

ASSESSING THE IMPACT OF MAQASHID SHARIA ON THE SUBJECTIVE WELL-BEING OF INDONESIAN MUSLIMS: EVIDENCE FROM IFLS V

Neng Kamarni^a

Fatin Fadhilah Hasib^b

Debi Abdiska^c

Zulkifli N^d

Noraina Mazuin Sapuan^e

^{a, c, d}Department of Economics, Faculty of Economics and Business, Andalas University, Indonesia

^bIslamic Economics Department, Faculty of Economics and Business, University of Airlangga, Indonesia

^eFaculty of Industrial Management, Universiti Malaysia Pahang Al-Sultan Abdullah, Malaysia

Email: nengkamarni@feb.unand.ac.id^a, fatin.fadhilah@feb.unair.ac.id^b

debiabdiska250500@gmail.com^c, zulkifli@unand.feb.ac.id^d, noraina@umpsa.edu.my^e

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*Correspondence:

Name: Neng Kamarni

E-mail:

nengkamarni@feb.unand.ac.id

ABSTRACT

Subjective well-being is shaped not only by economic conditions but also by a sense of happiness in this life and hope for the hereafter. This perspective suggests that a nation's progress should be viewed beyond economic growth alone. Maqashid Sharia, the five essential objectives in Islamic teachings, provides a framework that guides individuals toward a more holistic and meaningful well-being. This study aims to explore how Maqashid Sharia contributes to the subjective well-being of Muslim individuals in Indonesia. Using a quantitative approach, the analysis draws on data from the 2014 Indonesia Family Life Survey (IFLS) V, focusing on Muslim respondents aged over 18. Logistic regression is employed to assess the influence of five dimensions of Maqashid Sharia, protection of religion, life, intellect, lineage, and wealth on happiness. A few examples of control variables are sex, age, and place of residence. The findings demonstrate that each of the five facets of Maqashid Sharia has a significant and positive influence on the Muslims' subjective well-being in Indonesia. Those who are religious, healthy, well-educated, married, and employed tend to experience greater well-being. The well-being of women and younger generations is also higher, although residency does not appear to be a significant role. These results highlight the significance of measures that increase access to religious homes, healthcare, education, work, and marital readiness. Putting the principles of Maqashid Sharia into practice in order to ensure the prosperity and well-being of Indonesian Muslims and to accomplish fair and significant agreements between economic reality and religious identity.

INTRODUCTION

Economic indicators like GDP growth and income have long been used to measure well-being for both individuals and entire societies. It appears that several nations have begun to recognize the importance of subjective well-being as a more practical indicator of life quality in recent years. This shift is predicated on the understanding that material signifiers cannot adequately capture advanced growth (Clark, 2018). Subjective well-being includes life satisfaction, emotional balance, and personal fulfillment, all of which people tend to score higher on good days than on poor ones. A more thorough picture of societal well-being is also offered by supplemental indices including the Happiness Index, Green GDP, and Human Development Index (HDI). The well-being of the populace is now recognized as a critical component of successful growth and societal advancement (Frey & Stutzer, 2017).

Subjectively, well-being is the degree to which an individual is satisfied with the state of affairs, both emotionally and cognitively. Subjective well-being, which pertains to an individual's sense of significance and value in life, is the happiest state of well-being (Bukhari & Khanam, 2015). Since happiness is a personal experience, leading a happy life is a crucial way to view well-being that goes beyond materialistic considerations. This concept aligns with the goal of creating public policies that prioritize human well-being, which has been advocated by organizations like the European Union and the OECD (Burger et al., 2020).

Additionally, both material and non-material values serve as guidance for Muslims' well-being (Abdel-Khalek, 2009). While it is clear that well-being is influenced by both economic and non-economic factors, the idea of Maqashid sharia, which is divided into five major domains: Deen (religion), nafs (soul), aqal (mind), nusi (offspring), and mal (property), helps to improve subjective well-being toward al-tayyibah life (Rasool et al., 2020).

Table 1.
Happiness Index of Countries in ASEAN

No	Country	Score
1	Singapura	6,587
2	Malaysia	6,012
3	Thailand	5,843
4	Vietnam	5,763
5	Filipina	5,523
6	Indonesia	5,277
7	Laos	5,111
8	Kamboja	4,393
9	Myanmar	4,372

Source: World Happiness Report 2023

The people who created the index claim that because it takes into account elements like money, social assistance, healthy life expectancy, freedom, trust and generosity, and perceived corruption, "The World Happiness Report measures national

wellbeing" and an individual's "quality of life." With a score of 5,277, Indonesia was placed 84th in the world and sixth in Southeast Asia in Table 1 of the World Happiness Report 2023.

Indonesia's happiness level is still lagging behind other countries in the world and countries in Southeast Asia. The World Happiness Report is based on six factors: GDP per capita, social support, life expectancy, freedom, generosity, and perceived corruption.

Indonesia is the country with the largest Muslim population in the world with 240.62 million people or 86.7% of the total population in 2023 (Royal Islamic Strategic Studies Centre, 2023). With the largest Muslim population, understanding and implementing maqashid sharia is easy to do, but the level of happiness in Indonesia is still lower than in Malaysia and Singapore. According to Friantoro (2020), a Muslim will achieve happiness in the world and the hereafter if all basic *masalah* are fulfilled, namely religion, soul, mind, offspring, and property. In fact, culturally and spiritually, Indonesian society has a strong religious tradition. This phenomenon shows a gap between high religiosity and low levels of happiness, which indicates that not all Islamic values—especially the principles of maqashid sharia—have been fully internalized in the socio-economic life of Indonesian society (Rasool et al., 2020; Friantoro, 2020).

