

DYNAMICS OF SUBJECTIVE WELL-BEING IN INITIATORS OF THE (NON-PROFIT) MOVEMENT "SEDEKAH MAINAN"

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ABSTRACT

Subjective Well-being (SWB) relates to how a person evaluates their overall life positively. Income is one of the predictors of SWB, which allows a person to have a greater ability to achieve some goals. However, the fact is that there are also people who can achieve SWB without looking at the material element, namely *volunteers* (volunteers) who sincerely do activities without material rewards. One of the *volunteering* that is still actively running and has been widely discussed in the media is the (*non-profit*) movement "Sedekah Mainan". This mini-research aims to find out how the dynamics (causes, existing conditions, and impacts) of SWB in volunteers who initiate the (*non-profit*) Sedekah Mainan movement. This study was conducted using a case study approach. Data collection techniques used interviews with the main subject (*founder/ initiator*) and *significant other* (*co-founder*) as a form of data triangulation and observation. The results of this mini research reveal that engaging in activities that are in accordance with mission and passion is a major factor in achieving SWB (*eudemonic* perspective). The subject found his life mission and passion in this Toy Alms movement. In addition, the subject also has positive affect and life satisfaction that is more dominant than negative affect which makes the subject achieve SWB (*hedonic* aspect perspective).

Keywords: Subjective Well-being, Volunteer.

INTRODUCTION

A good life is what every human wants, a good life at the individual level is known as *Subjective Well Being* (SWB) and is often referred to as "happiness." The meaning of *Subjective Well Being* that has been expressed by Diener (1984) refers to how individuals evaluate their lives in a positive way. There are two views in assessing *Subjective Well Being* in a person, namely, from the "hedonic" and "eudaimonic" aspects.

Looking from a hedonic perspective, it refers to subjective well-being as a cognitive and affective evaluation of one's life. Related to this, SWB is usually conceptualized as having three main components: pleasant emotions and moods (positive affect), negative emotions and moods (negative affect), and judgments of satisfaction about one's life (cognitive evaluation) (Diener, 1984). A person experiences abundant SWB when they feel many pleasant emotions and few unpleasant emotions. While in terms of *eudaimonic*, it refers to self-actualization, fulfillment of life goals, and meaning of life (Javaid et al., 2024).

Meanwhile, the factors that cause a person to have SWB have also been presented by Diener, Diener & Diener (1995) in their research on 55 countries. The results revealed that high income, individualism, human rights, and social equality correlated strongly with each other, and correlated strongly with SWB across surveys. Income correlates with SWB even after basic needs fulfillment is controlled.

On a theoretical level, wealth can predict higher SWB because greater resources allow people to have greater ability to achieve some of their goals, and also because high income confers higher status. In terms of the achievement described in the hierarchy of needs theory, Maslow (1954) explained that income provides gains in terms of basic physical needs, security, and actualization of one's abilities (due to the greater freedom of action gained from increased income). It seems that having a high income is the goal of a large number of people around the world. Since achievement of success is a predictor of SWB, those who earn more will have greater SWB (Emmons, 1986; Diener, Diener & Diener, 1995).

Based on the explanation above, a high income obtained from payment for one's efforts in their work is a crucial factor in determining SWB. However, in fact

there are also people who spend their time, energy, and even money on an activity continuously without getting paid, but they still have SWB by appearing to always enjoy the activity, and do it continuously. This activity is often referred to as *volunteering* or "volunteering". This is in accordance with the results of research by (Joanna, 2020) that there is a positive relationship between the impact of volunteers and subjective well-being, including increased life satisfaction, higher happiness, and reduced depressive symptoms. Volunteering itself can be defined as a person who spends his time voluntarily to provide kindness to others without expecting profit (Abdurrasyid et al., 2023).

