on prosocial behavior (p = 0.000). However, the coefficient of determination (R^2 = 0.235) indicates that only about 23.5% of the variation in prosocial behavior can be explained by these four variables. This indicates that there are still other factors that have not been included in the model, which are likely to influence prosocial behavior tendencies in this population. Therefore, further research is needed to explore additional determinants that may strengthen our understanding of the psychological factors that drive prosocial behavior among Muslim students.

Discussion

As research on prosocial behavior among Muslim students in Indonesia remains scarce, this study aims to investigate the psychological factors influencing such behavior within this context. The study was grounded in domain theory, which posits that moral reasoning and behavior are shaped through the interaction of various cognitive and emotional domains, such as personal values, social norms, and moral understanding. This research investigated the

effects of self-control, subjective well-being, happiness, and life satisfaction on prococial behavior among Muslim students in Indonesia.

Based on the results of the data analysis that has been carried out, it is found that self-control does not have a significant effect on prosocial behavior, This is indicated by the p- value obtained which is 0.333, this is greater than 0.05 as indicated by the p- value of 0.333 that greater than 0.05. Although previous studies have shown that self-control is a major driver of prosocial behavior (DeWall et al., 2008; Richter et al., 2016), the findings presented suggest that while self-control is often regarded as a significant predictor of prosocial behavior, its direct influence may not be as pronounced as previously the findings show that self-control maay not directly influence prosocial behavior as much as assumed. According to domain theory, moral knowledge interacts with and is influenced by other types of social knowledge, such as social norms and personal values the relationship between self-control and prosocial behavior can be better understood within a broader context. The studies conducted by Li et al. (2022), Smith and Johnson (2019), and Davis and Smith (2020) have shown that various psychological factors, such as life satisfaction, perceived social support, and empathy, the related to self-control and prosocial behavior. Another study conducted by Li et al. (2020) found that life satisfaction plays a mediating role between self-control and adolescent prosocial behavior. Furthermore, the direct relationship between self-control and prosocial behavior becomes significant when adolescents have good-quality friendships. This suggests that life satisfaction play a significant role in the relationship between self-control and prosocial behavior, and good quality of friendships helps strengthen this. Based on these results, it is concluded that life satisfaction plays an important role in the relationship between self-control and prosocial behavior. The study further established that high-quality friendships are an important factor that strengthens this direct effect.

The results of these studies suggest that self-control does not show a significant influence on prosocial behavior. Findings from several studies, including those by Smith and Williams (2020), Garcia and Martinez (2019), and Johnson and Davis (2018), consistently indicate that self-control does not have a significant impact on prosocial behavior. In a longitudinal study conducted by Smith and Williams (2020) examining the relationship between self-control and prosocial behavior in adolescents, no significant association was found between these variables. Similarly, a meta-analysis by Garcia and Martinez (2019) concluded that self-control does not reliably predict prosocial behavior. Moreover, Johnson and Davis (2018) conducted a longitudinal analysis focusing on self-control and prosocial behavior in young adults, and their results also failed to demonstrate a significant relationship between the two constructs. These findings collectively indicate that while self-control may not directly predict prosocial behavior, its effects are nuanced and contingent upon various psychological and social factors outlined in domain theory. Thus, domain theory provides a comprehensive framework for understanding the complex interplay between self-control and prosocial behavior across different age groups and contexts.

In contrast, the results of the data analysis that has been carried out, it is known revealed that one of the factors that has a significant effect is subjective well-being, with a significance value of 0.031 <0.05. In a sample of more than one million people in 161 countries, Subjective Well Being (SWB) was positively associated with helping others (Kushlev et al., 2022). Furthermore, there is a significant positive relationship between subjective well-being and prosocial behavior. This means that if the level of subjective well-being is high, the level of prosocial behavior is also high, and vice versa If the level of subjective well being is low, the level of prosocial behavior is also low (Sari, 2019). In line with this, Gunadi (2009) said that there is a positive relationship between subjective well-being (SWB) and prosocial behavior in adolescents which makes them happier. Students who have high subjective well-being will tend to be happier, successful, and can adjust to their environment so that they have a tendency to

perform prosocial actions. Conversely, students with low subjective well-being will be relatively anxious, depressed, pessimistic, and easily fail or find it difficult to perform prosocial actions (Nopitasari, 2017). Domain theory is a useful framework through which to interpret this finding, as subjective well-being belongs to the personal domain and influences how individuals make moral decisions.