Muslims in Indonesia face well-being challenges that extend beyond economic factors, involving spiritual, social, and moral dimensions. In Islam, well-being is understood holistically, encompassing happiness in both this life and the hereafter. This concept aligns with the values of Maqashid Shariah, which aim to protect religion, life, intellect, lineage, and wealth. Muslim individuals in Indonesia encounter various challenges and changes in achieving welfare amidst modern times. According to Islamic principles, welfare includes balanced aspects of worldly and afterlife considerations that can be measured both objectively and subjectively based on Maqashid Shariah frameworks (Rasool et al., 2020; Suardi, 2021). Maqashid Shariah is defined as the meaning and wisdom that Allah SWT desires in every Islamic law so that humanity can achieve benefits. Wahbah al-Zuhaili emphasizes that Maqashid Shariah represents the values and objectives contained in most Islamic laws, with the primary focus on *masalah*, the pursuit of public benefit and collective welfare (Pailis, 2014). Together, these principles form a comprehensive framework for achieving balanced and meaningful well-being.

The concept of *masalah* in maqashid shariah plays a crucial role in achieving the well-being of Muslims, as it encompasses basic needs (*dharuriyah*), complementary needs (*hajiyyah*), and refinement needs (*tahsiniyyah*). Maqashid shariah, which consists of the protection of religion, life, intellect, lineage, and wealth, emphasizes not only material well-being but also spiritual and moral dimensions. Accordingly, Islam views well-being as encompassing not only material contentment but also emotional fulfillment and a balance between the secular world and the afterlife (Ismail & Haron, 2014; Toriquddin, 2014). Warmth-bandaged plants: These

universal rules give Muslims a way to experience true delight by applying prophetic and Quranic concepts.

Traditionally, material standards of living, such as income, education, or health, have been used to gauge an individual's level of well-being (Chen, 2012; Cunado & De Gracia, 2012; Lombardo et al., 2018). On the other hand, Islam's maqashid al-shari'at framework is more expansive and qualifies similar structures to those of health, but it goes beyond a healthy body to encompass spiritual, religious, social, and moral elements. Existing empirical data supports this broader viewpoint. For example, studies by Friantoro (2020) and Rifqi et al. (2022) found that Muslim contentment is positively correlated with marital status, legal income, health, education, and religion.

Similarly, Hawari (2023) emphasizes that aiming for halal profits is an act of obedience, while Rasool et al. (2020) and Villani et al. (2019) emphasize the significance of religious activities for emotional and spiritual health. Since maqashid shariah connects the morphological and non-morphological facets of life, these findings are in line with it as a comprehensive reference of well-being (Jaya, 2016).

However, Chapra (2008) notes that modern well-being discourses still overemphasize material gains, neglecting Islamic dimensions of welfare. Furthermore, despite its conceptual richness, the practical application of maqashid shariah remains limited in countries like Indonesia, where a gap exists between theoretical ideals and daily realities. This lack of empirical research on the operationalization of maqashid indicators in everyday Muslim life contributes to the incomplete realization of holistic Islamic well-being. This study addresses the research gap through the innovation of integrating the five protections of maqasid with the three levels of maslahah. This study aims to develop an empirically validated maqasid-based well-being framework for Indonesian Muslims.

This study chose happiness as the dependent variable because it is considered the simplest yet most comprehensive representation of subjective well-being. This term is easily understood by respondents and is relevant to the spiritual and social context of Muslim society. In addition, happiness as an indicator of well-being is widely used in global reports such as the World Happiness Report. Given the limited research examining the relationship between the principles of maqashid sharia and the well-being of Muslim individuals, especially in Indonesia as the country with the largest Muslim population in the world, this study is important to understand how Islamic values contribute to the well-being of everyday life. This study uses data from the 5th Indonesia Family Life Survey (IFLS) in 2014, which is the latest data from the survey and provides rich and representative information on the socio-economic conditions and well-being of individuals in Indonesia.

LITERATURE REVIEW

Subjective Well-Being

Subjective well-being is an individual's assessment of their life which includes cognitive aspects related to the level of happiness overall and in certain aspects, while affective aspects related to responses to events in life including positive and negative emotions. A high level of subjective well-being is indicated by the experience of positive emotions, participation in interesting activities, pleasant experiences, and life satisfaction (Diener, 2000). Subjective well-being also includes life satisfaction related to work, health, and social relationships, as well as positive and negative emotions, which reflect individuals' expectations about their lives (Blanchflower, 2021). In psychology, it is related to happiness without distinguishing between happiness, life satisfaction, and subjective well-being (Oswald et al., 2015). Easterlin (1995) states that happiness and subjective well-being are indistinguishable, while Frey & Stutzer (2002) define happiness as the level of subjective happiness that represents utility.

Compton et al., (2005) state that subjective well-being consists of two things, namely happiness which is related to emotional feelings and individual views of self and environment, and life satisfaction, which is an overall assessment of life. Although this assessment is important for assessing quality of life and happiness, it is not sufficient if basic elements such as self-esteem and individual freedom are not met. Meanwhile, according to Diener et al. (2003), subjective well-being consists of three components, namely 1) Life satisfaction, which shows individuals' feelings of satisfaction with their lives which include aspects such as leisure, relationships, work, and financial situations. 2) Positive affect relates to positive emotions that make individuals feel comfortable and happy in their daily activities and can be improved through exercise, adequate sleep, and socialization. 3) Negative affect relates to a combination of unpleasant feelings, including emotions such as shame, guilt, sadness, anger, and anxiety.

Theory of Happiness

Easterlin (1974) describes the Set Point Theory, which states that each individual has a fixed baseline level of happiness. Although life events such as marriage or job loss can affect happiness, such changes are temporary, and individuals usually return to the initial level of happiness through adaptation. Social comparison also plays a role, where happiness does not increase just because of receiving a tax or salary, because individuals tend to compare it with other people's salaries. According to Diener et al., (1999) a person's level of happiness is influenced by cognitive and affective components. Cognitive is related to happiness which is psychologically the result of individual thoughts about the discrepancy between outlook on life and reality or what one should have, which is called life satisfaction. Meanwhile, the affective component reflects general life experiences, including emotions such as happiness, pleasure, and emotional reactions.