Within the context of volunteering in Indonesia, a notable phenomenon occurred in 2018 with the emergence of the "Sedekah Mainan" (Toy Donation) movement. Initiated by a young woman, this community-driven movement successfully mobilized the public to donate gently used toys to underprivileged children. The initiative's approach to altruism captured significant national attention as an inspiring socio-cultural phenomenon and was widely covered by various mass media and television programs (AyoBandung, 2018; iNews TV, 2018; Beranda Jawapostv, 2018; Net. TV, 2018; Trans7, 2018).

This phenomenon highlights an intriguing gap between theoretical expectations and reality. Theoretically, income is a crucial predictor of Subjective Well-Being (SWB), as financial resources provide the ability to achieve life goals (Diener, Diener & Diener, 1995). However, the reality demonstrated by the initiators of the "Sedekah Mainan" movement presents a contrasting condition: they dedicate significant time, energy, and personal resources continuously without any financial compensation, yet they appear to maintain a high level of SWB and life satisfaction. Therefore, this article aims to bridge this gap by investigating the dynamics of SWB in the volunteers who initiated the (non-profit) movement "Sedekah Mainan".

METHOD

The method used in this mini research is a qualitative research method with a case study approach that aims to obtain an overview of the dynamics of *subjective well-being* in the founder or initiator of the (*non-profit*) movement "Sedekah Mainan". This case study approach is a model that emphasizes the exploration of a "*bounded system*"

on several things in one case in detail, accompanied by in-depth data mining involving various sources of information that are rich in context (Nurahma & Hendriani, 2021).

The characteristics of the case in this mini research is a *non-profit* social movement that is carried out in a sustainable manner and the minimum establishment of this movement is 1 year. The subject of this research is a woman who is an active volunteer who initiated the (*non-profit*) Toy Alms movement. The data collection technique used in this research is the triangulation technique (the use of more than one source) of data in order to achieve credibility or increase rigor. The triangulation technique used is source triangulation, where interviews are not only conducted with the main participant, namely the initiator or *founder* of the Toy Alms movement, but also with the *co-founder* of the Toy Alms movement as a *significant other*. Meanwhile, participant observation was carried out when researchers participated in activities from Sedekah Mainan.

The research data were analyzed by involving several core processes, namely: epoche, phenomenological reduction, imaginative variation, and synthesis of meaning and essence. While the credibility of the research results uses member checking, namely, the researcher confirms the data to the subject according to the results of the interview.

FINDINGS/RESULTS AND DISCUSSION

Based on the results of the interview, it shows that the *subject* describes the dynamics of *subjective well-being* (SWB) related to several themes in the *hedonic* and *eudaimonic* perspectives.

1. Toy Donation Movement as Life Mission and Passion

For the subject, the Toy Donation Movement is not merely a social activity, but rather the embodiment of their life mission and soul. The subject believes that their existence in a certain place carries with it a moral responsibility or specific mission that must be fulfilled. This view is in line with the concept of eudaimonic well-being, which emphasizes self-actualization, fulfillment of goals, and the search for meaning in life (Javaid et al., 2024). Through self-development and exploration in this movement, the subject builds compassion and self-care that support their psychological health (Ryff, 1989).

Beyond being a mission, this movement is a form of deep passion. The subject feels an integration between their personal identity and the act of giving. Past experiences filled with despair and feelings of helplessness were overcome when the subject found meaning in being useful to others. The subject's consistency in not feeling boredom despite being busy indicates the presence of harmonious passion.



Figure 1. Subject and the Toy donations

This is in line with the findings of Yukhymenko-Lescroart & Sharma (2022) that harmonious passion contributes positively to life satisfaction and subjective well-being (SWB), as well as triggering positive psychological conditions such as self-efficacy and empowerment (Pollack et al., 2020).

The dynamics in driving Sedekah Mainan are quite complex and color the subject's life, because this movement is an activity that requires sincerity and a high volunteer attitude without material income. There are several positive and negative conditions experienced by the subject in his journey to initiate this *non-profit* movement. Therefore, in order to see the dynamics of *subjective well-being* (SWB) in the *subject*, there are several things that the author classifies, including 3 components of *subjective well-being* (SWB) according to Diener (2000), namely positive affect, negative affect and life satisfaction.

