Religious and Prosocial Behavior, Happiness and Its Impact on Productivity: An Evidence from Indonesia

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ABSTRACT
Prosocial is an activity that is carried out consciously to provide benefits to others without expecting a specific reward. Prossociative behavior will increase social finance in society. The purpose of this study is to analyze prosocial behavior and religious behavior on happiness and the impact of happiness on productivity. This study uses primary data from 1121 respondents of independent workers who live in provinces that are included in the average level of happiness based on the 2021 Central Bureau of Statistics Indonesia or Badan Pusat Statistik Indonesia (BPS) survey. Data analysis uses Structure Equation Modeling (SEM) with the Partial Least Squares (PLS) approach. The results of this study show that prosocial behaviors such as philanthropy, voluntary activities, and religious behaviors such as friendship, gratitude, and tadabbur have a significant positive effect on happiness both in the happiness index with Islamic value and the BPS happiness index. Another important finding of this study is the impact of happiness with both indices on productivity.

Keywords: Happiness, Prosocial Behavior, Productivity, Religious Behaviour JEL Classification: L31, L38, J18.

INTRODUCTION

Inequality represents a significant challenge for development in all countries. It manifests in a multitude of forms, including economic, educational, demographic, and others. The detrimental impact of inequality on social life, particularly the emergence of conflict that undermines the common order of life, has led to its widespread concern. The core objective of the Sustainable Development Goals (SDGs) Programme, which encompasses 17 goals or programmes, is to reduce disparities between and within countries.

Inequality is nothing new. The issue of inequality has existed since the time of the Prophet Adam a.s, as evidenced by the differences between his children. The Quran also makes reference to the issue of inequality, which state that Allah is able to narrow or expand fortune for His servants. Nevertheless, Islam, as a perfect religion, does not regard this issue of inequality as a threat, rather, it views inequality as the importance of instruments related to sharing. The sharing activities of zakat, infaq, sadaqah, and waqf are divided into two categories, mandatory sharing activities, such as zakat, and sunnah activities, such as sadaqah, infaq, and waqf, which are currently known as Islamic social finance. Islamic social finance focuses on promoting social and economic development for underserved and marginalised community, using funds for investments in socio economic projects and activities such as education, healthcare and affordable housing with the aim of overcoming poverty, underdevelopment, and inequality in society (Hassan, R, 2024; SSM Yusoff, et.al.2024).

The development of social finance is contingent upon the existence of awareness among Muslims of the virtue of doing good. In order to increase awareness of the act of sharing with others, Allah offers incentives to those who engage in this virtuous behaviour, as evidenced in the following verses: QS. Al-Imran verse 57, QS. An-Nahl verse 97, QS. Al-Hadid verse 7, and QS. Saba' verse 39.

"And as for those who believe and do good, then He will reward them perfectly. And Allah loves not the wrongdoers."
(QS. Al-Imran verse 57).

"Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds." (QS. An-Nahl verse 97).

"Believe in Allah and His Messenger, and donate from what He has entrusted you with. So those of you who believe and donate will have a mighty reward." (QS. Al-Hadid verse 7).

"Say: 'Indeed, my Lord expands provision and limits it for whom He wills among His servants.' And whatever you give away, Allah will compensate you, and He is the best of sustenance givers."(QS. Saba' verse 39).

There are numerous verses in the Qur'an that encourage good deeds and the expenditure of wealth in accordance with Allah's teachings. While the verses previously mentioned are illustrative, they are not exhaustive. The counsel to provide assistance is not solely confined to material matters; it also encompasses acts of benevolence, such as removing obstacles that impede happiness. The importance of help others is such that it is even mentioned in the context of times of plenty and need, as evidenced by the Al-Imran verse 134. Such individuals are those who spend their wealth in both times of plenty and need, and who restrain their anger and forgive others for their mistakes. Those who engage in virtuous actions are held in high regard by Allah. (QS Al-'Imran: 134).

In the field of social science, this sharing activity, encompassing both material and non-material forms, is referred to as prosocial behaviour. Prosocial activities are defined as voluntary actions that are undertaken with the intention of providing benefits to others, society, and the surrounding environment. This activity is frequently linked to positive affect and subjective well-being, as evidenced by the findings of Dou et al. (2019) and Telzer et al. (2014). Wider et al. (2022) identified positive emotional states. A reduction in depressive symptoms over time was observed (Miles et al., 2022). Individuals may bolster their social networks, promote reciprocity, and enhance feelings of belongingness and social support (Matjasko et al., 2019). Mental health and emotional well-being (Liu, 2018).

Previous research has stated that acts of kindness, also referred to as voluntary activities, have a significant impact on subjective well-being (Khanna et al., 2017; Kim et al., 2020; Syarafina and Satriadi, 2023; Moche and Västfjäl, 2022). This is due to the fact that the positive emotions experienced subsequent to the provision of assistance or support can be attributed to the cessation of negative sentiments and the receipt of encouragement and constructive feedback, or a sense of elation (Al-Banjari, 2009).

