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MEASURING THE PROVINCIAL SHARIA HAPPINESS INDEX

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Abstract

Purpose – This study aims to measure Sharia happiness index of 33 provinces in Indonesia from 2014 to 2017

Design/methodology/approach – This research is descriptive with a quantitative approach, a modification of happiness index in 33 provinces in Indonesia conducted by BPS (Badan Pusat Statistik) published in 2014 and 2017 HLMS (Happiness Level Measurement Survey) by adding aspects that are in accordance with Sharia.

Findings – Average happiness index for Indonesia based on BPS HLMS in 2014 was 68.79, increasing to 71.47 in 2017. The highest happiness index was province of North Maluku (73.12), and the lowest was province of Papua (64.25). Meanwhile, the average Sharia happiness index in Indonesia is 70.53. The highest average score was of Yogyakarta (74.11), and the lowest score was province of Papua (59.47).

Research limitation/implication – The Government and Policy Stakeholders should pay attention and support to the factors that affect the level of religious satisfaction, which are proven to have a positive impact on the welfare and happiness of the community, where the majority of the Indonesian population is Muslim.

Originality/value – Studies on sharia happiness at the provincial level are rare. Shariah happiness journals tend to discuss happiness at the conceptual level, very few describe Shariah happiness at the application level. This research enriches Islamic discourse in the context of macroeconomics which can be used as a reference for further research and studies.

Keywords: Sharia, Happiness, Index, and quantitative

INTRODUCTION

As the last religion, Islam aims to lead its adherents to true happiness in life. Therefore, Islam is very concerned about human happiness, both in the world and the hereafter, in other words, Islam (with all its rules) expects mankind to obtain material and spiritual welfare (Sodiq, 2015). So far, the level of welfare tends to be measured through monetary or material indicators only. This is not enough to describe well-being, but must also be measured through indicators of subjective well-being or happiness (BPS, 2017). Happiness is a measure that reflects the level of well-being achieved by each individual (Kapteyn, Smith and Soest, 2010).



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Many countries have realized the importance of non-economic aspects, Gross National Happiness approach emerged which was initiated by the state of Bhutan as a breakthrough in measuring the welfare level of its country, which then inspired measurement of happiness in countries in the world (Haryanto, 2015). In 2011, the General Assembly of United Nations (UN) announced to use of this happiness index (happiness index), and then expanded to England, France, Australia, various other countries (Rahayu, 2016). And several countries have formed ministries of happiness, they are United Arab Emirates, Bhutan, India, Nigeria, Venezuela, and Dubai.

In Indonesia, happiness index appeared for the first time in 2014, conducted by BPS (Badan Pusat Statistik) called Happiness Level Measurement Survey (HLMS), appearing for the second time in 2017. Happiness Index is a composite index that is calculated weighted using dimensions and indicators with a scale of 0 -100. Higher the index value, happier life level of population. In other words, lower the index value, more unhappy level of life of the population (HLMS BPS, 2017). However, this happiness index cannot be called Sharia Happiness Index, because it does not include Sharia's Value in it. Therefore, this research was conducted to fill the gap.

Kasnawi (2014) asserts that indicators used by BPS are not perfect because they do not include elements of spirituality or faith and piety. According to him, this is important considering that Bhutan is the first country to introduce the concept of happiness in 1970s, incorporating elements of spirituality (Buddhism) into indicators of happiness of its people. Chaplin (1997) says that religion is a complex system consisting of beliefs, beliefs that are reflected in attitudes and carrying out religious ceremonies with intention of being able to relate to God. Mayasari (2014) from his research concludes that spirituality is the most important factor influencing one's religiosity. Spirituality, which is an experience of closeness to God, leads a person to obey His commands by doing what is commanded and leaving what is forbidden.