Furthermore, recent literature increasingly conceptualizes meaning-based engagement as a primary predictor of sustained well-being. Studies within the past five years suggest that individuals who perceive their activities as a calling experience higher psychological resilience, identity coherence, and long-term life satisfaction (Allan et al., 2020; Martela & Pessi, 2021). Past experiences of despair and helplessness were transformed through meaning-making, indicating post-adversity growth through prosocial engagement.

Overall, the subject evaluates his life positively and experiences life satisfaction

and positive affect that is more dominant than negative affect. The following will be described regarding several components of SWB in the subject.

2. Positive Affect

Subjects experienced significant positive emotions through activities at Sedekah Mainan. Feelings of happiness, emotion, and gratitude emerged predominantly, especially when interacting directly with children at the orphanage. Although these activities were physically demanding, the inner satisfaction gained made the subjects feel healthier psychologically. This was confirmed by their significant others, who also felt calm and grateful through this movement. Field observations also showed that the subjects remained enthusiastic and did not complain despite their busy schedules.

Optimism was also a strong component of positive affect in the subjects. The belief that good intentions will bring multiple benefits reflects a religious and positive coping strategy. This optimistic attitude allows the subjects to remain calm in the face of problems because they believe in God's better solutions and plans. Based on theory, optimism is closely related to an increase in SWB because it helps individuals manage stress and maintain hope for the future (Devitasari & Utami, 2022).



Figure 2. Filming process of the @menjemputberkahtrans7 team with the @sedekahmainan community

A person who has high *subjective well-being* is characterized by a high level of positive emotions compared to negative emotions experienced (Diener, 2002). This is in accordance with the overall results of interviews with subjects and *significant others* which can be concluded that the subject has a positive affective component and life satisfaction that is more dominant than negative affection, which means that the subject has achieved SWB.

Research also found that prosocial giving activates emotional reward

mechanisms that increase daily positive affect and long-term well-being (Aknin et al., 2020; Dunn et al., 2020). Notably, prosocial spending and volunteering have been found to produce stronger and more enduring emotional benefits than self-focused consumption.

Some of the positive affect found in the subject are happiness, gratitude, emotion and feeling healthier. This is in accordance with the opinion (Diener, 2000) that a person experiences abundant SWB when they are involved in interesting activities, when they experience a lot of pleasure and little unpleasantness, and when they are satisfied with their lives.

Gratitude also emerges as a central affective mechanism. Contemporary meta-analyses confirm that gratitude functions as both an emotional experience and a cognitive appraisal style that broadens coping resources and enhances psychological resilience (Jans-Beken et al., 2020; Zahra et al., 2023). The subject's religiously framed optimism, believing that good intentions will yield multiplied goodness, aligns with findings that religious optimism predicts higher SWB through cognitive reframing and stress buffering (Devitasari & Utami, 2022).

Field observations and significant others' testimonies further corroborate the predominance of positive affect over negative affect, consistent with Diener's (2000, 2002) conceptualization of SWB as a balance tilted toward positive emotional experience.

In this case, positive affect is not superficial pleasure but emerges from value-consistent action. This aligns with recent models proposing that sustainable well-being arises when hedonic pleasure is embedded within meaningful engagement rather than detached enjoyment (Huta & Waterman, 2021).

3. Life Satisfaction

The subject's life satisfaction stems from their success in becoming an individual who is useful to society at large. The subject interprets both the positive and negative dynamics in their life as part of the learning and maturing process. In particular, the subject finds satisfaction in allocating their material resources and time for social causes rather than merely for personal pleasure. This kind of prosocial behavior has been scientifically proven to increase life satisfaction and have a stronger impact on eudaimonic well-being than hedonistic well-being (Espinosa et al., 2022;

Hui et al., 2020).