The aforementioned findings are consistent with the teachings of the Qur'an, which also asserts that both good and evil are a consequence of one's actions and that each individual will receive their due recompense. The impact of this goodness is not only experienced in the afterlife but also in the world. The concept of enjoyment in this world is closely related to that of happiness. Even in Islam, happiness is something that must be pursued, as is evident from the following verse from Surah Al-Qashash verse 77: "Seek in what Allah has bestowed upon you (the reward) of the Hereafter, but do not forget your share in the world. And do unto others as Allah has done unto you, and do not cause mischief in the earth; for Allah loves not those who cause mischief."

The verse indicates that humans are obliged to perform good deeds, which suggests that one of the pathways to happiness is to engage in benevolent actions. Lane (2017) undertook an analysis of the direction of the relationship between interpersonal behaviour and individual behaviour in relation to happiness. Bixter (2015) posits a link between happiness and political conservatism and religiosity. This is corroborated by empirical studies such as those of Smither and Khorsandi (2009), Safaria (2014), Ellison et al. (2010) and D'raven and Zaidi (2014), which indicate a long-standing relationship between religious behaviour and subjective well-being. This is because faith is associated with the act of seeking divine assistance during challenging periods in life and perceiving adversity as opportunities to be confronted with fortitude rather than as threats. This perspective is supported by the findings of Maltby et al. (2004), Pargament et al. (1998), and Tix and Frazier (1998).

The religious behaviours that will be discussed in this study are gratitude, tadabbur and friendship. Gratitude is defined as a sense of gratitude to God, while tadabbur can be described as an effort to contemplate something to its furthest extent, namely the Creator. Friendship, on the other hand, is the development of positive relationships with others. These three behaviours are not only God's commands but also have a relationship with happiness. For example, Shin and Lee (2021) and Lee (2020) found a relationship between gratitude and happiness. Similarly, Mariyam et al. (2022) saw the relationship between tadabbur with wisdom and happiness. Furthermore, Demır et al. (2013) state that sharing events will increase happiness.

In this study, happiness is associated with productivity. This is because productivity is a key factor, as highlighted in SDG 8, which aims to promote inclusive and sustainable economic growth, productive employment opportunities and decent work for all. Additionally, numerous studies have established a correlation between happiness and productivity. The researchers in question include Oswald (2014), and Hastings and Roeser (2020), who posit a positive relationship between happiness and productivity. However, Judge et al. (2001) and Tenney et al. (2016) argue that there is either a negligible or no relationship between happiness and productivity.

In light of the aforementioned description, this study will analyse the impact of prosocial behaviour, gratitude,

tadabbur and friendship on happiness and productivity. In this study, happiness will be measured using the Islamic value happiness index and the happiness index employed by the Central Bureau of Statistics Indonesia.

LITERATURE REVIEW

Prosocial Behavior
Prosocial behaviour is as any action that has a positive impact on the recipient, whether tangible, physical or psychological. Nevertheless, it is not always the case that individuals who provide help receive a clear benefit in return. Prosocial behaviour encompasses a vast array of actions, including sharing, cooperation, donating, helping, honesty, charity, and the consideration of the rights and welfare of others (Eisenberg and Mussen, 1989). Some previous research has indicated that prosocial behaviour is associated with feelings of worth and life satisfaction (Mintarsih, 2015). Additionally, Syarafina and Satriadi (2023) showed a positive relationship between prosocial behaviour and happiness.

Furthermore, volunteering is associated with productivity, as Robiansyah (2018) explains in the context of Islamic teachings, wherein productivity is inextricably linked to the concept of *amal*, which signifies work or activity. This is commanded in the word of Allah SWT (QS. At-Taubah verse 105), which requires a Muslim to always engage in charitable giving. Furthermore, research by Kusumajati (2014) and Podsakoff et al. (2000) stated that the concept of organisational citizenship behaviour (OCB) can enhance the productivity of workers and companies.

Concept of Happiness
Happiness is a state of well-being, statisfication, or things that can satisfy life without psychological distress (Furnham, 2008). Seligman (2002) defines happiness as a concept that refers to the form of positive emotions and activities experienced by individuals, without an emotional component. In Islamic thought, the concept of happiness is known as al-falah. Aqbar et al. (2020) explain that al-falah is a comprehensive concept encompassing all forms of happiness, fortune, success, and well-being experienced by an individual, both in this world and the hereafter. It is a concept that is felt in all aspects and dimensions of life, both material and spiritual. In Islam, happiness encompasses both material and non-material dimensions. The non-material aspect is attained through the acquisition of understanding, the practice of spirituality, and the purification of the heart (Nasr, 2014).

Furthermore, happiness is associated with the economy, as it is regarded as a key determinant of economic outcomes. This can be explained by previous research conducted by Sharifzadeh & Almaraz (2014), which states that happy workers will be more productive. Additionally, findings from Dik et al. (2013), Giovanis (2015), Oswald et al. (2015), Henri (2017), and Egermann (2019) also indicate a positive relationship between happiness and productivity.

The BPS happiness index is employed as a means of measuring happiness. The BPS happiness index has been employed as a means of measuring happiness in Indonesia since 2014. In 2017, the measurement indicators underwent a change. The BPS happiness indicators in this study comprise the following domains: education, employment and income, health, housing conditions, household harmony, availability of free time, social life, security, feelings, independence, mastery of the environment, self-development, positive relationships with others, life goals, and self-acceptance. This indicator totals 15, a reduction from the original number of 19. This was achieved by combining indicators that were deemed to be proximate, such as environmental conditions and security, feelings and type of work and income.