LITERATURE REVIEW

Islamic literature presents a very diverse meaning of happiness. Al-Farabi (870-950 H) for example, considers happiness as the ultimate goal of every individual, and the main goal of ethics and education, even he sees happiness as a reason for human existence. According to him, happiness is the goal of life or the ultimate goal of everything we do. Happiness is an absolute good that must be desired for its own good (Moghaddam, 2015). Ibn Khaldun (732-808 H) argues happiness is submission and obedience to follow lines of God and humanity (Zahara, 2018). Meanwhile, Al-Ghazali (450-505 H) argues, happiness is a victory in fighting lust and holding back excessive will (Meli, 2018). According to Ibn Miskawaih (330-421 H), happiness is concluded as a state where goodness and nobility are attached to a person in spiritual satisfaction. Aid Al-Qarni, a contemporary Muslim thinker, argues that happiness is lightening the heart because of the truth that he lives (Mulyahati, 2018).



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Al-Seheel, & Noor, (2016) in their research, show that Muslims who practice Islam-based gratitude report higher levels of happiness over time (although not significantly) compared to those who practice secular-based gratitude. Akbar's research (2016) in his dissertation, reveals that practice of Islamic Religion (Sharia) in Indonesia has a positive effect on level of happiness in Indonesia by 97% meaning that high level of happiness for the Indonesian people is strongly influenced by level of religious awareness, majority of which are Muslims. The same result was also found in previous research conducted by Clark and Lelkes, (2009); Diener, Tay, and Myers (2011); and Deaton and Stone (2013), who concluded that religious people are happier than non-religious people.

Research on happiness in Islamic perspective continues to grow. Some of them explore meaning of happiness in the Quran. Sholihah (2016) for example, in her thesis, she found that there are three terms in Quran for expressing happiness besides Sa'adah ((سعادة, are; Falah (فلاح), Fauz (فوز), and Farh (فرح). The same thing was done by Fuad (2016). The results of his research concluded that there are 11 terms widely mentioned in the Quran and Al-Hadith to indicate happiness other than Sa'adah ((سعادة are: 1) falah (victory), 2) farah (joy), 3) fauz (victory), 4) tuubaa (happy), 5) thoyyib (good), 6) hasanah (goodness), 7) barakah (blessing), 8) as-salaam (peace, safety), 9) muthmainnah (calm), 10) as-syarh (spaciousness), and 11) sakiinah (peace, tranquility).

This research was developed by Sofia and Sari (2018), that pronunciation of Sa'adah (happiness) in the Quran has various terms or terms that are similar or have same meaning, totaling 13 terms, are: 1) falah (victory), 2) fauz (victory), 3) farah (happy), 4) suruur (happiness), 5) busyro (good news), 6) tuuba (happy, happy), 7) toyyib (good, good), 8) hasanah (good), 9) al-salaam (safety), 10) barakah (blessing), 11) sakinah (peace), 12) Muthmainnah (calm), 13) syarh (relieved). Of these 14 terms (including sa'adah), they were developed into 17 indicators of happiness in Islam. This study found that there are three major indicators, often mentioned in the Quran or Al-Hadith, which are; faith and piety, receiving grace of Allah, and good deeds.

Wafa' and Sofia (2019) conducted research by developing indicators of happiness in Islam based on concept of happiness according to Imam Al-Ghazali's version. This study suggests that there are 22 indicators and 10 factors of happiness, with 37 questionnaires. The three most influential factors are monotheism (faith in Allah), jihad nafs (mujahadah), and ma'rifatur ruh (knowing nature of spirit). Furthermore, this study makes a scale of measuring happiness, so that it can be used to measure level of happiness of a Muslim. However, it does not include economic factors in the measurement. Until this research was written, there has been no measurement of happiness in (Sharia) Islam at social level, or including economic factors in measurement. Therefore, this study uses HLMS BPS per province (according to the measurement of Islamic financial inclusion per province) which is modified (Islamized) based on Sharia values.