A high level of altruism was evident in the subjects' willingness to incur personal expenses without feeling burdened. The support of their partners as co-founders reinforced the finding that these non-profit activities were undertaken as something enjoyable. The positive relationship between altruism and life satisfaction supports the theory that selfless concern for others contributes to personal well-being (Ashwini, 2021).

Research in prosocial psychology indicates that altruistic behavior enhances life satisfaction through three mechanisms: (1) strengthened social bonds, (2) enhanced self-concept clarity, and (3) perceived moral integrity (Hui et al., 2020; Espinosa et al., 2022). The subject's narrative reflects all three processes.

Altruism is evident in the willingness to incur personal expenses without perceiving burden. Within the last five years, longitudinal studies have demonstrated that consistent volunteering predicts increases in life satisfaction over time, especially when participation is autonomous and value-driven (Lawton et al., 2021; Ashwini, 2021). This autonomy component is critical; voluntary prosocial engagement fosters psychological ownership and intrinsic motivation, strengthening well-being outcomes.

From the results of interviews with *significant others* and the results of observations, it can also be concluded that the subject has an attitude of altruism which is defined as selfless action and selfless concern for the welfare of others.

4. Coping with Negative Affect

In carrying out the Toy Donation movement, the subject continues to encounter challenges that trigger negative affect in the form of anxiety and worry. These stressors primarily stem from volunteer management difficulties and the risk of fraud within a trust-based distribution system. However, these negative emotional states do not dominate the subject's psychological landscape because they are effectively neutralized by several complex protective dynamics.

The first crucial factor in this stress neutralization is the presence of robust social support and networks. Support from a spouse and an extensive friendship network serves as a primary emotional "cushion" and practical resource. Through intensive collaboration and communication within these social circles, the subject gains easy

access to information and logistical assistance that significantly lightens the movement's operational burden. Such social support has been empirically proven to mitigate the impact of stressors and increase life satisfaction by providing a sense of security during difficult periods (Thompson & D'Antuono, 2021; Al Amelia et al., 2022).

In addition to external support, religiosity and spiritual coping play a massive internal role in maintaining the subject's resilience. A deep belief in God's plan and the internalization of prophetic values, such as emulating the altruism of the Prophet Muhammad, function as a cognitive framework. This framework transforms the perception of obstacles from a mere burden into a meaningful part of the worship process. Recent studies confirm that religiosity contributes directly to Subjective Well-Being (SWB) by fostering gratitude and optimism, which enables individuals to navigate stressful life changes with greater efficacy (Devitasari & Utami, 2022; Zahra et al., 2023).

Finally, the effectiveness of this resilience is sustained by the integration of eudaimonic and hedonic aspects. The interaction between the fulfillment of a life mission (meaning) and the resulting feelings of happiness and inner satisfaction creates a stable, dynamic balance of well-being. Deep involvement in these prosocial activities provides a profound "meaning in life" that serves as the core foundation for the subject's psychological health, moving far beyond mere momentary hedonistic pleasure (Hui et al., 2020; Javaid et al., 2024). Ultimately, this synergy ensures that the subject's subjective well-being remains high despite the inherent challenges of managing a non-profit movement.

Thus, the subject's subjective well-being remains high not because stressors are absent, but because they are embedded within a meaning-rich life structure supported by relational and spiritual resources.

Based on the results and discussion above, a subjective well-being dynamic can be described as follows:

