

Altruism, Religiosity and Happiness among Zakat Payers in Surabaya, Indonesia

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Keywords: zakat, altruism, religiosity, happiness, smart PLS SEM

Abstract: This research aimed to study the relationship of altruistic behaviour, religiosity, and happiness among zakat payer in Surabaya, the theoretical framework of this study based on QS At-Taubah 103. This research was a survey, cross sectional and correlational study. Hence, a total of 100 Surabaya residence were selected through accidental sampling. The respondent filled out the research tools including altruism, religiosity questionnaires and Oxford happiness questionnaire. The obtained data were analyzed using Smart PLS SEM. Results showed a significant relationship between happiness, altruistic behaviour, and religiosity where the statistic shows ($P < 0.05$) and T above 1.96. Altruistic behaviour, and the level of religiosity can boost happiness among the zakat payers in Surabaya.

1 INTRODUCTION

The Qur'an describes human desire at three levels, first, *nafs al-amarah*: human lust that has not been controlled. According Al-Qur'an surah Yusuf verse 53. Second *nafs al-lawwamah*: a desire that try to be controlled according to God's command. According Al-Quran surah Al-Qiyamah verse 1-2. Ali ibn Abu Talhah has narrated from Ibn Abbas regarding Al-lawwamah, that the meaning in question is a disgraceful soul. Third *nafs al-muthmainnah* a human spirit that has been controlled according to God's command. According Al-Quran surah Al-Fajr verse 27-30. Muntasir Alwi argues about this verse that *nafs al-muthmainnah* is the soul that can make the activities of *qolb* (heart) safe and submissive, his reasoning activities are able to defeat his lust hence he becomes a holy soul, additionally. Hamka in his interpretation argues that this soul has two wings. The first wing is gratitude when you get wealth, not to beat your chest. And patience when sustenance is just a matter of eating, not complaining, thus the estuary of *nafs al-muthmainnah* is happiness in the world and the hereafter.

Ibn Qoyim in Athib al-Qolb defines happiness to be blissed and have a peaceful soul, because the heart is healthy and properly functioning, meaning that the heart can relate to God the owner of the

heart, while al-Ghazaly divides happiness into two meanings intrinsic and figurative meaning, intrinsic meaning related to the afterlife and the meaning of figurative are related to the life in the mortal world, thus Al-Ghazaly views the happiness of wealth as not inherent in it but attached to its benefits. That is why the prophet said "The best treasure is the wealth that is in a good man (righteous)" HR. Ibn Hibban.

From the descriptions above, it can be concluded that in order to reach happiness of the world and the hereafter or the soul that is *muthahnah*, humans are not only required to improve relations with God (*hablum minallah*) but also by improving relations with other humans (*hablum minannas*). *Hablum minallah* in Ibn Kathir's commentary is perceived as carrying out the rights of Allah, namely realizing it and carrying out its Shari'a, so that the meaning of this *hablum* can mean that every aspect of religion that is lived by individuals or in other languages is known as religiosity (El-Menouar, 2014), while *hablum minannas* can be realized with good character towards fellow human beings or in sociology known as altruism, the word altruism in the big dictionary of Indonesian language means understanding (nature) likes to pay attention and prioritize the interests of others. Thus the principle of religiosity

and altruism can be an individual intermediary in reaching happiness in the world and the hereafter.

Research related to this concept has developed since the last two decades (Blanchflower, 2008) states that even economic success is no longer merely measured by economic growth (Easterlin, 2005), (Easterlin and Plagnol, 2008), (Easterlin and Sawangfa, 2010), (Easterlin et al., 2012) calls it Gross National Happiness, Ben Beachy calls it National Indicators for a New Era.

Historically, economists have stated that welfare is a simple function of income. However, subsequent research found that when the level of opinion reaches the subsistence level, its ability as a welfare generator decreases. Here is the happiness index with the GDP of 2016 (Layard and Sachs, 2016).

