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## ***Muzakkii* Happiness in Compliance to Pay Zakat Among Lecturers and Educators**

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## Abstract

Humans are social creatures who need the help of others. The behavior of support is known as prosocial behavior. One form of prosocial behavior for Muslims is to pay zakat. Some studies show that people who dutifully pay zakat can bring happiness. This study aims to examine the effect of compliance with zakat on happiness. The sample of this study amounted to 270 people using the purposive sampling technique with the criteria, namely 1) the lecturers and educational personnel; 2) Muslim; 3) have an income of overall Rp 5.585.400/month after being reduced to basic needs. Data collection was done using a compliance scale to pay zakat, which the researcher developed based on Blass's<sup>1</sup> theory and the *oxford happiness questionnaire* developed by Hills and Argyle.<sup>2</sup> The results of hypothesis testing show that compliance with zakat significantly affects the happiness of the *muzakkii* from among the lecturers and educational personnel to the value of  $R = 0,326$  and the value of  $RTwo = 0,106$ . The Value of  $RTwo$  shows that compliance with zakat determines happiness by 10.6%, while other variables cause 89.4%. The implications of this research for *muzakkii* are 1) do not make the zakat a burdensome deed; 2) pay zakat directly; 3) interact with the zakat receiver. For further research, 1) expand the scope of the respondents; 2) use other relevant respondents; 3) investigate the role of the independent variable of another.

[Manusia adalah makhluk sosial yang membutuhkan bantuan orang lain. Perilaku membantu dikenal sebagai perilaku prososial. Salah satu bentuk perilaku prososial bagi muslim adalah membayar zakat. Beberapa studi menunjukkan bahwa orang yang patuh membayar zakat dapat mendatangkan kebahagiaan. Tujuan penelitian ini adalah untuk menguji pengaruh kepatuhan membayar zakat terhadap kebahagiaan. Sampel penelitian ini berjumlah 270 orang menggunakan teknik *purposive sampling* dengan kriteria, yaitu 1) dosen dan tenaga kependidikan; 2) beragama islam; 3) memiliki penghasilan keseluruhan Rp 5.585.400/bulan setelah dikurangi untuk kebutuhan pokok. Pengumpulan data dilakukan dengan menggunakan skala kepatuhan

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<sup>1</sup> Thomas Blass, "The Milgram Paradigm After 35 Years: Some Things We Now Know About Obedience to Authority." *Journal of Applied Social Psychology* 28 (1999): 955–978.

<sup>2</sup> Peter Hills and Michael Argyle, "The Oxford Happiness Questionnaire: a Compact Scale for the Measurement of Psychological Well-being." *Personality and Individual Differences* 33 (2002): 1073–82.



membayar zakat yang dikembangkan peneliti berdasarkan teori Blass<sup>3</sup>, dan *oxford happiness questionnaire* yang dikembangkan Hills dan Argyle<sup>4</sup>. Hasil uji hipotesis menunjukkan bahwa kepatuhan membayar zakat berpengaruh signifikan terhadap kebahagiaan para muzaki dari kalangan dosen dan tenaga kependidikan dengan nilai  $R = 0,326$  dan nilai  $R^2 = 0,106$ . Nilai  $R^2$  menunjukkan bahwa kepatuhan membayar zakat memberikan determinasi terhadap kebahagiaan sebesar 10,6%, sedangkan 89,4% disebabkan oleh variabel lain. Implikasi penelitian ini bagi muzaki adalah 1) tidak menjadikan zakat sebagai beban; 2) membayar zakat secara langsung; 3) berinteraksi dengan pihak penerima zakat. Bagi penelitian selanjutnya 1) memperluas cakupan responden; 2) menggunakan responden lain yang relevan; 3) menginvestigasi peran variabel bebas lain.]

Keywords: compliance of zakat; happiness; prosocial behavior;  
*muzakkii*

## Introduction

Happiness is the goal of all the activities, efforts, and struggles in the journey of human life. Almost all people agree that happiness is the universal desire to be obtained<sup>5</sup> because happiness is one of the aspects of achieving the welfare of life.<sup>6</sup> The problem is how the effort of individuals to find happiness in life. The fundamental reason an individual should be happy is to be comfortable living their life.<sup>7</sup>

Happiness is often associated with properties, jobs, accomplishments, rank, and other shapes of material matter. But, unfortunately, the

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<sup>3</sup> Blass, "The Milgram Paradigm After 35 Years: Some Things We Now Know About Obedience to Authority." 955–978.

<sup>4</sup> Hills and Argyle, "The Oxford Happiness Questionnaire," 1073–1082.

