The Relationship between the Quality of Alms and Happiness in Life

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Abstract

In general, happiness is the biggest goal that humans want to achieve. Many factors make an individual happy. Previous studies have shown that there is a relationship between prosociality and happiness. Several sources say that religion is one of the factors that makes happiness and that humans' relationship with God is the main factor in achieving happiness. The quality of alms is the level of goodness or badness of a material or non-material gift to someone with only the hope of Allah's blessing. This research is a quantitative study which aims to determine the effect of alms on the happiness of life of the Bekasi Group Alms Community couriers. The research subjects were 51 people according to the population of couriers in the community. The data collection technique in this research used a happiness and alms quality questionnaire. The happiness questionnaire refers to the OHQ (Oxford Happiness Questionaire) from Argyle (2001) and the alms questionnaire to measure the quality of alms refers to the concept from Mu'is (2016). The statistical calculation process uses simple linear regression analysis with the results of the regression equation $\hat{Y} = 18,810+0.672$.

Keywords	*happiness, charity, prosocial*

INTRODUCTION

Often in everyday life, alms are a familiar word used in social activities. As stated by Asyshiddiqie (1977), sadaqah is giving something to a person who wishes by truly hoping for pleasure solely from Allah. The hadith narrated by Muslims states that every good deed is alms. As Asyshiddiqy also said, almsgiving is not just giving materially, good deeds and words are also alms. The word al Sadaqah comes from the word al-Shidqu which means true, sincere and upright. So, people who give alms are people whose faith is true. (Hakim, 2013). Judging from the sharia and linguistic understanding, alms can be a means of proving human faith and obedience to Allah.

According to Ibnu Qoyyim (2000) almsgiving can bring happiness to a person because when a person gives alms the bonds of stinginess in his chest are released so that the chest of the person giving alms is spacious. Alms is proof of faith (Hakim, 2012) in Surah AL Fath verse 4 that Allah will give peace to the hearts of believers. So that people who give alms if they do it continuously will feel calm. Calmness according to Carr (2004) is one aspect of happiness. In this research, what is measured in alms is its quality, while quality according to the Big Indonesian Dictionary (KBBI) is the level of good or bad something. So the quality of alms is the level of goodness and badness of a gift, both material and non-material, with only hope for Allah's pleasure.

In psychology, the context of giving is found in discussions of prosocial theory. Prosocial behavior is defined as the act of providing benefits to others (Penner, Dovidio, Piliavin, & Schroeder, 2005, as cited in Aknin, et al, 2013). According to Batson (1998 in Taylor, 2009) prosocial behavior is a very broad category, which includes any action that helps or is designed to help another person, regardless of the helper's motives. Researchers

see a difference between almsgiving and prosocial giving, namely if prosocial giving is motivated by various motives, one of which is humanitarian motives. Almsgiving, as stated by Qutb (2001) in his interpretation of Al Ma'arij 24-25, includes the behavior of giving accompanied by sincerity in the heart with full awareness of other people's rights in their property which is a matter of humanity and self-confidence in the grace of Allah alone. -eyes to hope for His blessing. All of them are elements of spirituality and divinity.

Many journals have examined the relationship between prosociality and happiness. One of them, like that made by Dunn, et al (2008), the research consisted of subjects being given money worth 5 or 20 dollars, then the subjects were asked to spend the money on themselves and on other people or humanitarian charities. The result is that buying goods for other people or humanity makes you happier with a value of [M=.18, SD= .62] compared to buying goods for yourself [M= -.19, SD= .66]. Apart from that, Aknin, Dunn, Halliwell, Diener, et al (2013) conducted research which showed that the world gets emotional happiness from using their financial resources to help others (prosocial spending). This research tested several poor and rich countries by assigning money to charity and the results showed that the level of happiness increased when giving to charity rather than to oneself [M= .09, SD= 1.00].

In general, happiness is the biggest goal that humans want to achieve. Happiness or happiness according to Argyle (2002) is a high level of positive emotions, life satisfaction, and the disappearance of negative emotions. Happiness is an important factor to have a positive impact. Happiness is a positive psychological condition characterized by satisfaction, high levels of positive emotions and low levels of negative emotions (Carr, 2004). Talking about things that make happy, Argyle (2002) said that sometimes happiness is influenced by humans' relationship with God. He added that what is related to happiness is religion.

