Happiness Instrument Development

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Abstract-**Happiness is related with subjective well being. However, there is scarce of research pertaining to Islamic view of happiness. Previous research from Western perspectives have proven that positive element and attitude contribute positively to happiness. Hence, this research tries to identify several aspects that have relationship with happiness among Muslim specifically. Happiness Instrument was developed based on al-Ghazali's concept of happiness. It was about 500 Muslims involved in this study quantitatively in which using developed scale inventory as the main instrument. The data collected from the sampled population has been descriptively analysed based on mean and SD attained from the responses. Moreover, the PLS-SEM has been utilized in this chapter to test the theoretical model. Coherently, multiple approaches have been incorporated to examine the measurement and structural models such as the convergent validity, discriminant validity, R-square, and F-square among others. As a result, there is significant result of the construct such as religious knowledge, practices and individual with happiness.**

Keywords-**Happiness, Religious Knowledge, Practices, Individual, and Muslim.**

I. INTRODUCTION

Western research related to Happiness and well-being mentions that both of these elements are frequent described as internal feelings or states of satisfaction that resides internally within the individual [1]. Well-being research has also emphasized on the long-term happiness of individuals ([2] [3] [4]).

Nevertheless in Islamic view, happiness which is known as *(sa'adah)* in Islam has gone through many interpretations and multiple indications. It has several synonyms including and not limited to only a good life, enjoyment, satisfaction, positive experience, and peacefulness .The Qur'an and the Sunnah have put a great amount of emphasis on happiness application in all aspects as a consequence of its importance. Real happiness in Islam is when people seek for the peace of mind, heart satisfaction and self tranquility.

The real happiness derived from the knowledge that human comes from God and have been made for a purpose. Therefore, calmness feelings come from the contemplation that we are only travelers in this life and will encounter with the next world[5]. Additionally, Al- Ghazali explained four steps to attain the alchemy of happiness which are; the knowledge of self, the knowledge of God, the knowledge of the world, and the knowledge of the next world.

Two important aspects to achieve happiness are rememberance of God *(dhikr)* and du'a *(prayer)* introduced by the Prophet. Abul Quasem explains about al-Ghazali's

concept of happiness that stresses upon the improvement of the soul leads to the attainment of happiness[6]. This would appear that he highlights several main contributors of happiness, which are religious knowledge, practices, and individual aspect as the contributor of happiness.

II. LITERATURE REVIEW

Happiness is gained by an individual who has religious knowledge and righteous practice, and it can be measured by the way he interacts with the society. The fundamentals of happiness include knowledge of self, knowledge of God, knowledge of the World and knowledge of the Hereafter. Apart from that, it comes from individual who manages to purify his soul [7]. The individual well-beings are the essential aspects to attain happiness, meanwhile the strength of social relationship is needed since it is a contributor of happiness towards society [8].

Based on above definitions, the Happiness construct in this scale includes the following domains:-

Religious knowledge: It is a process of knowing and divided into two kinds; religious knowledge and another kind is related to the activities of the world. In this scale, religious knowledge can be categorized into three sub domains which are knowledge of self, knowledge of God, knowledge of the world, and knowledgeof the hereafter. The key of knowledge of self is when someone is aware of who he is as a God's creation. Whereas knowledge of Godon someone will result in becoming full cognizant of Allah. Additionally, knowledge of the world describes the capability of someone to be aware of the enchanting world and ensure to protect himself (physically and spiritually) from sins. Meanwhile knowledge of the hereafterrefers to the competency of someone to know the unseen elements (i.e soul) and the preparation to face the hereafter.

For the construct of practices, it encompasses soul purification practice and social relationship. Soul purification stresses upon the practice that ultimately leads to the attainment of happiness. Meanwhile social relationship connects to possessing good demeanor and also become appealing to other people and behave in society, thus will ensure him to gain happiness.Finally, individual elementconnects to external aspects which encompasses several elements such as physical health, long life and appearance. It is classified as means to assist the way to attain the well-beings of the soul that leads to otherworldly happiness [9].

Additionally, some of these elements are similar with the view of previous scholars about the contributor of happiness. For

example, religious element contributes to happiness ([10] [11] [12] [13] [14] [15] [16] [17] [18]).Another findings expose that people can enhance their happiness through simple intentional positive activities, such as expressing gratitude or practicing kindness [19].Similarly, good practice also leads to ones' happiness[20].Apart from that, religious practice is also agreed upon previous scholars in which it helps someone to achieve happiness[21].

On the one hand, there are similarities in findings such as ([22] [23] [24] [25] [26] [27]) who state that the aspect of family factor leads to individual happiness. On the one hand, social relationship itself as a cause of happiness is agreed by ([28][29] [30]). Another finding mentioned that having close relationship also drives someone towards happiness[31].