<sup>5</sup> Iman Setiadi, *Psikologi Positif: Pendekatan Saintifik Menuju Kebahagiaan* (Jakarta: Gramedia Pustaka Utama, 2016).

<sup>6</sup> Fattah Hanurawan, *Filsafat Manusia untuk Psikologi* (Bandung: Remaja Rosdakarya, 2020).

<sup>7</sup> Martin Seligman. *Authentic Happiness* (Sydney: Penguin Random House Australia, 2011).



concept of happiness is contradictory to the facts. There are, for example, the United States, one of the rich countries in the world, sadly experiencing a high suicide rate.<sup>8</sup> A phenomenon in Australia also shows that many couples who live in luxurious houses end in divorce. It shows that the richness of the material is not fully brought happiness.<sup>9</sup> According to Al-Ghazali, the only happiness relevant to achieve is happiness oriented to the world and includes the eternal hereafter.<sup>10</sup>

Happiness is defined as a condition that indicates that positive affectivity is more dominant than negative. The aspects of happiness are 1) the frequency and degree of the feeling of pleasure (positive feelings), which is measured based on the degree of the depth and frequency of positive feelings felt by each individual; 2) the value of the average of life satisfaction in a particular period; 3) the loss of negative feelings.<sup>11</sup>

One of the actions that bring happiness is helping others, which is known as prosocial behavior in psychology.<sup>12</sup> Some research suggests that prosocial behavior can bring happiness<sup>13</sup> because helping others makes individuals experience a happier feeling than spending money for themselves.<sup>14</sup>

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<sup>8</sup> Cep Gilang Fikri, "Konsep Kebahagiaan dalam Islam," *Hikmah Unida Gontor*, 2020, <http://unida.gontor.ac.id/konsep-kebahagiaan-dalam-islam/>.

<sup>9</sup> Wahyudi Setiawan and Nurul Iman, "Filantropi Islam Sebagai Media Peningkatan Kebahagiaan Muslim Indonesia." In *Annual Conference for Muslim Scholars*, (Surabaya: UIN Sunan Ampel Surabaya, 2019) 30–38.

<sup>10</sup> Joko Kurniawan, "Nasihat Imam Al-Ghazali tentang Makna Kebahagiaan," *Afi Unida Gontor*, 2020, <http://afi.unida.gontor.ac.id/2020/03/07/nasihat-imam-al-ghazali-tentang-makna-kebahagiaan/>

<sup>11</sup> M. Argyle, *The Psychology of Happiness* (London: UK Routledge, 2001).

<sup>12</sup> Muhammad Huzain, "Perilaku Prosocial dan Bimbingan Islam," *TASAMUH: Jurnal Studi Islam* 12, no. 1 (2020): 94–119, <https://doi.org/10.47945/tasamuh.v12i1.239>.

<sup>13</sup> (Song, dkk, 2020; Lok dan Dunn, 2020; Erreygers, dkk, 2019; Wardhani, 2016; Geenen, dkk, 2014; Rudd, dkk, 2014; Moynihan, dkk, 2013; Buono, 2013; Dunn dkk., 2008, 2014)

<sup>14</sup> L. B. Aknin, et al., "Prosocial Spending and Well-Being: Cross-Cultural Evidence for a Psychological Universal." *Journal of Personality and Social Psychology* 104, no. 4 (2013): 635–52.



However, based on research, one study shows a different result; prosocial behavior does not affect happiness.<sup>15</sup> The inconsistencies regarding the influence of prosocial behavior towards happiness encourage the researcher to research primarily related to zakat as prosocial behavior because only a few studies were conducted in Indonesia.<sup>16</sup> Research Dunn recommends that research on the effect of prosocial behavior on happiness be focused more on the specific form. Because so far, there are still a few researchers focusing on the prosocial behavior of binding, such as paying zakat.<sup>17</sup>

The realization of collecting zakat in Indonesia still needs to be higher. For example, zakat in 2018 amounted to only 8.1 trillion, or 3.5 percent of the potential zakat.<sup>18</sup> It is reinforced by the research that showed the individual's compliance to pay zakat is low.<sup>19</sup> Compliance is a willingness to accept and run existing rules or norms.<sup>20</sup> Compliance can be done in various forms as long as individuals show obedient behavior following the provisions. In this context, compliance to pay zakat refers to the willingness of *muzakkii*<sup>21</sup> to receive and run the requirements in the pay zakat following the valid provisions (*nishab*).

