JURNAL MANAJEMEN DAN PERBANKAN (JUMPA)
Vol 12 No 3 (October 2025, 25-36)

The Role of People's Spiritual Intelligence in The Relationship Between Love of Money and Happiness in Pontianak City

Peran Kecerdasan Spiritual Masyarakat dalam Hubungan *Love of Money* dan *Happiness* di Kota Pontianak

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DOI: 10.55963/jumpa.v12i3.858

Abstract - This research is important to examine how human behaviour, which is often said to be happy when dealing with materialistic values, actually behaves. Income and happiness are closely related. According to Maslow's hierarchy of needs theory, income can predict a person's happiness. The relationship between the love of money and happiness often results in complex dynamics. As a harmoniser, spirituality offers a solution for managing the relationship between materialism and happiness. This study examines how human spiritual intelligence can harmonise the love of money and the human goal of happiness. The population in this study consists of formal and informal workers in the city of Pontianak. The sampling technique used is purposive sampling. The number of observations in this study was 320 respondents. The method used in this study was a quantitative approach with analysis techniques using moderated regression analysis (MRA). The results of this study indicate that the love of money does not significantly affect happiness and that spiritual intelligence strengthens the relationship between the love of money and happiness. The implications of this study emphasise that internal elements, such as spiritual values, can change the direction of material orientation towards psychological well-being (happiness). In other words, money can be a source of happiness when used wisely and harmoniously with an individual's spiritual values.

Keywords: Happiness, Love of money, Moderation, Society, Spiritual intelligence.

Abstrak *- Penelitian ini penting dilakukan untuk melihat bagaimana perilaku manusia yang selalu dikatakan akan bahagia ketika bersinggungan dengan nilai-nilai materialistis. Pendapatan dan kebahagiaan merupakan hubungan yang erat di mana menurut* needs theory Maslow *pendapatan dapat memprediksi kebahagiaan atas kehidupan seseorang. Hubungan antara* love of money *dan* happiness *seringkali menghasilkan dinamika yang kompleks. Spiritualitas sebagai penyelaras menawarkan solusi untuk mengelola hubungan antara materialisme dan kebahagiaan. Penelitian ini memiliki tujuan untuk melihat bagaimana kecerdasan spiritual manusia dapat menyelaraskan antara* love of money *dan tujuan hidup manusia yaitu* happiness *atau kebahagiaan. Populasi dalam penelitian ini adalah pekerja formal dan informal yang ada di Kota Pontianak. Teknik penentuan sampel menggunakan* purposive sampling*. Jumlah obeservasi dalam penelitian ini berjumlah 320 responden. Metode dalam penelitian ini menggunakan pendekatan kuantitatif dengan teknik analisis menggunakan* moderated regression analysis *(MRA). Hasil penelitian ini menunjukkan bahwa love of money tidak berpengaruh signifikan terhadap happiness dan kecerdasan spiritual memperkuat hubungan antara* love of money *dan* happiness*. Implikasi dari penelitian ini menekankan bahwa elemen internal seperti nilai spiritual memiliki kemampuan untuk mengubah arah orientasi material terhadap kesejahteraan psikologis (kebahagiaan). Dengan kata lain, uang dapat menjadi sumber kebahagiaan jika digunakan dengan bijak dan selaras dengan nilai spiritual individu.*

Kata Kunci*: Cinta Uang, Kebahagiaan, Kecerdasan Spiritual, Masyarakat, Moderasi.*

INTRODUCTION

Happiness is one of the main goals in human life and is often linked to various factors, including income. Income is essential to meet basic needs such as food, clothing, and shelter, and to gain access to opportunities that can improve quality of life. In positive psychology and subjective well-being, happiness is measured by pleasant emotional states and the meaning of life that individuals feel deeply. However, in an increasingly materialistic social reality, happiness is often identified with material possessions and wealth. This phenomenon gave birth to the concept of love of money, namely, a high love for money as a symbol of success and happiness (Shrotryia, 2023).