Departing from Argyle's explanation and several studies previously described. Researchers are interested in digging deeper into the context of alms and happiness. As is known, alms are a social activity based on the concept of religion. Researchers have the assumption that giving alms is a factor that can make individuals much happier, because not only is there a relationship that exists between humans and humans, but more than that, in alms there is a relationship between humans and their God, there is a divine element in the form of hope for Allah's pleasure and the element of spirituality in the form of sincerity. As stated by Argyle (2002), happiness is influenced by humans' relationship with God and religion.

The existing theories empower researchers to look for unique phenomena that occur in the field, namely in the Bekasi Alms Group (SR) Community. From the results of an open interview conducted with the Bekasi Regional Chair last May 2017, it was found that SR is one of the many social movements that focus on humanitarian activities which are manifested in the collection and distribution of alms funds. In this community there is a term for couriers, namely people who have permanent jobs, but volunteer without pay to help patients in hospitals. Researchers consider the existence of couriers to be something unique because the form of alms provided by couriers is not only material but also simple assistance,

namely alms for labor and services for helping with procedures in hospitals, administering BPJS, transporting patients, providing fees for patients, paying for treatment. patients for patients who cannot afford it, to becoming permanent donors, namely giving alms through the group's alms account. The phenomenon in the field, after distributing questionnaires and open interviews with SR community couriers as research subjects, produced a picture that there was a spiritual urge so that they wanted to join and give alms in various forms of kindness.

This encouragement includes the desire to help each other, to be grateful for Allah's blessings, to be grateful because Allah has met his and his family's needs, because he wants to do good before Allah, and wants to seek face before Allah. Subjects feel calm and relieved when they can help other people, subjects feel satisfied after helping people who need help. Based on this data, referring to Carr (2004), subjects felt aspects of happiness which included calm, satisfaction and relief. So, in this study researchers will see how much the subject's happiness value is.

Based on previous research, giving in a prosocial relationship between humans and humans produces feelings that make people happy. Researchers have the assumption that giving alms can make you much happier because it is not only the relationship between humans and humans, more than that, there is the relationship between humans and Allah. Based on the things explained previously, researchers will conduct research on the relationship between almsgiving and happiness in life among Bekasi Alms Community couriers.

METHOD

The research subject is who or what is being studied (Silalahi, 2015). The subjects in this research were couriers in the Bekasi Sedekah Rombongan community. The number of subjects was 51 people according to the population of couriers in the community. According to Arikunto (2010), what is meant by sample is a portion or representative of the population. Arikunto believes that if there are less than 100 subjects, it is better to take the entire population so that the research is population research. Furthermore, if the subject is large, between 10-15% or 20-25% or more can be taken. Departing from this statement, because the population in this study was less than 100, the researchers took a total sample of 51 people. Subject selection is based on several criteria, namely:
1. Courier in the Bekasi alms group community
2. Give charity in material or non-material form

This research uses a questionnaire or questionnaire, for the reason that it is more practical because in a short time you can obtain a lot of data and you can fill it in anywhere. In this research, the collection method was carried out by collecting questionnaires. For the scale used in this research instrument, researchers used a Likert scale. This Likert scale contains items in the form of statements and has alternative answers, namely: SSS = very very suitable, SS = very suitable, S = suitable TS = not suitable, STS = very not suitable, SSTS = very very not suitable. The score for each item is divided into two, namely favorable and unfavorable. The scoring for favorable items is 6= very suitable, 5= very suitable, 4=

suitable, 3= not suitable, 2= very unsuitable and 1= very very unsuitable. Meanwhile, the unfavorable item scores are 1= very suitable, 2= very suitable, 3= suitable, 4= not suitable, 5= very unsuitable and 6= very very unsuitable. On the alms quality scale, researchers construct the alms theory in the book Mu'is (2016). This scale is used to measure the quality of alms, that is, for alms to be of good value, they must be carried out with manners that are maintained and paid attention to in accordance with the Shari'a so that a person's alms will be accepted by Allah and their sincerity will be maintained. The number of items used before the tryout was 64 items and 41 were used. Meanwhile, the happiness scale in this study used the OHQ (Oxford Happiness Questionnaire) from Argyle (2001). The number of items used was 29 items with the same scoring as the provisions of Argyle (2001).