The measurement of happiness with Islamic values is obtained from the indexation of indicators compiled based on indications of happiness mentioned in the Qur'an. These indicators are as follows: fulfilled needs, pleasure, joy, goodness, success, security, blessings, satisfaction, hope and tranquility. These 10 indicators were tested in one index called the Islamic value happiness index.

Productivity
The term "productivity" is defined as the efficient utilisation of resources, specifically the ratio of outputs produced to inputs used. In his 1994 work, Krugman defines productivity as the ratio between the volume of output and the volume of input. In other words, productivity is a measure of the efficiency with which production inputs, such as labour and capital, are utilised in an economy to achieve a specified level of output.

According to Hasmy (2019) in Islamic teachings, productivity is intimately connected to the concept of work. The verse that discusses productivity is a verse of the Holy Quran, which is the word of Allah SWT. The An-Nisa verse 95 which explain the correlation between productivity and jihad, which signifies exertion. The verse of the Holy Qur'an is as follows: The importance of utilising the resources provided by Allah SWT is illustrated in the Al-Asr verse 1-2, as this input in the form of time will determine the level of productivity. The feasibility of productivity is reflected in the amount of production, product quality, effectiveness and efficiency, and the realisation of worker satisfaction at the maximum level (Mursi, 1997). The key indicators for measuring work productivity include enhanced ability, increased results achieved, work enthusiasm, self-development, quality, and efficiency (Sutrisno, 2019).

The Role of Prosocial and Religious Behaviour in the Determination of Happiness

The determinants of happiness in Islam can be classified into two principal categories: material and non-material factors. The happiness of a Muslim can determined by a number of factors, including physical, psychological, social, and spiritual elements (Mildaeni and Herdian, 2021). In terms of this research, the focus is on the determinants of happiness, which are prosocial behaviour (generosity and voluntary activity) and religious behaviour (gratitude, tadabbur and friendship).

The concept of volunteerism is based on the idea of altruistic action, whereby individuals provide assistance to others without expecting any form of reciprocity or compensation after the completion of their volunteer work. Voluntary activity constitutes a form of participation that provides opportunities for individuals and communities to collaborate and invest a modicum of time in effecting beneficial changes in people's lives (Adha et al., 2019). Walker (2007) posited a positive correlation between happiness and prosocial behaviour. The prosocial behaviour under consideration in this study is voluntary activity and generosity.

As stated by Hui et al. (2020), informal voluntary work has been demonstrated to have a significant positive impact on well-being and psychological functioning. Similarly, Kragt & Holtrop (2019) found that volunteerism plays a partial mediating role in the beneficial impact of religiosity on well-being. Likewise, research by Jannah and Rahmasari (2023) and Karinda and Arianti (2020) found that participation in volunteer activities is associated with increased happiness, as individuals experience a sense of fulfilment from helping and benefiting others.

The term 'philanthropy' is used to describe the act of generosity, which can be defined as the love of humanity expressed in the form of charitable giving to others (Ilchman, 2006). A generous attitude has been demonstrated to engender a considerable degree of happiness for individuals (Aknin et al., 2013; Gherghel et al., 2019; Lai et al., 2020). In other words, individuals who experience greater happiness tend to engage in more charitable acts. The correlation between generous behaviour and happiness has been demonstrated to improve overall well-being and facilitate the success of many individuals.

Religiosity is a condition within an individual that encourages them to act in accordance with their religious teachings (Rakhmat, 2004). Seligman (2005) posits that religiosity is one of the factors of happiness, and also Modabber et al. (2016) explained the positive impact of religious behaviour on subjective well-being. In this study, religious behaviour is identified as a determinant of happiness, specifically gratitude, tadabbur, and friendship.

Gratitude is a general tendency to recognize and respond with gratitude for the role of others in positive experiences and the impact one feels (McCullough et al., 2002). Accroding to Faujiah and Elfairuza (2020), individuals who cultivate gratitude tend to experience more frequent and intense feelings of self-efficacy, a more positive view of the social environment, the use of effective coping strategies, more positive traits, better sleep quality, and a continuous focus on positive aspects, accompanied by a greater appreciation of their lives. Previous research by Rahmania et al. (2019) explain the significant correlation between life satisfaction, gratitude, and patience. Similarly, Ramzan and Rana (2014)showed a positive correlation between gratitude and life satisfaction.

The concept of tadabbur, which can be defined as the enjoyment of nature and the act of contemplating it in order to foster feelings of gratitude, is increasingly being approached through the lens of tourism activities. Tourism is a travel activity undertaken by an individual or group for a period of time to one or more destinations for the purpose of sightseeing or recreation. Additionally, tourists may utilise the services, facilities and tourist attractions available to them in order to derive inner satisfaction (Cemporaningsih et al., 2020). Overall, travel and tourism have been found to influence an individual's life satisfaction (Neal et al., 1999). Milman (1998) found that individuals who engage in more travel experiences tend to report higher levels of life satisfaction. Similarly, Lounsbury and Hoopes (1986) revealed a positive relationship between holiday travel and happiness.

