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Muslim Spiritual Happiness Scale: The Instrument Development and Validation

Fitri Sukmawati[1], Sumin Sumin*[1], Edi Istiyono[2]
Widhiastuti Widhiastuti[2], Isyatul Mardiyati[1]
[1] Institut Agama Islam Negeri Pontianak, Indonesia
[2] Universitas Negeri Yogyakarta, Indonesia
amien.ptk@gmail.com*

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Abstract

The western happiness scale measures those material aspects, so it will not be objective when applied in low-income countries. Furthermore, Countries with high happiness ratings, which may ignore the importance of spirituality, have significantly higher rates of depression and suicide. Islam is the highest source of spirituality for its adherents. They believe happiness cannot only be measured by the material aspect and ignore the spiritual part. This study aims to develop a happiness scale that measures Muslim spiritual-material aspects. We used a development research approach to design an instrument based on the thoughts of Abdullah bin Abbas, test its validity, and estimate its reliability. The authors found Seven sub-scales and thirty-one valid items for Muslim spiritual happiness. The current instrument of happiness can be used to measure the spiritual happiness of Muslims. The authors expected that these findings encourage other researchers to improve the current version and develop a better and more valid instrument.

INTRODUCTION

Most people believe one may find pleasure in amassing a significant quantity of material or financial wealth. The ambition to accumulate wealth in the form of material and money has changed human behavior into brutal colonialism against other humans, caused by the desire to obtain material wealth. Some people who have money and material possessions are also no happier than people who have limited resources. This is because they only focus on pursuing material things and consider them the only source of happiness. They ignore the seeds of happiness that are immaterial or spiritual.

The measurement of happiness that only focuses on the material dimension and ignores the spiritual aspect turns out to be wrong and, in the end, only gives birth to pseudo happiness. Materially someone has a lot of wealth and money. Still, they are hit by anxiety, depression, and other mental disorders because they have neglected the spiritual aspect, which is the demand of everyone's soul (Nelson, 2009).

Based on the world happiness report in 2022, of the 146 countries surveyed, the ranking of happiness in the first quartile (Q1) is dominated by socialist countries in Eastern Europe (the former Soviet Union), the state of Israel, countries in the Australian Archipelago, and other countries. In the second quartile (Q2), it is dominated by countries in the Americas, East Asia, and a small number of countries on the African continent, while in the third quartile (Q3), it is dominated by most African countries, Central Asia and Southeast Asia (Rowan, 2021). The

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World Happiness Report shows that the measurement tools used roughly have exposed high-income countries as high-happiness countries and middle- and low-income countries classified as medium or low-happiness countries. Ironically based on research by Varnik and Wasserman (2016), the world's highest suicide rates also occur in the countries with the highest happiness ratings (Q1 rankings); in South Korea, 36.6%, with a higher share of males than females, and in 2012 suicides with the highest male-to-female ratio occurred in eastern Europe. The lowest occurred in the People's Republic of China (Varnik & Wasserman, 2016). The age-standardized suicide death rate among middle-aged adults in the US is increasing every year (Lange et al., 2022).

On the contrary, middle, or low-income countries that are thick with religious nuances and high spirituality feel happier than high-income countries because they can be patient and grateful for their living conditions. They do not demand much for the pleasures of worldly life. However, they prefer the happiness of heavenly life as a requirement of religious teachings, especially in the view of the Islamic religion adopted by some countries in North Africa, the Middle East, and Southeast Asia. This is in line with a study conducted by Shabir (2018) that "on average people who are more spiritual (religious) have higher life satisfaction in times of crisis than people who report lower levels of spirituality."

Previous studies have widely debated the relationship between religion and happiness. Although the secular paradigm has dominated many studies of happiness, there is a small amount of evidence showing that spirituality and religious belief are interrelated, among them the study of Joshanloo (2013), who found that "Islamic teachings relevant to the concept of happiness were compared and contrasted with Western scholarship." This study has been supported by the findings of Hamsyah & Subandi (2017) that the intensity of remembrance (remembrance of Allah) is significantly correlated with one's happiness.

Various similar studies have also found that religious beliefs positively influence individual mental well-being, the meaning of life, social support, sense of belonging, and purpose in life, which can be found in religious teachings (Yorulmaz, 2016). Religious people tend to be happier when compared to non-religious people (Nemati & Maralani, 2016). This is different from the results of a study conducted by Berthold & Ruch (2014) which found that there is no substantial difference between people who have a religious affiliation and people who do not have a religious affiliation, according to him; a person will only benefit from his religion if they actively practice their religion.

The concept of happiness is not only born and comes from hedonic, capitalist, or socialist concepts from Western and Eastern European countries but also from Muslim-populated countries, especially in Asia and Africa. The concept of happiness in Islamic countries originates from the sacred texts of Islamic teachings (Al-Qur'an and Hadith) or arises from the ideas of scholars who have understood the contents of the two sacred texts. Aspects of the happiness of Islam were initiated by Abdullah bin Abbas (a friend of the Prophet Muhammad SAW), followed by subsequent scholars such as Imam Ghazali and Ibn Miskawayh (Ayob et al., 2021) and Sufi scholars (Hamsyah & Subandi, 2017).