Money has become the main symbol of prosperity and success in modern urban life. As the economic and administrative centre of West Kalimantan, Pontianak City's money orientation is increasingly prominent due to the demands of a consumptive lifestyle and increasing living costs. Data collected by the Pontianak City Statistics Agency (BPS) in 2023 shows that around 64.45 per cent of workers are registered in the formal sector, while 34.55 per cent are registered in the informal sector (Statistik, 2023). The love of money and happiness are interesting socio-economic dynamics to study because of the differences in the characteristics of these two groups. People who work in the formal sector, such as civil servants, private employees, and professionals, often feel secure about their money because of stable incomes and job security. However, societal demands and urban lifestyles create new psychological pressures. There is a new tendency to view money as a measure of success and happiness. The love of money can be reinforced by the desire to earn more, get a promotion, or achieve social status (Tang & Chiu, 2003). If this orientation is not balanced with intrinsic principles and spirituality, people risk experiencing stress, emotional exhaustion, and a decline in subjective well-being (Kashdan & Nezlek, 2012).

This fact reveals a paradox: both established formal workers and vulnerable informal workers face financial pressure. Formal workers face unsatisfactory consumptive desires, while informal workers face income uncertainty (Robina-Ramírez et al., 2021). The love of money can be a source of motivation in both situations, but it can also cause stress and unhappiness if not managed properly. A review of the relationship between love of money, happiness, and the role of spiritual intelligence in formal and informal workers is very important in the social context of Pontianak City, which is developing into a city of services and trade. It is hoped that this research will provide practical insights into how an orientation towards money relates to an individual's psychological and spiritual well-being in determining their level of happiness. In addition, this research will contribute to efforts to improve the overall welfare of the city's community.

Love of money does not necessarily have a negative connotation, as money can be a tool to achieve life goals. However, several studies have shown that an excessive love of money can paradoxically impact happiness. Individuals who are overly focused on material achievement tend to experience anxiety, social competition, work stress, and even value conflicts that keep them away from true happiness. Thus, the relationship between love of money and happiness is complex and not always linear (Jaiswal & Gupta, 2024). The relationship between love of money and happiness is not simple and is often debated in economics, psychology, and sociology. Income and happiness are the most studied relationships in happiness research. This is because, according to needs theory Maslow, (1943) income can predict one's happiness or life satisfaction (Diener & Biswas-Diener, 2002; Graham, 2005; Wulandari & Nesneri, 2024). However, many researchers have found that income is the most important determinant of happiness up to a certain point, and beyond that point, there is a lower correlation (Graham, 2005; Layard, 2011). Psychological factors like the desire for material wealth may influence the relationship between money and happiness (Diener & Biswas-Diener, 2002). Previous studies have shown that the desire for wealth negatively correlates with life satisfaction. For example, there is ample evidence that materialistic love of money (LOM) values lead to lower levels of life satisfaction (Dittmar et al., 2014; Tang & Chiu, 2003). To balance the materialistic values that exist within humans so that the goal of life is achieved, namely happiness, it needs to be harmonised with the values of spirituality (Azzet, 2010).

This is where the importance of the role of spiritual intelligence arises. Spiritual intelligence is the capacity of individuals to understand the deepest meaning of life, realise their existence in a broader context, and live life with awareness of noble values such as honesty, compassion, simplicity, and inner peace (Uray et al., 2024). Individuals with high spiritual intelligence tend not to make money the only source of meaning in life, but rather see money as a means to create nobler values, such as helping others or achieving more meaningful goals. Spiritual intelligence can create purpose, value, and meaning. According to Zohar & Marshall, (2000, 2004) Spiritual intelligence is essential when it comes to healing or building oneself.

Spiritual intelligence can act as a value filter that directs how one deals with money and wealth. When a person has a high love of money but is accompanied by strong spiritual intelligence, the drive for money can continue without sacrificing human values and happiness. Conversely, without spiritual intelligence, a high love of money can lead to hedonism, consumerism, and the emptiness of the meaning of life. This means that spiritual intelligence has the potential to moderate or even strengthen the positive relationship between love of money and happiness, or conversely neutralise its negative effects.

This article, therefore, aims to explore the role of spiritual intelligence in the relationship between love of money (LOM) and people's Happiness, providing a more holistic view of happiness. In short, this article seeks to find out how the desire for money affects life satisfaction or happiness aligned with spiritual intelligence.

