

# Beyond the Self: Intergroup Prosocial Consumption and Its Impact on Well-Being

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## ABSTRACT

**Manuscript type:** Research paper

**Research aims:** This study examines the factors that drive intergroup prosocial consumption (IPC) and its impact on subjective well-being in a Muslim-majority context. It addresses the limited understanding of how consumer behaviour in marketplace settings can foster positive intergroup relations across religious boundaries.

**Design/Methodology/Approach:** A quantitative approach was employed using survey data collected from 2,982 Muslim consumers in major urban areas of Indonesia. The data were analysed using partial least squares structural equation modelling (PLS-SEM) to test the proposed relationships grounded in self-determination theory and prosocial behaviour theory.

**Research findings:** The results show that social norms, guilt, personal norms, and self-congruity significantly influence prosocial motivation, which in turn drives intergroup prosocial consumption. Prosocial motivation also mediates these relationships. In addition, IPC has a strong positive effect on subjective well-being, particularly life satisfaction. Among the antecedents, self-congruity emerges as the strongest predictor of prosocial motivation.

**Theoretical contribution/Originality:** This study extends consumer behaviour literature by introducing IPC as a mechanism through which marketplace activities can promote intergroup harmony. It advances theory by demonstrating how social, emotional, moral, and identity-based drivers are internalised into prosocial motivation, which subsequently translates into behaviour across religious groups.

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**Practitioner/Policy implication:** Companies can promote intergroup prosocial consumption in multi-religious settings by aligning their offerings and communication with consumers' moral and religious values. Emphasising inclusivity, compassion, and shared ethical principles across religious groups can strengthen engagement and encourage consumers to participate in prosocial consumption.

**Keywords:** Intergroup prosocial consumption, Prosocial motivation, Social norms, Self-congruity, Subjective well-being, Consumer behavior

**JEL classification:** M310

## 1. Introduction

Many societies today face persistent challenges such as prejudice, stereotyping, religious intolerance, and intergroup conflict (Aji et al., 2025; Miles & Crisp, 2014; Taylor et al., 2014). Indonesia illustrates these tensions, with the Setara Institute for Democracy and Peace reporting 318 cases of religious intolerance in 2021, 333 in 2022, and 230 in 2023 (USDS, 2023). Public tensions have also intensified following political controversies involving religion, including the widely debated blasphemy case of a former non-Muslim governor (Afrimadona, 2021). Such developments not only threaten social cohesion and national stability (Dauda, 2020), but also shape marketplace interactions by influencing consumer trust and intergroup relations in business contexts. Despite these implications, marketing and consumer research have given limited attention to how marketplace activities can contribute to improving intergroup relations (Fosgaard et al., 2017). Understanding how consumer behaviour may foster social harmony, therefore, warrants further investigation, particularly in Indonesia, where religious diversity and frequent intergroup interactions make harmonious consumer relationships socially and economically important.

One concept that may help address this issue is intergroup prosocial consumption (IPC), which refers to consumption activities that involve personal sacrifice or effort intended to benefit others from different social groups (Koschate et al., 2012; Small & Cryder, 2016). IPC may involve assisting specific individuals, but it can also reflect broader consumption practices that generate social benefits (White et al., 2020). Examples include purchasing products associated with charitable causes, donating goods or money, and sharing resources through community-oriented consumption activities (Safra et al., 2016). These practices have contributed to the growth of non-profit organisations worldwide (Alawiyah, 2013; Alonso, 2015).

Beyond their economic impact, such activities are also associated with improvements in individual well-being and stronger social relationships (Ma'rof et al., 2023).

The concept of IPC is rooted in prosocial behaviour theory (PBT), which explains actions intended to benefit others, including helping, sharing, and volunteering (Penner et al., 2005). When applied to consumer contexts, this perspective highlights how everyday marketplace decisions may serve broader social purposes (Small & Cryder, 2016). Consumption choices, therefore, extend beyond purely economic considerations and may reflect moral values and social concerns. From this perspective, IPC provides a useful lens for understanding how consumer activities can support cooperation and positive relationships between different social and religious groups (Small & Cryder, 2016; White et al., 2020).

Religious teachings across many traditions strongly encourage helping others and promoting collective welfare (Preston & Ritter, 2013; Ranganathan & Henley, 2008). Christianity promotes charitable giving through practices such as *tithing* (Jamal et al., 2019), Hindu teachings emphasise *dana* as a form of giving (Sugirtharajah, 2001), and Judaism encourages *tzedaka* as an expression of justice and charity (Telushkin, 1991; Yasin et al., 2020). Similarly, Islam places strong emphasis on charitable giving through mechanisms such as *zakah*, which represents a mandatory form of almsgiving (Kasri & Chaerunnisa, 2021; Napitupulu et al., 2021; Saad et al., 2020; Sadallah et al., 2023). These teachings collectively highlight the moral importance of helping others and improving social welfare. Nevertheless, empirical evidence suggests that helping behaviours are often directed primarily toward members of one's own religious or social group (Blogowska et al., 2013).

This tendency may be explained by the strong sense of shared identity that often develops within religious communities. Religion frequently fosters a perception of belonging to an extended family, which strengthens solidarity among group members (Simon et al., 2000). While this identification promotes cohesion within the group, it may also lead individuals to prioritise the welfare of ingroup members. As a result, helping individuals from other religious groups may sometimes be perceived as less important or even inconsistent with group interests (Preston & Ritter, 2013). Evidence of such dynamics has been observed in various contexts, including situations where individuals demonstrate stronger helping intentions toward members of their own religious group (Heller & Halabi, 2022). These findings highlight the importance of

understanding the factors that may encourage IPC across religious boundaries.