Happiness is a latent construct that has many dimensions. Getting the right instrument takes a considerable effort to use the proper method and be careful in compiling the indicators. For this reason, it is necessary to calibrate as well as prove its validity repeatedly by experts. There have been quite a number of measuring tools for happiness that experts have developed, including those carried out by experts from Oxford University who developed six aspects of happiness; (1) life satisfaction, (2) joy, (3) self-esteem, (4) composure, (5) control, and (6) efficacy (Hills & Argyle, 2002). The Oxford Happiness Questionnaire has been re-validated by Galvão et al. (2020) and reduced to three aspects; (1) joy, (2) positivism, and (3) reliability. The happiness instrument was also developed by the United Nations Agency, involving six dimensions, namely; income, trust, life expectancy, social support, freedom and generosity

(WPR, 2021). Indonesia also has a happiness measuring tool developed by the Central Statistics Agency (BPS) of the Republic of Indonesia. Happiness is measured by three dimensions: life satisfaction, feelings, and meaning of life (BPS, 2021). The Kingdom of Buthan has also developed different constructs of measuring happiness, consisting of nine dimensions; (1) standard of living, (2) education, (3) psychological well-being, (4) health, recreation, (5) cultural diversity and resilience, (6) good governance, (7) community survival, (8) diversity, and (9) environmental resilience (Givel, 2015). Based on the phenomena described above, this study intends to develop a valid and reliable measuring tool for the spiritual happiness of Muslim families from the perspective of Ibn Abbas.

Dimensions of Happiness Measurement

According to Fisher (2010), in everyday usage, the word "happy" is a pronoun that may mean joy, peace, health, and quality of life. This is because all these concepts have measurement values that can be compared at the conceptual level. It has a good influence on life, which leads to an improvement in the overall quality of life.

Galvão et al. (2020) explain that the concept of happiness can be understood through the lens of "... a dichotomous hedonic measurement from the point of view of well-being that attempts to explain a pleasurable life experience. For people to be happy, they need to look for events that enable them to achieve this goal. From a eudaemonist point of view, happiness is not seen as a significant factor in determining a person's level of well-being.

Positive psychology places a significant emphasis on happiness as a central concept; However, the extent to which individuals experience these emotions is challenging to measure. Happy people always have good prejudices against themselves and others, can let go of feelings of sadness, can accept failure, never forget the experiences that life has taught them, always speak and be honest with themselves and others, and are steadfast in facing all situations things type of situation and problem (Galvão et al., 2020).

The dimension of life satisfaction is measured by two subdimensions: personal and social life satisfaction. Personal life satisfaction is measured using five indicators: education and skills, employment, household income, health, and housing conditions/house facilities. Dimensions of social life satisfaction are measured by 5 (five) indicators, namely; family harmony, availability of free time, social relations, environmental conditions, and security conditions (BPS, 2021).

Three indicators, namely, measure the feeling dimension; feeling happy, feeling not worried, and feeling not depressed. The third dimension (meaning of life) is measured by 6 (six) indicators, namely; independence, environmental mastery, self-development, positive relationships with others, purpose in life, and self-acceptance (BPS, 2021).

In addition to having characteristics and indications that may be used to assess it, happiness is impacted by a variety of other variables, each of which has the potential to operate as either a predictor variable or an intervening variable. According to the results of the study conducted by Nemati & Maralani (2016), who came to a conclusion that "life pleasure is impacted by numerous components, one of which is the life satisfaction component, which is mediated by resilience," this is in agreement with their findings.

Dimensions of Islamic Happiness

According to Nasr (2014) The concept of happiness in Islam refers to the terminology of the Holy Qur'an, which is translated into English as happiness, felicity, joy, rejoicing, contentment, pleasure, and like. This Arabic terminology is related in meaning, but also have differences. However, all these terms are the closest synonyms for the English word’s happiness or well-being.

Hamsyah & Subandi (2017) reveals a story about a friend of the Prophet Muhammad named Ibn Abbas; Ibn Abbas was asked about the aspects that are the factors that form spiritual happiness, which include seven aspects; (1) a grateful heart (qalbun syakirun), (2) a good partner (*al azwaju shalihah*), (3) a dedicated child (*al auladun abrar*, (4) a conducive environment (*albiatu shalihah*), (5) wealth or sustenance obtained lawfully (*al-malul halal*), (6) enthusiasm or seriousness in studying religion (*tafaqquh fiddin*), and (7) a blessed age (barakatun fi umurika).

The seven dimensions of happiness can be explained in detail based on the arguments of the Qur'an and hadith (Kementerian Agama, 2005; Lidwa, 2020) a grateful heart; is an awareness that is born from within a person's soul, which is reflected in words, attitudes, and actions to acknowledge all the achievements he has obtained, both material and immaterial. Accept no matter how big, not be depressed if the gift is not achieved or lost from it, and not be too ambitious to accumulate possessions. The form of gratitude; include praise to Allah, love to share, use of Allah's sustenance or grace for good, not being easily depressed, and not being too ambitious in achieving worldly life (A-Qur'an Surah Ibrahim verse 7, Hadith History Ahmad number 21358). Good partner: a husband or wife who is obedient to worship according to Islamic teachings, practicing the values of worship in fostering a harmonious family, for example; mutual respect, trust each other, help each other, complement each other, be responsible, love and care for each other based on Worship to Allah (Al-Qur'an Surah Ar-Rum verse 21, Hadith Muslim History number 2668, Hadith History Tirmidhi number 3019).

Abdullah bin Abbas explained that one aspect of the happiness of a Muslim family has a filial child; this is relevant to the word of Allah in the Al-Qur'an surah Luqman verses 13-14 and the Hadith of Tirmidhi history number 1297, that children who are educated with values - religious values so that obedient worship of God is devoted to both parents (respect, help, and love parents) and can make parents proud of their achievements.

Conducive environment: including the physical and non-physical environment, the physical environment includes the security, comfort, and cleanliness of the environment, and the non-physical environment includes a community, community or group that is good, friendly, respectful, invites to goodness, likes to work together, cares and is fun (Hadith of Ahmad's history number 14830, Hadith of Ibn Hiban's history number 579).