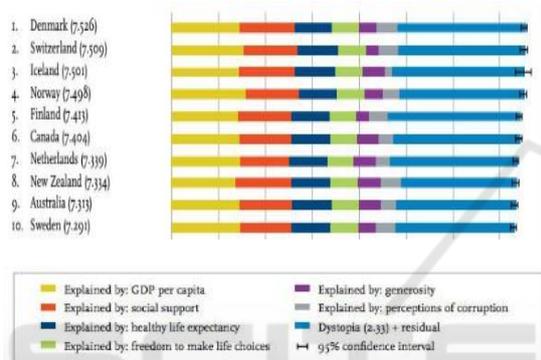


Figure: 1 Correlation between GDP and Happiness (Layard and Sachs, 2016)

It can be seen from the picture that happiness is not always in tandem with the amount of income, this is in line with Kahneman's finding that high income does not necessarily make a person happy (Kahneman & Deaton, 2010). On the other hand, Allah guarantees peace of mind for those who do good to their fellow human beings according to Al-Quran surah At-Taubah verse 103. In 1972, Isen and Levin experimented with whether charity can increase happiness, this study shows that people feel happy after helping others.

Indonesia is a country with the largest Muslim population in the world about 12.7% of the world's population, the largest Muslim population is concentrated on the island of Jawa (Indrawan, 2015). However, in the 2016 World Happiness Report Indonesia ranked 79th out of 157 countries and even in the BPS report Java was not included in the 10 provinces with the highest level of happiness in Indonesia.

On the basis of the above facts, this study will analyze altruism, religiosity on the happiness of Surabaya zakat payer study, Surabaya was chosen as a research location because it is considered to

represent East Java as a miniature of Java because the population is most widely known as a good religious' culture.

2 METHOD

This research was a survey, cross sectional and correlational study. Hence, a total of 100 Surabaya residence were selected through accidental sampling. The respondent filled out the research tools including altruism, religiosity questionnaires and Oxford happiness questionnaire. The obtained data were analyzed using Smart Partial Least Square (PLS), where PLS itself is part of Structural Equation Model (SEM) based on Variance Based SEM. Even both can be categorized as SEM, PLS and CBSEM have clear differences. The main thing that distinguishes between PLS and CBSEM is the purpose of using the method. The purpose of using PLS is to predict. This prediction that publishes is a prediction of the relationship between constructs. Unlike PLS that do predictions, the use of CBSEM is more recommended as a method to confirm the theory.

3 FINDING AND DISCUSSION

3.1 Happiness in Any Context

Happiness in Islam is attributed to the word *as-sa'adah* which is the foundation of the word *sa'ada*. In the book *Al-Mufradat Fi Ghoribil Al-Qur'an Ar-Roghhib Al-Ashfahani* states that the meaning of the word *As-Sa'adah* (happiness) is God's help to someone to do good (al-Isfahani, 2013) this is based on the word of God in Al-Quran Surah Huud verse 105, where Allah in describing that word uses *mabni lil majhul* (passive sentence) thus human happiness will never be obtained by humans except close to him.

While Al-Ghazaly in *al-kimiya as-saadah* requires that to reach true happiness man must know himself and his God, meaning that knowing who you are is the key to knowing God by knowing God then the heart (*qolb*) as part of the soul burdened by law *taklifi* to obey Allah, who will receive merits and sins, who can feel happy and miserable. *Qalb* is the one who can *ma'rifat* Allah Almighty (Al-Ghazaly, 2001). Thus the key to happiness in Islam is gratitude for what God gives him and uses the gift for obedience.

When viewed from the various explanations of the above scholars it is clear that Islam links

happiness not only to the fulfilment of material but also to spiritual fulfilment, this is reinforced by research conducted by Elison (Peacock and Poloma, 1999), (Greene and Yoon, 2004) who found that in addition to income that affects happiness is religiosity in their study, it is known that religiosity influences happiness where a positive relationship is found between religiosity and happiness.

In the Indonesian dictionary the meaning of the word religiosity is devotion to religion; piety (Tim Penyusun Kamus Pusat Bahasa, 2008). In Arabic, religion is taken from the word Al-Diinu to master, subjugate, obey, and habit. Thus the foundation of religion according to Islam is Faith, Islam and Ihsan or also called the pillars of religion.

According to Uyun (1998) religion strongly encourages its adherents to behave well and be responsible for all their actions and actively strive to improve themselves to be better. Based on the terms religion and religion the term religiosity appears. In psychology this concept is often referred to as religiosity. Historically sociologists have disagreed about the approach to measuring religiosity, as (Glock, 1962) proposed 5 dimensions of later religiosity reduction Verbit, M. F, 1970 in (Kucukan, 2005) proposed six measuring instrument namely 'ritual', 'doctrine', 'emotion', 'knowledge', 'ethics' and 'community'.