Although prosocial consumption within one's own group has received considerable scholarly attention (Göhler et al., 2022; Thomas et al., 2017), understanding how such behaviour extends across Western societies and religious boundaries within consumer contexts remains limited. In particular, existing studies provide little insight into the factors that encourage intergroup prosocial consumption toward members of different religious groups in Muslim-majority societies such as Indonesia. This gap is significant because Indonesia has recently emphasised strengthening social harmony and peaceful coexistence as part of its national long-term development agenda (Wiradji, 2023). Moreover, current theories provide a limited explanation of how social, emotional, moral, and identity-based factors interact to motivate IPC, particularly in intergroup consumer contexts, and how such activities may contribute to broader societal harmony. In addition, the relationship between IPC and subjective well-being remains underexplored, particularly regarding its potential influence on life satisfaction, happiness, meaning in life, and inner peace.

To address these gaps, this study integrates insights from self-determination theory (SDT) and prosocial behaviour theory (PBT) to explain the mechanisms underlying IPC (Dovidio et al., 2006; Penner et al., 2005; Ryan & Deci, 2000). SDT explains how behaviour is shaped by both external pressures and internalised motivations and how these processes contribute to well-being (Ryan & Deci, 2000), while PBT emphasises the roles of emotions, social learning, and personal values in motivating actions that benefit others (Penner et al., 2005). Drawing on these perspectives, the study examines how motivational drivers (social norms, guilt, personal norms, self-congruity, and prosocial motivation) influence IPC and its implications for subjective well-being. These constructs are grouped as motivational drivers because they represent different forms of motivational regulation in SDT and key mechanisms in PBT. In SDT, social norms reflect external regulation, guilt reflects introjected regulation, personal norms reflect identified regulation, self-congruity reflects integrated regulation, and prosocial motivation and well-being reflect intrinsic regulation. Consistent with PBT, these factors also capture social standards, personal standards, emotional processes, and internalized motivations that encourage prosocial consumption across group boundaries.

Accordingly, this study aims to (1) examine the effects of social norms, guilt, personal norms, self-congruity, and prosocial motivation on IPC, and (2) investigate the relationship between IPC and subjective well-being in the Indonesian context.

This study contributes to the literature in several ways. First, it advances consumer behaviour research by introducing IPC as a framework for understanding how consumption activities may promote positive interactions between members of different religious groups. Second, the study integrates SDT and PBT to provide a more comprehensive explanation of the motivational and experiential mechanisms underlying IPC. Third, it extends existing research by examining how IPC relates to subjective well-being. In addition to these theoretical contributions, the findings offer practical insights for policymakers seeking to promote cooperative interactions between religious groups through consumer initiatives. By identifying the factors that encourage IPC, this study guides designing programs that support social harmony and peaceful coexistence in diverse societies.

## **2. Literature Review**

### **2.1 *Self-Determination Theory***

Self-determination theory (SDT) explains how human behaviour is shaped by different forms of motivation and how these motivations influence well-being (Ryan & Deci, 2000). The theory distinguishes between controlled motivation, which is driven by external pressures, and autonomous motivation, which reflects actions aligned with personal values and interests (Deci, 2010). Through a process of internalisation, externally influenced behaviours may gradually become self-endorsed. In consumer contexts, this motivational continuum can be reflected in constructs such as social norms representing external regulation (Ajzen, 1991), guilt reflecting introjected regulation (Choi & Park, 2021; Lwin & Phau, 2014), personal norms representing identified regulation (S. H. Kim & Seock, 2019; Steg & de Groot, 2010; Wang & Chou, 2021), and self-congruity reflecting integrated regulation (Liu et al., 2010). Autonomous motivation, reflected in prosocial motivation, captures individuals' internal desire to engage in behavior that benefits others.

Although SDT has been applied to explain prosocial consumptions, prior studies have primarily focused on individual well-being (Martela & Ryan, 2016), ingroup-oriented prosocial actions (Göhler et al., 2022; Thomas et al., 2017), or outgroup-oriented behaviour outside religious contexts. Moreover, the application of

SDT in prosocial consumption research has been predominantly conducted in Western countries such as the US (Martela & Ryan, 2016), Germany (Göhler et al., 2022), and Australia (Thomas et al., 2017), particularly in studies related to volunteering, environmental behaviour, and general helping behaviour. Consequently, limited attention has been given to how different forms of motivational regulation may encourage prosocial consumption toward members of different religious groups, particularly in multicultural societies such as Indonesia. This limitation suggests the need to further examine how external and internalised motivations jointly shape intergroup prosocial consumption and its implications for subjective well-being.

## 2.2 *Prosocial Behaviour Theory*

Prosocial behaviour theory (PBT) provides a useful framework for understanding the factors that motivate individuals to engage in behaviours that benefit others (Dovidio et al., 2006; Penner et al., 2005). The theory conceptualises prosocial behavior as a multidimensional phenomenon influenced by social and personal standards, emotional responses, and learning processes (Dovidio et al., 2006). Social and personal standards reflect normative expectations and moral obligations that encourage individuals to help others, often represented by constructs such as social norms, personal norms, self-concept or self-congruity, and intrinsic motivations (Cabral et al., 2022; Elhoushy & Ribeiro, 2023; Göhler et al., 2022). Emotional processes also play an important role, as feelings such as guilt may motivate individuals to act in ways that benefit others (Abbate et al., 2022; Basil et al., 2008). In addition, learning processes, including direct interactions and experiences with members of other groups, can shape prosocial tendencies (Kell et al., 2014; Martin-Raugh et al., 2016; McKeown & Taylor, 2018). However, prior applications of PBT have largely focused on general helping behaviour (Borinca, Falomir-Pichastor, Andrighetto, & Durante, 2021; Gavreliuc et al., 2021; Ivanec et al., 2021), volunteering (Nilsson et al., 2020; Wakefield et al., 2022), charitable giving (Aji & Muslichah, 2022; Xia et al., 2021), or ingroup social relations (Göhler et al., 2022; Thomas et al., 2017), with limited attention given to prosocial consumption across religious boundaries. Moreover, most existing evidence has been derived from Western or non-religious settings (Göhler et al., 2022; Misch & Dunham, 2021; Thomas et al., 2017; Wakefield et al., 2022), providing limited understanding of how prosocial consumption operates in religiously diverse consumer environments such as Indonesia. Existing studies also provide

limited explanation of how normative, emotional, and identity-related factors jointly influence intergroup prosocial consumption, particularly in multicultural societies such as Indonesia. Drawing on these dimensions, this study applies PBT to explain how normative influences, moral emotions, and experiential factors jointly shape intergroup prosocial consumption.