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<sup>15</sup> Falk, Armin, and Thomas Graeber. "Delayed Negative Effects of Prosocial Spending on Happiness." *Proceedings of the National Academy of Sciences of the United States of America* 117, no. 12 (2020): 6463–68.

<sup>16</sup> Mutiara Annisa Kusuma Wardhani, "Hubungan Antara Perilaku Prosocial dengan Kebahagiaan Anggota Komunitas Sosial. Skripsi" (Yogyakarta: Universitas Gadjah Mada, 2016); Athur Fasto Bueno, "Hubungan antara Perilaku Prosocial dengan Kebahagiaan" (Surakarta: Universitas Muhammadiyah Surakarta, 2013).

<sup>17</sup> Dunn et al., "Prosocial Spending and Happiness: Using Money to Benefit Others Pays Off." *Current Directions in Psychological Science* 23, no. 1 (2014): 41–47.

<sup>18</sup> Pusat Kajian Strategis BAZNAS "Outlook Zakat Indonesia 2020." (Jakarta: BAZNAS, 2020).

<sup>19</sup> Ascarya and Diana Yumanita. *Analisis Rendahnya Pengumpulan Zakat di Indonesia dan Alternatif Solusinya* (Jakarta, 2018).

<sup>20</sup> Blass, "The Milgram Paradigm After 35 Years: Some Things We Now Know About Obedience to Authority." 955–978.

<sup>21</sup> Zakat giver, the one who have paid zakat, purifier, the one who did purification.



One form of prosocial behavior for a Muslim is to pay zakat.<sup>22</sup> The behavior of paying zakat is classified as a substantial helping because it provides tangible benefits for the receiver.<sup>23</sup> Zakat is one of the pillars of the five pillars of Islam<sup>24</sup> and is an obligation for Muslims who have reached the *nishab*.<sup>25</sup> Zakat can cleanse the soul of the nature of the kufir, miserly and greedy, and purify the wealth of the contamination of the rights of others.<sup>26</sup>

The determination of zakat as an obligation for *muzakkii* intended to distribute mutual happiness, so happiness appears not only felt by the receiver of zakat (*mustahiq*) but also by *muzakkii*, one who has to pay zakat.<sup>27</sup> Happiness can be felt because the individual who has done prosocial, both material and non-material, can see the happiness of others who have been helped.<sup>28</sup>

There are three aspects of forming compliance, namely 1) trust (belief), individuals who believe in the rule or norm is a crucial thing to do will be more obedient; 2) receive (acceptance), individual acceptance of the regulations increase the tendency to obey; 3) doing (action), the individual performing the obligations following the regulations consciously without pressure from anyone.<sup>29</sup> In the context of compliance to pay zakat, the individuals who accept the obligation

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<sup>22</sup> Arman Marwing, "Pendekatan Psikologi dalam Peningkatan Fundraising Zakat," *An-Nisbah: Jurnal Ekonomi Syariah* 2, no. 1 (2015): 199–226.

<sup>23</sup> A. M. McGuire., "Helping Behaviors in The Natural Environment: Dimensions and Correlates of Helping." *Personality and Social Psychology Bulletin* 20, no. 1 (1994): 45–56.

<sup>24</sup> Juliana Nasution., "Analisis Pengaruh Kepatuhan Membayar Zakat terhadap Keberkahan." *AT-TAWASSUTH: Jurnal Ekonomi Islam* 2, no. 2 (2017): 282–303.

<sup>25</sup> Nur Fathoni, *Fikih Zakat Indonesia* (Semarang: Karya Abadi Jaya, 2015).

<sup>26</sup> Syahrullah and Maria Ulfah. "Response of Indonesian Academicians toward Factors Influencing the Payment of Zakat on Employment Income." *Research on Humanities and Social Sciences* 6, no. 10 (2016): 87–94.

<sup>27</sup> Mursyidi, *Akuntansi Zakat Kontemporer* (Bandung: Remaja Rosdakarya, 2011).

<sup>28</sup> Dunn et al., "Prosocial Spending and Happiness." 41–47.

<sup>29</sup> Blass, Op.Cit.



of zakat and believe that a blessing is to be received have a higher tendency to be obedient.<sup>30</sup>

Zakat itself consists of zakat fitrah and zakat mal. Zakat mal has a variety of forms, namely 1) zakat on income; 2) zakat on money; 3) zakat on agriculture; 4) zakat on the farm; 5) zakat of a company or institution.<sup>31</sup> This research focuses on the zakat on income because it has the highest potential to be 139,07 trillion/year. Zakat on income's nishab uses the minimum income equivalent to the price of 522 kg of rice or Rp 5.585.400,-. Price per kilogram of rice refers to data from the Center for Strategic Food Price Information National (PIHPS) on April 13, which is Rp 10.700,-.<sup>32</sup>

This research focuses on lecturers and educational personnel because it is a profession that fulfills *nishab* zakat on income.<sup>33</sup> In addition, lecturers and educational personnel are among the contributors to zakat income with the highest potential.<sup>34</sup> Therefore, the hypothesis tested in this study is the effect of compliance to pay zakat on the happiness of *muzakkii* among lecturers and educational personnel.