LITERATURE REVIEW

Needs Theory

The theory of needs proposed by Maslow, (1943) explains that human behavior is driven by a series of hierarchically structured needs, ranging from physiological, safety, social, and esteem to self-actualization. The fulfillment of needs at lower levels becomes the basis for pursuing needs at higher levels. In the context of research on the love of money and happiness, this theory provides a strong theoretical foundation for understanding how an orientation toward money can affect an individual's level of happiness.

At the basic needs and security stage, money serves as the primary instrument for fulfilling basic needs, such as food, shelter, and security. At this level, the orientation towards money is functional and contributes positively to happiness because it helps individuals achieve basic well-being (Diener & Seligman, 2004). However, as these basic needs are met, individuals will shift to social and esteem needs, where money begins to play a role as a symbol of status, prestige, and social success (Tang & Chiu, 2003). At this stage, the love of money is no longer merely instrumental, but also emotional and related to self-identity. An excessive love of money can lead to competitive, materialistic behavior and comparisons with others, which ultimately has the potential to reduce happiness levels.

Furthermore, at the highest level of the hierarchy of needs, namely self-actualization, happiness no longer comes from material aspects, but from fulfilling the meaning of life, developing one's potential, and contributing to society. In this context, an excessive focus on money can hinder the achievement of true happiness because it places individuals in a state of dependence on material values (Maslow, 1943). Therefore, based on the perspective of needs theory, the relationship between the love of money and happiness is non-linear: money plays a positive role in happiness at the basic needs stage, but at higher levels of need, an excessive orientation towards money can reduce an individual's psychological well-being.

Spiritual Intelligence

The concept of spiritual intelligence (SQ) was developed by (Zohar & Marshall, (2000). Emerged as a response to the limitations of the two previously popular forms of intelligence, namely the intelligence quotient (IQ), focusing on logical and rational abilities, and the emotional quotient (EQ), focusing on managing emotions and interpersonal relationships. To be fully human, one needs IQ, EQ, and a spiritual quotient (SQ), the deepest intelligence that touches on life's dimensions of meaning, value, and purpose.

According to Zohar & Marshall, (2000) spiritual intelligence is intelligence used to access our deepest meaning, values, purpose, and motivation. In their approach, they state that SQ is the highest intelligence because SQ organizes and directs the use of IQ and EQ, SQ creates a framework of value and meaning in one's life, SQ allows humans to deal with suffering, ambiguity, and change in a transformative and meaningful way and SQ connects humans with transcendent or spiritual realities, both religious and non-religious. Thus, spiritual intelligence is a philosophical and existential framework that is the basis for making meaning of life as a whole.

In a theoretical context, spiritual intelligence, according to Zohar & Marshall, (2000) it can be categorised as a grand theory because it thoroughly explains humans' structure, function, and existential meaning that transcend the limits of cognitive and emotional intelligence. This concept forms the basis for understanding how humans can achieve authentic, sustainable, and meaningful happiness through deep spiritual awareness. This is because spiritual intelligence contributes significantly to a person's attitude towards happiness. After all, happiness is no longer measured by material aspects alone, but by the depth of the meaning of life and the spiritual connection felt. Individuals with high spiritual intelligence tend to have the ability to be grateful, accept reality, and live life mindfully. SQ helps one develop psychological resilience, crucial in maintaining emotional stability and long-term happiness. With transcendental values and awareness of the interconnectedness of beings, one has strong intrinsic motivation, not just fragile external motivation.

Love of Money

Love of money (LOM) is defined as the extent to which a person desires money. As the desire for money increases, a person may become obsessed with money (Tang, 1992). In other words, love of money reflects how much a person loves money as a purpose in life or sees money as a symbol of success and power, not just an economic tool. According to Tang, (1995) through the money ethic scale (MES), love of money has several dimensions: success (success) which means considering money as a measure of life success, motivation (motivation) which means seeing money as an encouragement to work hard, rich (wealth) which means the desire to be rich, importance (importance of money): the belief that money is very important and budget (management) which means attitude towards financial control. This approach emphasises that love of money is not simply a matter of quantity of possessions, but involves psychological, cognitive, and affective aspects towards money. The origin of the term “love of money” can be traced in the Bible, 1 Timothy 6:9e 10 (NIV). The verse states, "those who want to be rich fall into temptations and traps and various foolish and harmful desires that plunge people into ruin and destruction. For the love of money is the root of all kinds of evil".