Evaluations carried out before the data collection process include qualitative evaluation and empirical evaluation. Qualitative evaluation includes the process of testing the suitability of items with the blueprint that has been created, the suitability of items with the indicators to be measured and evaluating each statement whether it can be properly understood by respondents. Meanwhile, empirical evaluation is a try out process or scale trial according to the actual data collection situation (field testing situation) with subject characteristics that are similar to the required research subjects, then to ensure item discrimination, validity and reliability, statistical testing is carried out. first.

In this study, researchers tested research instruments on 328 respondents in communities engaged in social and humanitarian charity. Testing the discriminatory power of items through confirmatory factor analysis or often called confirmatory factor analysis (CFA). CFA is part of the structural equation modeling concept which is used to test the dimensionality of a construct, namely confirming or testing a measurement model whose formulation comes from theory. To confirm using the CB-SEM model. The process of calculating the discriminatory power of items on the alms quality scale uses Lisrel version 8.7 software, where according to the confirmatory analysis calculations with Lisrel, an item is said to be good if it has a standardized loading value > 0.5. Next, to determine the discriminatory power of items on the Happiness scale using compuuter statistical program software. The standards used to determine whether an item is good or not use the standards from Lisa (1995), an item is said to be good if it has a correlation score of at least 0.3.

The validity tests on the two variables in this study are different. The alms quality variable was tested for validity using the fit test which was carried out using Lisrel software version 8.7. Meanwhile, testing the validity of the Happiness variable uses the Pearson Product Moment Correlation Approach, which is processed using computer statistical program software.

In CFA where data processing uses the lisrel application, data is said to be valid based on its fit index. A model is said to be fit if it has at least 3 of the following criteria: RMSEA < 0.08, X2 > 0.05, GFI> 0.9, NFI> 0.9, NNFI> 0.9, CFI> 0.9. The results obtained from the fit test on the alms quality variable scale are RMSEA = 0.08 (RMSEA < 0.08), (NNFI>0.9), CFI = 0.95 (CFI>0.9).

Based on these results, it is known that 4 fit test criteria have been obtained, namely the RMSEA, NFI, NNFI and CFI values so that the alms quality scale model is declared fit

or valid for use. The standard Happiness scale used to determine the level of validity of the scale using the standards of validity classification proposed by Guilford (1956). The calculation uses Pearson product moment correlation which is processed using computer statistical program software.

Table 1. Classification of Guilford Correlation Coefficients

Validity Coefficient	Information
0.80 – 1.00	Very High Validity
0.60 – 0.80	High Validity
0.40 – 0.60	Medium Validity
0.20 – 0.40	Low Validity
0.00 – 0.20	Very Low Validity
<0.00	Invalid

Table 2. Happiness Scale Validity Test Results

Dimensions	Correlation	Information
Filled with positive emotions	0.944	Very high validity
Life satisfaction	0.954	Very high validity
Disappearance of negative emotions	0.676	High validity

Next, for the reliability values for the two variables. On the alms quality scale, reliability calculations are used by calculating construct reliability and variance extract, the formula used is as follows.

$$Construct\ Reliability = \frac{(\Sigma standarized\ loading)2}{(\Sigma standarized\ loading)2 + (\Sigma measuremen\ error)}$$

$$Variance\ Extract = \frac{\Sigma standarized\ loading2}{standarized\ loading2 + \Sigma measuremen\ error}$$

Information:

Standardized loading: The loading factor value for each selected item is the value above 0.5.
Measurement error: 1-value factor loading item.

As for the calculation results, standardized loading and measurement error values were obtained, namely a construct reliability value of 0.801 and a variance extracted value of 0.647.

The expected value of Construct reliability is >0.70 and variance extracted > 0.50. Based on the calculation above, it is known that based on Construct reliability the measuring instrument is reliable because the value is 0.801 (>0.70) and the variance extracted is reliable because the value is 0.647 (<0.50).

Furthermore, on the Happiness scale, reliability calculations were carried out using the Cronbach alpha reliability method, using computer statistical program software. The standards used to determine the level of scale reliability use the standards of the reliability classification proposed by Guilford (1956).

Table 3. Classification of Guilford Reliability Coefficients

Reliability Coefficient	Information
0.00 – 0.20	Not Reliable
0.21 – 0.40	Very low
0.41 – 0.60	Low
0.61 – 0.80	Moderate
0.81 – 0.90	Tall
0.91 – 1.00	Very high

Based on the reliability test that has been carried out, the happiness reliability value is obtained namely 0.865 (high reliability).