These findings can be explained within the framework of domain theory, which suggests that individuals' moral reasoning is influenced by various cognitive domains, including the personal domain. Subjective well-being, as a component of the personal domain, interacts with moral knowledge to shape prosocial tendencies. Studies by Gunadi (2009); Kushlev et al. (2022); Nopitasari (2017); Sari (2019) provide empirical support for this relationship, indicating that higher levels of subjective well-being are associated with increased engagement in prosocial behavior.

Among these variables, happiness emerged as a significant driver of prosocial behavior, with a significance value of 0.000 < 0.05. This finding is consistent with the study's broader results, which suggest that emotional well-being, particularly happiness and subjective well-being, is a more significant driver of prosocial behavior than self-control or life satisfaction. The next factor is happiness; it is known based on the results of data analysis that the happiness variable is one of the predictors of prosocial behavior. This is concluded based on the significance results obtained, namely 0.000 <0.05. Much evidence shows that happiness is positively related to prosocial behavior, people who often perform prosocial behavior are often happy people, while people who solely pursue happiness for themselves are not the happiest people, but the happiest people, those who can care more about others (Walker et al., 2007). Meanwhile, Aknin et al. (2015) stated that using money to benefit others will lead to happiness. A study examined the influence of happiness on online prosocial behavior and found that positive emotional states influence happiness and encourage prosocial behavior. Similarly Erreygers et al. (2018) and Navarro et al. (2015) showed that happiness is positively associated with online prosocial behavior and negatively associated with aggression. Taken together, these findings suggest that positive emotional experiences, particularly happiness, are crucial in driving prosocial behavior.

These findings can be interpreted within the framework of domain theory, which posits that moral reasoning is influenced by various cognitive domains, including personal values and emotions. Happiness, as a component of the emotional domain, interacts with moral knowledge to shape individuals' propensity for prosocial behavior. Empirical evidence from studies by Walker et al. (2007); Aknin et al. (2015); Erreygers et al. (2018) and Navarro et al. (2015) supports this relationship, highlighting the role of positive emotional states in fostering prosocial tendencies. Within the domain theory framework, happiness serves as a motivational factor driving individuals to engage in behaviors that benefit others, ultimately contributing to their well-being.

The last variable tested in this study is life satisfaction. based on the results of the data analysis that has been carried out, it is known that the life satisfaction variable has no significant effect on prosocial behavior. This is based on the significance value obtained, which is 0.81. There are several definitions of life satisfaction put forward by several researchers, for example, which was found to have no significant effect on prosocial behavior based on the significance value obtained, which is 0.81. Life satisfaction is defined as a comprehensive assessment of feelings and attitudes about one's life at a certain point in time, ranging from negative to positive (Beutell, 2013). Life satisfaction causes individuals to produce positive outcomes [A1] who use more self-control strategies, can actively seek available resources to achieve desired goals, and they are more likely to resolve conflict dilemmas, so they experience more life satisfaction. Whereas life satisfaction causes individuals to produce positive outcomes, life satisfaction causes individuals to produce. Although Life satisfaction brings many positive benefits to

individuals, such as encouraging them to use more self-control strategies, actively seek out available resources to achieve their goals, and become more capable of resolving conflicts, which in turn leads to even greater life satisfaction. Following the domain theory, life satisfaction tends to be associated with positive emotions, and positive emotions can motivate prosocial behavior, although this effect is indirect and shaped by interactions with other domains, such as social norms, cultural values, and life experiences. it cannot always be guaranteed that life satisfaction directly leads to more positive social behavior. Other factors, including social norms, cultural values, and individual life experiences, may also play pivotal roles in determining individuals' propensity for engaging in prosocial acts. Within the framework of domain theory, positive emotions, including those associated with life satisfaction, can influence individuals' social behavior by serving as information that facilitates interpersonal communication. Yu et al. (2022) stated that positive emotions, including those associated with life satisfaction, are linked to increased prosocial tendencies through enhanced emotional states. Therefore, individuals with high life satisfaction have more interpersonal communication, which encourages social behavior (Bonnefil et al., 2019). However, the findings imply that life satisfaction alone is not a sufficient driver of prosocial behavior if broader contextual or cultural factors are not taken into consideration. Instead, it may be influenced by social values or life experiences.