Based on SDT and PBT, this study selects social norms, guilt, personal norms, self-congruity, and prosocial motivation because these constructs collectively represent external regulation, emotional regulation, moral obligation, identity integration, and intrinsic motivation underlying intergroup prosocial consumption. These variables were selected to provide a more comprehensive explanation of how social, emotional, moral, and identity-related mechanisms jointly shape prosocial consumption across religious boundaries.

## **2.3 Hypothesis Development**

### *2.3.1 Social Norms and Prosocial Motivation*

Social norms play an important role in shaping individual behaviour because people often rely on shared expectations to guide their actions (Ajzen, 1991; Cialdini et al., 1990). Prior studies show that social norms influence prosocial consumer behaviour in various contexts, including cultural environments, teams, organisations, and religious communities (Borinca, Andrighetto, et al., 2021; Ivanec et al., 2021; Yasin et al., 2020). In Muslim-majority societies such as Indonesia, religious values and traditions shape social expectations that influence everyday behaviour (de Groot et al., 2021). Family members and close social groups often serve as important reference points that guide individuals' behavioural choices (Quran, 25:28-29). When helping others is socially encouraged within these networks, Muslim consumers may feel motivated to engage in intergroup prosocial consumption, whereas a lack of support from these social groups may discourage such behaviour (House, 2018; S. H. Kim & Kim, 2022; Panagopoulos, 2010). However, self-determination theory suggests that behaviours become more sustainable when external influences are internalised as personal motivation (Ryan & Deci, 2000). In this process, social norms can strengthen prosocial motivation, which reflects an internal desire to benefit others (Cross et al., 2020; Göhler et al., 2022). Therefore, this study proposes that social norms positively influence prosocial motivation.

*H<sub>1</sub>: Social norms positively influence prosocial motivation*

### 2.3.2 *Guilt and Prosocial Motivation*

Guilt is a negative emotional state that occurs when individuals believe they have violated social norms or moral standards (Basil et al., 2008). This emotion often motivates individuals to repair the situation and restore their moral self-image by engaging in helpful behaviour toward others (De Hooze, 2019; Graton & Mailliez, 2019). Prior research shows that guilt can stimulate prosocial responses because individuals seek to reduce the discomfort associated with moral transgressions (Abbate et al., 2022). Within self-determination theory, guilt represents a form of introjected regulation in which individuals act to avoid negative emotions and maintain self-integrity (Ryan & Deci, 2000; Vaish et al., 2016). In consumer contexts, feelings of guilt may therefore encourage individuals to help others to alleviate these negative emotions. For Muslim consumers, failing to uphold moral values that emphasise compassion and fairness toward others may generate feelings of guilt, which can increase their motivation to act in ways that benefit others. Accordingly, guilt is expected to strengthen prosocial motivation, thereby encouraging intergroup prosocial consumption.

*H<sub>2</sub>: Guilt positively influences prosocial motivation.*

### 2.3.3 *Personal Norms and Prosocial Motivation*

Personal norms refer to individuals' perceived moral obligation to act in a certain way or to do what they believe is morally right (de Groot et al., 2021). According to the norm activation model, personal norms are activated when individuals recognise a social issue and feel responsible for addressing it (Schwartz, 1977). Previous studies have shown that personal norms play an important role in encouraging prosocial and pro-environmental behaviours, including eco-tourism, organic consumption, and food waste reduction (de Groot et al., 2021; Han et al., 2018; Klöckner & Ohms, 2009). In religious contexts, moral teachings can further strengthen these personal norms by emphasising ethical responsibilities toward others. Islamic values, for example, encourage fairness and kindness toward all individuals, including those from different religious groups (Al-Qardawi, 2009; Laeheem, 2018). When individuals internalise such moral values, they may develop stronger motivation to act in ways that benefit others. Therefore, personal norms are expected to strengthen prosocial motivation, thereby encouraging intergroup prosocial consumption.

*H<sub>3</sub>: Personal norms positively influence prosocial motivation.*

### *2.3.4 Self-Congruity and Prosocial Motivation*

Self-congruity is the degree of alignment between an individual's self-concept and the values or meanings associated with a behaviour (Liu et al., 2010; Sirgy, 1985; Sirgy et al., 2000). Prior research shows that individuals are more likely to engage in behaviours that are consistent with their self-identity and personal values (Chen et al., 2022; Emens et al., 2014; B. Kim & Kim, 2019). In consumer contexts, self-congruity has been applied not only to products and brands but also to socially responsible and prosocial activities (Emens et al., 2014; Lindenmeier et al., 2021). This perspective also aligns with self-determination theory, which suggests that behaviours become internally motivated when they are integrated with one's self-concept and personal values (Ryan & Deci, 2000). When individuals perceive prosocial actions as consistent with their identity and moral values, they are more likely to develop stronger motivation to engage in such behaviour. Therefore, self-congruity is expected to strengthen prosocial motivation, thereby encouraging intergroup prosocial consumption.

*H<sub>4</sub>: Self-congruity positively influences prosocial motivation.*

### *2.3.5 Prosocial Motivation and Intergroup Prosocial Consumption*

Prosocial motivation refers to the intrinsic desire to benefit others (Batson, 1987; Zhong et al., 2022). According to self-determination theory, intrinsic motivation plays a central role in encouraging prosocial behaviour because individuals are more likely to act when helping others aligns with their internal values and personal goals (Ryan & Deci, 2000). Prosocial motivation can arise from different motives, including altruistic intentions to benefit others, collectivistic concerns for group welfare, principled commitments to moral values, or egoistic considerations such as personal satisfaction or social recognition (Batson et al., 2008; Weinstein & Ryan, 2010). Prior research consistently shows that stronger prosocial motivation leads to higher levels of helping behaviour across different contexts, including organisational citizenship behaviour and interpersonal helping (Arshad et al., 2021; Zhong et al., 2022). In the context of this study, Muslim consumers who possess stronger prosocial motivation may be more willing to engage in intergroup prosocial consumption by helping individuals from other religious groups, whether driven by moral values, personal satisfaction, social recognition, or the expectation of spiritual rewards (Hartmann et al., 2017; Jamal et al., 2019; Winterich et al., 2013). Therefore, prosocial motivation is expected to positively influence intergroup prosocial consumption.