## Methods

This quantitative research aims to test the research hypothesis, which is the influence of zakat compliance on happiness. The subject of research is the lecturers and educational personnel in Indonesia. The

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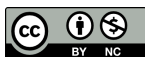
<sup>30</sup> Mazni Abdullah dan Noor Sharoja Sapiei, "Do Religiosity, Gender and Educational Background Influence Zakat Compliance? The Case of Malaysia," *International Journal of Social Economics* 45, no. 8 (2018): 1250–64; Eri Yanti Nasution, "Pengaruh Pendidikan, Pendapatan dan Kesadaran Terhadap Minat Masyarakat Membayar Zakat di Badan Amil Zakat Nasional (BAZNAS): Studi Kasus Kota Medan," *EKONOMIKAWAN : Jurnal Ilmu Ekonomi dan Studi Pembangunan* 17, no. 2 (2017): 147–58.

<sup>31</sup> Undang-Undang Nomor 23 Tahun 2011 tentang Pengelolaan Zakat

<sup>32</sup> Pusat Informasi Harga Pangan Strategis Nasional (PIHPS) pada 13 April (2021)

<sup>33</sup> Rosadi Muhammad, "Penerapan Zakat Profesi di Kalangan Dosen-Dosen IAIN Antasari Banjarmasin (Studi Tinjauan Hukum Islam)." (Skripsi. Banjarmasin: UIN Antasari, 2015).

<sup>34</sup> Pusat Kajian Strategis BAZNAS, Outlook Zakat Indonesia 2020.



analysis was obtained using the technique of purposive sampling based on the following criteria; 1) The lecture or educational personnel; 2) Muslim; 3) Has an overall income of Rp 5.585.400/month after being reduced to basic needs. The number of respondents who met the criteria amounted to 270 *muzakkii*.

Data collection was done using a scale of compliance to pay zakat. The scale was developed by the researcher based on the theory of<sup>35</sup> which amounted to 13 items. With item example “I accept the rules in the payment of zakat as things that bind” and scale the *oxford happiness questionnaire* from<sup>36</sup> adapted from<sup>37</sup> totaling 29 items with an item example, “I feel my life is beneficial.” The second scale was the Likert scale with six response options from strongly agree to disagree strongly.

The selection of items to the scale of the zakat compliance was made by correlation of the item total. The result was a 12-item declared invalid by the value of *r* count in the range 0,383-0,592 so that it was more significant than the *r* table (0,2787). The reliability coefficient Cronbach alpha scale compliance of zakat was 0,638. Selection item for the scale of the *Oxford happiness questionnaire* was also done with a correlation item-total that produced the range of the value of *r* count of 0,413-0,760. Three items had a value of *r* count lower than the *r* table (0,2787) or were invalid. For the three items that were not valid, the repair process was done by changing the arrangement of the words to fit the style of the respondents’ language. Then, after performing the re-test, the result showed a two-item validly, and one item failed, so the number of items used in the end was 28. The reliability coefficient Cronbach alpha on this scale was 0,891.

Data collected from the second scale then performed classical assumption tests, including normality test, linearity, and heteroscedasticity. After the whole data in the study passes through the

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<sup>35</sup> Blass, “The Milgram Paradigm After 35 Years: Some Things We Now Know About Obedience to Authority.” 955–978.

<sup>36</sup> Nuovi Adeline, “Adaptasi Alat Ukur Oxford Happiness Questionnaire.” (Medan: Universitas Sumatera Utara, 2017).

<sup>37</sup> Hills and Argyle, “The Oxford Happiness Questionnaire,” 1073–1082.





stage of the classical assumption test, the next step is to test the hypothesis with an analysis of simple linear regression.

## Results

A description of the demographics characteristic distribution of the subject is as follows.