According to ([32] [33])individual element such as wealth aspect also acts as a contributor of happiness. The findings of [34] mentioned that possessinggood health also assists someone towards happiness. The aspect of personal influence and genetics also trigger someone to achieve happiness ([35] [36]). and this would seem that every person has its own characteristics of individual or personal aspect which lead them to happiness. Even though someone has lack of material aspect, but possessing good personality assists someone to gain happiness in his life ([37] [38]). However, there is also requirement for economic condition [39]. To illustrate this, someone who acquires a good job [40] can drive him to gain happiness. Besides, beauty as contributor of happiness is supported by ([41] [42] [43] [44]). Some people consider this aspect is important because it will enhance their self esteem and lead them to achieve happiness. Even though there are various elements of happiness, some of them are quite similar while some of them differ with Islamic concept of happiness *(saadah).*

III. METHODOLOGY

3.1 Quantitative Study

In this segment, the researcher describes about researchinstrumentation that has been used in this study.It employed quantitative study and the developed instrument was organised based on al-Ghazali's concept of happiness. Meanwhile. As proposed by [45], this instrument also went through several processes of content validity, such as determinining the definition of the content domain, item construction and subject matter expert who are the expertise in the area of related study. Consequently, the questionnaires have been done in Bahasa Melayu and English. This questionnaireconsisted of five sections which are Section A forRespondents Profile (gender, age, level of education, marital status, last job and so on), whereas Section B until section E consist of questions related to certain developed constructof happiness. The happiness instrument has 70 items. This questionnaire used Likert Scale of 5with the respondents to specify their level of agreement to the inventory statements in the self developed survey questionnaire and it is as follows: (I cannot relate to this at all

(Sangat tidak dekat dengan diri saya), I cannot relate to this (Tidak dekat dengan diri saya), I cannot really relate to this (Kurang dekat dengan saya), I can relate to this (Dekat dengan diri saya), I can relate to this very much (Sangat dekat dengan diri saya). Additionally, the other scales also been used to measure the aspect of knowledge, for example most accurate (sangat tepat), accurate (tepat), neutral (sederhana), not accurate (tidak tepat), very not accurate (sangat tidak tepat). The instrument resides in three pages with 12 font-size of Times New Roman designedfor respondent-friendly. [46] 70 questions were included in the instrument.It is important to note that, the questionnaire was presented in both language, English and Bahasa Melayu for the participants. This is due to the fact that the respondents for this study were among university students and also the elderly. Hence, it will help them to choose any easier language.

3.2 Population and Sampling

The current study selected respondents based on non-probability, which is convenience sampling. This method was chosen due to the fact that every case in the population does not have a known probability of being encompassed in the sample, and the representativeness of the sample may be compromised [47]. It was about 250 samples among youth age. The questionnaire was also distributed to the university students, whereas the other 155 were among older people, and the rest were middle-aged people. This study was conducted in several states in Malaysia, namely Kelantan (east Malaysia), Perlis (north Malaysia), Melaka (south Malaysia), and Selangor (west Malysia).

3.3 Instrumentation

Happiness instrument was developed based on al-Ghazali' s concept of happiness. The researcher intended to introduce the Islamic view of happiness which can be measured byindividual. It was developed from several main constructs which is related to happiness. For the first construct, religious knowledge emphasises the foundation of happiness that requires someone to have knowledge of self, knowledge of God, knowledge of the World and knowledge of the hereafter. Hence, every sub-domain consists of 10 items. Second construct which is practices consists of two sub-domains, which are soul purification and social relationship aspect. Similarly there are 10 items for each sub construct. Another domain is individual aspect which also contains 10 items for the construct. The total for the questions are 70 items which act as the contributors of Muslim's happiness. This instrument investigates the aspects such as religious knowledge and other practices, whether the relationship with human and the relationship with God could lead them to achieve happiness. The instrument is quite different from previous happiness scales such as Subjective Happiness Scale (SHS) [48] Lyubomirsky and Lepper (1999), Oxford Happiness Inventory [49] because the distinguished Islamic concept of happiness is more suitable to measure Muslim's happiness.

Prior to data collection process, the process of evaluation of content validity is an integral exercise to gauge the extent to which an item developed is essential in measuring the domain-in-question. The content validation method in the development of the happiness inventory has assisted the researchers to select the items which would be retained in the try out procedure of the test development. The content was evaluated using the Content Validity Ratio (CVR),Lawshe's(1975) approach in which subject-matter experts measured whether or not an item is essential. The judgments from the SMEs are then used to calculate the CVR, which values range from -1.00 until + 1.00. A CVR of 0.00 means 50% of SMEs have judged an item to be an essential one. The item is also categorized to be high in its face validity [50]. In other words, the evaluation on items' essentiality by the subject matter experts has produced evidences for the content validity and clarity of the Happiness inventory. Their judgments have provided proofs for the relevance of the items based on the significant degree of agreement between opinions of the relevant SMEs.