*H<sub>5</sub>: Prosocial motivation positively influences intergroup prosocial consumption.*

### *2.3.6 Mediating Role of Prosocial Motivation*

Prosocial motivation plays an important mediating role in translating external and internal influences into intergroup prosocial consumption (IPC). Social norms can shape individuals' behavioural expectations through family, community, and religious environments, but these norms are more likely to influence behaviour when they are internalised as personal motivation (Cialdini et al., 1990; Cross et al., 2020; Gebauer et al., 2008; Göhler et al., 2022). Similarly, feelings of guilt can motivate individuals to restore their moral self-image by helping others, thereby strengthening their motivation to engage in prosocial actions (Abbate et al., 2022; Basil et al., 2008; Batson et al., 2008; Graton & Mailliez, 2019). Personal norms also encourage individuals to act according to moral obligations and ethical values, but these norms influence behaviour only when individuals are motivated to uphold these values (Batson et al., 2008; de Groot et al., 2021). In addition, self-congruity can strengthen prosocial motivation when individuals perceive that helping others is consistent with their self-concept and personal identity (Chen et al., 2022; Liu et al., 2010; Sirgy & Su, 2000). Consistent with self-determination theory, these social, emotional, and moral influences can become internalised as prosocial motivation, which in turn encourages individuals to engage in IPC by supporting or helping members of other social groups (Ryan and Deci, 2000). Therefore, prosocial motivation is expected to mediate the relationships between social norms, guilt, personal norms, self-congruity, and IPC.

*H<sub>6a</sub>: Prosocial motivation mediates the relationship between social norms and intergroup prosocial consumption.*

*H<sub>6b</sub>: Prosocial motivation mediates the relationship between guilt and intergroup prosocial consumption.*

*H<sub>6c</sub>: Prosocial motivation mediates the relationship between personal norms and intergroup prosocial consumption.*

*H<sub>6d</sub>: Prosocial motivation mediates the relationship between self-congruity and intergroup prosocial consumption.*

### 2.3.7 *Intergroup Prosocial Consumption and Subjective Well-Being*

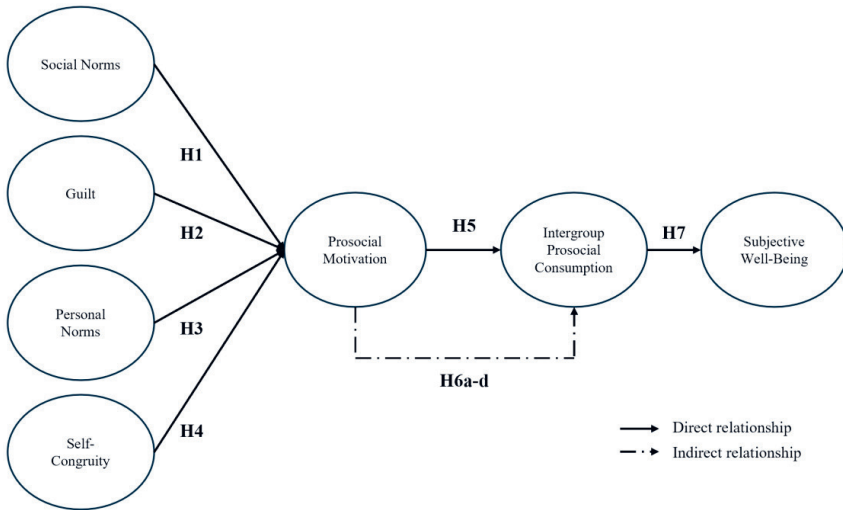
Previous studies consistently show a positive relationship between prosocial behaviour and subjective well-being, including happiness, life satisfaction, meaning in life, and inner peace (Jamal et al., 2019; Konow & Earley, 2008; Lazar & Eisenberger, 2022; Martela & Ryan, 2016). Research also suggests that spending resources to help others can increase happiness and a sense of purpose, even when individuals do not directly interact with the beneficiaries (Konow & Earley, 2008; Mogilner & Norton, 2016). These findings challenge the traditional economic assumption that happiness is primarily derived from material consumption (Cuong, 2021). Several theoretical perspectives support this relationship. Self-determination theory suggests that helping others fulfils intrinsic psychological needs and therefore enhances well-being (Ryan & Deci, 2000), while warm glow theory explains that individuals experience positive emotional rewards when they perceive themselves as caring and helpful (Andreoni, 1990). In the context of this study, engaging in intergroup prosocial consumption may enhance Muslim consumers' well-being because such actions align with moral and religious values that emphasise compassion and fairness toward others (Mohamad et al., 2011; Omais & dos Santos, 2022). By helping individuals from other religious groups, consumers may experience greater personal satisfaction, stronger meaning in life, and a sense of contributing to social harmony (Benson et al., 2019; Liang et al., 2021; Taylor et al., 2014). Therefore, intergroup prosocial consumption is expected to positively influence subjective well-being.

*H<sub>7</sub>: Intergroup prosocial consumption positively influences subjective well-being.*

### 2.3.8 *Research Model*

Figure 1 presents the proposed research model grounded in self-determination and prosocial behaviour theory. The model posits that social norms, guilt, personal norms, and self-congruity influence prosocial motivation, which in turn drives intergroup prosocial consumption. Prosocial motivation also mediates the relationships between these antecedents and intergroup prosocial consumption. Finally, intergroup prosocial consumption is expected to enhance subjective well-being.