Halal assets; are assets originating from work that are not prohibited by Islamic religious rules, namely; does not contain elements of fraud, does not contain elements of usury, does not contain elements of gambling, does not originate from transactions involving goods that are forbidden in Islamic teachings (selling intoxicating drinks or blood, carrion, and pork and animals that are not slaughtered in the name of Allah), as well as wealth/sustenance that does not come from shamanism or human sales (Hadith History of Bukhari Number 439, 1990, 2032, 2145, 2479, Hadith History of Ahmad number 6260).

Abdullah bin Abbas places the aspect of enthusiasm for religious learning to be one aspect of the happiness of an Islamic family. Abdullah bin Abbas refers to the Hadith of Ahmad's History Number 18752 and the Hadith of Ibn Hibban's History Number 4 as the enthusiasm for studying religion is a form of effort and sincerity in learning to understand and practice religion. The learning process referred to by Abdullah bin Abbas includes several media, including books, attending Islamic studies councils, or learning specifically from a scholar. According to Abdullah bin Abbas, the seventh aspect is the blessing of age; this aspect originates from the hadith of the Prophet Muhammad, narrated by Ahmad No. 7842, that as they get older, they should become more aware of the need to do better for themselves or be used better for others.

Rational of current Study

Many western academics have developed instruments to measure happiness from the material aspect, but the measurements of happiness that have been developed have not touched the spiritual aspect of humans. Therefore, the measurement results tend to be misleading and, in the end, only produce pseudo-happiness. Our interest in this phenomenon has led us to consider the importance of developing a spiritual happiness measurement tool to measure Muslim families' happiness levels.

Objectives

This study aims to develop a Muslim family happiness scale based on the perspective of Abdullah bin Abbas; the activity includes four activities; preparing instrument items, expert judgment, proving validity, and estimating reliability.

METHODS

Design

This research uses a development research method with a quantitative approach. The development research model used is the Orlondo & Dallo Antonio model modified by Aristiawan & Istiyono (2020), the steps of model development include four stages, namely; (1) Planning; determining variables, exploring relevant theories, developing constructs (including defining indicators), compiling conceptual definitions and operational definitions, compiling blueprints, selecting scales or types of instruments, writing instrument statements, (2) testing; make assessment rubrics, conduct expert assessments, field trials, (3) prove validity; includes content validity, factor validity, construct validity, convergent validity and discriminant validity, and (4) estimation reliability; estimation of internal consistency using Cronbach's alpha.

Istrument

The instrument developed in this study is based on the concept of happiness in the teachings of Islam (the book of the Al-Qur'an and Hadith), which is interpreted from the perspective of the Qur'anic commentators who lived in the 6th century and came from among the companions of the prophet. Muhammad Saw, named Abdullah bin Abbas or better known by the nickname Ibn Abbas in Islamic literature. There are 7 Dimensions of Islamic spiritual happiness according to Ibn Abas; The conceptual measurement of Muslim family happiness, according to Abdullah bin Abbas, consists of 7 aspects, namely, *qalbun syakirun* (QSY), *al ajwaju shalihah* (ASH), *al-waladun abrar* (AUA), *al-bi'atusshalih* (BSH), *al malul halal* (AMH), *tafaqquh fi* dien (TFD) and *barakatun fii umuurika* (BUM).

Respondent

The population in this study was Muslim families in Indonesia. While the sample was taken using a simple random technique, as many as 420 respondents met the inclusion criteria. The inclusion criteria in this study were; Muslim families and having children. The sample size was adjusted to the minimum sample criteria in exploratory factor analysis (EFA), namely, 100-150, or the ideal sample CFA is at least 5-10 times the number of measured variables (Gefen et al., 2000; Hair Jr. et al., 2014).

Raters

The rater in this study is a lecturer in psychology and Islamic science. The selection of these criteria is intended to assess the suitability of the aspects and indicators of the instrument for measuring Islamic spiritual happiness based on the interpretation of Ibn Abas and the holy

book of the Qur'an and Hadith. The number of raters is five, with details; 3 lecturers of psychology and two lecturers of Tafsir Al-Qur'an and Hadith.

Tools of Data Analysis

Data analysis in this study consists of 2 stages first, examination of the unidimensionality of the instrument, and second, verification of validity and estimation of reliability. The measurement dimensions of the instrument were assessed using exploratory factor analysis using R Studio Software. Instrument items are said to be unidimensional if the criteria in the fit model are met (P. Chi-Square > .05, RMSEA < .08, RSMR < .08, TLI, CFI, IFI, GFI > .9), scree plot form 1 factor with eigenvalue >1, Measure Sampling Adequacy (MSA) > .5, P. Chi-Square at Bartlet Separcity < .05 (Parry, 2017).

Proof of validity and estimation of reliability; factor validity was proven from the accuracy of the model and factor loading obtained from confirmatory factor analysis. According to Hu & Bentler (1999), a model is considered fit if it meets at least two model fit indices (Chi-Square and RMSEA), while Kline (2015) recommends meeting at least four model accuracy indices; (1) Chi-Square (2) RMSEA, CFI, and SRMR. In addition to meeting the model fit threshold, it must also meet the factor loading threshold; at the development stage, the instrument must have a loading factor > .5, while the model test (confirmation model) must have a loading factor > .7 (Ghazali, 2014). Convergent validity is assessed from the average variance extracted (AVE). The minimum threshold criteria for convergent validity are acceptable if the average variance extracted (AVE) value is .5 and shows a perfect convergent validity if the AVE is .7. While the discriminant validity is proven by the AVE root and Cross Loading, if the AVE root .7 or Cross loading only significantly measures the latent construct, the instrument items are proven to meet good discriminant validity (Ghozali & Latan, 2015).