IV. RESULTS

4.1 Assessment of The Structural Model of Happiness

By using Cohen's evaluation F^2 examines the relative impact of a predictor construct on an endogenous construct [51]. It examines how strongly one exogenous construct contributes towards explaining a certain endogenous construct in term of R^2. Therefore, to determine the value of F^2, Cohen, (1988) recommends F^2 threshold values of .02 (small), .15 (medium), and .35 (large) are respectively. The table 5.7 below highlights the results of F square, which showcases that individual happiness, practices and religious knowledge are all the least contributors.

Table 4.9.2: F-square

Construct	Happiness
Individual Happiness	0.152
Practices	0.023
Religious Knowledge	0.063

4.11 Predictive Relevance of Model

Byutilising the Stone-Geisser's Q^2 values as the primary criteria to undertake predictive relevance of a given model [52] [53] where blindfolding procedure is utilised in the PLS path model to obtain the Q^2 value of latent variable. Q^2 square that is higher than zero would imply that the model has predictive relevance while if it has Q^2lower than zero it means the model has no predictive reliance [54]. From the table 5.8 below it can be observed that the Q square values of SSE and SSO are above zero hence the model has predictive relevance.

Table 4.10: Predictive Relevance

Construct	SSO	SSE	Q^2 (=1-SSE/SSO)
Happiness	3,500.00	2,475.45	0.293

4.12 Path Co-efficient Result

The regression analysis was employed in the thesis to aid in analyzing the significant relationship that exists between the independent and dependent variables. It ought to employ the convention methods of analyzing the p<0.005 value. From the table 5.9 below it can be observed that there is a significant relation between individual happiness and happiness (t=2.817, p<0.005), practice and happiness (t=6.805, p<0.000), and religious knowledge and happiness (t=3.947, p<0.000). Moreover, the positive sign implies that there is a direct relationship between the dependent and independent variables.

Table 4.11: Path Co-efficient Result

Hypotheses Statement	OS	SM	SD	t	P Values
Individual Happiness -> Happiness	0.417	0.419	0.066	6.277	0.000
Practices -> Happiness	0.169	0.171	0.06	2.829	0.005
Religious Knowledge -> Happiness	0.25	0.248	0.055	4.543	0.000

V. CONCLUSION

As mentioned previously, some elements that have been discussed are relevant to become as predictor of happiness. While, these aspects also can lead to Muslim happiness. Hence, for future research, the researcher would like to study more on how to educate Muslims about the Islamic concept of happiness and to perform goodpractices in their daily life so that they will attain happiness that is alligned with Islamic law and requirement.

VI. RECOMMENDATION

Future study may explore happiness from wider perspectives by the combination of theories from various Muslim scholars or the comparison between the theories of Muslim scholars and that of Western scholars. It is proposed that, this combination will give more reliable findings than those found in this study.

The sample used in this study is heterogeneous, it is hereby proposed that, future research should emphasize on employing homogenous sample to explicit if there would be different findings across gender and age in terms of happiness.

This study is a quantitative, it is proposed that future studies will be carried out to explore happiness qualitatively in order to have an in-depth understanding of happiness from the

views of respondents not as form of the structured quantitative instrument.

Accordingly, the use of mixed method was encouraged to be conducted in the future researches by the scholars to examine happiness in more meaningful way other than the application of one method which could be categorised as a limitation in studying happiness as its significance was stressed in the previous literature.

This study proposes the use of larger samples including Malaysia and other countries to get more accurate findings than those found in the current study for the purpose of generalization. The proposed study could be cross-cultural samples among the Muslims of different countries as representatives of many Muslim states.

The current study revealed that happiness according to the theory of al-Ghazali is reliable and valid. It is proposed that, theory-based definitions of happiness should be demonstrated across different populations. Futhermore, longitudinal study requires to be conducted on happiness to analyse possible critical periods for happiness development on human's lifetime.

The current study highlights on developing happiness and validating it, without clinically looking at other significance of happiness. Further investigation is encouraged to be carried out on possible impact of happiness which relates on subjective well-being that have been found related to significance of happiness.

Consequently, efforts require to be made by Muslim educators and scholars to ensure the benefits of understanding the Islamic view of happiness in psychology, ministries and other related areas of human beings as stated in the previous studies.

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