Friendship is a form of communication that is specifically designed to facilitate connections between individuals who are otherwise disconnected. Furthermore, friendship is defined as a high level of communication based on faith in Allah SWT, which is an absolute necessity for believers (Istianah, 2016). Friendship is conducted on the basis of brotherhood or kinship ties that are linked by nasab, or the closest descendants. In general, friendship is conducted on the basis of relationships between individuals, as Allah SWT states in QS. It can be posited that friendship will always result in convenience. Likewise, Zuhri (2005) stated that those engaged in friendship will offer assistance to families in need in a sincere and forthcoming manner. Previous research by Lee and Kawachi (2023) indicates that individuals who value social relationships tend to experience greater happiness. Such positive interpersonal relationships are a key component of subjective well-being (Selignman et al., 2005). Song et al. (2023) identified the significance of friendship as a factor contributing to happiness. Lamu and Olsen (2016) additionally asserted that social relationships serve as a pivotal indicator of subjective well-being and life satisfaction.

METHODOLOGY

This research employs a quantitative methodology and utilises primary data obtained from 1,121 respondents through the questionnaires that have undergone rigorous validity and reliability testing. The data were collected

between September and December 2023. The research locations encompass a number of provinces that exhibit a happiness index within the range of the national average in Indonesia, as indicated by the happiness index by BPS in 2021. A total of 15 provinces were selected based on a number of criteria, including cultural representation, geographic location, provincial PAD value, and the proportion of Eastern and Western Indonesia. The selected provinces are Aceh, North Sumatra, West Sumatra, Riau, Bangka Belitung, West Kalimantan, South Kalimantan, Central Kalimantan, East Kalimantan, Jakarta, Central Java, Yogyakarta, East Java, South Sulawesi, and Southeast Sulawesi.

The respondents were individuals in the labour force aged 17 to 65 who were self-employed (MSMEs, farmers, fishermen, etc.), identified as Muslim, and resided in villages, cities, suburbs, mountains, or on beaches. The total number of respondents was approximately 1,121, in consideration of the number of indicators and the representation of samples in each province.

The data analysis method employed in this research is Structure Equation Modelling (SEM) with the Partial Least Squares (PLS) approach. The aim of this analysis is twofold: firstly, to ascertain the influence of prosocial and religious behaviour on happiness; secondly, to determine the impact of happiness on productivity.

The SEM model employed in this study comprises a number of variables, which are described in the following section. 1) Generosity is defined as the behaviour of giving material things, including zakat, infaq, sadaqah and waqf. (consists of five indicators.) 2) Voluntary Activity is defined as the behaviour of providing non-material assistance (consists of six indicators), 3) Tadabbur is defined as an activity that contemplates nature until there is an awareness of the greatness of God, the Supreme Creator. 4) Gratitude is defined as the behaviour of thanking God (consists of four indicators).5) Friendship is defined as the behaviour of maintaining good relations with others and of maintaining these relations by visiting each other or exchanging news(consists of four indicators). 6) Productivity explains how much work can be done with the time available (consists of five indicators).

The happiness variable is measured by two indices, namely: the BPS happiness index (Model 1) comprises two indices: the happiness index with BPS indicators and the happiness index with Islamic value. The latter is further divided into two sub-indices: the happiness index with Islamic value indicators and the happiness index with Islamic value indicators. The former comprises indications of happiness in the Qur'an as mentioned in the Literature Review, namely fulfilled needs, pleasure, joy, security, success, goodness, satisfaction, blessings, hope, and tranquility. The number entered in the SEM model represents the happiness index for each model. This index is calculated using exploratory factor analysis (EFA) and principal component analysis (PCA) methods. The resulting index provides a measure of the level of happiness experienced by each individual.

RESULTS AND ANALYSIS
The results and discussion section is comprised of several subsections. The initial section comprises a description of the research respondents. Subsequently, the statistical analysis of the model is presented, followed by a discussion of the findings.

1. Characteristics of the Respondents
The respondents who are self-employed are distributed across 15 provinces, with the following details: The respondents were distributed across the following provinces: Aceh (82), North Sumatra (102), West Sumatra (103), Riau (113), Bangka Belitung (51), West Kalimantan (43), South Kalimantan (55), Central Kalimantan (30), East Kalimantan (31), DKI Jakarta (133), Central Java (98), DI Yogyakarta (41), East Java (96), South Sulawesi (112), and Southeast Sulawesi (32). The gender distribution is 53.8 per cent female and 46.2 per cent male. The Generation Z group, comprising individuals aged 17-26 years, constituted the majority of respondents (52.1%), followed by the millennial generation (33.3%), Generation X (13%) and the remaining baby boomer generation (1.7%). The majority of respondents (42.6%) are married, while the remaining respondents are unmarried (55.2%) or have previously been married (2.2%). With regard to respondents' place of residence, the majority (79.5%) live in lowland areas, while 11.4% live in highland areas and the remainder live in coastal areas. The majority of respondents (50.8%) live in villages, while 49.2% live in cities.