Love of money is a significant psychological construct in understanding economic motivation and individual behaviour in daily life. While it can encourage achievement and hard work, excessive love of money can lead to a materialistic life orientation, decreased psychological well-being, and life value imbalance. Therefore, it is important to contextually understand the love of money, especially through the influence of spiritual, social, and cultural factors.

Happiness

In a broad sense, happiness is anything positive that all humans desire and is their ultimate goal. People use money as a tool to buy things they need, but happiness, on the other hand, is an end goal that can be satisfied by itself. Research on happiness shows that the term happiness is often used interchangeably with life satisfaction and subjective well-being (SWB) Diener et al., (1999) and quality of life (Camfield, 2006; Y.-K. Ng, 2015). Specifically, happiness emphasises measuring subjective well-being, positive affect, negative affect, and life satisfaction.

Empirical research has shown that happiness is influenced by two factors, namely internal and external factors. Internal factors consist of personality means that individuals with optimistic and extroverted personalities tend to have higher happiness levels (Costa & McCrae, 1980). Spirituality and religiosity mean that many studies have found a positive correlation between spiritual practices and levels of happiness (Diener et al., 2011). Emotional and spiritual intelligence helps individuals manage stress, build meaningful relationships, and find meaning in life, all related to happiness. From external factors, including social and economic conditions, means income influences happiness, but with a decreasing effect as income increases (Easterlin, 1974). Happiness has been shown to contribute to many important aspects of life, including better physical and mental health, higher work productivity, more stable social relationships, and resilience to stress and trauma. Studies by Lyubomirsky et al., (2005) show that happy people are more successful in work, social relationships, and overall life than those who are less happy.

Love of Money and Happiness

The relationship between loving money and happiness continues to be debated in psychology and management research. Conceptually, loving money refers to how much individuals prioritise money as an important part of life, both a goal and a tool. According to the materialist theory Richins & Dawson, (1992) individuals with a high orientation toward money tend to associate happiness with material possessions. However, this orientation often has negative effects because it leads to social comparison, dissatisfaction, and value conflicts, ultimately reducing happiness.

Empirical evidence supports this theoretical framework. Individuals who love money tend to experience stress and low psychological well-being (Tang, 1992). According Burroughs & Rindfleisch, (2002) also showed that materialism, which is closely related to the love of money, is negatively associated with life satisfaction. However, research by Diener & Biswas-Diener, (2002) provides a different perspective by showing that money can indeed increase happiness, but only up to a certain point, especially when basic needs have been met.

On the other hand, the instrumental perspective views money as a means, not an end. According W. Ng & Diener, (2014) using money for meaningful experiences or sharing with others increases happiness. This shows that a moderate love of money with a positive orientation can positively impact happiness, as money helps individuals achieve a better quality of life. Thus, it can be concluded that the relationship between love of money and happiness is complex. An excessive orientation toward money tends to reduce happiness because it causes stress and hinders intrinsic psychological needs. Conversely, if money is positioned proportionally as an instrument to fulfil life's needs and achieve meaningful experiences, love of money can contribute positively to happiness.

H_1: The love of money has a significant effect on happiness.

Moderation of Spiritual Intelligence in The Relationship Between Love of Money and Happiness

Spiritual intelligence plays an important moderating role in this context. It is the ability to give meaning, transcend material interests, and integrate spiritual values into life. Zohar & Marshall, (2004) individuals with high spiritual intelligence tend to have a more transcendental orientation. They do not consider money the main source of happiness but rather a means to achieve meaningful goals.

Empirical evidence supports this moderating role. Research shows that spiritual intelligence positively relates to happiness because it helps individuals manage stress, increase gratitude, and foster a deeper sense of life satisfaction (Emmons, 2000; King et al., 2012). With spiritual intelligence, the love of money is no longer seen as the ultimate goal but as a tool for sharing, giving benefits, and achieving mutual prosperity. This allows a high orientation towards money to not necessarily reduce happiness, because it is controlled by higher values and meanings in life.