Factors Affecting Subjective Well-Being

Subjective well-being is influenced by various demographic and social factors. Age shows a non-linear relationship with happiness; it tends to increase until middle age and decline thereafter (Blanchflower, 2021), while Wilson argues that happiness is higher during youth. Education also plays an important role; although higher education can enhance job opportunities and boost self-confidence (Chen, 2012), professional demands may reduce life satisfaction (Fatmawati, 2017). Marital status is a strong determinant of happiness, with married individuals generally being happier than those who are divorced or single (Peterson et al., 2005; Lucas, 2005). In addition, physical and mental health are closely linked to happiness (Sohn, 2010), as is the place of residence. In Indonesia, urban living is associated with higher levels of happiness due to better access to public services (Nandini & Eko Afiatno, 2020). Gender and religiosity also influence well-being, although their effects are inconsistent and highly dependent on social context (Diener, 2006; Diener et al., 2011).

Subjective Well-being in an Islamic Perspective

Islam views well-being as a combination of worldly and spiritual aspects, in line with the five objectives of *maqasid al-shariah*. Studies show that religiosity, health, education, marriage, and legal income contribute to Muslim happiness (Friantoro, 2020; Rifqi et al., 2022; Hawari, 2023). Spiritual activities like prayer and religious gatherings also strengthen emotional well-being (Rasool et al., 2020).

Subjective well-being in Islam is closely linked to human attitudes and behavior as creations of Allah SWT, encompassing two fundamental aspects: reason and desire. Reason serves to guide and control desires, maintaining balance in life. Religion plays a vital role in this process by reducing negative emotions and offering direction, emotional support, and hope (Jauziyyah, 2004; Utami, 2012). A lack of spiritual foundation may hinder well-being, but Islamic teachings help individuals face life's challenges through faith (Friantoro, 2020; Joshanloo & Weijers, 2019).

In Islam, happiness is referred to as *falah*, which encompasses success and well-being in both worldly and eternal life. Muslims seek to achieve *falah* through worship and obedience to Allah. According to Khan (1994), the components of *falah* include survival, free will, strength, and self-respect—emphasizing that true happiness stems from faith and inner satisfaction, not material wealth. Allah promises a good life for those who believe and perform righteous deeds (Khalid, 2016; Sholihah, 2016).

Islam views happiness as a product of moral conduct and worship rather than economic success (Abde & Salih, 2015). True well-being includes both spiritual and material fulfillment, particularly the satisfaction of basic needs and the safeguarding of religion and human dignity (Imana, 2019; Rohman, 2010).

Maqashid Sharia

Maqashid sharia comes from the words “maqashid,” meaning purpose or intention, and “sharia,” which refers to the divine laws of Allah SWT. It represents the

objectives of Islamic law aimed at benefiting humanity to achieve prosperity and happiness in this world and the hereafter (Hipni, 2019; Sutisna et al., 2020). The essence of maqashid sharia is to realize good (maslahah) and prevent harm (mafsadah), attracting benefits and avoiding damage. Maslahah is closely related to maqashid because Islamic law seeks the welfare of humans (Sutisna et al., 2020). Obedience to Allah SWT is central to achieving happiness, as explained in Surah An-Nahl verse 97, which promises a good life and better rewards for believers who do good.

Imam Syatibi categorized maqashid sharia into three levels: maqashid dharuriyyah (essential needs), maqashid hajiyyah (needs that ease hardship), and maqashid tahsiniyyah (complementary needs). These cover five main objectives: preserving religion, soul, intellect, offspring, and property (Toriquddin, 2014).

Maqashid Dharuriyyah: These are critical needs, and their absence threatens human safety in this life and the hereafter. Imam Al-Ghazali highlighted that dharuriyyah interests include intellectual and emotional needs (Paryadi & Haq, 2020). **Religion:** Maintained through worship and practicing Islamic teachings such as the five pillars (prayer, zakat, fasting, hajj, shahada), which are the foundation of religious life (Ryandono, 2010). **Soul:** Protecting life is a fundamental right. Good physical health supports worship and good deeds, and access to food, shelter, and healthcare is essential (Kamarni, 2019; Rasool et al., 2020; Ryandono, 2010). **Mind:** Education is important for intellectual development. Islam requires every Muslim to seek knowledge individually and collectively to preserve mental faculties (Rasool et al., 2020). **Offspring:** Islam prioritizes maintaining offspring through good behavior and legal marriage to preserve lineage and family harmony (Rasool et al., 2020; Ryandono, 2010). **Wealth:** Islam encourages seeking halal income to sustain life and improve material well-being, aiming for prosperity in this world and the hereafter (Hawari, 2023).

Maqashid Hajiyyah: These are secondary needs that do not threaten life but cause difficulties if unmet. Islam provides easements (rukhsah), such as shortened prayers for travelers or the sick, to ease burdens (Paryadi & Haq, 2020). It also regulates dowry, divorce, and halal food to protect offspring and facilitate social transactions (Kamarni, 2019). **Maqashid Tahsiniyyah:** These complementary needs improve life quality and social norms but are not life-threatening if unmet. They are social respect, ethics, and good behaviors (Cintya, 2023). For example, avoiding negative thoughts, avoiding excessive and frugal purchases, and engaging in offering-style worship (Rohmati et al., 2018). Essentially, according to the Islamic perspective, maqashid sharia provides a comprehensive framework that addresses both material and spiritual requirements, guaranteeing the welfare of people and society in all spheres of life.