The data revealed that 565 respondents, representing 50.4% of the total sample, were engaged in trade-related business activities. In terms of the category of having other income outside the business being undertaken, 775 respondents (69.9%) indicated that this was not the case. In the category of the number of family dependents, the number of dependents within the nuclear family residing in a single household was reported by 255 respondents, representing a percentage of 22.7%. In terms of profit per month, the majority of respondents (905 individuals, representing 80.7% of the total) reported an income below Rp10,000,000. With regard to home ownership, the majority of respondents (77.5%) indicated that they either owned their own homes or occupied family or partner homes.

2. Measurement Model Evaluation (Outer Model Test) and Structural Model Evaluation (Inner Model Test)

A test of the measurement model (outer model test) and an evaluation of the structural model (inner model test) were conducted to assess the feasibility of the model used. Model 1, which concerns happiness as measured by the BPS happiness index, and model 2, which concerns happiness as measured by the Islamic value happiness index, both demonstrated Composite Reliability (CR) values ranging from 0.852 to 1. These values fall within the required range. Similarly, the AVE value, which ranges from 0.5 to 1, indicates that all indicators in the model are valid.

Table 1. Model Size Results

Variable	Indicator	Islamic Value			BPS		
		Outer Loading	CR	AVE	Outer Loading	CR	AVE
Generous	DRM1	0,744	0,855	0,541	0,743	0,855	0,541
	DRM2	0,649			0,646		
	DRM3	0,786			0,780		
	DRM4	0,731			0,735		
	DRM5	0,762			0,767		
Voluntary Activity	AV1	0,725	0,856	0,501	0,718	0,855	0,502
	AV2	0,728			0,719		
	AV3	0,670			0,655		
	AV4	0,679			0,693		
	AV5	0,739			0,736		
	AV6	0,692			0,704		
Friendship	SIL1	0,834	0,873	0,632	0,835	0,873	0,632
	SIL2	0,797			0,784		
	SIL3	0,799			0,802		
	SIL4	0,747			0,759		
Gratitude	SY1	0,765	0,866	0,618	0,771	0,866	0,618
	SY2	0,794			0,787		
	SY3	0,837			0,837		
	SY4	0,745			0,746		
Tadabbur	T1	0,829	0,852	0,658	0,825	0,852	0,658
	T2	0,853			0,860		
	T3	0,747			0,744		
Happiness	Happiness index	1,000	1,000	1,000	1,000	1,000	1,000
Productivity	PRO1	0,813	0,906	0,658	0,812	0,906	0,658
	PRO2	0,822			0,820		
	PRO3	0,807			0,805		
	PRO4	0,829			0,829		
	PRO5	0,785			0,790		

Source: Data processed (2024)

The discriminant validity of each variable can be ascertained from the root AVE value. The AVE value for each variable and the AVE root value are above 0.5, indicating that all variables in both models are valid.

Table 2. AVE Root Value

Construct	Islamic Value		BPS	
	AVE	AVE Root	AVE	AVE Root
Generous	0,541	0,736	0,541	0,736
Voluntary Activity	0,501	0,709	0,502	0,709
Friendship	0,632	0,795	0,632	0,795
Gratitude	0,618	0,786	0,618	0,786
Tadabbur	0,658	0,811	0,658	0,811
Happiness	1,000	1,000	1,000	1,000
Productivity	0,658	0,811	0,658	0,811

Source: Data processed (2024)

The Fornell-Larcker Criterion is employed for the evaluation of the model, whereby discriminant validity is deemed to be met if the root AVE value of a variable exceeds its correlation with other variables. With regard to the variable of generosity, this criterion is met, as evidenced by a root AVE value (0.736) that exceeds its correlation with other variables. This finding indicates that the discriminant validity of the variable of generosity is met, along with the

validity of the other variables in the model.

A structural evaluation, or inner model test, was conducted to determine the relationship between latent variables based on substantive theory. The results of these tests can be seen in Figures 1 and 2.
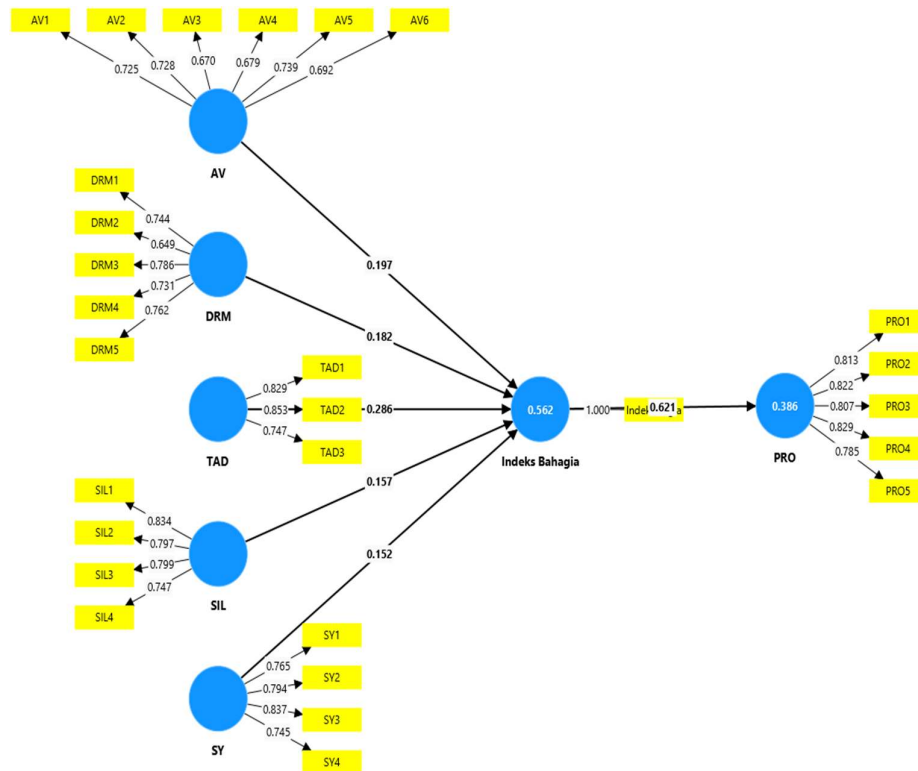