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DATA AND METHODOLOGY

In general, this research is a descriptive analysis using quantitative data, which means explaining certain conditions/symptoms on object of observation through numbers. Object in this research is 33 Provinces in Indonesia from year 2014 to 2017. The condition in question is the level of Sharia happiness with several indicators. To complete year 2015 – 2016 BPS HLMS data (because only 2014 and 2017 data are published), use predictions with interpolation method.

Howard, J.P. (2017) said that interpolation is the process of predicting value of data by paying attention to other data that we have. Interpolation is a technique for finding missing variable values in a known range of data. According to Rosidi (2019), linear interpolation is interpolation carried out using a linear method, which uses at least two points. These two points are 2014 and 2017 data. We can find number between these two points by using "Method to calculate interpolation step value in Excel" as reported by Microsoft.com that the interpolation can be determined using the formula: $\text{=(end-start)/(ROW(end)-ROW(start))}$.

Next, we modify BPS HLMS by entering Sharia values into the index, with the following steps:

1. Adding aspects (dimensions) of happiness according to Sharia (Islamic values) that are not yet in the BPS HLMS
2. Look for indicators of happiness according to Sharia, which are relevant to the macro/micro economy as a proxy for Sharia in happiness
3. Re-index the BPS HLMS with inclusion of Sharia variables to become Sharia Happiness Index

RESULTS AND DISCUSSION

A. Happiness Index from BPS

The happiness index in this study is the happiness index per province compiled by BPS which is published on its official website, <https://www.bps.go.id>. However, data are available for only 2 years; 2014 & 2017. To complete 2015 & 2016 data, researchers made predictions using interpolation method with following results (Table 1).

According to BPS, in year 2014, North Kalimantan was still combined with East Kalimantan, then no comparison could be made between Happiness Index in year 2014 and in year 2017. This is reason to eliminate province of North Kalimantan from the table. Three provinces with highest average Happiness Index scores are North Maluku (73.12), Maluku (72.93), and Riau Islands (72.77). Meanwhile, Papua, East Nusa Tenggara and North Sumatra are three provinces that have lowest average Happiness Index with each index value of 64.25; 67.60; and 68.03.

B. Sharia Happiness Index (SHI)

The happiness index presented by BPS in 2014 and 2017 HLMS cannot be Sharia Happiness Index, because it does not include Sharia elements in it. Therefore, this HLMS was modified to include Sharia elements that reflect level of religion (religiosity) of the community. We need to add in this HLMS one dimension of satisfaction, it's Islamic Religious Satisfaction Index (IRSI) which shows the



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level of community obedience in carrying out Islamic Sharia. In the hadith narrated by Bukhari & Muslim, the Prophet outlined, "Islam is built on five pillars: 1) Testifying that there is no god worthy of worship except Allah, and Muhammad is the messenger of Allah, 2) Establishing prayer, 3) Paying zakat, 4) Hajj, and 5) Fasting in the month of Ramadan." These five pillars of Islam are main worship that must be carried out by every Muslim, which contains indicators of happiness in Islam, as follows Table 2.