RESULTS AND DISCUSSION

Results

We present the results of the study on development of Muslim family happiness according to the perspective of Abdullah bin Abbas following the four stages instrument development proposed by Oriondo and Dallo Antonio (Aristiawan & Istiyono, 2020).

Planning; This activity includes determining variables, and our variables are directly adopted from previous research conducted by Hamsyah & Subandi (2017). However, this study did not reveal each variable's conceptual definition and indicators. To define the variables, we searched for primary references, namely: the Hadith of the Prophet Muhammad, the Holy Qur'an, and relevant Islamic references. We broke it down into indicators based on the conceptual and operational definitions. We developed this instrument using a Likert scale-type format with seven responses. In the next stage, we arrange it in the form of a blueprint and it is presented in Table 1.

Trial-testing the Instruments: Our trials started by making scoring rubrics, doing expert judgment, and conducting field trials. Expert assessment is conducted to assess the relevance of the content that underlies the preparation of aspects or dimensions and indicators of spiritual happiness measuring tools. We chose five experts to assess the instrument's appearance (face validity) and content validity.

The readability test was conducted to determine the readability level of each statement or question item on a rating scale before being used to collect data and information related to the level of spiritual happiness. Readability relates to understanding the text and answer options that have been prepared in the plan or draft of the instrument. The readability test of the spiritual happiness instrument in this paper uses five lecturers from the Islamic psychology study program.

To obtain a good response, 36 people were randomly selected for a limited trial of the Islamic spiritual happiness instrument. Next, an expanded trial was conducted on 420 respondents using a simple random sampling technique.

Proof of Validity: To get a valid measuring instrument, it is necessary to assess the instrument's validity for measuring Islamic spiritual happiness. Several methods were chosen

Table 1. Operational Denifitions and Variable Indicators

	Aspect	Operational Definitions	Indicators
a	*Qalbun Syakirun* (grateful heart)	Awareness from the heart of a Muslim that the blessings and rewards come from Allah, the gratitude is expressed in the form of praise to Allah. It manifests in actions that are not stressed, satisfied, not ambitious, accepting what is, and happy to share.	1. Thanksgiving for Allah's grace. 2. Feeling satisfied with Allah's grace 3. Not ambitious to pursue worldly achievements 4. Happy to share. 5. Not easily pressured on every failure. 6. Not easily discouraged
b	*Al Azwaju Shalihah* (A pious life partner)	Husband or wife in a Muslim family who respect each other, trust each other, help each other, complement each other, be responsible, and love each other based on worship to Allah SWT.	1. Having a wife/husband who respects their partner 2. They have a wife/husband who likes to help their partner. 3. Have a complementary partner. 4. Husband/wife are responsible according to their duties and functions. 5. Husband/wife who has a strong sense of love.
c	*Al Auladun Abrar* (anak yang shalih)	Children who are obedient to worship, obey their parents' orders, respect their parents, can help ease their parents' duties, love and love their parents, and make their parents proud with other achievements or achievements.	1. Obedient child 2. Children who obey their parents' advice 3. Children who love to help their parents. 4. Children who love their parents. 5. Children who make their parents proud.
d	*Al-Bi'atu Shalihah* (Conducive environment)	Being in a clean, comfortable, quiet, safe settlement, being in an environment with friendly neighbors and communities, respecting each other, inviting kindness, helping each other and having fun.	1. Located in a clean and comfortable settlement 2. Situated in a quiet settlement 3. Being in a safe settlement 4. Have good neighbors 5. Having a community that invites to goodness 6. Neighbors or people around the house are happy to help. 7. It was in a fun community.
e	*Al Malul Halal* (Halal property)	According to Islamic law, wealth is obtained legally from work that is legal and justified.	1. Avoid *subhat* sources of income (unclear halal). 2. I only want to work in the official sector (legal). 3. Able to distinguish the types of work that are allowed or not allowed by Islam. 4. I was trying to find wealth or sustenance legally. 5. Halal wealth or sustenance gives inner peace.
f	*Tafaqquh fi dien* (passionate about religion)	I felt the need to learn Islam, was eager to discuss Islam, and was willing to listen to religious lectures, attend pastoral study councils, and study with people who understand spiritual knowledge or at least enjoy reading spiritual books.	1. I am interested in studying religion. 2. Happy to discuss Islam. 3. Nice to hear religious lectures 4. Happy to follow religious studies 5. Happy to buy books or spiritual books.
g	*Barakatun fii umuurika* (Blessing age)	There is an increase in worship from year to year. There is an increase in benefits for him, his family, and others, reducing useless things such as games and jokes that are not useful.	1. Worship increased from previous years. 2. Feel more beneficial for the family. 3. Produce works that benefit the community at large. 4. Avoid time-consuming games. 5. Avoiding useless jokes.