Figure 1. Structural Model of Islamic Value Happiness Index
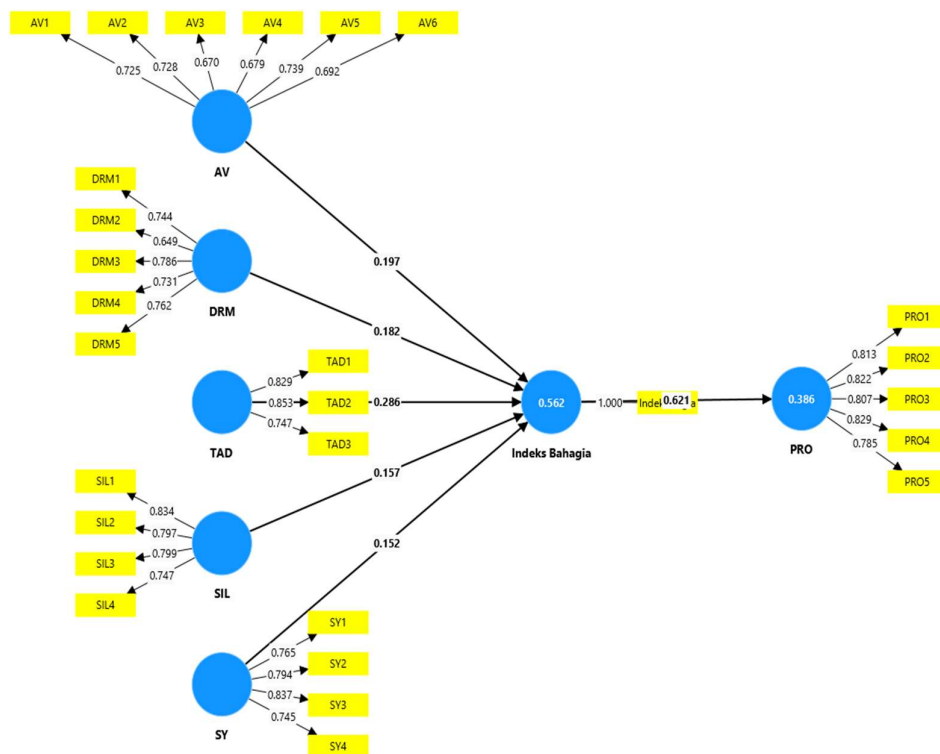

Figure 2. Structural Model of BPS Happiness Index

The Standardised Root Mean Square Residual (SRMR) is a measure of model fit, defined as the difference between

the data correlation matrix and the model-estimated correlation matrix. A suitable model is one with an SRMR value below 0.08 (Hair et al., 2021). The estimation of the model on the Islamic value happiness index yielded a value of 0.068, which indicates an acceptable fit and the capacity of the empirical data to elucidate the impact of the model variables. The BPS happiness index model, with a result of 0.072, also demonstrates an acceptable fit, allowing for the influence of the model variables to be explained by empirical data.

Table 3. SRMR Value

	Islamic Value	**BPS**
SRMR	0,068	0,072

Source: Data processed (2024)

A useful method for assessing the quality of structural models and measurement models is through the calculation of Goodness of Fit (GoF) values. The overall quality of a model is evaluated by GoF, which is used to assess the measurement model and structural model. The GoF value is calculated as the average of the communality and R2 values associated with each latent variable. A GoF value close to 1 indicates that the model is becoming increasingly effective. The Goodness of Fit calculation of the model is presented in Table 4 below.

Table 4. Goodness of Fit Index Value

	Islamic Value	**BPS**
Communality Average	0,606	0,605
R-Square Average	0,474	0,419
GoF Index	0,536	0,503

Source: Data processed (2024)

The table illustrates that the Islamic value happiness index exhibits a goodness-of-fit (GoF) value of 0.536, while the BPS happiness index demonstrates a GoF value of 0.503. This indicates that both the structural and measurement models demonstrate an acceptable level of goodness of fit, with values of 0.536 and 0.503, respectively. The interpretation of the Goodness of Fit index value is as follows: a value of 0.1 indicates low GoF, a value of 0.25 indicates medium GoF, and a value of 0.36 indicates high GoF. The value of the data processing results is classified as high GoF, as it approaches the value of one. This value indicates that the model formed is of high quality and is able to explain empirical data effectively.