RESULTS AND DISCUSSION

Before carrying out hypothesis testing using simple linear regression analysis, the data must meet several classical assumption tests, namely the data must have a normal distribution, there is no heteroscedasticity in the data, and there is a linear relationship between variables.

Normality test. Below are the results of the normality test using computer statistical program software.

Table 4. Normality Test Results

One-Sample Kolmogorov-Smirnov Test

N		51
Normal Parameters a, b	Mean	.0000000
	Std. Deviation	8.47174550
Most Extreme Differences	Absolute	,093
	Positive	,078
	Negative	-.093
Statistical Tests		,093
Asymp. Sig. (2-tailed)		,200c,d

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

d. This is a lower bound of true significance.

From the results of the normality test using calculations with the One-Sample

Kolmogrov-Smirnov Test, a significance value of 0.200 was obtained. This value is greater than 0.05. So, it can be concluded that the data tested is normally distributed.

Heteroscedasticity Test. The following are the results of the heteroscedasticity test carried out with the Glesjer test using a statistical program application. A good regression model is one that does not have heteroscadasticity with a significance value > 0.05.

Table 5. Heteroscedasticity Test Results

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	6,304	4,776		1,320	,193
	SEDEKAH	,003	,065	,007	,046	,964

a. Dependent Variable: RES2

From this table it can be seen that the significance value of 0.964 is greater than 0.05, so there is no heteroscadasticity in the variable data. What this means is that there are no similarities in the variables from one observation to another.

Linearity Test. In this study, we tested whether two variables had a significant linear relationship or not. Variables are said to have a significant linear relationship if the significance value is greater than 0.05. The data was tested with statistical program software. Here are the results:

Table 6. Linearity Test Results

			Sum of Squares	df	Mean Square	F	Sig.
Happiness * Alms	Between Groups	(Combined)	4623.514	29	159,432	1,578	.141
		Linearity	2916.404	1	2916.404	28.869	,000
		Deviation from Linearity	1707.109	28	60,968	,604	,895
	Within Groups		2121,467	21	101.022		
	Total		6744.980	50			

From the table above, it can be seen that the significance value obtained is 0.895 is greater than 0.05. So, this means that there is a significant linear relationship between the variables of charity and happiness.

Hypothesis testing.

Hypothesis testing is carried out to prove the following hypothesis:

H0: Pvalue > α There is no influence of alms on the happiness of life of the Bekasi Group Alms Community couriers.

H1: Pvalue < α There is an influence of alms on the happiness of life of the Bekasi Group Alms Community couriers.

Hypothesis testing in this research uses a simple linear regression test using statistical program software. The following results were obtained:

Table 8. Hypothesis Test Results

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3086.585	1	3086.585	42,146	,000b
	Residual	3588.524	49	73,235		
	Total	6675.109	50			

a. Dependent Variable: Happiness
b. Predictors: (Constant), Alms

The table above is used to determine the significant level of regression. The criteria for fulfilling the regression equation model are sig < 0.05. From the table above, a significance value of 0.000 < 0.05 is obtained. This means that the regression model used is suitable for predicting happiness, or it can be said that alms have an effect on happiness.

Next, the researcher carried out a coefficient of determination test which was used to see the effect of the independent variable (almsgiving) on the dependent variable (happiness). Before carrying out the coefficient of determination test, you are required to carry out a regression feasibility test, as explained above, the regression model used is suitable for predicting happiness. To find the coefficient of determination, researchers used statistical program software. From the calculations, the coefficient of determination results are as follows:

Table 9. Coefficient of Determination

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.680a	,462	,451	8.55776

a. Predictors: (Constant), ALMS

From this table, the r_{hitung} value is obtained is 0.658, then to find out how much influence the independent variable has on the dependent variable by using the coefficient of determination r^2 which is expressed in percentage, with the following results:

$R^2 = (0.658)^2.\ 100\%$
$= 0.462.\ 100\%$
$= 46.2\% \approx 46\%$

From the results of the calculations above, it can be concluded that there is an influence of alms on happiness of 46% for SR community couriers and the remaining 54% is influenced by other factors.