**Figure 1: Research Model**



### 3. Methods

#### 3.1 Sampling and Data Collection

This study used a quantitative cross-sectional survey to examine the determinants of intergroup prosocial consumption. Data were collected through a structured questionnaire distributed both online and offline. Ethical approval was obtained from the University of Malaya Research Ethics Committee before data collection. The target population consisted of Muslim consumers in Indonesia who had previously engaged in intergroup prosocial consumption toward non-Muslims. A cluster sampling approach was used to collect data from Jakarta, Yogyakarta, and Surabaya, representing the western, central, and eastern regions of Java Island, respectively. These cities were selected because they are among Indonesia’s major urban and multicultural areas, where interactions between different religious groups and marketplace exchanges are more frequent, making them appropriate contexts for examining intergroup prosocial consumption.

For offline data collection, trained enumerators distributed questionnaires in public areas, while for online data collection, the questionnaire link was shared through social media platforms such as Facebook, Instagram, LinkedIn, and WhatsApp. Before completing the questionnaire, respondents were informed about the purpose of the study and assured that their responses would remain anonymous

and confidential. Screening questions ensured that respondents met the study criteria and had relevant experience with intergroup prosocial consumption. Incomplete responses and questionnaires that did not meet the screening criteria were excluded from the final analysis.

The data were analysed using partial least squares structural equation modelling (PLS-SEM). This analytical approach was selected because the study aims to examine multiple relationships simultaneously, including the mediating role of prosocial motivation, while also assessing latent constructs measured by multiple indicators. In addition, PLS-SEM is appropriate for theory extension and prediction-oriented research involving complex behavioural models in emerging research contexts (Hair et al., 2022).

### **3.2 Measures**

All constructs were measured using established scales from prior studies to ensure content validity and construct reliability and assessed on a seven-point Likert scale ranging from 1 = strongly disagree to 7 = strongly agree. The complete measurement items and indicator codes are presented in Table 2. Social norms were measured with five items capturing perceived expectations from important others (Burchell et al., 2013; Costenbader et al., 2019). Guilt was measured with five items reflecting negative emotions related to not helping others (Basil et al., 2008; Chang, 2014). Personal norms were assessed using four items capturing perceived moral obligation (de Groot et al., 2021; Onwezen et al., 2013), while self-congruity was measured with four items reflecting the alignment between prosocial actions and self-concept (Liu et al., 2010; Sirgy, 1985; Wilson et al., 2007). Prosocial motivation was measured using four items capturing the intrinsic desire to help others (Gebauer et al., 2008). Intergroup prosocial consumption was measured using twelve items reflecting helping behaviours toward non-Muslims (Kanacri et al., 2021). Subjective well-being was measured using five items adapted from the life satisfaction scale (Diener et al., 1985) because it is widely used to assess individuals' cognitive evaluation of their overall well-being.

## **4. Results**

### **4.1 Respondent Profiles**

A total of 2,982 Muslim respondents from Jakarta (54.7 per cent), Yogyakarta (27.9 per cent), and Surabaya (17.4 per cent) participated in this study, all of whom had engaged in intergroup prosocial

consumption toward non-Muslims within the past month. The sample was dominated by young adults, particularly those aged 24 to 29 (31.9 per cent) and 30 to 35 (25.8 per cent), with a higher proportion of female respondents (66.7 per cent) than male (33.3 per cent). As shown in Table 1, most respondents were married (72.2 per cent) and had a senior high school education (61.5 per cent), while 35.1 per cent reported having Islamic education. Data were collected through both online and offline methods, with social media being the primary source.

**Table 1: Respondent Demographic Profiles**

No	Demographics	No	Per cent (%)
1	Area		
	a) Jakarta	1,630	54.7
	b) Yogyakarta	833	27.9
	c) Surabaya	519	17.4
	Total	2,982	100
2	Age		
	a) 18 – 23 years old	512	17.2
	b) 24 – 29 years old	952	31.9
	c) 30 – 35 years old	770	25.8
	d) 36 – 41 years old	358	12.0
	e) 42 – 47 years old	190	6.4
	f) 48 – 53 years old	111	3.7
	g) 54 – 59 years old	53	1.8
	h) 60 – 65 years old	21	0.7
	i) > 65 years old	15	0.5
3	Gender		
	a) Male	994	33.3
	b) Female	1,988	66.7
4	Marital Status		
	a) Single	752	25.2
	b) Married	2,153	72.2
	c) Divorced	77	2.6
5	Education Background		
	a) No formal education	2	0.1
	b) Elementary school	72	2.4
	c) Junior high school	242	8.1

No	Demographics	No	Per cent (%)
	d) Senior high school	1,834	61.5
	e) Diploma	186	6.2
	f) Undergraduate	585	19.6
	g) Master	51	1.7
	h) Doctor	10	0.3
6	Islamic Education Background		
	a) Have	1,047	35.1
	b) Do not have	1,935	64.9
7	Questionnaire Source		
	a) Enumerators (Offline)		
	a. Jakarta	484	16.2
	b. Yogyakarta	406	13.6
	c. Surabaya	118	4.0
	b) Social media (Online)		
	a. Facebook	1,532	51.4
	b. LinkedIn	31	1.0
	c. Instagram	302	10.1
	d. WhatsApp	109	3.7

Source: Authors' Own Work

#### 4.2 Measurement Model Test

The measurement model was assessed to evaluate the reliability and validity of the constructs. Construct reliability was examined using Cronbach's Alpha (CA) and Composite Reliability (CR), while convergent validity was assessed using Average Variance Extracted (AVE). As shown in Table 2, all constructs demonstrated high internal consistency, with CA and CR values exceeding the recommended thresholds of 0.70 and 0.80, respectively (Hair et al., 2022). Convergent validity was also established, as all AVE values were above 0.50. Furthermore, all indicator loadings were above 0.70, except for one item (PM6), which was below the acceptable threshold and thus removed from further analysis. These findings indicate that the measurement model demonstrates strong internal consistency and adequate convergent validity, suggesting that the indicators appropriately represent their respective constructs.