Formative Model Measurement

To ensure the absence of multicollinearity between variables, the multicollinearity test reviews the inner VIF (Variance Inflated Factor) measure. An Inner VIF value below 5 indicates the absence of multicollinearity between variables (Hair et al., 2021). Based on the estimation results presented in Table 5, the VIF value of less than 5 indicates that multicollinearity between variables is relatively low. These results reinforce the findings of the parameter estimation process in SEM-PLS, which can be considered robust and free from bias.

Table 5. VIF

Construct	*Islamic Value*		**BPS**	
	Happiness	**Productivity**	**Happiness**	**Productivity**
Generous	2,033		2,042	
Voluntary Activity	2,441		2,447	
Friendship	1,867		1,869	
Gratitude	1,553		1,547	
Tadabbur	1,395		1,394	
Happiness		1,000		1,000
Productivity				

Source: Data processed (2024)

Table 6 of the Islamic Value Happiness Index demonstrates that the coefficient of determination (R²) reaches its highest value, particularly in relation to the 'happy' variable, with an R² of 0.562. This value can be interpreted as indicating that as much as 56.2% of the happy variable can be explained by the constructs contained in the model. The remaining 43.8% of the explanatory power of the variable is attributable to variables external to the model. An examination of the coefficient of determination reveals that the explanatory power of the research model, which combines happiness and productivity factors, is moderate. This is evidenced by the R2 value, which falls within the range of 0.33 to 0.66, with values of 0.562 and 0.386, respectively. The coefficient of determination (R²) on the BPS happiness index demonstrates the highest R² value. However, it is evident that 48.2% of the happiness variable is explained by the constructs within the model, while 51.8% is explained by other variables outside the model. An examination of the R² value indicates that the predictive ability of the research model with the happy and productive variables is moderate. This is evidenced by the range of 0.33 to 0.66, with an average value of 0.482 for happy and 0.355 for productive.

Table 6. The Coefficient of Determination

Construct	Islamic Value		BPS	
	R²	Q²	R²	Q²
Happiness	0,562	0,548	0,482	0,472
Productivity	0,386	0,435	0,355	0,420

Source: Data processed (2024)

The Q-square value presented above serves to confirm the model's predictive relevance. In accordance with the guidelines set forth by Hair et al. (2019), the qualitative Q-square interpretation values are classified as follows: 0-0.25 (low influence), 0.25-0.50 (moderate influence), and ≥ 0.50 (high influence). Table 6 illustrates that the Q-square value in conjunction with the Islamic value happiness index for the happy variable is 0.548, which signifies a high degree of prediction accuracy. Conversely, the value for the productivity variable is 0.435. In contrast, the BPS happiness index value on the same variable is 0.472 and 0.420, indicating moderate prediction accuracy.

Table 7. F-Square Value

	Islamic Value		BPS	
	Happiness	Productivity	Happiness	Productivity
Generous	0,037		0,032	
Voluntary Activity	0,036		0,019	
Friendship	0,030		0,040	
Gratitude	0,034		0,012	
Tadabbur	0,134		0,094	
Happiness		0,627		0,551
Productivity				

Source: Data processed (2024)

The F-square value is employed to forecast the implications of the interrelationships between variables within the structural model. The F-square value, as defined by Hair et al. (2021), is classified according to the following criteria: f-square 0.02 (low), f-square 0.15 (moderate), and f-square 0.35 (high). The results of the analysis are presented in Table 7, which demonstrates that, with regard to the Islamic value happiness index and the BPS happiness index, the variables of generosity, voluntary activity, friendship, gratitude, and tadabbur are classified as low, whereas the happy variable is classified as high.

The foundation of hypothesis testing is the value presented in the path coefficient output, as detailed in Table 8. Hypothesis testing is conducted with a 95% confidence level, whereby the t-statistic value and the corresponding p-value are examined. Should the t-statistic exceed 1.96 and the p-value fall below 0.05, it can be inferred that the hypothesis is accepted and exerts a notable influence.

Table 8. Path Coefficient

Correlation Between Variables	Islamic Value			BPS		
	Path Coefficient	p-value	Description	Path Coefficient	p-value	Description
Generous → Happiness	0,182	0,000	Accepted	0,184	0,000	Accepted
Voluntary Activity → Happiness	0,197	0,000	Accepted	0,157	0,000	Accepted
Friendship → Happiness	0,157	0,000	Accepted	0,196	0,000	Accepted
Gratitude → Happiness	0,152	0,000	Accepted	0,096	0,001	Accepted
Tadabbur → Happiness	0,286	0,000	Accepted	0,260	0,000	Accepted
Happiness → Productivity	0,621	0,000	Accepted	0,596	0,000	Accepted

Source: Data processed (2024)

The influence of generosity on happiness is significant when considered in the context of both the Islamic Value Happiness Index and the BPS Happiness Index. This suggests that an increase in generosity is associated with an increase in happiness. The findings of this study align with those of previous research conducted by Aknin et al. (2013), Lai et al. (2020), Chen et al. (2020), and Gherghel et al. (2019), which demonstrated a positive association between generosity and subjective well-being. The positive effects of generous behaviour on happiness may be attributed to the overriding of selfish motives in brain regions associated with reward by individuals who are

empathetic and possess social cognition (Park et al., 2017).