Empirical Evidence

Numerous earlier studies have demonstrated that Muslims' subjective well-being is greatly impacted by meeting the requirements of Maqashid Sharia. For instance, Friantoro (2020) and Rifqi et al. (2022) discovered that among Muslims in Indonesia, a high level of happiness is influenced by their level of education, health, and halal employment. Rasool et al. (2020) further stated that Muslims can live a happy and balanced life because the maqashid sharia provides a comprehensive and all-encompassing philosophy of life that addresses spiritual, emotional, and social issues in addition to material well-being. According to certain research, emotional and spiritual well-being are closely linked to high levels of religious activity (Ditela et al., 2019). This result is in line with Devitasari & Umami's (2022) research, which found that among Muslim students in Indonesia, religion is the most significant predictor of subjective well-being. This dimension has demonstrated a favorable correlation with a variety of people and circumstances, making it one of the most consistent across investigations. Additionally, the health component has demonstrated a statistically significant relevance.

According to research by Cunado & De Gracia (2012) and Fatmawati (2017), those who report having good physical and mental health are generally happier than those who don't. These findings reinforce the way that Islamic teachings on *hifz al-nafs* (protection of life) promote health and wellbeing.

Similarly, happiness is significantly enhanced by an understanding of the shield of the intellect (*hifz al-'aql*), or education. The components of subjective well-being, more employment prospects, increased self-confidence, and social integration, are all facilitated by higher education (Chen, 2012). Additionally, Aryogi & Wulansari (2016) noted that education enhances life quality and promotes meaningful social engagement. Rahayu (2016) and Stutzer & Frey (2006) concur that married people typically lead happier lives since they have their spouse's financial and emotional support.

This finding highlights the significance of *hifz al-nasl*, or lineage protection, in attaining mental and social balance. "Ibadat can also take the shape of Halal employment *dhikr*, which is likewise very advantageous as a sign of *hifz al-mal* (protection of money). According to Hawari (2023) and Tomo & Pierewan (2018), the legal work has been completed.

However, this isn't always the case. Although Maqashid sharia is a rich idea in theory, its application has been limited, according to Chapra (2008). The aspirations of Islam and the reality of Muslim communities are separated by this disjunction. Diener et al. (2011), for instance, brought up the "religion paradox," which contends that being very religious does not always translate into being happier. In a similar vein, Sohn (2010) contended that it is still unknown how living in an urban or rural area affects well-being, which suggests that environmental factors may not be very important after core values are met.

However, not all study results show a consistent relationship. Chapra (2008) highlighted that although the concept of maqashid sharia is very rich in theory, its application in social life is still limited. This causes a gap between the ideal values of Islam and the reality of the welfare of Muslim society in a country like Indonesia. In this context, high religiosity does not always result in high happiness, which is known as the religion paradox (Diener et al., 2011). In addition, Sohn (2010) found that in Indonesia, the influence of place of residence (urban vs. rural) on happiness is inconsistent. While some studies find no evidence of a substantial effect, others show that urban areas are superior. This suggests that if spiritual and social needs are satisfied, external influences may not be as important.

Based on the scholarly study, it may be concluded that maqashid sharia significantly improves Muslims' subjective well-being. However, several critical challenges remain: many studies show that although Islamic values are widely recognized, their implementation in daily life is still limited (Chapra, 2008). As a result, the ideal concepts of maqashid have not fully translated into real-world well-being. Some studies use formal indicators of religiosity (e.g., frequency of prayer or mosque attendance) without capturing the depth of spirituality or quality of faith, which may yield imprecise results (Diener et al., 2011; Villani et al., 2019). Most studies rely on cross-sectional surveys, which identify associations but not causality. Yet, subjective well-being is shaped by long-term processes and dynamic contextual factors (Rasool et al., 2020). As criticized by Chapra (2008), many well-being approaches remain overly focused on material indicators (such as income or employment) and neglect deeper spiritual dimensions inherent in Islamic teachings.

Conceptual Framework

Based on the research background and literature review, the principles of maqashid sharia are linked to the subjective well-being of Muslim individuals. The conceptual framework of the research is briefly illustrated in Figure 1. The main goal of maqashid sharia is to achieve benefit and avoid evil (mafsdah). Maqashid sharia consists of three levels, namely daruriyyah, hajiyyat, and tahsiniyah. This research only focuses on the level of dharuriyyah which is a basic human need. If it is not met, it will threaten the safety of human life. In Islam, human welfare is directed at achieving happiness or subjective well-being in this world and the hereafter. However, Indonesia as the world's largest Muslim population still does not feel happiness even though it is ranked 84th in the world based on the 2023 World Happiness Report. With the largest Muslim population, implementing maqashid sharia in everyday life is easy to do, so that benefits will be achieved which will end in happiness that reflects subjective well-being.