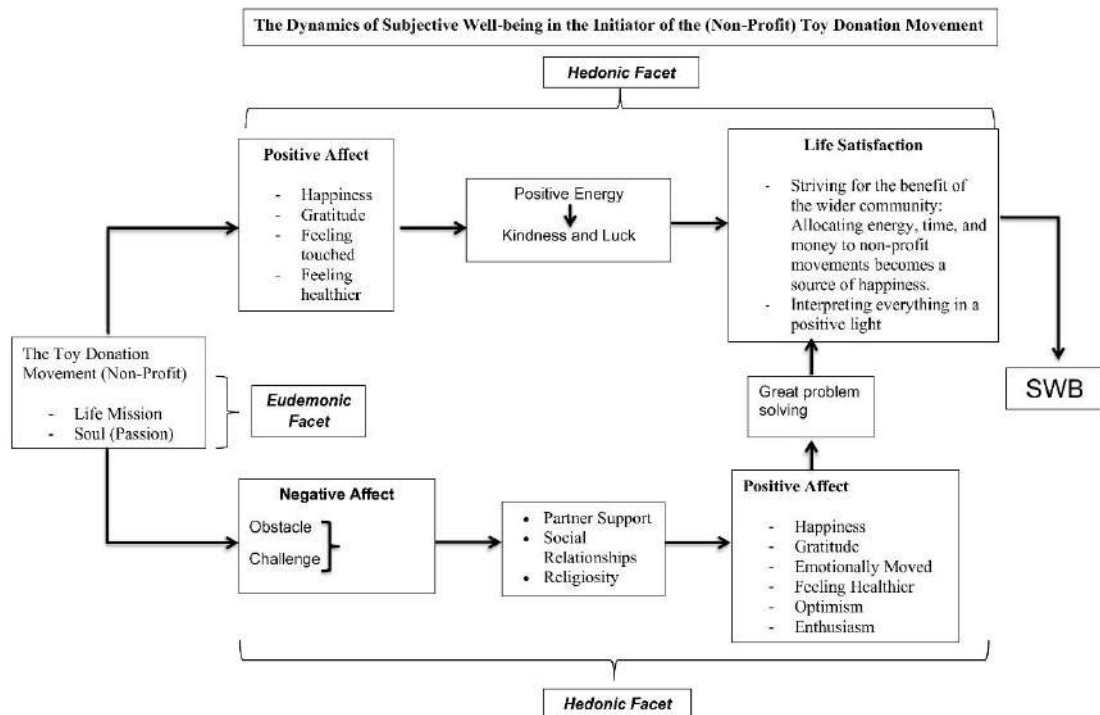


Figure 3. The Dynamic of Subjective Well-Being

Based on the dynamic picture, it can be seen that life mission and passion (*eudaimonic* aspect) are the main factors in determining SWB in the subject. This is because the subject's life mission and passion are in line with the activities he is currently engaged in even though this movement is *non-profit*. Based on the observation results, it is also very visible that the subject's passion is easy to build intimacy with children, looks good at storytelling, talking in front of children and making children smile.

This chart illustrates the dynamics of subjective well-being through the interaction between the *hedonic facet* and the *eudaimonic facet*. This movement is a manifestation of the initiator's life mission and passion, which focuses on fulfilling the meaning and purpose of life (*eudaimonic* facet). Despite facing obstacles and worries (*negative affect*), subjects get support from partners, social relations, and religiosity, which help overcome challenges.

Involvement in the movement also generates positive affect, such as happiness, gratitude, optimism and enthusiasm, reflecting the *hedonic* facet. These positive affect creates energy to amplify happiness, good fortune and life satisfaction. By allocating time, energy and resources to non-profit activities, initiators not only achieve happiness, but also make a deep meaning of life. The interaction between these *hedonic* and *eudaimonic* aspects creates a balance that shapes the initiator's

overall subjective well-being.

CONCLUSIONS

Based on the results of the above explanation, it can generally be concluded that the subject has achieved subjective well-being through his activities in the (non-profit) Sedekah Mainan movement. The dynamics of SWB in this research subject can be seen from two main aspects, namely hedonic and eudaimonic. The main factor supporting the subjective well-being of the subject comes from the eudaimonic aspect, which includes life mission and passion. Meanwhile, the hedonic aspect plays a complementary role in the subject's journey to well-being, through the interaction between negative affect, positive affect, and life satisfaction. In addition to partner support and social relationships, religiosity also plays an important role in achieving subjective well-being.

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