Thus, it can be concluded that the love of money has ambivalent potential for happiness. An excessive orientation tends to decrease happiness, while a moderate orientation can increase well-being if managed positively. As a moderating variable, spiritual intelligence plays a role in directing the orientation towards money so that it is not merely materialistic but rich in meaning and value.

H_2: Spiritual intelligence can strengthen or weaken the relationship between the love of money and happiness.

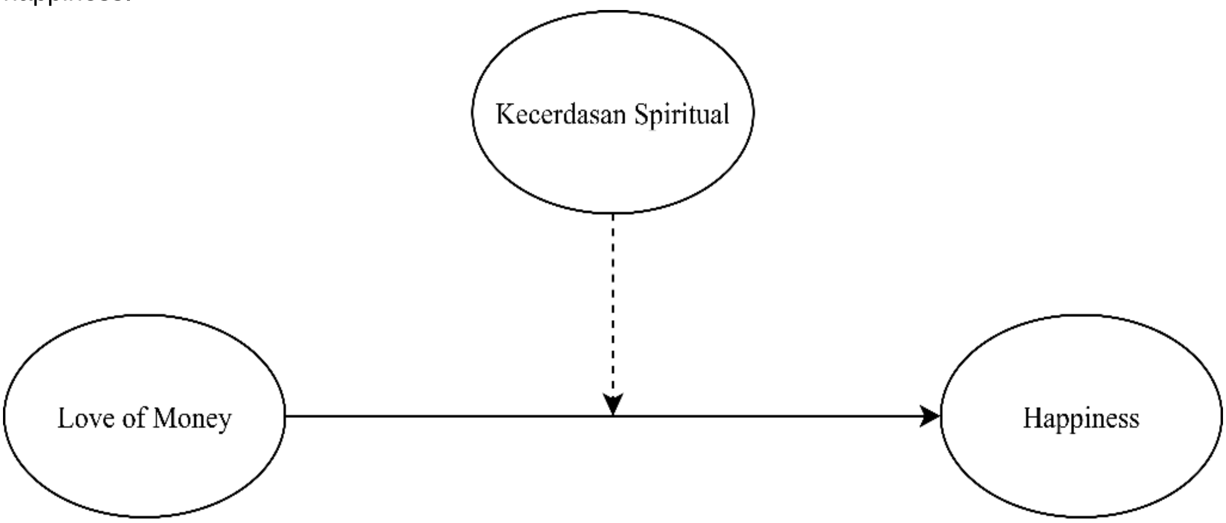

Figure 1. Research Framework

RESEARCH METHOD

This study uses a quantitative approach. A quantitative approach Sugiyono, (2021) it is a research technique used to investigate a specific population or sample. This method collects data using research instruments and then performs quantitative analysis to test the hypotheses that have been made. Data was collected through surveys of both formal and informal workers in the city of Pontianak.

The population in this study consists of formal and informal workers residing in the city of Pontianak.The number of respondents was determined in this study based on Hair et al., (2019) there were 320 respondents. The formula developed by Hair et al., (2019) to calculate the sample size based on an unknown population, it is as follows:

N = {(5 to 10) x number of instruments or indicators used) ………………………………. (1)

To perform data analysis using the moderated regression analysis method. The software used for data analysis is smartPLS 3.0. Several stages of analysis used in this study are a moderation test, followed by outer model and inner model testing using the PLS algorithm analysis and bootstrapping on smart PLS 3.

Table 1. Research Variables and Indicators

Variable	Indicator	No. Item	Source
Love of money (X_1)	1. Motivator	4	(Tang & Chiu, 2003)
	2. Importance	5	
	3. Rich	4	
	4. Power and success	5	
Happiness (Y)	1. Happy	1	(Veenhoven, 2012)
	2. Satisfied	1	(Veenhoven, 2013)
Spiritual intelligence (M)	1. Ability to be flexible	2	(Zohar & Marshall, 2004) (Zohar & Marshall, 2000)
	2. High level of awareness	2	
	3. Ability to deal with suffering	2	
	4. Ability to deal with and surpass pain	2	
	5. Life quality inspired by vision and values	2	
	6. Unwillingness to cause unnecessary losses	2	

Source: Google scholar, 2025.