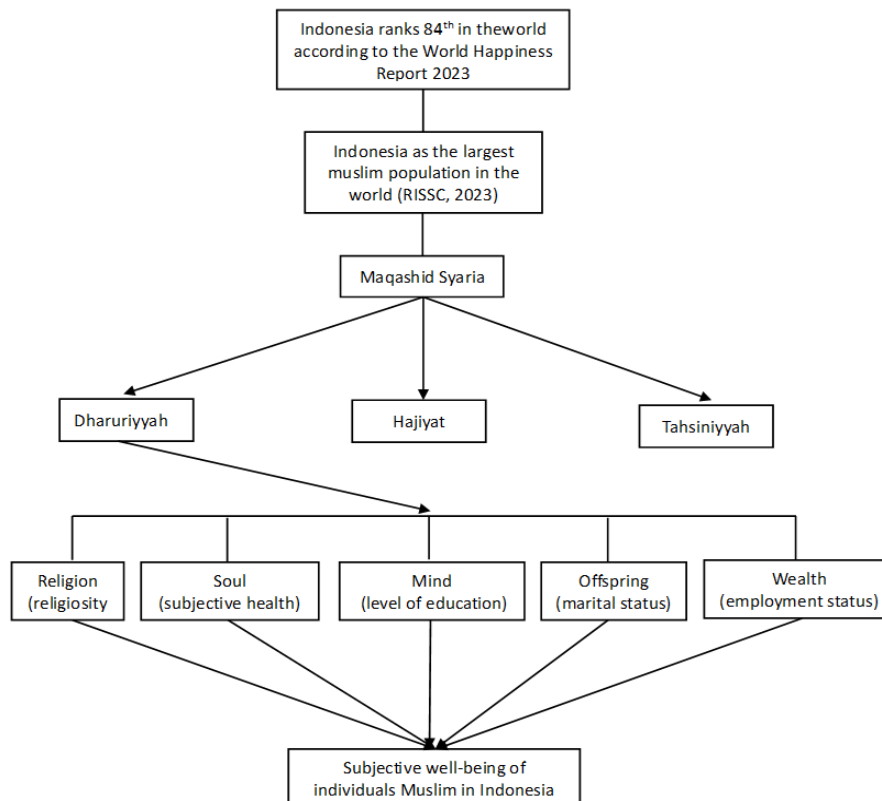


Figure 1. Conceptual Framework

The hypotheses in this research are as follows:

- H1: Religiosity (maintaining religion) positively influences the subjective well-being of Muslim individuals in Indonesia.
- H2: The level of subjective health (maintaining the soul) positively influences the subjective well-being of Muslim individuals in Indonesia.
- H3: The level of education (maintaining the intellect) positively influences the subjective well-being of Muslim individuals in Indonesia.
- H4: Marital status (maintaining offspring) positively influences the subjective well-being of Muslim individuals in Indonesia.
- H5: Employment status (maintaining wealth) positively influences the subjective well-being of Muslim individuals in Indonesia.

RESEARCH METHODS

In order to determine the relationship between the aspects of Maqashid Shari'ah and the subjective well-being of Muslims in Indonesia, the study is carried out using a quantitative approach, concentrating on measuring specific indicators from the variables (Surakhman, 2008). Because it may be used to test statistical models in a wide sample of cases, the quantitative method was chosen.

The data used in this study came from the 2014 Indonesia Family Life Survey (IFLS) V. An extensive, multi-thematic, longitudinal survey on social, health, and

economic circumstances at the home, person, community, and public facility levels is the IFLS. Since IFLS V 2014 is one of the most full and fit datasets and has been used frequently in earlier research, it was chosen (Fatmawati, 2017; Friantoro, 2020; Hawari, 2023; Rifqi et al., 2022). Every metric used in this study was derived from the year's cross-sectional data. As of this writing, the most recent wave of IFLS for which the complete dataset is accessible is IFLS V 2014, which makes up the most recent wave of IFLS that is fully accessible as a comprehensive dataset that can be used to analyze the well-being of Indonesian households and individuals.

Purposive sampling was used for the sample, and respondents had to be Muslims who were at least 18 years old. The number of observations obtained was 18,633 people. This criterion was chosen because it is in accordance with the legal adult age and is relevant to variables such as marital status and employment (Gujarati & Porter, 2009).

The analysis tool used is binary logistic regression (logit) where the selection of logistic regression in this study is based on the suitability of data characteristics and the purpose of identifying the analysis of factors in maqashid sharia that influence the happiness of Muslim individuals in Indonesia. This method is appropriate because the dependent variable (level of happiness) is dichotomous, namely coded 1 = happy and 0 = unhappy. The dependent variable is happiness, serving as a proxy for subjective well-being, while the independent variables include indicators of maqashid syariah, which consist of religiosity (maintaining faith), subjective health level (preserving life), education level (preserving intellect), marital status (preserving lineage), and employment status (preserving wealth). The control variables are age, place of residence, and gender. The equation model used in the research is:

$$L_i = L_n \left(\frac{P_i}{1 - P_i} \right) = \beta_0 + \beta_1 X_{\text{Religiosity}} + \beta_2 X_{\text{Level of subjective health}} + \beta_3 X_{\text{Level Of Education}} + \beta_4 X_{\text{Marital Status}} + \beta_5 X_{\text{Employment Status}} + \beta_6 X_{\text{Age}} + \beta_7 X_{\text{Place Of Residence}} + \beta_8 X_{\text{Gender}} + \epsilon$$

From the model above, P_i is the probability of being Happy = 1, and $1 - P_i$ is the probability of being Not Happy = 0, while $\frac{P_i}{1 - P_i}$ represents the odds ratio. β_0 is the constant and $\beta_1, \beta_2, \beta_3, \beta_4, \beta_5, \beta_6, \beta_7, \beta_8$ are the coefficients of each variable, which include religiosity, subjective health level, education level, marital status, employment status, age, place of residence, and gender.

The factors that serve as indicators of maqashid syariah in this study are based on research by Friantoro, (2020). Several of these variables will be examined for their relationship with happiness, which is an indicator of subjective well-being. Table 2 shows the definitions and measurement indicators for each maqashid syariah variable and the control variables. The religiosity variable is transformed into a dummy variable by averaging the scores from each of these indicators. A dummy value of 1 is assigned

to Muslim individuals with below-average scores, while scores above average are assigned a value of 0. The dependent variable of happiness is also categorized into happy and not happy (1 = happy, 0 = not happy).