**Table 1.** An Overview of The Characteristics of The Study Respondents.

Description	Total (N=270)	
	Frequency	Percentage
<b>Profession</b>		
Lecturer	220	81,5 %
Educational personnel	50	18,5 %
<b>Employment Status</b>		
Civil Servant (PNS)	84	31,1 %
Non-Civil Servant (Non-PNS)	186	68,9 %
<b>Age group (Years Old)</b>		
< 31	161	59,6 %
31-60	108	40 %
> 60	1	0,4 %
<b>Gender</b>		
Male	96	35,6 %
Female	174	64,4 %
<b>Education Level</b>		
SHS/VHS	4	1,5 %
Diploma I/II/III	1	0,4 %
Bachelor/Diploma 4	22	8,1 %
Master	232	85,9 %
Doctor	11	4,1 %
<b>Income</b>		
Rp 5.585.400-Rp 10.000.000	254	94,1 %
> Rp 10.000.000	16	5,9 %
<b>Payment Method of Zakat</b>		



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Through the Institution of Zakat	94	34,8 %
Channeled directly to the recipient	144	53,3 %
Salary cut by the institution	32	11,9 %

Source: Primary Data, 2021

The variables of happiness based on the standard score are as follows.

**Table 2.** Categorization of Happiness and Compliance with Zakat

Variable	Hypothetical Data		Empirical Data		Category
	$\mu$	$\alpha$	$x$	$\alpha$	
Y	98	23,33	133,21	13,162	High
X	42	10	58,94	6,144	High

Description: Y = Happiness variable; X = compliance to pay zakat variable;  $x$  = empirical average;  $\mu$  = hypothetical average;  $\alpha$  = standard deviation.

Source: Primary Data, 2021

Table 2 showed that both variables had an average data of the empirical data more significant than the hypothetical average data. Therefore, the happiness and compliance of zakat on *muzakkii* among the lecturers and educational personnel are in the high category.

Next, the classical assumption was tested, including the normality test, linearity, and heteroscedasticity. The normality test was done using the Kolmogorov-Smirnov test with the following results.

**Table 3.** Normality Test Result

Variable	Significance Value	Description
Happiness (Y)	0,075	Data Normally Distributed
Compliance with Zakat (X)	0,200	Data Normally Distributed



Source: Primary Data, 2021

Table 3 showed that the value of significance of the happiness variable was 0.075, and in compliance with the zakat variable, it was 0,200.

Both variables had a value of significance that was more than 0.05, so there was no difference between the distribution of the empirical data with the data of standard distribution choice, which meant that the data used in this study were usually distributed.

The results of the linearity test are as follows:

**Table 4.** Linearity Test Result

Description	Significance	Description
Deviation from Linearity	0,939	Linear

Source: Primary data, 2021

Table 4 showed the significant value on the deviation from linearity by 0,939 or greater than 0.05, so it can be concluded that there was a linear relationship between the variables of compliance to pay zakat (X) with happiness (Y).

Here are the results of heteroscedasticity by the method of Glejser.

**Table 5.** Heteroscedasticity Test Result

Variable	Significance Value	Description
Compliance with Zakat (X)	0,605	Free of Heteroscedasticity

Source: Primary Data, 2021



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Table 5 showed a significance value of 0,605; the significance value was more significant than 0.05, so it can be concluded that there was no heteroscedasticity in the regression model.

Based on the classical assumption test results, the overall data in this study have been qualified to proceed with the hypothesis test.

The results of the hypothesis test in this research are as follows.

**Table 6.** Simple Linear Regression Test Result

Variable	R	R Square	Significance value	Description
$\frac{Y}{X}$	0,326	0,106	0,000	Ha Received

Source: Primary Data, 2021

In table 6, the hypothesis test results showed that the regression's significance value was 0.000 or less than the probability value of 0.05. The comparison between  $t(5,652)$  and  $t$  table (1.969) also showed that the  $t$  count was higher than the  $t$  table. The results of this hypothesis testing showed that the compliance of zakat (X) significantly affects the happiness (Y) of *muzakkii* from lecturers and educational personnel.

The coefficient value of R was 0.326, and the coefficient of determination or the value of R Square was 0,106, which meant that the variable compliance of zakat affects the happiness of *muzakkii* by 10.6 percent. Meanwhile, the remaining amount of 89.4 percent was influenced by other variables.

The influence of each aspect of compliance to pay zakat to the happiness of *muzakkii* of lecturers and educational personnel is presented in the following table.

**Table 7.** The results of the Multiple Linear Regression Test on Each of the Aspects of Compliance to Pay Zakat on Happiness



Aspect	$\beta$	Significance Value	Description
Belief	0,129	0,049	Significant
Accept	0,195	0,004	Significant
Act	0,104	0,097	Not Significant

Source: Primary Data, 2021

Table 7 showed that not all aspects of the compliance variable to pay zakat significantly affected happiness. For example, aspects of trust (belief) affected happiness with a significance value of 0,049, aspects of the accept (acceptance) affected happiness with a significance value of 0.004, and the aspect of doing (act) did not affect happiness with a significance value of 0,097.