Table 2. Loading Factor (Rotation Method Is Oblimin)

	Before Item Deleted							After Item Deleted						
	F1	F2	F3	F4	F5	F6	F7	F1	F2	F3	F4	F5	F6	F7
a1							.132							
a2	*.395*													
a3							.535							.522
a4				*.242*			*.176*							
a5							.639							.674
a6							.519							.541
b1			.907							.906				
b2			.772							.776				
b3			.896							.900				
b4			.898				-.168			.898				
b5			.941							.941				
c1	.696							.707						
c2	.803							.813						
c3	.652							.666						
c4	.780							.768						
c5	.755							.724						
d1	.109			.505							.502			
d2				.622							.618			
d3				.576							.573			
d4				.896							.895			
d5				.807							.808			
d6				.842							.839			
d7				.884							.881			
e1		*.417*												
e2		.626							.625					
e3		.898							.901					
e4		.994							.983					
e5		.662							.663					
f1					.831							.843		
f2					.811							.817		
f3					.598							.612		
f4					.732							.719		
f5					.577							.562		
g1						.508							.515	
g2						.881							.873	
g3													.788	
g4							*.185*							
g5							*.223*							

for proving the instrument's validity according to the dimensions, indicators, and scale used. This case uses four types of validity tests, namely: content validity, factor validity, construct validity, and discriminant validity.

Reliability Estimation: The aim is to ensure that the instrument has a high level of consistency. It is essential to test dependencies in a few different ways. In this investigation, we used an internal consistency approach of Cronbach's Alpha because Cronbach's Alpha produces robust estimators on dichotomous and polytomous data and various scales and levels of measurement (Azwar, 2016a; Mardapi, 2017).

Content Validity

Proof of content validity is carried out to measure the feasibility or relevance of the test instrument with its dimensions and indicators. This study uses five raters as expert judgment to assess the item's relevance with its dimensions and indicators. Assessment of relevance using a Likert scale with five responses; 1= very irrelevant, 2= irrelevant, 3= less relevant, 4= relevant; 5 = very relevant. Furthermore, the results of the rater research were analyzed using the Aiken formula as follows (Azwar, 2016b; Mardapi, 2017):

$$V = \frac{\sum s_i}{n(c-1)} \quad (1)$$

where; $s = r - lo$, Lo = minimum score (1), c = maximum score (5), r = the assessment score that the rater has given, dan n = number of rater (five experts). The expert's assessment of the scoring rubric was compared with the instrument blueprint (grid) and then analyzed. Based on the Aiken table, the number of raters (m) = 5 and the number of assessment options 5 obtained a threshold value of .8-.9. It can be interpreted that the 38 items used in this study exceeded the threshold value; all items have been proven to meet content validity.

Checking Instrument Unidimensionality

The unidimensional instrument was tested using exploratory factor analysis with the open-source software R Studio. Estimation Exploratory Factor Analysis (EFA) is the maximum likelihood estimator (MLE) method with the number of factors specified as 7 factors. The rotation method by default from the R studio uses the Oblimin method. The essential outputs from the EFA include loading factors, estimation of measure of sampling adequacy (MSA), correlations between items obtained from Bartlett's Test statistics, and model accuracy index values (fit indices). The sample size in EFA is 190, which we separated from the total respondents in this study (420 respondents). First, we assessed loading as a first step before assessing the accuracy of the model generated by EFA via the R Studio software. We presented the loading factors in Table 2.

The loading factor in Table 2 shows the ability of each item to explain the latent variable. Items a1, a2, and a4 as a measure of the latent variable QSY have a loading factor of < .5, item e1 as a measure of the latent variable of AMH also has a loading factor of < .5, and items g4 and g5 which are used to measure the latent variable of BUM. The six latent construct measurement items in this study are at the cut-of or threshold loading factor (.5), so these items must be excluded or removed from the latent variable measurement because these items are not good enough to explain the latent constructs used want to measure.

The scree plot (Figure 1) visually shows the inflection line of the cut of a factor after the 5th factor. However, of the five factors displayed, factor 1 has an eigenvalue of 12 while factor 2 is around 2.5, with a line that tends to be gentler up to the factor. 5, the eigenvalue of factor 1 is significantly different from other factors (more than doubled), indicating that the measurement items tend to form 1 dimension. We had to verify or clarify the number of measurement dimensions using the principal component analysis (PCA) graph generated through the R studio software; the results are shown in Figure 2.