Peacock and Poloma show that religiosity increases with age and therefore tends to improve reported health (Peacock and Poloma, 1999). Along this line, Greene and Yoon assert that subjective well-being increases with religious attachments measured by the willingness to tend to be religious regularly (Greene and Yoon, 2004). Christian Zwingmann then divided the size of religiosity into several dimensions of Compliance with God, Belief or Faith, Religious Orientation and Compliance with religious teachings (Zwingmann, Klein, & Büssing, 2011).

So far there is no definite definition of altruism when it viewed from the group that benefits from this attitude by how the size of altruism values is measured (Kerr, Godfrey-Smith, & Feldman, 2004). Actually the concept of altruism was first introduced by Aguste Comte who stated that altruism is a person's attitude and behaviour that always benefits others (Feigin, Owens, & Goodyear-Smith, 2014). From the above understanding it can be concluded that the key words that must exist in this concept are the benefits or goodness of someone towards others.

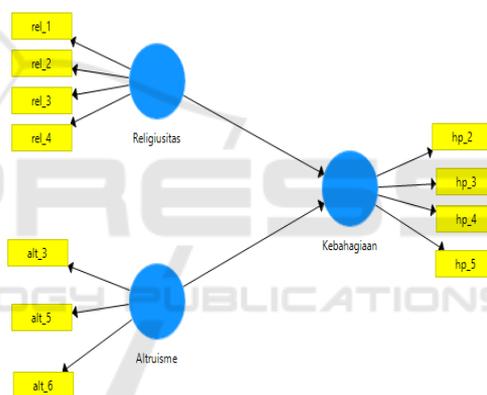
In Islam the principle of usefulness gets more emphasis in relations between people (*hablun minannas*) therefore the Prophet said: "*The best humans are those that benefit others*". (HR. Ahmad) Furthermore Allah said: *and they prioritize (the Muhajirin) for themselves, even though they are in*

distress." According Al-Quran Surah al-Hashr verse 9.

Prioritizing the interests of others is what is then referred to as *itsar*, even explicitly Allah says in Al-Quran Surah Al-Imran verse 92, that there will not be perfect goodness of someone before giving *infaq* (charity) from the treasures loved by humans. One of the replies that God promised to his servant who always did good to others.

3.2 Altruisms, Religiosity and Happiness among Zakat Payers

In the specification stage the model of the model formation is done by drawing a path diagram that combines the indicator variables and latent variables in accordance with the theory that has been explored in the previous chapter, the following are the models proposed in this study:



Model specifications are done by converting the diagram above into the following structural model:

$$\eta = Y1 \xi 1 + Y2 \xi 2 + \xi$$

The external model and the loading factor of the new model are as follows:

	Altruisme	Kebahagiaan	Religiusitas
alt_3	0.823		
alt_5	0.784		
alt_6	0.811		
hp_2		0.837	
hp_3		0.710	
hp_4		0.743	
hp_5		0.701	
rel_1			0.642
rel_2			0.750
rel_3			0.704
rel_4			0.703

From the table above loading factor after the second test is at > 0.6, the model specification test can be continued with reliability, validity and AVE,

where for cornbach alfa is above 07 it means that the model escapes un-dimensionality and passes reliability and validity, even though religiosity is below 0.7 but because this is the initial model, 0.6 results can still be used. The following are the details of the test results of un-dimensionality.

	Cronbach's AL...	rho_A	Composite Rel...	Average Varian...
Altruisme	0.735	0.751	0.848	0.650
Kebahagiaan	0.745	0.761	0.836	0.562
Religiusitas	0.681	0.697	0.794	0.491

To test the inner model of this study using the latter is to find the Goodness of Fit (GoF) value. Unlike CBSEM, for the GoF value in PLS-SEM it must be searched manually.

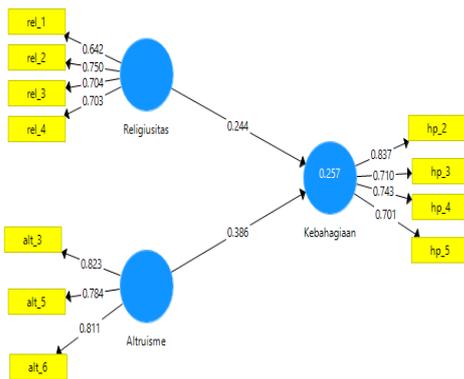
$$GoF = \sqrt{AVE \times R^2}$$

According to Tenenhou (2004), GoF small = 0.1, GoF medium = 0.25 and GoF = 0.38. From the test results using smart PLS obtained the value of AVE = 0.56 and R ^ 2 = 0.54 then:

$$GoF = \sqrt{0,56 \times 0,54} = 0,306$$

Thus the model in this research is robust and can be continued.