## Discussion

The descriptive analysis of the dependent variable results in the happiness felt and manifested by *muzakkii* from lecturers and educational personnel in the high category. This result is in line with the results of other studies.<sup>38</sup> There is even one similar research using the *Oxford happiness questionnaire* in measuring happiness on lecturers and results of the majority in a happy state.<sup>39</sup> Further, this descriptive test confirms the results of previous research, which states that happiness comes because *muzakkii* perceives that zakat can give

<sup>38</sup> Rizma Fithri, “Kebahagiaan Dosen Universitas Islam Negeri Sunan Ampel Surabaya,” *Indonesian Psychological Research* 2, no. 1 (2020): 1–12; Dwi Sterida Mahani, Isa Ma’rufi, dan Reny Indrayani, “Beban Kerja Mental dan Pendapatan dengan Kebahagiaan di Tempat Kerja pada Dosen di Universitas Jember,” *Jurnal Ikesma* 16, no. 1 (2020): 16–26; Melinda Budiarti, “Mengungkap Makna Zakat Bagi Muzaki Pada Lembaga Amil Zakat ‘Ushwatun Hasanah Gani’ Kota Gorontalo. Skripsi” (Gorontalo: Universitas Negeri Gorontalo, 2017).

<sup>39</sup> Fithri, Rizma. “Kebahagiaan Dosen Universitas Islam Negeri Sunan Ampel Surabaya.” *Indonesian Psychological Research* 2, no. 1 (2020): 1–12.



him much ease in life.<sup>40</sup> When the lecturer can use a portion of their income to help others in distress, it can be one of the sources of happiness.

The research on donors in one of the amil zakat institutions shows that the factors that affect happiness are the mindset that a zakat is a form of gratitude to the lord by giving benefits to others voluntarily.<sup>41</sup> Therefore, grateful properties always in the heart can create happiness by themselves.<sup>42</sup> However, some people at the time received many favors; they forgot the one who gave, so disobedience to God will make people even more away from happiness. However, it cannot be denied that perceived happiness can be subjective because many things influence it. For example, the influence of external economic situations or internal ones from the perspective and self-management in addressing various problems.<sup>43</sup>

Next, the descriptive analysis of the independent variables results shows that compliance to pay zakat on *muzakkii* from lecturers and educational personnel is a high category. This result is in line with many other studies that show that compliance to pay zakat on various *muzakkii* is high.<sup>44</sup> The overall results of these studies stated that the level of religiosity is a significant determinant of *muzakkii* that will give. Factors that increase compliance to pay zakat are divided into two: internal factors consisting of attitudes and levels of religiosity. In contrast, external factors consist of the credibility of the institution of zakat and the reference group (reference group).<sup>45</sup>

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<sup>40</sup> Melinda Budiarti., “Mengungkap Makna Zakat Bagi Muzaki Pada Lembaga Amil Zakat ‘Ushwatun Hasanah Gani’ Kota Gorontalo. (Skripsi.” Gorontalo: Universitas Negeri Gorontalo, 2017).

<sup>41</sup> Rosikhoh Risydannisa’,. “Dinamika Kebahagiaan melalui Sedekah. (Skripsi.Surakarta: Universitas Muhammadiyah Surakarta, 2019).

<sup>42</sup> Wahyudi Setiawan and Nurul Iman, “Filantropi Islam Sebagai Media Peningkatan Kebahagiaan Muslim Indonesia.” 30–38.

<sup>43</sup> Sheldon dan Lucas (2014)

<sup>44</sup> Hassan dkk. (2019); Abdullah dan Sapiei (2018); Azman dan Bidin (2015); Rahim dan Kaswadi (2014)

<sup>45</sup> Farah Mastura Noor Azman and Zainol Bidin. “Factors Influencing Zakat Compliance Behavior on Saving.” *International Journal of Business and Social Research* 5, no. 1 (2015): 118–28.



The overall internal and external factors stated previously can be explained by psychology.<sup>46</sup> Attitude has three components, namely 1) the cognitive, which contains beliefs about something accurate and valid for the object of the attitude; 2) affective, which contains the feeling of the individual that is associated with emotions towards the object of the attitude; and 3) the conative, contains a tendency to do a behavior that exists in individuals concerning the object of his attitude. The three components of an attitude above are closely related to the decision-making process within the individual.<sup>47</sup> In comparison, the religiosity of Islam is the level of faith or trust an adherent of the Religion of Islam against the pillars of Islam, pillars of faith, and behavior in the religious teachings. Based on the explanation, the high level of religiosity will be followed by individual compliance in paying zakat as a practice of the five pillars of Islam.