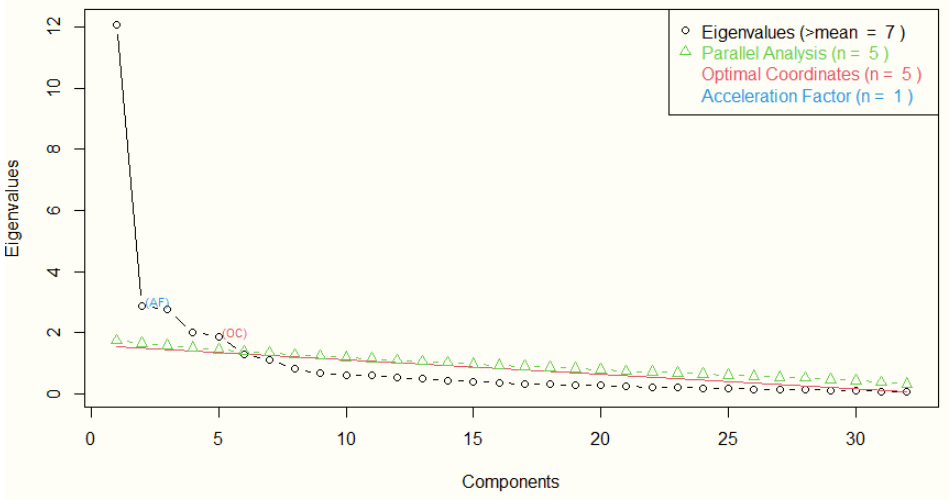

Figure 1. Scree Plot

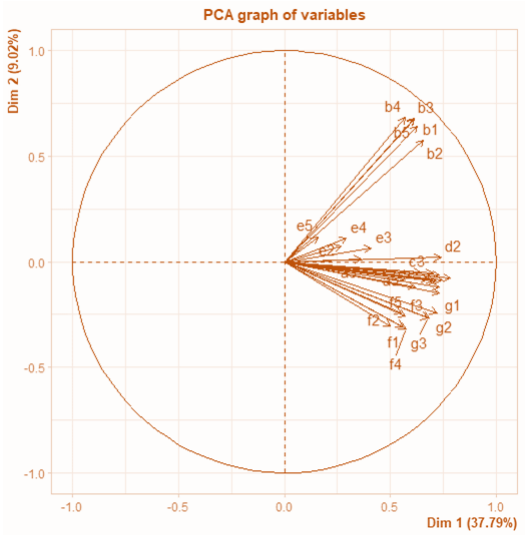

Figure 2. Principal Component Analysis Graph

The PCA graph in Figure 1, dimension one in quadrant 4, shows a percentage of 37.79%. If a minimum threshold of 25% is set, then dimension 1 is already above the threshold, while dimension 2 in quadrant 1 is only 9.02%. Researchers can decide that the instrument in this study is unidimensional.

In the third stage, we assessed the sample adequacy measure (MSA), the correlation between items (Bartlett's Test), and the model's accuracy criteria. EFA analysis requires a significant correlation between measurement items so that these items can be grouped on certain factors. Testing the correlation between items using Bartlett's test, if the probability χ^2 is significant (P < .05), the items are significantly correlated.

In Table 3, it is obtained that the statistical value $\chi^2 = 5,474.956$ with a P-Value of .00 and a degree of freedom (df) of 703. P-value < .05 means a significant correlation between measurement items as a factor determinant.

Based on the overall MSA value in Table 3, it can be seen that all instruments have an MSA value of .89 (MSA> .5), and each item has an MSA value> .5, meaning that the assumption of sample adequacy in the EFA analysis, in this case, is fulfilled.

Factorial Validity

Factorial validity is used to confirm the unidimensionality of the instrument in exploratory factor analysis. Factorial validity can be proven using multivariate statistics called confirmatory factor analysis (CFA). Two important measures in the CFA must be assessed as a basis for decision making; the first: is the loading factor, which measures the contribution of the instrument items' ability to explain the construct; the second is the Criteria for Model Accuracy or Goodness of fit indices. Both measures must be met at a specific rule of thumb or threshold. The results of the calculation of loading the CFA factor using the R study software in this study are shown in Table 4.

The loading factor in Table 4 show that item a3 in the latent construct of QSY has a loading factor < .5 so the item must be amputated or removed, then retesting is carried out to compare the loading factor before and after item a3 is removed. The results in Table 4 show that all latent construct measurement items have a loading factor > .5. This shows that these items can explain the latent construct used in measuring the level of happiness of Muslim families based on the perspective of Abdullah bin Abbas.

We compare the findings of the exploratory factor analysis with a sample size of 190 respondents to the confirmatory factor analysis results with a sample size of 420 respondents. Next, we present nine criteria for model accuracy, namely; Chi-Square Probability (P. Value),

Table 3. Keiser Meyer Olkin Factor Adequacy and Bartlett's Test

	Before Item Deleted		After Item Deleted	
Bartlett's Test	Chisq	: 5,474.956	Chisq	: 4,901.465
	P.value	: 0	P.value	: 0
	df	: 703	df	: 496
KMO. factor adequacy	Overall MSA	: .89	Overall MSA	: .90
BIC	: -1,616.08		: -1,005.92	
TLI	: .891		: .906	
RMSEA	: .061		: .065	
RMSR	: .03		: .03	

Table 4. Loading Factor CFA

Latent Variable	Item	Loading	
		Before Item Deleted	After Item Deleted
QSY	a3	.465	-
	a5	.830	.726
	a6	.824	.897
ASH	b1	.916	.921
	b2	.818	.79
	b3	.916	.901
	b4	.853	.857
	b5	.914	.924
AUA	c1	.856	.878
	c2	.861	.849
	c3	.746	.714
	c4	.732	.704
	c5	.691	.663
BSH	d1	.721	.69
	d2	.738	.713
	d3	.676	.657
	d4	.859	.85
	d5	.848	.872
	d6	.854	.835
	d7	.870	.822
AMH	e2	.604	.604
	e3	.830	.829
	e4	.886	.887
	e5	.527	.528
TFD	f1	.790	.736
	f2	.679	.647
	f3	.747	.714
	f4	.814	.841
	f5	.696	.719
BUM	g1	.728	.808
	g2	.899	.786
	g3	.838	.717

Root Mean Square Approximation (RMSEA), Standardized Root Mean Square Residual (SRMR), Comparative Fit Indices (CFI), Tucker Lewis Indices (TLI), Incremental Fit Indices (IFI), Goodness of Fit Indices (GFI), Normed Fit Indices (NFI), and Parsimony Normed Fit Indices (PNFI).

The model fit criteria in Table 5 show the Chi-Square probability of .00 not meeting the model fit threshold (P. Chis > .05). Still, the Chi-Square model accuracy index is susceptible to a large sample size because the Chi-Square index is based on Maximum Likelihood estimation, with the ideal sample size being between 100-15. Alternatively, we assessed the Root Mean Square Error Approximation (RMSEA) and Standardized Root Mean Square Residual (SRMR) as they are more stable concerning sample size. An empirical model is said to be accepted if it

has an RMSEA value < .08 or a good fit if RMSEA < .05. In this study, the RMSEA was obtained after .048 after item a2 deleted model, meaning that the empirical model followed the practical data model. Furthermore, the CFI, TLI, IFI, GFI, and NFI indexes have exceeded the minimum criteria of .90, and according to Hu and Bentler (1999) these criteria can be accepted if > .90 and good fit if > .95, a cut-off higher than .95 is more appropriate (Miles dan Shevlin, 1998).