Table 1. Happiness Index of 33 Provinces in Indonesia

No	Province	2014	2015	2016	2017	Average
1	Aceh Darussalam	67,48	68,97	70,47	71,96	69,72
2	Bali	68,46	69,80	71,14	72,48	70,47
3	Banten	68,24	68,77	69,30	69,83	69,04
4	Bengkulu	67,43	68,49	69,55	70,61	69,02
5	DI Yogyakarta	70,77	71,49	72,21	72,93	71,85
6	DKI Jakarta	69,21	69,92	70,62	71,33	70,27
7	Gorontalo	69,28	70,58	71,89	73,19	71,24
8	Jambi	71,10	70,88	70,67	70,45	70,78
9	West Java	67,66	68,30	68,94	69,58	68,62
10	Central Java	67,81	68,85	69,88	70,92	69,37
11	East Java	68,70	69,39	70,08	70,77	69,74
12	West Kalimantan	67,97	68,67	69,38	70,08	69,03
13	South Kalimantan	70,11	70,74	71,36	71,99	71,05
14	Central Kalimantan	70,01	70,29	70,57	70,85	70,43
15	East Kalimantan	71,45	72,16	72,86	73,57	72,51
16	Bangka Belitung Islands	68,45	69,55	70,65	71,75	70,10
17	Riau Islands	72,42	72,65	72,88	73,11	72,77
18	Lampung	67,92	68,45	68,98	69,51	68,72
19	Maluku	72,12	72,67	73,22	73,77	72,95
20	North Maluku	70,55	72,26	73,97	75,68	73,12
21	West Nusa Tenggara	69,28	69,75	70,23	70,70	69,99
22	East Nusa Tenggara	66,22	67,14	68,06	68,98	67,60
23	Papua	60,97	63,15	65,34	67,52	64,25
24	West Papua	70,45	70,88	71,30	71,73	71,09
25	Riau	68,85	69,86	70,88	71,89	70,37
26	West Sulawesi	67,86	68,58	69,30	70,02	68,94
27	South Sulawesi	69,80	70,50	71,21	71,91	70,86
28	Central Sulawesi	67,92	69,25	70,59	71,92	69,92
29	Southeast Sulawesi	68,66	69,51	70,37	71,22	69,94
30	North Sulawesi	70,79	71,76	72,72	73,69	72,24
31	West Sumatera	66,79	68,67	70,55	72,43	69,61
32	South Sumatera	67,76	69,17	70,57	71,98	69,87
33	North Sumatera	67,65	67,90	68,16	68,41	68,03
Total Average		68,79	69,67	70,54	71,42	70,10

Source: BPS (2017), data processed

Table 2. Terms of Happiness in the Pillars of Islam

No	Variable	Base	Terms of Happiness	Reference
1	Shahada	قَدْ أَفْلَحَ مَنْ اسْلَمَ، وَزُرِقَ كِفَافًا، وَقَتَّعَهُ اللهُ بِمَا آتَاهُ. رواه مسلم.	أَفْلَحَ (falaha)	Sofia and Sari (2018)
2	Prayer	قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢) ... وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ QS (٩) ١: 23-9	أَفْلَحَ (falaha)	Sofia and Sari (2018)
3	Fasting	لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ. رواه البخاري و مسلم.	فَرْحَةٌ (farhah)	Sofia and Sari (2018)
4	Zakat	قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) ... وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (٤) QS. 4, 23:1	أَفْلَحَ (falaha)	Sofia and Sari (2018)
5	Hajj	فِيهِ أَيْدٍ بَيْنَتْ مَقَامَ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَ اللهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مِمَّنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ وَمَنْ كَفَرَ فَإِنَّ اللهَ غَنِيٌّ عَنِ الْعَالَمِينَ. QS (٩٧) 3:97	أَمِنًا (Synonym with [salam] and [Sakinah])	Sofia and Sari (2018)

Table 2 reveals a correlation between the five Pillars of Islam and happiness. These five pillars have term happiness which indicates that these pillars can give happiness to perpetrators. Referring to the research conducted by Sofia and Sari (2018) on happiness in the Quran and Hadith, the Quran and Hadith express



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happiness (Sa'adah) with several terms, including falah, farhah, salam, and sakinah. In the first pillar, the shahada which is the door for unbelievers to enter Islam uses the term "falah" which means happy/lucky, mentioned in the hadith narrated by Imam Muslim. Same term is also used in the second pillar; prayer, and the fourth pillar; zakat, mentioned both in the Quran surah 23, verses 1-2, 4, and 9. The third pillar, fasting, in hadith evidence uses the term "farhah" which means happy/lucky, mentioned in hadith narrated by Imam Bukhari and Imam Muslim. The fifth pillar, Hajj uses the term "Amnun" which means "calm/peaceful", in terms of synonyms with "Salaam" and "Sakinah", mentioned in the Quran surah 3, verse 97.