Trust in the credibility of the agency service provider (zakat paying institution) is part of the psychological factors of individuals that can affect the decision-making process. The decision taken in the context of this study is individual compliance in paying zakat income.<sup>48</sup> It has also been evidenced in the results of various other studies.<sup>49</sup> On the other side, a *reference group* is defined as a group that provides a reference for someone in decision-making to perform a particular behavior. *Reference groups* can affect the individual in the decision-making process in three ways; they are 1) to introduce the behavior and style of life to another individual, 2) the influence attitudes and self-concept of the other individual, and 3) to create pressure that makes the discomfort so that it can influence the decision making of the individual.<sup>50</sup>

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<sup>46</sup> Ibid.

<sup>47</sup> Saifuddin Azwar. “*Sikap Manusia: Teori & Pengukurannya*.” (Yogyakarta: Pustaka Belajar, 2015).

<sup>48</sup> Philip Kotler and Gary Armstrong . “*Dasar-Dasar Pemasaran*.” (Jakarta: Penerbit Prenhalindo, 2013).

<sup>49</sup> Anggita dan Yuliafitri (2020); Mulyana dkk. (2018); Triyawan dan Aisyah (2016)

<sup>50</sup> Kotler dan Armstrong, Op.Cit.



The results of this study contrast with some studies showing that compliance to pay zakat the research respondents are in the medium category.<sup>51</sup> Compliance to pay zakat, caused by some misconceptions in society, considers only zakat fitrah as an obligation while cleaning up the wealth can be done with charity.<sup>52</sup> All Muslims are obligated to do zakat fitrah and zakat mall if they meet the set requirements.<sup>53</sup>

Various other studies even showed low compliance to pay zakat on various *muzakkii*.<sup>54</sup> Previous research was conducted specifically on agricultural zakat<sup>55</sup>, *zakat fitrah*<sup>56</sup>, and commerce zakat.<sup>57</sup> From the four of those studies, the main factor in the low compliance to pay zakat is the level of knowledge that is still low. In line with this, the individual's knowledge plays an essential role in the emergence of behavior. Because before taking action, the individual will perform a series of cognitive process that requires knowledge for decision-making.<sup>58</sup>

The results of hypothesis testing showed that compliance to pay zakat significantly affects the happiness of *muzakkii* from lecturers and educational personnel. This study's results align with other studies where individuals are willing to spend their properties on others is

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<sup>51</sup> Nasution (2017) dan Wahid dkk. (2005).

<sup>52</sup> Eri Yanti Nasution,. "Pengaruh Pendidikan, Pendapatan dan Kesadaran Terhadap Minat Masyarakat Membayar Zakat di Badan Amil Zakat Nasional (BAZNAS): Studi Kasus Kota Medan." *EKONOMIKAWAN: Jurnal Ilmu Ekonomi dan Studi Pembangunan* 17, no. 2 (2017): 147–58.

<sup>53</sup> Syakir Jamaluddin, "*Kuliah Fiqih Ibadah*." (Yogyakarta: Surya Sarana Grafika, 2010).

<sup>54</sup> Masfufah (2021); Riskawati (2019); Wahab dan Borhan (2015)

<sup>55</sup> Masfufah (2021) dan Riskawati (2019)

<sup>56</sup> Mohd Yahya Mohd Hussin, et al., "Analisis Kepatuhan Membayar Zakat Fitrah di Selangor." In *Persidangan Kebangsaan Ekonomi Malaysia ke VIII (PERKEM VIII)*, (Johor Baru: Universiti Kebangsaan Malaysia, 2013). 586–592.

<sup>57</sup> Adibah Abdul Wahab, dan Joni Tamkin Borhan. "Kepatuhan Zakat oleh Syarikat Terserai Awam di Malaysia." *The Journal of Muamalat and Islamic Finance Research (JMIFR)* 12, no. 2 (2015): 69–85.