FINDINGS AND DISCUSSION

Findings

Moderating effect test

This type of moderation testing aims to determine whether the moderation variables used in this study are pure, quasi, homologizer, or predictor moderation. (Solimun, 2011).

Table 2. Moderating effect test

No	Equation	Probabilitity	Results
1	Non-moderation model	0.912	Not significant
2	Moderation model	0.000	Significant

Source: SmartPLS output (2025).

Based on table 2, which shows the results of testing the two equations above against the moderating variable, spiritual intelligence is pure moderation.

Outer Model Measurement Evaluation

Outer model testing is part of the path that describes the relationship between indicators and variables (Hair et al., 2019). To assess the outer model testing results, we use validity tests (convergent and discriminant validity) and reliability tests (composite reliability and cronbach's alpha) (Ghozali & Latan, 2015).

Convergent Validity Test

Convergent validity testing results from the output of the loading factor value and the average variance extracted (AVE) value of each variable indicator instrument. The convergent validity test indicator value for reflective indicators in confirmatory research is a loading factor value > 0.7 and an AVE value > 0.5 (Hair et al., 2019).

Table 3. Convergent Validity Test

Variable	Measurement Item	Loading Factor	AVE	Results
Love of money	IM.2	0,704	0,563	Fulfilled
	IM.5	0,796		
	PS.3	0,771		
	PS.5	0,723		
	RI.1	0,745		
	RI.2	0,758		
	RI.3	0,789		
	RI.4	0,709		
Spiritual intelligence	AAS.1	0,755	0,618	Fulfilled
	AAS.2	0,770		
	AFR.1	0,786		
	ASP.1	0,863		
	ATF.1	0,791		
	ATF.2	0,747		
Happiness	HP.1	0,909	0,799	Fulfilled
	HP.2	0,878		

Source: SmartPLS output (2025).

Based on Table 3 above, the loading factor values for all latent variable measurement items are greater than 0.7, and the AVE values for latent variables are greater than 0.5. Thus, the convergent validity test is fulfilled.

Discriminant Validity Test

Discriminant validity testing ensures the construct data is valid based on the heterotrait monotrait ratio (HTMT) output value. The HTMT indicator value must be less than 0.9 (Ghozali & Latan, 2015).

Table 4. Discriminant Validity Test

	Happiness	Kecerdasan Spiritual	Love of Money
Happiness			
Spiritual intelligence	0,802		
Love of money	0,794	0,799	

Source: SmartPLS output (2025).

Table 4 shows that the HTMT value output is less than 0.9, so the discriminant validity test is fulfilled.

Reliability Test

Reliability testing aims to test the consistency of responses to questionnaire items or questions if those items or questions are used twice to measure the same symptom (Ghozali & Latan, 2015).

Table 5. Reliability Test

	Cronbach’s Alpha	Composite Reliability
Happiness	0,749	0,888
Spiritual intelligence	0,876	0,906
Love of money	0,889	0,911

Source: SmartPLS output (2025).

Based on table 5, the output results for cronbach's alpha and composite reliability values are greater than 0.7, so it can be concluded that each statement item in this study has good consistency when used repeatedly.

Inner Model Measurement Evaluation

Inner model measurement is a structural model used to predict causal relationships between latent variables that cannot be measured directly. Several structural models exist: model fit, R-square, path coefficient, effect size (f-square), and predictive relevance (Q-square).

Fit Model

According to (Hu & Bentler, 1999) the research model fit can be seen from the standardised root mean square residual (SRMR) output value with an SRMR indicator value < 0.08.

Table 6. Fit Model

	Value
SRMR	0,059

Source: SmartPLS output (2025).

Based on table 6 above, the research model's SRMR value is 0.059, smaller than 0.08. Thus, the research model fit is fulfilled.

Coefficient of Determination (R-square)

The coefficient of determination aims to see how much the endogenous variables can simultaneously explain the exogenous variables. The closer the index value is to 1, the better the prediction model in this study.