Table 2
Summary of Operational Variables

No	Variable	Unit	IFLS V Code
Subjective well-being			
1	Happiness Level (<i>Subjective Well-being</i>)	0 = Not happy 1 = Happy	Book 3A section SW (SW12)
Maqashid al-Shariah			
	Religiosity (Maintaining of Religion)	0 = Not religiously 1 = Religiously obedient	Book 3A section TR (TR11, TR13, TR14a)
	Subjective Health Level (Maintaining of Soul)	0 = Unhealthy 1 = Healthy	Book 3B section KK (KK01)
	Education Level (Maintaining of Mind)	0 = Education \leq SMP 1 = Education $>$ SMP	Book 3A section DL (DL06)
	Marital Status (Maintaining of Offspring)	0 = Unmarried 1 = Married	Book 3A (COV4)
	Employment Status (Maintaining of Wealth)	0 = Unemployed 1 = Employed	Book 3A section TK (TK01)
Control Variables			
	Age	0 = Age \leq 50 years 1 = Age $>$ 50 years	Book 3A (COV3)
	Place of Residence	0 = Village 1 = Country	Book K (SC05)
	Gender	0 = Male 1 = Female	Book K Section AR (AR07)

In logit and probit analysis, two criteria can be used to assess the goodness of fit of the model (Gujarati & Porter, 2009). The first is the percentage of correct predictions and the percentage of times the predicted Y_i matches the actual Y_i . Second, the pseudo R-squared by McFadden shows that the log-likelihood for a binary response model is always negative so that the pseudo R squared is always between zero and one. However, goodness of fit is not as important as the statistical and economic significance of the explanatory variables. Apart from that, a low Pseudo-R value does not necessarily indicate that the model used is not good, as long as the statistical test results show significant results and are in accordance with the direction of economic theory, the model can still be classified as a statistically feasible model.

RESULT

Descriptive

The following table presents descriptive statistics of the main variables used in this study. These statistics provide an overview of the characteristics of the Muslim respondents sampled in the study, based on data from the Indonesia Family Life Survey (IFLS) V. The variables presented include marital status, level of religiosity, personal

health condition, education level, employment status, age group, place of residence, gender, and subjective well-being. This presentation aims to provide an initial understanding of the distribution of respondents before further analysis is carried out.

Table 3
Research Data Distribution

No	Description	Happy	Not Happy
1	Subjective well-being	17.189	1.444
2	Religiosity (maintaining religion)		
	a. not religious	7.341	658
	b. religious	9.848	786
3	Subjective health level (maintaining the soul)		
	a. unhealthy	3.229	618
	b. healthy	13.960	826
4	Education level (maintaining reason)		
	a. education \leq SMP	9.222	1.112
	b. education $>$ SMP	7.967	332
5	Marital status (maintaining offspring)		
	a. not married	3.032	451
	b. married	14.157	993
6	Employment status (maintaining assets)		
	a. not working	6.333	569
	b. working	10.856	875
7	Age		
	a. age \leq 50 years	14.417	959
	b. age $>$ 50 years	2.772	485
8	Location of residence		
	a. village	7.081	651
	b. Country	10.108	793
9	Gender		
	a. male	7.812	728
	b. female	9.377	716

Table 3 presents the distribution of data for the study variables. This study analyzed data from 18,633 Muslim individuals. Of these, 81.31% were married, while 18.69% were unmarried. In terms of religiosity, 57.07% identified themselves as religious, while 42.93% did not. In terms of self-rated health, 79.35% reported feeling healthy, while 20.65% reported feeling unhealthy. In terms of education level, 55.46% had junior high school education or lower, while 44.54% had education above junior high school. Employment status showed that 62.96% were employed, while 37.04% were unemployed. In terms of age, 82.52% of respondents were 50 years old or younger, while 17.48% were over 50 years old. Regarding residence, 58.50% live in urban areas, and 41.50% live in rural areas. In terms of gender, 46.01% of respondents were male and 53.99% were female. As for subjective well-being, 92.25% reported feeling happy, while 7.75% reported feeling unhappy.

Logistic Regression Results

This research calculates the probability of individual Muslim well-being based on the dimensions of maqashid sharia. The objects of this research are Muslim

individuals aged over 18 years who were obtained from the 2014 IFLS V survey. The results of the research show that the logit model correctly predicts the happiness of Muslim individuals in Indonesia by 92.24 percent. Based on the goodness of fit test using the Hosmer Lemeshow test with a P-value of 0.2318 which is greater than alpha 5 percent, meaning that the logistic model fits the observed data or there is no difference between the observed data and the data predicted by the model.

The determination coefficient test by examining the pseudo-R-squared value from the logit results is 0.0942. This indicates that the independent variables can only explain 9.42 percent of the dependent variable. Although the R-squared value is relatively low, it does not mean that the model is considered poor; this is because the use of cross-sectional data in research can result in a low R-squared. As long as the results of the Z-statistic tests show significance and are consistent with existing economic theory, the model can still be considered statistically valid (Gujarati & Porter, 2009).

Overall, the data analysis of 18,633 Muslim individuals in Indonesia at a 95 percent significance level shows a Likelihood Ratio (LR) probability of 0.000. Therefore, H_0 is rejected in favor of H_1 , indicating that the model fits the data and is acceptable. In other words, it can be concluded that maqashid syariah (religiosity, subjective health status, education level, marital status, and employment status) can accurately predict the subjective well-being of Muslim individuals in Indonesia.

In a linear regression model, the coefficient β_i indicates the change in the dependent variable due to a one-unit change in the independent variable. A similar concept applies to the logit regression model; however, it is not as straightforward to interpret mathematically because the logit equation is non-linear. The coefficients in the logit model can be used to determine the direction of the relationship between the independent and dependent variables. In the logit model, a measurement known as the odds ratio is used. A positive slope coefficient indicates that the probability of subjective well-being increases as the predictor variable increases. Conversely, a negative slope coefficient suggests that each increase in the predictor variable decreases the probability of subjective well-being.