**Table 2: Summary of Validity Test**

Indicators	Loadings	CA	CR	AVE
<i>Subjective Norms (SN)</i>		0.943	0.957	0.815
• People who are close to me will be okay if I help non-Muslims in need (SN1)	0.890			
• People who are close to me feel that I should help non-Muslims in need (SN2)	0.912			
• People who are important to me will be pleased if I help non-Muslims in need (SN3)	0.916			
• People who are close to me will support me if I help non-Muslims in need (SN4)	0.927			
• People around me encourage me to help non-Muslims in need (SN5)	0.868			
<i>Guilt (G)</i>		0.920	0.940	0.758
If I do not help non-Muslims in need, I will feel:				
• Guilty (G1)	0.837			
• Bad (G2)	0.836			
• Ashamed (G3)	0.879			
• Repentant (G4)	0.909			
• Remorseful (G5)	0.888			
<i>Personal Norms (PN)</i>		0.904	0.933	0.777
• I have a moral obligation to help non-Muslims in need (PN1)	0.884			
• I should help non-Muslims in need (PN2)	0.912			
• It is important, in general, to help non-Muslims (PN3)	0.885			
• I feel an obligation due to my values/principles to behave kindly to non-Muslims (PN4)	0.843			
<i>Self-Congruity (SC)</i>		0.858	0.903	0.699
Helping non-Muslims in need is...				
• consistent with my life goals (SC1)	0.837			
• a part of my identity (SC2)	0.866			
• a fundamental part of who I am (SC3)	0.822			
• consistent with my value (SC4)	0.819			
<i>Prosocial Motivation (PM)</i>		0.914	0.932	0.637
I am motivated to help non-Muslims in need because:				
• It makes me very happy (PM1)	0.829			
• It brings the feeling of happiness (PM2)	0.860			
• I always feel good afterwards (PM3)	0.872			
• It raises my own mood (PM4)	0.858			

Indicators	Loadings	CA	CR	AVE
<i>Intergroup Prosocial Consumption (IPC)</i>		0.964	0.968	0.715
• I am pleased to help non-Muslims with their activities (IPC1)	0.738			
• I share the things that I have with non-Muslims (IPC2)	0.819			
• I try to help non-Muslims in need (IPC3)	0.865			
• I am available for volunteer activities to help non-Muslims who are in need (IPC4)	0.875			
• I immediately help non-Muslims who are in need (IPC5)	0.882			
• I do what I can to help non-Muslims avoid getting into trouble (IPC6)	0.848			
• I am willing to share my knowledge and abilities to help my non-Muslims (IPC7)	0.850			
• I try to console non-Muslims who are sad (IPC8)	0.859			
• I easily lend money to non-Muslims in need (IPC9)	0.837			
• I try to be close to and take care of non-Muslims who are in need (IPC10)	0.848			
• I easily share with non-Muslims any good opportunity that comes to me (IPC11)	0.864			
• I spend time with non-Muslims who feel lonely (IPC12)	0.854			
<i>Subjective Well-Being (SWB)</i>		0.913	0.937	0.751
As a Muslim, when I can help non-Muslims in need:				
• My life is close to my ideal (SWB1)	0.888			
• The conditions of my life are excellent (SWB2)	0.917			
• I become satisfied with my life (SWB3)	0.915			
• I got one of the important things I want in life (SWB4)	0.912			
• I would not change almost anything in life (SWB5)	0.675			

Table 3 presents the discriminant validity results using the Heterotrait-Monotrait (HTMT) ratio. All values were below the recommended threshold of 0.85, indicating that each construct is empirically distinct from the others. Overall, the results suggest that the measurement model possesses satisfactory psychometric properties and provides a reliable basis for evaluating the structural relationships among the constructs.

**Table 3: Summary of Discriminant Validity Test**

	G	PN	IPC	PM	SWB	SC	SN
<b>G</b>							
<b>PN</b>	0.543						
<b>IPC</b>	0.436	0.563					
<b>PM</b>	0.560	0.674	0.72				
<b>SWB</b>	0.472	0.496	0.773	0.741			
<b>SC</b>	0.449	0.564	0.61	0.771	0.650		
<b>SN</b>	0.497	0.754	0.647	0.717	0.589	0.629	

Note: SN = Subjective Norms; G = Guilt; PN = Personal Norms; SC = Self-Congruity; PM = Prosocial Motivation; IPC = Intergroup Prosocial Consumption; SWB = Subjective Well-Being

### 4.3 Structural Model Test

The structural model test evaluates the relationships between subjective norms, guilt, personal norms, self-congruity, prosocial motivation, intergroup prosocial consumption, and subjective well-being. This assessment includes examining collinearity using the variance inflation factor (VIF), predictive power ( $R^2$ ,  $Q^2$ ), and path significance based on T statistics and p values (Hair et al., 2022). As shown in Table 4, all VIF values are below the recommended threshold of 5.00, indicating no multicollinearity or common method bias issues. The  $R^2$  values indicate moderate explanatory power, suggesting that the proposed model explains a substantial proportion of variance in prosocial motivation ( $R^2 = 0.634$ ), intergroup prosocial consumption ( $R^2 = 0.465$ ), and subjective well-being ( $R^2 = 0.523$ ). Similarly, the  $Q^2$  values ranging from 0.331 to 0.401 indicate that the model has satisfactory predictive relevance for the endogenous constructs.