<sup>58</sup> M. W. Matlin. *Cognition*. 8th ed. (United States of America: John Willey & Sons, Inc, 2013).





proven to increase happiness.<sup>59</sup> If explicitly associated with the zakat as a religious order of Islam, then the belief in the practice of religious orders in everyday life would bring happiness.<sup>60</sup> Not only in the context of the Religion of Islam, belief in religious orders for non-muslims can also make the individual's life happier.<sup>61</sup>

On the other hand, this study shows different results from previous studies that stated that the happy emotions obtained because of the effects of the prosocial act only be a short period, and in long-term precisely, the positive emotions will be gone.<sup>62</sup> In the long-term condition, individuals think that previously issued money can be a sustainable source of happiness if spent to comply with personal needs. There are two different assumptions in obtaining happiness. The first assumption is that the individual can obtain happiness by giving many properties to needy people. The second assumption is that the individual will get happiness by spending money on shopping and having fun with themselves. Although both of these assumptions are contradictory, all will depend on the subjective conditions of each individual.<sup>63</sup>

Zakat itself is meant to clean the wealth of *muzakkii* that has the potential to be tacked by the rights of others, whether consciously or unconsciously.<sup>64</sup> The behavior of the zakat is a universal phenomenon based on the values of faith and moral humanity to bring the individual

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<sup>59</sup> Song, dkk (2020); Lok dan Dunn (2020); Erreygers, dkk. (2019); Wardhani (2016); Geenen, dkk (2014); Rudd, dkk (2014); Moynihan, dkk (2013); Buono (2013); Dunn dkk. (2008, 2014)

<sup>60</sup> Wahyudi Setiawan and Nurul Iman, "Filantropi Islam Sebagai Media Peningkatan Kebahagiaan Muslim Indonesia." 30–38.

<sup>61</sup> Orsolya Lelkes. "Tasting Freedom: Happiness, Religion, and Economic Transition." *Journal of Economic Behavior & Organization* 59, no. 2 (2006): 173–94.

<sup>62</sup> Falk, Armin, and Graeber. "Delayed Negative Effects of Prosocial Spending on Happiness." 6463–68.

<sup>63</sup> Cassie Mogilner and Michael I. Norton. "Time, Money, and Happiness." *Current Opinion in Psychology* 10 (2016): 12–16.

<sup>64</sup> Jamaluddin, *Kuliah Fiqih Ibadah*.



to achieve happiness.<sup>65</sup> If all *muzakkii* believes in the mindset, it can answer the results of previous research.

The regression test results on each compliance aspect show that *acceptance* contributes the most significant in influencing happiness, followed by the aspect of *belief*. On the other hand, the aspect of the *action* does not have a significant effect on happiness. The findings confirm that individuals who do zakat obligation with a whole heart will not be burdened, and that will bring happiness.<sup>66</sup> Supported by the results of other studies, one of the factors that can affect happiness after performing prosocial behavior is *autonomy*. It is when the individual feels free to choose or not feel burdened with the amount of aid that must be spent. Other supporting factors are relatedness. Relatedness is when the behavior of giving can add to the tangle of relationships with other people. The last is *competence*, when the individual can see the impact of changes perceived by the beneficiaries.<sup>67</sup>

Further, there is no significant difference regarding the effect of happiness after performing prosocial in a wide range of individuals with diverse backgrounds, such as type of work, income, age, and gender. Previous research concluded that the happiness experienced by an individual after spending prosocial is universal and not affected by any factors that are inherent in the individual. Thus, the diversity of the demographic background of the respondents in this study does not make it a variable confounding that affects the study results.

## Conclusion

This study's hypothesis is accepted based on the analysis results and discussion. Furthermore, it proves that compliance to pay zakat significantly affects the happiness that is felt and manifested by lecturers and educational personnel. Nevertheless, compliance to pay

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<sup>65</sup> Amelia Fauzia., "Filantropi Islam: Hubungan Negara dan Agama, serta Penguatan Masyarakat Sipil." In *Islam Komtemporer di Indonesia dan Australia*, (Jakarta: PPIM UIN Jakarta, 2016). 270–78.

<sup>66</sup> Abdullah dan Sapiei, "Do Religiosity, Gender and Educational Background Influence Zakat Compliance? The Case of Malaysia."

<sup>67</sup> Dunn et al., "Prosocial Spending and Happiness." 41–47.



zakat only has the ability of 10.6 percent the influence happiness, while other variables influence the rest.

Advice to *muzakkii* as follows: 1) to develop the belief that the zakat aims to clean up the wealth, thus not making it a burdensome deed; 2) make the payment of zakat own directly, not represented by another person; 3) establish interaction with the recipient of zakat. Three of these suggestions make *muzakkii* more likely to get relatedness, competence, and autonomy as the factors that bring happiness after paying the zakat.

Suggestions to further research are 1) to increase the coverage of the study respondents that is representative; 2) to use on the subject of research of other professions which are also relevant; and 3) to Investigate the role of other variables in addition to compliance pay the zakat which may affect more significant in influencing happiness.

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