Among the five main dimensions of maqashid syariah, the dimension of subjective health status has the greatest potential to contribute to the subjective well-being of Muslim individuals. With an odds ratio of 2.82, this indicates that Muslim individuals who feel healthy have a 2.82 times greater chance of being happy compared to those who do not feel healthy. The dimension of religiosity, with an odds ratio of 1.24, means that religiously observant Muslim individuals experience happiness 1.24 times more than those in other dimensions. The dimension of education, with an odds ratio of 2.69, shows that Muslim individuals with education levels greater than junior high school have a 2.69 times greater chance of being happy compared to those with education levels of junior high school or below. Married Muslim individuals have a 2.40 times greater chance of being happy compared to those

who are unmarried. The dimension of employment, with an odds ratio of 1.14, indicates that employed Muslim individuals have a 1.14 times greater chance of being happy compared to those who are unemployed. The p-value of the five maqashid sharia variables is less than 0.05, indicating that H_1 , H_2 , H_3 , H_4 , and H_5 are accepted, as are the control variables including age, location, and gender, only the place of residence variable is statistically insignificant or Hypothesis H_7 is rejected.

Table 4
Logit Regression Output with Marginal Effect

VARIABLES	Koef. Logit/p	Odds ratio	Marginal effect/Std. Err
Y = Happy			
religiosity	0.222 (0.000) ***	1.24902	0.0124 (0.00324)
subjective_health_level	1.038 (0.000) ***	2.824912	0.0578 (0.00326)
education_level	0.991 (0.000) ***	2.694246	0.0551 (0.00369)
marital_status	0.877 (0.000) ***	2.403145	0.0488 (0.00351)
employment_status	0.135 (0.036) ***	1.144394	0.00750 (0.00357)
age	-0.507 (0.000) ***	.6020406	-0.0282 (0.00368)
place_of_residence	0.0197 (0,737)	1.019887	0.00110 (0.00326)
gender	0.357 (0.000) ***	1.428697	0.0198 (0.00347)
Constant	0.461 (0.106)	1.585343	
Percent correctly predicted	92,24	92,24	
Prob > chi2 (LR)	0,000	0,000	
Pseudo R-squared	0,0942	0,0942	
Observations	18,633	18.633	18,633

Standar error: *** p<0,01, **p<0,05, *p<0,1

DISCUSSION

The dimension of religiosity is measured by religious observance, the frequency of performing obligatory prayers, and the intensity of attending religious gatherings or activities. Data analysis shows that the dimension of religiosity (religious adherence) within maqashid syariah has a significant and positive impact on the chances of subjective well-being for Muslim individuals in Indonesia. The greater the application of this dimension of religiosity, the higher its contribution to the likelihood of Muslim individuals experiencing happiness. Implementing fundamental values of faith, such as the pillars of Islam and the pillars of belief, can help a Muslim individual draw closer to Allah SWT (Villani et al., 2019). The obligatory five daily prayers bring Muslims closer to Allah SWT and enhance their piety, helping them avoid actions that hinder

happiness, as noted in the Quran, Surah Al-Ankabut, verse 45. Furthermore, prayer not only calms the mind and body through physical movements, recitations, and supplications but also reduces stress and anxiety, ultimately enhancing feelings of gratitude and happiness, contributing to an increase in subjective well-being (Behdar & Sheikh, 2023). This research supports previous findings that religiosity positively and significantly affects the subjective well-being of Muslim individuals (Nur Choirina et al., 2021; Risky et al., 2018; Villani et al., 2019). Religious adherence has also been shown to enhance subjective well-being (Devitasari & Utami, 2022).

The dimension of maintaining soul within *maqashid syariah* is measured by subjective health status. Based on data analysis, subjective health status has a positive and significant impact on the chances of subjective well-being for Muslim individuals in Indonesia. Healthy individuals have a higher likelihood of happiness compared to those who are not healthy. Consuming halal food and drinks helps maintain a Muslim's health. Everything that contributes to sustaining health is essential in life (Kamarni, 2019). The Quran, Surah Al-Baqarah, verse 168, emphasizes the importance of consuming halal and good food, which also means healthy food to maintain well-being. Good health from nutritious food contributes to overall welfare and happiness. Other studies indicate that the healthier a person is, the greater their chances of happiness (Aryogi & Wulansari, 2016; Nandini & Eko Afiatno, 2020; Rahayu, 2016). Individuals with better physical and mental health are more likely to be happy compared to those who are ill (Fatmawati, 2017). Optimal health positively contributes to happiness, and better health conditions indirectly enhance levels of happiness (Cunado & De Gracia, 2012). A positive perception of one's health boosts optimism and a better outlook on life, contributing to higher subjective well-being. Good health enables individuals to lead productive and meaningful lives in accordance with sharia objectives (Fatmawati, 2017).

The dimension of maintaining mind within *maqashid syariah*, as proxied by education level, has a positive and significant impact on the chances of subjective well-being for Muslim individuals in Indonesia. Muslim individuals with education levels above junior high school have a higher likelihood of happiness compared to those with education levels of junior high school or below. In other words, as education level increases, so does the probability of happiness. The intellect, which distinguishes humans from other living beings, must be preserved, one of which is through education. Understanding the dignity of humanity relates to one's position before Allah SWT and among fellow humans, based on the intellect possessed (Sutisna et al., 2020). This finding supports previous research indicating that individuals with higher education have greater opportunities for employment, higher income, and long-term happiness. Education also helps build social connections that positively impact well-being (Aryogi & Wulansari, 2016; Chen, 2012; Fatmawati, 2017; Rahayu, 2016).