Table 7. Coefficient of Determination (R-square)

	R-Square	Adjusted R-Square
Happiness	0,680	0,677

Source: SmartPLS output (2025).

Based on the output values in table 7, the R-square value for this model relationship is 0.680, which falls into the substantial category according to (Chin, 1998).

Predictive Relevance (Q-Square) and Effect Size (f-Square)

The predictive relevance value is used to assess the structural relevance fit and to see how good the observed values are. If the predictive relevance value (stone gisser value) Q square > 0, then the observed values are good/have good model structural relevance. If the predictive relevance value (stone gisser value) Q square < 0, the observed values are not good/have poor model structural relevance. Meanwhile, f-squared describes the influence of exogenous latent variables on endogenous latent variables in a structural arrangement with the following conditions:

1. F-square value of 0.02 indicates a weak influence category.
2. F-square value of 0.15 indicates a moderate influence category.
3. F-square value of 0.35 indicates a strong influence category.

The results of the predictive relevance (Q square) and F-squared values can be seen in the table below:

Table 8. Predictive Relevance (Q-Square) and Effect Size (f-Square)

	Q^2	f^2	Kategori
Love of money → happiness		0,335	Moderate
Spiritual intelligence → happiness		0,689	Strong
Love of money* spiritual intelligence → happiness		0,545	Strong
Happiness	0,528		Good

Source: SmartPLS output (2025).

Based on table 8, the effect size values for the relationship between spiritual intelligence and happiness and love of money*spiritual intelligence and happiness are categorised as strong. In contrast, the relationship between love of money and happiness is moderate. The predictive relevance value is in the good category.

Hypothesis Testing

Path coefficients are used to determine the magnitude of partial effects and indicate the direction of the relationship between variables, whether positive or negative. They are also used to determine the path equations of the research model. In testing the hypotheses in this study, the results of the correlation between constructs were measured by looking at the path coefficients and their significance levels, which were then compared with the previous research hypotheses. The significance level used in this study was 5% or 0.05.

Table 9. Hypothesis Testing

Hypotheses	Path	Path Coefficient	P-Value	Remarks
H_1	Love of money → happiness	0,156	0,008	Accepted
H_2	Love of money*spiritual intelligence → happiness	-0,003	0,906	Accepted

Source: SmartPLS output (2025).

Based on table 9, the path coefficient for the relationship between love of money and happiness is 0.156 with a p-value of 0.008, which means that love of money does affect happiness. Then, the path coefficient of the moderating role of spiritual intelligence in the relationship between love of money and happiness is -0.003 with a p-value of 0.906, which means that spiritual intelligence can moderate, in this case, weaken the relationship between love of money and happiness.