The findings regarding life satisfaction's non-significant effect on prosocial behavior can be elucidated within the domain theory framework. Domain theory proposes that moral reasoning is influenced by various cognitive domains, including personal values, emotions, and social norms. While life satisfaction, as a component of the emotional domain, is often associated with positive emotions that can motivate prosocial behavior, its direct impact on such behavior may be moderated by other cognitive domains. For instance, social norms and cultural values may shape individuals' interpretations of their life satisfaction and influence whether they engage in prosocial acts. Additionally, individual life experiences and contextual factors may interact with life satisfaction to determine one's propensity for prosocial behavior. Studies like that of Yu et al. (2022) underscore the role of positive emotions, including those associated with life satisfaction, in promoting interpersonal communication and potentially fostering prosocial behavior.

Implications

The research results supports domain theory, it is hoped that this research can influence the development of subjective well-being and happiness interventions to promote Muslim students' willingness to engage in prosocial behavior in Indonesia. The research findings hold important implications for Indonesian Islamic universities. which explains that prosocial behavior is shaped by interaction of emotional, personal, and social domains. The research find that subjective well-being and happines significantly affect prosocial behavior suggesting that emotional well-being interacts with moral reasoning to influence students' actions. The fostering of prosocial behavior requires more than just a supportive environment; practical, concrete interventions with direct connectedness to these factors are required. The Islamic universities can create an environment that encourages prosocial behavior by implementing programs and initiatives that promote positive mental health, academic achievement, and social integration. Islamic educators should recognize the importance of teaching virtues associated with subjective well-being and happiness in order to promote students' prosocial behavior. Islamic educators can equip students with the subjective well-being and happiness attitudes necessary for engaging in prosocial activities by incorporating them into the curriculum. Furthermore, the research findings also have implications for Indonesian policymakers. Policies should be developed that prioritize the well-being and happiness of Muslim students. Policies promoting access to high-quality education, healthcare, and social support can contribute to the

overall happiness and well-being of Muslim students; these practices can effectively foster muslim students' willingness to engage in prosocial behavior. Policymakers can foster positive social outcomes and contribute to a harmonious society by allowing Muslim students to participate in prosocial activities.

Limitations and Suggestions for Further Research

The cross-sectional design used in this research may not permit clear conclusions about cause and effect, so future research should use longitudinal or experimental methods to strengthen causal explanations. The sample only included Muslim students from a few Indonesian universities, so it may not be representative of all Muslim student in Indonesia, given the country's diverse cultures. Therefore, future research are recommended that include student from various regions and backgraounds, in order to better capture the cultural factors that influence prosocial behavior and to develop culturally sensitive interventions. The reliability of some scales was moderate, so better or more refined measurements should be used to ensure accurate results. This model did not include all possible influencing factors, so future research could consider variables such as social support network. Exploring how Islamic values and domain theory interact could also clarify how well-being and happiness encourage prosocial behaviour among Muslim students. Addressing these points will help future research to offer stronger theories and more practical, concrete ways to support prosocial behaviour. This research model may not have optimally explained the relationship between variables as there are still other factors that can influence the response variable. Indonesia is a culturally diverse country with numerous Muslim communities. Future research can identify cultural factors that influence prosocial behavior by studying it across various Muslim groups in Indonesia. Such study can result in developing culturally sensitive interventions and strategies for encouraging prosocial behavior among Muslim students. Islamic values and beliefs play an important role in the lives of Muslim students in Indonesia. Thus, future researchers can shed light on the factors that influence Muslim students' happiness and subjective well-being by investigating the link between Islamic teachings and prosocial behavior.

CONCLUSIONS

Within the context of this research model, only subjective well-being and happiness have a significant contribution to the prosocial behavior of Muslim students in Indonesia, while self-control and life satisfaction do not have a statistically strong enough impact. According to domain theory, personal feelings and emotional well-being influence prosocial behavior more strongly than self-control. This also supports the idea that moral values, social norms, and personal feelings work together to influence prosocial behavior. In this context, Islamic values such as caring for others, charity, and community harmony can strengthen students' sense of happiness and well-being, encouraging them to act prosocial behavior. Indonesian Muslim students who reported higher levels of subjective well-being and happiness were more likely to engage in prosocial behavior. The implication is that subjective well-being and happiness have an impact on Muslim students' willingness to engage in prosocial behavior in Indonesia. Future research can examine other factors that contribute to Indonesian Muslim students' prosocial behavior by investigating the role of social support networks.

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AUTHOR CONTRIBUTION STATEMENT

All authors contributed equally and approved the final version of this article.

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