The influence of voluntary activity on happiness is significant when considered in the context of both the Islamic value happiness index and the BPS happiness index. This indicates that individuals who engage in high levels of voluntary activity are more likely to experience greater levels of happiness throughout their lives. As Seligman, Lazarus, Isen, Myers, and Averill (2005) posit, there are multiple pathways to achieving happiness. Such strategies include the development of effective social skills, the implementation of incremental steps to achieve goals, the maintenance of an optimistic outlook, and perseverance in the face of challenges and difficulties. In accordance with the findings of Karinda and Arianti (2020), which demonstrate that participation in voluntary activities, particularly those involving the act of helping and benefiting others, can foster happiness. Those who engage in volunteering activities demonstrate a positive impact on psychological well-being and functioning (Hui et al., 2020; Kragt & Holtrop, 2019).

The role of friendship in influencing happiness is significant, as evidenced by its inclusion in both the Islamic value happiness index and the BPS happiness index. This finding suggests that the maintenance of social relationships can contribute to an individual's sense of well-being. Similarly, Seligman (2005) identified positive relationships as a key aspect of happiness. The findings of this study are in line with those of Lee and Kawachi (2023), Song et al. (2023), and Lamu & Olsen (2016), who previously theorised that social relationships are a key aspect of happiness.

The relationship between gratitude and happiness was found to be significant in both the Islamic Value Happiness Index and the BPS Happiness Index. The results of this study demonstrate a positive correlation between gratitude and happiness. Gratitude has the potential to influence one's happiness through a number of mechanisms (Watkins et al., 2003). This can be explained by the fact that individuals who are consistently grateful tend to exhibit positive thoughts, traits, and actions (Faujiah & Elfaruza, 2020). The findings of this study are consistent with those of Rahmania et al. (2019) and Ramzan and Rana (2014), who previously demonstrated a positive correlation between gratitude and life satisfaction.

Tadabbur exerts a considerable influence on happiness, as evidenced by its significant correlation with both the Islamic Value Happiness Index and the BPS Happiness Index. This suggests that an increase in the level of tadabbur is associated with an increase in happiness. The findings of this study are consistent with those of previous research conducted by Neal et al. (1999, 2007), Kemp et al. (2008), Neal (2000), and Milman (1998). It is evident that the practice of tadabbur in a recreational context has the potential to enhance long-term happiness. This is because happiness is not solely determined by the intensity of positive experiences, but also by the frequency of these experiences (Diener et al., 1990).

The relationship between happiness and productivity is a significant factor in both the Islamic Value Happiness Index and the BPS Happiness Index. This suggests that an increase in happiness will result in an increase in productivity. This finding is consistent with the findings of Wright and Staw (1998), who identified a significant and long-term effect of happiness on productivity. Pryce-Jones (2010) additionally posited that individuals who experience positive affect will have a beneficial impact on increasing productivity and minimising the possibility of individuals leaving their jobs. This conclusion is also supported by the findings of Sharifzadeh and Almaraz (2014), which demonstrate that employees who experience positive affect are more productive. It can therefore be concluded that individuals exhibiting high levels of happiness are more likely to demonstrate productivity.

The results of this study indicate a positive and significant relationship between prosocial behaviour, religious behaviour and happiness, as well as the relationship between happiness and productivity. Therefore, it can be concluded that if the state wishes to increase the productivity of its citizens, it must increase their happiness. One method of achieving this is to promote religious values such as gratitude, tadabbur and friendship. Furthermore, increasing sharing and mutual aid activities in the community can increase happiness, as well as increasing social funds in the community.

CONCLUSION AND RECOMMENDATION
In light of the aforementioned description of the results and discussion, it can be posited that prosocial behaviour, specifically generosity and voluntary activities, is positively correlated with happiness. This is based on the results of two distinct analytical approaches, which nonetheless demonstrate that all of the variables in question exert a positive influence. Consequently, an increase in the behaviour in question will result in an increase in happiness. The same results are observed with regard to religious behaviour, which in this case is conceptualised in terms of gratitude, tadabbur activities and friendship. These three variables are positively correlated with happiness. In light of the findings pertaining to the relationship between happiness and productivity in the two models, it can be posited that happiness exerts a positive influence on productivity.

It is recommended that the government implement policies aimed at enhancing happiness, with the objective of increasing productivity. To enhance the general level of contentment, it would be advisable for the government to encourage the undertaking of tadabbur activities through the promotion of tourism, thereby stimulating economic

growth in the tourism sector and facilitating the organisation of events that foster social cohesion. Furthermore, the government could re-energise the culture of mutual assistance among citizens, promote alms programmes to augment the general level of happiness, and simultaneously increase the amount of funds collected for Islamic social programmes and distributed to the community.

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