Referring to the factor value > .5 and the fulfillment of the fit model criteria (goodness of fit indices), which have been interpreted in Table 5 and Table 6, it shows the items used to measure the construct of *qalbun syakirun, ajwajun shalihah, auladun abror bi'atu shalih, al-malul halal, tafaqquh fiddin and barakatun fi umurika proved* to have met the validity of the factors.

Discriminant Validity

An instrument has been shown to have good discriminant validity if there is no significant correlation between the measurements of several different traits even though they are measured using similar methods (Azwar, 2016b). We prove this study's discriminant validity by comparing the extracted square root average variance. $\left(\sqrt{\boldsymbol{AVE}}\right)$ with Cross Loading. The minimum threshold for proving discriminant validity is AVE Root>Cross Loading. The calculation results of the R Studio software are presented in Table 6.

The square root average variance extracted ($\sqrt{\mathbf{AVE}}$) is shown by the diagonal matrix in Table 7, and the value below the diagonal matrix shows the Cross Loading value in Table 7. In this study, all latent constructs have roots AVE > Cross Loading, this means that measurement items in certain latent constructs are not correlated with measurement items in other latent constructs.

Estimated Reliability

We used the internal consistency measure Cronbach's Alpha to estimate the reliability of this study. A latent construct can be said to have good internal consistency if > .7 (Schrepp, 2020).

Table 5. Goodness of fit Indices Model Hu and Bentler (1999).

Indices	Fit Model		Threshold	Information
	Before Item Deleted	After Item Deleted		
$\boldsymbol{\chi^2}$(P. Value)	.000	.000	> .05	Rejected
RMSEA	.059	.040	< .08	Good Fit
SRMR	.052	.048	< .08	Good Fit
CFI	.929	.969	≥ .9	Good Fit
TLI	.921	.965	≥ .9	Good Fit
IFI	.930	.970	≥ .9	Good Fit
GFI	.862	.908	≥ .9	Acceptable
NFI	.886	.928	≥ .9	Acceptable
PNFI	.792	.802	≥ .5	Good Fit

Table 6. Discriminant Validity

Latent Variable	QSY	ASH	AUA	BSH	AMH	TFD	BUM
QSY	.822						
ASH	.328	.880					
AUA	.585	.417	.766				
BSH	.561	.382	.635	.791			
AMH	.222	.187	.259	.258	.656		
TFD	.501	.287	.543	.527	.235	.741	
BUM	.691	.312	.740	.657	.285	.695	.773

Table 7. Estimated Reliability

Latent Variable	QSY	ASH	AUA	BSH	AMH	TFD	BUM
α	.803	.946	.884	.924	.747	.849	.848

The internal consistency coefficient of Cronbach's Alpha on all latent variables shows a value of > .7. This means that each construct has consistent (reliable) measurement items. The CFA path diagram in Figure 3 visually indicates the standardized loading ($\boldsymbol{\gamma_{ik}}$) factor values for each item in each latent construct and the item variance ($\boldsymbol{\delta_{ik}}$).

The path diagram for CFA analysis using R-Studio 4.13 software is shown in Figure 3. Visually on the path diagram, you can see the standardized loading factor of each item ($\boldsymbol{\lambda_{ik}}$), the standard error of measurement ($\boldsymbol{\delta_{ik}}$), and the correlation between latent variables ($\boldsymbol{\gamma_{ik}}$).

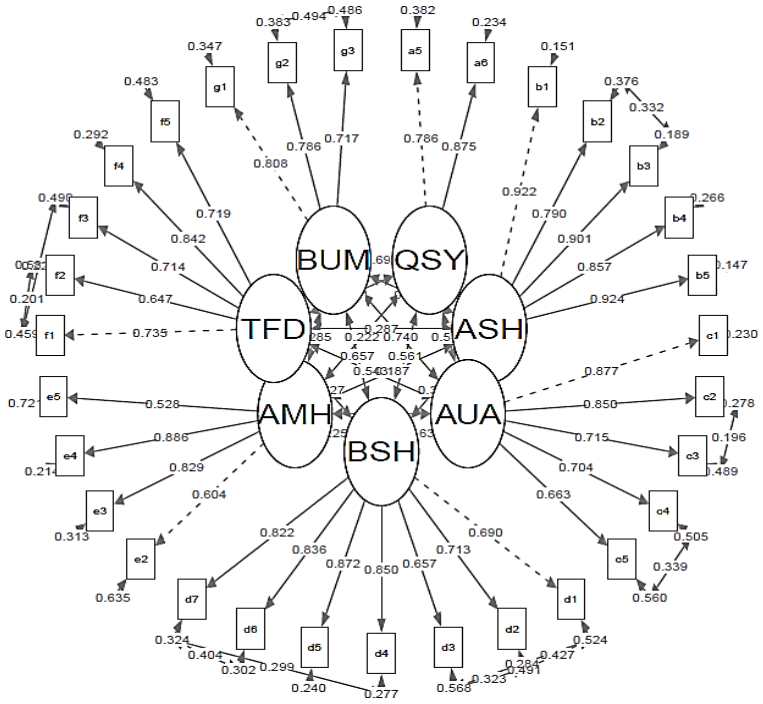

Figure 3. Path Diagram CFA

Discussion

The conceptual measurement of the happiness of a Muslim family, according to Abdullah bin Abbas (ibn Abbas), consists of seven aspects, namely; *qalbun syakirun* (six indicators), *al ajwaju shalihah* (five indicators), *al-waladun abrar* (five indicators), *al-bi'atusshalih* (seven indicators), *al malul hala*l (five indicators), *tafaqquh fi dien* (five indicators), and *barakatun fii umuurika* (five indicators). The happiness indicators in this study differ from those in the studies of Fuad Hamsyah & Subandi (2017) and Nasr (2014), which emphasize the attainment of spiritual happiness that can be achieved through practicing the dhikrullah method, while this research emphasizes family happiness. We have verified the aspects of happiness according to the narration of Abdullah bin Abbas, and we found them in several hadith books; Sunan Tirmidhi number 2077, Musnad Ahmad number 1367, Musnad Ahmad number 1368, Musnad Ahmad number 14037 and Musnad Ahmad number 14830 (Lidwa, 2020).