Determining indicators per province that reflect each pillar of Islam is as follows:

Table 3. Indicators of Pillars of Islam

No	Variable	Indicator (Per Province)	Basic Assumptions
1	Shahada	Muslim Population	Followers of Islam say two sentences of Shahada and istiqomah in Islam
2	Prayer	Number of Mosques (Includes Musholla)	Muslims are istiqomah to pray in congregation in mosque according to Islamic recommendations
3	Fasting	(Without Indicator, because of Worship Sirri)	-
4	Zakat	Number of Muzakki	Muslims who can pay zakat according to Islamic provisions
5	Hajj	Number of Hajj Pilgrims	Muslims who can perform Hajj, can perform it according to Islamic guidance

Shahada is a person's Islamic legitimacy; this indicator shows how many people are professing the shahada is the total Muslim population. Prayer in Islam (out of fiqihyah issues) is recommended in congregation in a mosque (or musholla), so indicator of how many Muslims pray is number of mosques including musholla. Fasting worship is the only secret/hidden worship because without a movement that is devoted to Allah Azza wa Jalla¹. That's why fasting has no hissiah/visible indicators that can confirm practice of fasting. Zakat is an obligation for Muslims who can afford it. So, indicator used here to reflect implementation of zakat, is number of zakat payers (muzakki). And indicator used for Hajj worship is number of pilgrims departing for Hajj. From these indicators following formula is made:

Table 4. Formulation of Indicators

No	Indicator (Per Province)	Formula	Means	Score
1	Muslim Population (MP)	$MP / \text{Population}$	What is percentage of MP per population	0-100
2	Number of Mosques (Includes Musholla)	$\text{Number of Mosques} / (MP / 10.000)$	How many mosques are available per 10,000 of MP	0-100
3	Number of Muzakki	$\text{Muzakki} / (\text{Capable Muslims} / 10.000)$	How many muzakki per 10.000 of Capable Muslims (CM)	0-100
4	Number of Hajj Pilgrims (HP)	$HP / (CM / 10.000)$	How many HP per 10.000 of CM	0-100

For MP it is per population per province, so we can find out what percentage of Muslims are in that province. For number of mosques using ratio of MP per 10,000 people, we can find out how many mosques are per 10,000 Muslims.

¹ As the hadith says, "Every act of the offspring of Adam is multiplied 10 times to 700 times the same good, except fasting. Verily fasting is for Me, and I will repay it." (Narrated by Muslim) In another hadith it is reinforced, "That person leaves his lust, eats, and drinks, **because of Me.**" (Narrated by Bukhari & Muslim)



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For number of muzakki using ratio of MP per 10,000 of Capable Muslims (CM). Due to data limitations, CM can be measured by formula:

$$CM = MP \times ((\text{population} - \text{poor people})/\text{population}) \quad (1)$$

As for number of pilgrims using ratio to CM, we can find out how many Hajj pilgrims per 10,000 of CM. Based on data from various sources, especially BPS, BAZNAS, & Ministry of Religion, we can summarize in table, actual values of each of following indicators:

Table 5. Actual Value of Islamic Religious Satisfaction Index (IRSI) Indicators

Year	Indicators			
	MP (%)	Mosque	Muzakki	Hajj
2014	74,88	23,36	26,72	9,48
2015	77,16	22,09	25,13	8,70
2016	77,11	22,47	25,42	8,59
2017	77,35	21,53	24,26	11,27
Average	76,63	22,36	25,38	9,51

This table shows value of each indicator achieved by Indonesia representing 33 provinces, we can make pointers as follows:

1. There is a fluctuation in value of all indicators. Decline occurred in 2015, simultaneously in three indicators; mosque, muzakki, and haji. The most decrease occurred in Hajj indicator (-8% compared to 2014) which showed number of pilgrims decreased at that time, from 10,000 of CM to only have 10 pilgrims, to 9 pilgrims in 2015. However, decline decreased to 2016 and increased again to 2017 drastically (31.1%) number of pilgrims per 10,000 of CM to become 11 pilgrims.
2. MP indicator shows Muslim percentage to population, has fluctuated for four years. It increased from 75% in 2014 to 77% in 2017, while average over four years was 76.63%.
3. Mosque indicator shows how many mosques there are per 10,000 Muslims, has decreased (-5.4%) from 2014 where number of mosques was 23 to accommodate 10,000 Muslim residents, and in 2015 there were 22 mosques. In 2016 there was increase (1.7%), and in 2017 it decreased (-4.2%). Average ratio of mosques in four years is 22.36, which means that out of 10,000 Muslim residents there are 22 mosques.
4. Muzakki indicator shows how many people pay zakat per 10,000 of CM, has decreased (-5.9%) from 2014 where number of muzakki 27 out of 10,000 Muslim residents who can pay zakat, and in 2015 to 25 muzakki. In 2016 there was increase (1.1%), and in 2017 it decreased (-4.5%). Average muzakki ratio in four years is 25.38. This means that out of 10,000 CM there are 25 muzakki.
5. Hajj indicator shows how many people who go on pilgrimage per 10,000 of CM has decreased (-8.2%) from 2014 where number of pilgrims was 10 pilgrims from 10,000 of CM, and in 2015 it became 9 pilgrims. In 2016 it decreased (-1.2%), and in 2017 it increased (31%). Average ratio of pilgrims during four years was 9.51, which means that out of 10,000 CM 10 pilgrims can afford it.



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Based on the average of the four indicators, Central Java outperformed other provinces, in at least two indicators are; mosque and muzakki. On another side, DKI Jakarta is the lowest province on at least two indicators; mosque and muzakki.

of four indicators above form Islamic Religious Satisfaction Index, with the following steps:

The first step is to calculate index of each indicator, using formula:

$$I_i = \frac{(A_i - S_{min})}{(S_{max} - S_{min})} \times 100 \quad (2)$$

Where:

- I_i = Indicator for variable i
- A_i = Actual Score of Indicator
- S_{max} = Maximum Score
- S_{min} = Minimum Score

The resulting index values are in the range of 0.00 – 100. The closer to zero, the lower index value achieved, meaning worse the level of Islamic satisfaction. Conversely, the closer to 100, the greater the index value achieved, meaning better level of Islamic satisfaction. Of course, the calculation of satisfaction here is not individual level, but on social level.

In the second step, multiply index obtained for each indicator with their respective weights to be IRSI. The weight is determined based on intensity of implementation of each pillar, because the Prophet said, "Indeed the most beloved deed to Allah is one that is continuously done even if it is small." (Narrated by Bukhari and Muslim). In another hadith, the Prophet said, "By Allah, Allah is not bored so that you are bored." 'Aisyah said, "The practice of religion that is most loved by her is the one that is always done by the perpetrator." (Narrated by Bukhari and Muslim). Qardhawi (2006) says this hadith is one of the main benchmarks in assessing worship deeds (afdhal), it's based on intensity, where the perpetrator continues to do it with full discipline, cannot be equated with actions that are done once in a while in a certain time.

Based on the intensity of its implementation, calculations can be made as follows:

1. Shahada for generally mention by Muslims every day 9 times in obligatory prayers (tashahhud), are; twice in Dhuhur prayer, twice in Asr prayer, twice in Maghrib prayer, twice in Isha prayer, and once in Fajr prayer. In one year (365 days) = 3285 times, then in four years = 13140 times
2. Prayers must be performed every day 5 times (time). In one year = 1825 times, then in four years = 7300 times
3. Zakat must be issued (for those who can afford it) twice (Zakat Fitrah and Zakat Mal) in a year (haul). In four years = 8 times
4. Hajj must be performed at least (for those who can afford it) once in a lifetime. In four years (for those who can afford it) it is assumed that only once