**Table 4: Summary of Structural Model Test**

Hyp	Paths	VIF	Common Method Bias	$R^2$	$Q^2$	T-Stat	p-value
<i>Direct Effects</i>							
H1	SN → PM	2.277	No			11.578	0.00
H2	G → PM	1.412	No	0.634	0.401	9.645	0.00
H3	PN → PM	2.144	No			7.472	0.00
H4	SC → PM	1.610	No			21.388	0.00

Hyp	Paths	VIF	Common		R <sup>2</sup>	Q <sup>2</sup>	T-Stat	p-value
			Method	Bias				
H5	PM → IPC	1.000	No		0.465	0.331	47.162	0.00
H7	IPC → SWB	1.000	No		0.523	0.388	61.769	0.00
<i>Indirect Effects</i>								
H6a	SN → PM → IPC	-	-				11.156	0.00
H6b	G → PM → IPC	-	-		0.465	0.331	9.450	0.00
H6c	PN → PM → IPC	-	-				7.280	0.00
H6d	SC → PM → IPC	-	-				19.777	0.00

Note: SN = Subjective Norms; G = Guilt; PN = Personal Norms; SC = Self-Congruity; PM = Prosocial Motivation; IPC = Intergroup Prosocial Consumption; SWB = Subjective Well-Being

Table 4 also shows that all hypothesised relationships are statistically significant, with p values below 0.05 and T statistics above 1.96. Subjective norms (T = 11.578), guilt (T = 9.645), personal norms (T = 7.472), and self-congruity (T = 21.388) all significantly influence prosocial motivation, providing support for H1 to H4. Among these, self-congruity emerges as the strongest predictor of prosocial motivation. Prosocial motivation has a significant positive effect on intergroup prosocial consumption (T = 47.162), supporting H5. The mediation results further show that prosocial motivation significantly mediates the relationships between subjective norms (T = 11.156), guilt (T = 9.450), personal norms (T = 7.280), and self-congruity (T = 19.777) with intergroup prosocial consumption, supporting H6a to H6d. These findings suggest that social, emotional, moral, and identity-related factors influence intergroup prosocial consumption primarily through strengthening individuals' internal motivation to help others. Finally, intergroup prosocial consumption has a strong positive effect on subjective well-being (T = 61.769), supporting H7. Overall, these findings confirm the robustness of the proposed model and provide strong empirical support for all hypothesised relationships.

**Table 5: PLSPredict Results**

Construct	Indicator	Q <sup>2</sup> predict	PLS-SEM RMSE	LM RMSE
Intergroup Prosocial Consumption (IPC)	IPB1	0.241	0.985	0.964
	IPB2	0.298	0.949	0.923
	IPB3	0.336	0.804	0.778
	IPB4	0.333	0.820	0.798
	IPB5	0.326	0.863	0.836
	IPB6	0.292	0.842	0.826
	IPB7	0.303	0.793	0.769
	IPB8	0.311	0.816	0.793
	IPB9	0.288	0.939	0.914
	IPB10	0.287	0.990	0.958
	IPB11	0.299	0.958	0.931
	IPB12	0.296	0.924	0.901
Prosocial Motivation (PM)	PM1	0.476	0.725	0.719
	PM2	0.491	0.707	0.693
	PM3	0.511	0.677	0.669
	PM4	0.458	0.805	0.796
Subjective Well-Being (SWB)	SWB1	0.258	1.086	1.005
	SWB2	0.263	1.067	0.997
	SWB3	0.259	1.082	1.013
	SWB4	0.267	1.056	0.975
	SWB5	0.179	0.872	0.833

The predictive capability of the model was further assessed using the PLS-Predict procedure (Shmueli et al., 2019). As shown in Table 5, all Q<sup>2</sup>predict values were greater than zero, indicating that the model demonstrates predictive relevance. However, several indicators produced slightly higher RMSE values in the PLS-SEM model compared to the linear benchmark model (LM), suggesting low predictive power according to the PLS-Predict assessment guidelines. Nevertheless, the results indicate that the model retains acceptable out-of-sample predictive capability for explaining intergroup prosocial consumption, prosocial motivation, and subjective well-being.

## 5. Discussion

### 5.1 *Theoretical and Academic Contribution*

This study demonstrates that intergroup prosocial consumption is shaped by a set of interconnected mechanisms, where social norms, guilt, personal norms, and self-congruity influence behaviour through prosocial motivation. Grounded in self-determination theory, the findings suggest that these drivers do not operate independently but are progressively internalised into self-endorsed motivation, which ultimately translates into behaviour (Ryan & Deci, 2000). This extends prior models of prosocial behaviour by showing that motivation is not only a direct predictor but a necessary conversion mechanism through which diverse psychological drivers become actionable in intergroup contexts.

The role of social norms emerges as an important starting point in this process. Consistent with social norms theory and prosocial behaviour theory, perceived expectations from family and peers shape individuals' motivation to help others (Borinca, Andrighetto, et al., 2021; Ivanec et al., 2021; Yasin et al., 2020). However, the findings show that this influence is context-dependent. In Muslim-minority settings, discrimination and marginalisation may strengthen ingroup favouritism and limit helping behaviour toward outgroups (Dauda, 2020; Gallup, 2011; Hopkins et al., 2007). In contrast, in a Muslim-majority society such as Indonesia, helping non-Muslims is socially supported, and positive norms within close social circles normalise such behaviour. As a result, intergroup prosocial consumption becomes not only acceptable but expected, reinforcing the importance of social belonging and shared values in shaping behaviour (Borinca, Falomir-Pichastor, Andrighetto, & Halabi, 2021; Bruner et al., 2018; Graf et al., 2023). This challenges the dominant assumption that social norms primarily reinforce ingroup bias, demonstrating instead that norms can be reframed to legitimise and promote cross-group helping under supportive structural conditions.

Alongside normative influence, emotional processes such as guilt play a critical role in activating prosocial motivation. The findings confirm that guilt functions as a psychological trigger that encourages individuals to act in order to restore their moral self-image, consistent with prosocial behaviour theory and self-determination theory (Abbate et al., 2022). While prior studies have largely examined guilt in charitable contexts (Hibbert & Smith, 2007; Urbonavicius et al., 2019; Xu, 2022), this study shows that its influence extends to inter-religious interactions. Muslim consumers experience discomfort when

they fail to help non-Muslims in need, reflecting a form of moral concern that motivates corrective action (Aji et al., 2025; Künkler et al., 2020). This suggests that emotional responses to moral situations can transcend group boundaries and contribute to intergroup prosocial consumption (De Hooge, 2019; Graton & Mailliez, 2019). The implication is that moral emotions are not inherently bound by social identity, but can be redirected toward inclusive outcomes when aligned with broader moral frameworks.