After that, the researcher carried out regression coefficients. The regression coefficient is calculated to see how big the influence of charity is on happiness. The calculation of

regression coefficients in this research uses computer statistical program software. The following are the results of calculating the regression coefficient values:

Table 10. Regression Coefficient

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	18,810	7,592		2,478	.017
	ALMS	,672	.103	,680	6,492	,000

Dependent Variable: HAPPINESS

From the results of calculating the simple linear regression equation in the table above, the constant coefficient is 18,810 and the independent coefficient (X) is 0.672, so the following regression equation is obtained:
$\hat{Y} = 18.810 + 0.672$

Information:
Y = Happiness
X = Alms

Based on the regression equation above, the constant value of 18,810 shows that if happiness is 0 then alms have a value of 18,810. Furthermore, the positive value of 0.672 in the variable regression coefficient of happiness illustrates that there is a unidirectional relationship between alms and happiness, where every increase of 1 unit of alms will cause an increase in happiness of 0.672.

Researchers conducted a hypothesis test with the results of a simple regression equation. This test is a way to see whether the regression coefficient is significant or not, meaning whether variable X has an effect on variable Y. This can be done by comparing the significance value with a probability of 0.05, or by comparing the t value*hitung* and T*tabel*. In this study, the researcher used the two methods above to test the hypothesis.

Next, to compare significance values with a probability of 0.05, the following are the hypothesis criteria as a reference:
a) If the significance value is <probability 0.05, it means that there is an influence of alms on happiness or H_1 is accepted.
b) On the other hand, if the significance value is > 0.05, it means that there is no influence of charity on happiness or H_0 is accepted.

Based on table 10, the results of the coefficients of the simple linear regression equation have a significance value of 0.000 <0.05, meaning that there is a significant influence of alms on the happiness of the Bekasi alms community couriers.

Furthermore, another way to test the hypothesis is the t test, where the t test has the following hypothesis:

a) If t$hitung$ > t$tabel$ So, there is a significant influence of charity on happiness.

b) On the contrary, if t$hitung$ <t$tabel$ So there is no significant effect of charity on happiness.

In the table above, the result of t *hitung* is 6.492. To find the value of t table, the following calculation is carried out: t table for a significance level of 5% is df = N- 2, then 51 – 2 = 49, which is 2.0 09575. So, t *hitung* is 6.492 > t *tabel* is 2.009575. This means that there is a significant influence of charity on happiness.

Based on the data obtained, it shows that alms can have an effect on happiness. This can happen when the courier has confidence in the meaning of almsgiving that Allah will repay all the good deeds and has provisions regarding the Shari'a that must be followed when giving alms, not just giving and connecting with people. But more than that, it is a relationship with God, not just giving with your hands but more than that giving with a sincere heart.

The quality of a good alms subject is shown by maturity in believing that alms must be done in accordance with the Shari'a so that the alms given bear good fruit. That is, giving alms with halal assets, always giving alms with assets that are loved and of good quality, intending to give alms only for the sake of Allah, always keeping alms a secret, hastening alms, and giving alms without hurting the feelings of the alms recipient. Couriers with good quality alms give alms only focusing on Allah, only hoping for approval and reward from Allah.

The majority of respondents in this study received high scores for the quality of alms and happiness. The influence of the quality of alms on happiness shows that SR couriers who have high quality of alms are those who follow the Shari'a and adab more in doing so. If this is done, it can increase happiness too.

Meanwhile, some couriers with low quality of alms and happiness are thought to not understand the Shari'a of almsgiving and there are parts of happiness that have not been fulfilled by the couriers, for example the couriers still feel negative emotions when giving alms and do not get satisfaction with what they have obtained in life. Apart from that, as previously discussed, 54% of happiness is influenced by other factors. Based on these results, it is suspected that subjects with low alms quality are looking for a place that can make them happier.

CONCLUSION

Based on the results of data analysis and hypothesis testing, the conclusion that can be drawn from this research is that there is a positive influence between almsgiving and happiness in the Bekasi Almsgiving Community couriers. From the results of data analysis, it is known that there is a significant influence between alms and happiness among the Bekasi Alms Group community couriers at 46% and the remaining 54% is influenced by other factors. The regression equation obtained is $\hat{Y}$ = 18.810+ 0.672 Apart from that, on average SR couriers have alms quality in the good category, namely 28 people or 55% of the average value of 72 and happiness in the high category is 27 people, 52% of the average value of 67.

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