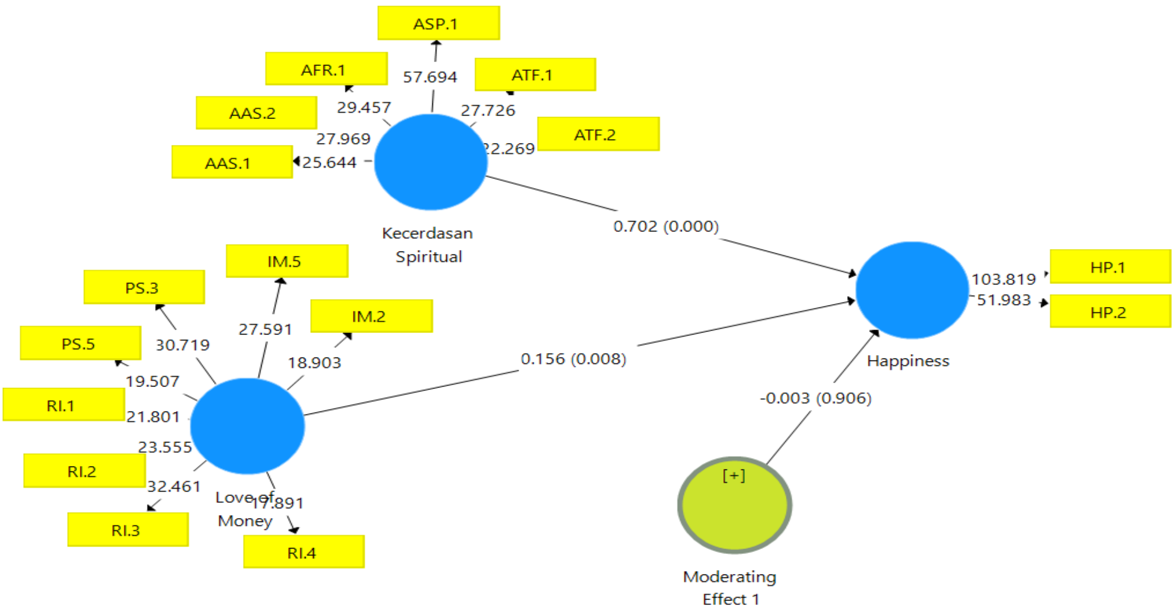

Figure 2. Bootstraping Test

Discussion

Love of Money and Happiness

The results of this study show that the love of money does influence happiness. This is very interesting considering that in modern times, which are highly consumptive and materialistic, money is often directly correlated with happiness. The significant influence of the love of money and happiness shows that a person with a strong orientation towards money as a symbol of power, status, and security, guarantees feelings of happiness or satisfaction in life. This indicates that money, a means of fulfilling needs, is the main source of happiness in individuals, especially if the individual focuses on love or emotional attachment to money, these findings are in line with research conducted (Nanthaporn et al., 2020; Stober, 2023). Showing that materialistic orientation is often negatively or positively related to happiness. This can be reinforced by the contribution of culture and society in several countries. Especially in Asian countries, money may not be the main indicator of happiness. Social harmony, family closeness, and spirituality are often considered more important. Therefore, even if someone has a positive view of money, if social and relational values are not fulfilled, their level of happiness will not increase (Agustin et al., 2023; Aini & Rahayu, 2022).

The Role of Spiritual Intelligence in The Love of Money and Happiness

The results of this study indicate that spiritual intelligence weakens the relationship between love of money and happiness. Spiritual intelligence (SQ) refers to an individual's capacity to understand the deeper meaning of life and develop values and principles that are in harmony with morality and self-awareness. Spiritual intelligence provides a foundation for individuals to act wisely, have high self-awareness, and live a life with a greater purpose than personal interests (Zohar & Marshall, 2004). With spiritual intelligence, a person can view money not as the main goal, but as a tool to do more transcendental things. Therefore, spirituality acts as a “value filter” that filters motivations towards money and directs actions to remain within the corridor of ethical values. The role of spiritual intelligence in this study shows a dual moderating function:

1. When love of money is high, spiritual intelligence can filter intentions and orientations towards money, so the drive to seek money is directed towards meaningful goals. Ultimately, happiness can still be achieved or even enhanced.
2. When love of money is low, spiritual intelligence provides psychological resources to achieve happiness through inner satisfaction, gratitude, and relationships with God and others.

Thus, SQ is not only a filter against the dangers of materialism but also a catalyst for happiness in any condition. The results of this study are in line with those conducted by (Nanthaporn et al., 2020;Jaiswal & Gupta, 2024).

CONCLUSION

Love of money does not affect happiness. These findings indicate that a strong orientation toward money as a symbol of status, power, or security does not guarantee happiness. Money only serves as a means of fulfilling needs, not the main source of life satisfaction, especially if individuals place money at the centre of their emotional attention. Spiritual intelligence plays an important role as a moderator in the relationship between the love of money and happiness. Spiritual intelligence allows individuals to view money not as the main goal, but as a means to achieve more meaningful and transcendent goals. By functioning as a value filter, spiritual intelligence can direct our orientation towards money so that it remains in harmony with morality and higher life goals. This role reduces the risk of materialism and strengthens happiness, whether individuals have a high or low love of money, through meaning in life, gratitude, and spiritual awareness. This study emphasises the importance of building spiritual aspects in modern life, both in the workplace and educational settings. To reduce dependence on financial motivation alone, organisations can help improve spiritual intelligence through training programs on values and life balance. For individuals, these findings confirm that material achievements and spiritual progress must be balanced in order to achieve holistic and meaningful happiness.

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