In previous studies, we did not find specific indicators to measure Abdullah bin Abbas's happiness. However, our measurement indicators were developed based on the Holy Qur'an verses and the Prophet Muhammad's hadiths that are relevant to aspects of happiness in

Abdullah bin Abbas' perspective. This procedure is relevant to the instrument development method proposed by Orlondo and Dallo Antonio, modified by Aristiawan & Istiyono (2020) and Clark & Watson (2019). We develop indicators based on conceptual and operational definitions of every aspect of measuring Muslim family happiness from the perspective of Abdullah bin abbot. This is because the aspect of happiness put forward by Abdullah bin Abbas is Ibn Abbas's interpretation of the verses of the Qur'an and Hadith in the context of spiritual happiness.

Based on the indicators that have been developed, we compiled 38 instrument statement items. The suitability or relevance of this with the statement of the instrument was assessed by expert judgment, then continued with proving the validity of the content using the Aiken formula (Azwar, 2016a), the results of proving the validity of the content showed that the items of the instrument statement used in this study exceeded the threshold value (.8 - 1) obtained from the Aiken table on the number of responses five options and the number of raters five people; meaning all items have been proven to meet content validity.

The unidimensionality of the instrument was tested using exploratory factor analysis with the open-source software R Studio. Loading factor Items a1, a2, a4, e1, g4, and g5 have a loading factor < .5. Because these items are below the threshold, they must be excluded because they are not good enough to explain the latent construct you want to measure. Visually, the scree plot and PCA graph show the percentage of eigenvalue in dimension 1 of 37.79%. If a minimum threshold of 25% is set, then dimension 1 is already above the threshold, while dimension 2 in quadrant 1 is only 9.02%. The researcher can decide that the instrument in this study is unidimensional.

Based on the confirmatory factor analysis, item a3 has a loading factor of < .5, while the other items have a loading factor of > .5. This means that the things used are quite good in explaining the construct of diversity. The fit model supports the loading value. From as many as nine indices of the model's accuracy, only Chi-Square is not met. A large enough sample size influences this to make the Chi-Square estimation unstable. But the other eight indices are fulfilled. That is, the items and indicators developed were following the theoretical concept, the CFA factor loading value > .5, and the fulfillment of the model fit criteria indicated that the items of the happiness construct measurement instrument had been proven to meet the validity of the factors. The instrument is also proven to meet discriminant validity indicated by the root AVE > Cross Loading, which means that the measurement items in certain latent constructs are not correlated with other latent constructs.

Each factor also has good internal consistency, which is indicated by the internal consistency coefficient of Cronbach's Alpha on all latent constructs showing a value of > .7. This study is an early study in developing an instrument for measuring Muslim family happiness according to Abdullah bin Abbas ' perspective. We have not found examples or previous studies that raise the same construct.

Implications

The limitation of this study is the instrument construction technique. We do not use statements in the negative form. Further research needs to add some negative question items to see the consistency of respondents' answers. The measurement aspect of this study has certain limitations, the most significant of which is the aspect of happiness that can only be used to measure family happiness. Individuals who are unmarried or do not have happiness cannot be measured through this instrument because the perspective of the measuring tool that we have developed has included the ownership of children. A wife or husband is believed to be a factor in forming happiness. This is the reason why this happens. Therefore, to refine the findings of this study, further researchers need to integrate the components of happiness measured by ibn Abbas with measures of happiness from other sources.

Limitations and Suggestions

The results of this study are expected to have theoretical and practical implications. Theoretically, this research can encourage psychometric experts to develop a happiness scale that is not limited to material aspects but also spiritual aspects, namely the soul of every human being. The instruments produced in this study can be used to measure the level of happiness of Muslim families, considering the religious aspects originating from Islamic values. The results of this study are also expected to be used for counseling Muslim families.

CONCLUSION

According to Abdullah bin Abbas, we have developed this instrument of Muslim family happiness based on seven aspects, namely; *qalbun syakirun* (QSY), Al *ajwaju shalihah* (ASH), *al-waladun abrar* (AWA), *al-bi'atusshalih* (ABS), *al malul halal* (AMH), *tafaqquh fi dien* (TFD), and *barakatun fii umuurika* (BUM), we developed indicators on each factor based on two main Islamic references (the holy book Al-Qur'an and Hadith). Each factor sequentially consists of 6, 5, 5, 7, 5, 5, 5 indicators, with 38 items in the early stages of development, seven invalid items, and the remaining 31 are proven valid and reliable.

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AUTHOR CONTRIBUTION STATEMENT

The authors in this study have roles and contributions according to their respective expertise. The first author provided the main idea, urgency, instrument design, instrument examination, and preliminary writing. The second author contributed to data analysis, interpretation, editing, and layout. The third author contributed to carrying out the clerical and methodological checks, and the fourth and fifth authors contributed to examining the manuscript's grammar, methodology, and structure.

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