For testing the hypothesis is done by looking at the probability value and the statistics. For probability values, the p-value with alpha 5% is less than 0.05. The t-table value for alpha 5% is 1.96. So the hypothesis acceptance criteria is when t-statistics > t-table. Following is the path diagram and path coefficients of this study:



From the diagram it can be seen that all the p-values both from the manifest variables to the latent variables and the influence of religiosity and altruism variables on happiness are above 0,05 meaning that all variables studied are significantly

influential. Then the coefficient path is obtained by the following results:

	Original Sampl...	Sample Mean (...)	Standard Devia...	T-Statistics (O...	P-Values
Altruisme -> Kebahagiaan	0.386	0.409	0.075	5.151	0.000
Religiusitas -> Kebahagiaan	0.244	0.262	0.088	2.792	0.005

The table shows that P - Value is given 0.05 and T above 1.96 thus altruism and religiosity significantly affect happiness, with a positive direction of relationship, so that the higher the religiosity and altruism, the higher the happiness gained. Referring to the path coefficient that shows that there is a positive influence between religiosity and happiness, in other words the higher the level of zakat payer religiosity in the city of Surabaya, the higher the happiness gained, this is consistent with research (Sahraian et al., 2013) which examined happiness in Muslim communities in the study found that the higher the level of religiosity the higher the quality of life and happiness.

In Javanese society since civilized, Religiosity has become an entity that cannot be separated from national identity. This ingrained characteristic is then actualized in the first principle of the state constitution, namely Pancasila (Tamney, 1979), as well as the people of Surabaya where religion or religion has become a cultural characteristic. Characteristics like this give birth to patterns, traits, and tendencies that are unique to Javanese society. thus religiosities can give clues about how people live their lives.

The number of verses that call for virtue to fellow human beings is more or less in 200 verses in the Koran, of these 200 verses Allah promises those who do good in the world and in the hereafter. In Al-Quran Surah At-Taubah Allah Said: "Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing".

In that verse there is a word "Verily your prayer (to be) the peace of the soul for them" in this regard Ibn Abbas argued that the word "sakanul lahum" or the tranquillity of the soul is a mercy for them, whereas according to Qatadah, it becomes a peace of mind for them (al-Dimasqy, 2000) while understanding peaceful soul according to the big Indonesian dictionary can be associated with happiness (Tim Penyusun Kamus Pusat Bahasa, 2008).

In line with the above Al-Quran in this study it was found that altruism has a positive relationship

with happiness so that if someone wants his life to be happier, let him do more good to others, this is in line with Raziyyeh Meyzari Ali's research which states that altruism can improve one's mood, thus good deeds to someone can increase feelings of happiness (Straten, 2016). In psychology, altruism and happiness are related to human nature that wants to form social and environmental bonds that will ultimately have a positive impact on themselves (Biswas-diener et al., 2011).

4 CONCLUSIONS

For Muslims the happiness (as-sa'adah) of the world and the hereafter is inseparable, and the condition of achieving happiness is by caring for and cultivating the relationship with Allah (hablum-minallah) and the relationship with humans (hablum-minannaas). Both of these aspects in daily life can be interpreted as religiosity and altruism. The practice of the two aspects above can be observed through the muzaki (zakat payers) in this case is muzaki in the city of Surabaya, and it was found that there was a positive influence between religiosity and altruism on happiness. In the context of religiosity, it was found that this concept had long been attached to Javanese society which later formed certain characteristics for them in looking at life. In Islam human behaviour is determined by Faith, Islam and Ihsan, in this case spirituality encourages gratitude for what is given to him which in the end will bring peace of mind or happiness. On the other hand Altruism is a form of hablum-minannaas (good deeds for humans), in Islam the act of getting guarantees from Allah is assukuun qolbi fil or peace of mind, it is also supported by research in the field of psychology where good deeds are the nature of human beings who want to form emotional bond to other humans.

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