Data analysis shows that the dimension of marital status, which proxies the maintaining offspring, has a positive and significant impact on the chances of

subjective well-being for Muslim individuals in Indonesia. The likelihood of happiness for married Muslim individuals is higher compared to those who are unmarried, including those who are divorced or living without marital ties. This finding aligns with research indicating that married individuals tend to be happier than those who are single or separated (Aryogi & Wulansari, 2016; Rahayu, 2016; Stutzer & Frey, 2006). Married individuals often experience greater happiness because marriage fosters strong interpersonal relationships and emotional support (Stack & Eshleman, 1998). Additionally, marriage provides financial benefits through economies of scale and protection from economic uncertainty, leading to higher income for married individuals compared to those who are not married (Stutzer & Frey, 2006). According to Girik Allo et al. (2018), married individuals generally have better psychological and mental conditions. Marriage in Islam is encouraged to achieve tranquility, love, and mercy, as well as to uphold morality and social stability. The Quran emphasizes the importance of justice, compassion, and tranquility in marriage, as illustrated in Surah Ar-Rum, verse 21.

The dimension of employment, which proxies the maintaining of wealth within *maqashid syariah*, has a positive and significant impact on the chances of subjective well-being for Muslim individuals in Indonesia. Employment contributes to the likelihood of happiness for Muslim individuals. Working contributes to the economic well-being of both the individual and their family, aligning with the *maqashid syariah* principle of preserving wealth through diligent efforts to seek halal sustenance. Employment allows for the fulfillment of basic needs and equitable distribution of wealth. The Quran also emphasizes the importance of effort and hard work in Surah Al-Jumu'ah, verse 10. This research supports the findings by Tomo & Pierewan (2018) that individuals who are employed are more satisfied and happier compared to those who are not. Hawari (2023) explains that the pursuit of wealth is one of the five key principles of *maqashid syariah*, enabling individuals to achieve well-being in both this world and the hereafter.

The control variable of age has a negative and significant impact on the probability of subjective well-being for Muslim individuals in Indonesia. This means that as Muslim individuals age, their level of subjective well-being tends to decline. Munandar, as cited in Fatmawati (2017), states that psychological changes in older age, such as feelings of isolation or difficulty accepting health conditions, can reduce happiness. Negative perceptions of aging and decreased life expectancy among older individuals can diminish subjective well-being, including feelings of lost purpose and motivation to engage in activities that support well-being (Ishikawa, 2023). Meanwhile, the location of residence does not significantly affect the probability of subjective well-being for Muslim individuals in Indonesia. However, the female gender is associated with higher levels of happiness compared to males. Indonesian women tend to be happier than men because they have stronger and deeper social networks (Sohn, 2010). Women are more likely to possess robust social connections and receive

emotional support from friends and family, which enhances psychological well-being (Helliwell & Putnam, 2004).

Based on the design of this study, the relationship found is associative, not pure causality. However, theoretically and based on the literature referred to (Rasool et al., 2020; Chapra, 2008), it is more logical if the fulfillment of the principles of Maqashid Syariah is a factor that drives the achievement of subjective well-being, not the other way around. This means that the more basic needs are fulfilled in the five aspects of maqashid, the greater the possibility of individuals feeling happiness and well-being—both spiritually and materially. This is in line with the concept of al-falah in Islam, namely the happiness of the world and the hereafter obtained by carrying out the sharia in its entirety (Khalid, 2016; Khan, 1994).

CONCLUSION

This study aims to examine the relationship between the dimensions of maqashid sharia and the subjective well-being of Muslims in Indonesia by using data from the Indonesia Family Life Survey (IFLS) V conducted in 2014. The analysis is based on observations of 18,633 Muslim individuals aged 18 and older and employs logistic regression due to the binary nature of the dependent variable. The findings reveal that all five dimensions of maqashid sharia: religiosity (preserving faith), subjective health status (preserving life), education level (preserving intellect), marital status (preserving lineage), and employment status (preserving wealth), have a statistically significant positive influence on the subjective well-being of Muslim individuals. Among the control variables, age and gender also show significant effects. These results underscore that the fulfillment of maqashid sharia principles contributes meaningfully to improving personal happiness among Muslims. However, the persistently low national happiness index highlights a gap between Islamic ideals and their practical implementation. Structural challenges such as limited access to quality education and healthcare, unequal employment opportunities, and the underperformance of religious institutions in fostering spiritual well-being, remain key obstacles. Addressing these issues through inclusive public policies grounded in Islamic values is essential for enhancing the overall well-being and happiness of the Muslim population in Indonesia.

This study provides an important contribution to the development of subjective well-being studies of Muslim individuals, which are closely related to economic happiness in national and global perspectives, and highlights maqashid sharia as a key element in Islamic economics. These findings are expected to be a basis for stakeholders, especially policymakers and religious institutions, to design programs that support the maqashid sharia dimensions, such as improving access to and quality of places of worship, health services, education, strengthening family institutions, and providing halal jobs. The implications are not only for increasing worldly happiness, but also happiness in the afterlife. However, this study has limitations because it only uses IFLS V data from 2014, so it does not reflect current conditions, and is limited to Muslim

individuals reached through the IFLS general questionnaire. Therefore, further studies are recommended using the latest data and field survey methods for more in-depth analysis, as well as developing more specific indicators in measuring each dimension of maqashid sharia. These findings open up opportunities to expand empirical studies on the contribution of maqashid sharia to subjective well-being in the context of modern Muslim society, while encouraging the integration of Islamic spiritual values in development studies and social policies.

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AUTHORS CONTRIBUTION

In this study, all authors actively contributed to every stage of the research. The first author was responsible for the formulation of ideas, the preparation of the research design, data analysis, and writing the initial draft of the manuscript. The second author played a role in the process of data collection, interpretation of results, and editing and refining the manuscript. The third author oversaw academic supervision and made sure that the methodology adhered to the standards of Maqashid Sharia. The final analysis validation was completed by the fourth and fifth authors, who also made revisions and gave their approval for the work to be published. final manuscript approval. All of the authors have read and approved the manuscript, and they all think it is an honest publication

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