Moral considerations further reinforce this process through the role of personal norms. Consistent with the norm activation model, individuals are guided by internalised beliefs about what is morally right (de Groot et al., 2021). The findings extend prior research by showing that these norms are not restricted to ingroup contexts but also apply to inter-religious interactions. In a Muslim-majority setting, Islamic teachings that emphasise fairness and kindness toward all individuals are internalised through socialisation, shaping a moral framework that supports helping non-Muslims (Al-Qardawi, 2009; Laeheem, 2018). As a result, intergroup prosocial consumption is not merely a discretionary act but reflects a deeply held moral obligation. This suggests that moral internalisation can override group boundaries, positioning personal norms as a mechanism that transforms religion from a source of division into a driver of inclusive prosociality.

The influence of self-congruity further strengthens this pattern by linking behaviour to identity. Consistent with self-congruity theory, individuals are more likely to engage in behaviours that align with their self-concept (Chen et al., 2022; Emens et al., 2014; B. Kim & Kim, 2019). While previous studies suggest that religious identity may reinforce ingroup favouritism (Blogowska et al., 2013; Blogowska & Saroglou, 2011), the findings indicate that Muslim consumers may adopt broader moral identities that incorporate universal values such as compassion and fairness. When intergroup prosocial consumption aligns with these values, it becomes an authentic expression of self rather than a response to external expectations. This repositions identity not as a boundary condition of prosocial behaviour, but as a flexible construct that can enable cross-group engagement when anchored in universal moral values.

A key insight from this study is that these normative, emotional, moral, and identity-based factors do not directly translate into behaviour without the presence of prosocial motivation. The findings show that prosocial motivation serves as the central mechanism that transforms these influences into intergroup prosocial consumption,

consistent with self-determination theory and prior research (Göhler et al., 2022). Social norms become effective when internalised, guilt becomes constructive when channelled into action, and personal norms and self-congruity influence behaviour only when supported by intrinsic motivation. This highlights the importance of prosocial motivation as the link between intention and action (Baqutayan et al., 2018; Jamal et al., 2019; Ribar & Wilhelm, 2002; Zhong et al., 2022). Thus, the study advances theory by clarifying that the key issue is not whether individuals possess prosocial drivers, but whether these drivers are sufficiently internalised to produce behaviour.

Finally, the findings demonstrate that intergroup prosocial consumption contributes to subjective well-being, particularly life satisfaction. This supports existing literature suggesting that prosocial behaviour enhances well-being (Liang et al., 2021; Xi & Lee, 2021) and aligns with the view that altruistic consumption can generate positive emotional outcomes (Hui, 2022; Mogilner & Norton, 2016). In this context, engaging in intergroup prosocial consumption reflects adherence to moral and religious values, provides a sense of purpose, and strengthens social cohesion, all of which contribute to greater well-being (Keskin, 2016; Omais & dos Santos, 2022). Importantly, this finding reverses the conventional assumption that well-being is a precursor of prosocial behaviour, demonstrating instead that intergroup prosocial consumption can be a pathway through which individuals actively construct their well-being. These findings suggest that intergroup prosocial consumption benefits not only society but also the individuals who engage in it, reinforcing its relevance in both consumer research and broader social contexts.

## 5.2 *Practical Implication*

The findings provide clear implications for companies in leveraging intergroup prosocial consumption within their marketing strategies. Firms should move beyond transactional approaches and focus on value-driven positioning that aligns with consumers' internal motivations. Companies can strengthen their market positioning by integrating social value into their core offerings, for example, by designing products, services, or campaigns that enable consumers to contribute to broader social good. Positioning consumption as a way to express moral values such as fairness and helping others can enhance customer engagement and brand differentiation, especially in diverse markets. This approach may be particularly relevant in multicultural societies, where consumers increasingly value brands that demonstrate inclusivity and social responsibility.

Additionally, companies can leverage social norms by emphasising that helping others is widely accepted and practised within the community. Framing intergroup prosocial consumption as a socially endorsed behaviour can increase participation and reduce hesitation among consumers. This can be implemented through testimonials, community-based campaigns, or transparent social impact communication. At the same time, emotional appeals such as guilt can motivate action when consumers are exposed to unmet social needs. However, these appeals should encourage internal motivation rather than pressure, ensuring that engagement remains sustainable. The mediating role of prosocial motivation further suggests that external influences, such as social norms and guilt, are more effective when they strengthen consumers' internal willingness to help others. Therefore, companies should design campaigns that foster empathy, moral responsibility, and personal meaning rather than relying solely on persuasive or normative pressure. For example, firms may collaborate with non-profit organisations, religious communities, or social campaigns that encourage cooperative interactions across different social and religious groups.

Finally, aligning brand identity with consumers' self-concept is critical. When consumers perceive that engaging with a brand reflects who they are and what they value, they are more likely to participate in prosocial consumption. Companies should therefore build brand narratives that emphasise inclusivity, compassion, and social responsibility, allowing consumers to see their actions as part of their identity. Similarly, strengthening consumers' personal norms and self-congruity may indirectly encourage intergroup prosocial consumption through stronger prosocial motivation. These findings indicate that companies should not only focus on functional product benefits but also create meaningful consumption experiences that reinforce consumers' moral identity and prosocial values. Overall, firms that align their strategies with consumers' moral and social motivations can achieve stronger market performance while contributing to meaningful social impact.

## **6. Limitation and Future Agenda**

While this study makes important contributions to the literature on intergroup prosocial consumption, several limitations should be acknowledged. First, the sampling framework focuses on 2,982 Muslim respondents from major urban cities on Java Island, where interactions between Muslims and non-Muslims are relatively frequent. As a result, the findings are more reflective of urban

contexts and may not fully capture behavioural patterns in rural areas. Future research could extend the analysis to rural settings to examine potential socio-cultural differences and enhance the generalizability of the results.

Second, the study adopts a quantitative survey approach, which is effective in capturing general patterns across a large sample. However, self-reported data may be influenced by respondents' perceptions and recall bias (Z. Lee & Sargeant, 2011). Future studies could complement this approach with qualitative methods, such as interviews or focus group discussions, to provide deeper insights into the underlying motivations and contextual factors shaping intergroup prosocial consumption (Aji et al., 2025).

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