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The total frequency of implementation of obligations in four years = 20449 times, then the weights are found as follows:

1. Shahada = $13140 / 20449 = 64,257\%$
2. Prayers = $7300 / 20449 = 35,699\%$
3. Zakat = $8 / 20449 = 0,039\%$
4. Hajj = $1 / 20449 = 0,005\%$

Table 6. Weight per Indicator

No	Variable	Indicator (Per Province)	Weight	
1	Shahada	Muslim Population (MP)	64,257%	Islamic Religious Satisfaction Index (0-100)
2	Prayers	Number of Mosques (Includes Musholla)	35,699%	
3	Zakat	Number of Muzakki	0,039%	
4	Hajj	Number of Hajj Pilgrims (HP)	0,005%	

Thus, the index of each indicator is multiplied by the weight as follows:

$$IRSI = 64,257\%X_1 + 35,699\%X_2 + 0,039\%X_3 + 0,005\%X_4 \quad (3)$$

Where,

IRSI = Islamic Religious Satisfaction Index

X_1 = Indicator of MP

X_2 = Indicator of Mosque

X_3 = Indicator of Muzakki

X_4 = Indicator of Hajj Pilgrims

From the above calculations, following results are obtained:

Table 7. Islamic Religious Satisfaction Index of 33 Provinces in Indonesia

No	Provinsi	2014	2015	2016	2017	Average
1	Aceh Darussalam	73,74	71,08	72,55	76,67	73,51
2	Bali	17,61	18,36	19,18	22,34	19,37
3	Banten	73,07	72,15	69,99	72,72	71,99
4	Bengkulu	72,15	75,83	75,28	75,92	74,79
5	DI Yogyakarta	95,51	94,08	91,02	84,76	91,34
6	DKI Jakarta	52,48	53,84	54,08	57,42	54,46
7	Gorontalo	75,31	76,23	77,14	81,04	77,43
8	Jambi	67,38	66,90	71,66	69,72	68,92
9	West Java	77,88	74,98	72,39	73,03	74,57
10	Central Java	95,16	96,48	98,96	98,54	97,29
11	East Java	97,05	96,16	93,34	93,57	95,03
12	West Kalimantan	58,77	54,90	53,31	55,09	55,52
13	South Kalimantan	80,02	80,59	78,23	78,98	79,45
14	Central Kalimantan	66,01	64,99	63,15	66,75	65,23
15	East Kalimantan	70,85	71,29	68,04	61,92	68,02
16	Bangka Belitung Islands	53,99	55,27	58,19	60,83	57,07
17	Riau Islands	59,81	57,32	58,16	61,09	59,10
18	Lampung	87,86	86,82	85,86	87,63	87,04
19	Maluku	42,73	42,28	42,66	46,67	43,59
20	North Maluku	50,01	59,05	57,07	58,29	56,11
21	West Nusa Tenggara	64,62	63,69	63,19	67,40	64,73
22	East Nusa Tenggara	13,70	13,43	6,15	14,95	12,06
23	Papua	25,97	20,57	22,15	23,76	23,11
24	West Papua	37,89	39,10	37,01	39,79	38,45
25	Riau	67,18	66,31	65,22	67,23	66,49
26	West Sulawesi	66,24	68,93	65,97	68,90	67,51
27	South Sulawesi	71,47	66,80	64,45	55,59	64,58
28	Central Sulawesi	63,41	61,99	65,42	71,88	65,68
29	Southeast Sulawesi	66,75	68,73	69,82	72,77	69,52
30	North Sulawesi	21,16	20,93	24,56	25,44	23,03
31	West Sumatera	83,14	91,40	89,30	85,04	87,22
32	South Sumatera	68,55	70,36	70,27	76,08	71,32
33	North Sumatera	54,78	49,62	48,91	51,90	51,30
Total Average		62,80	62,74	62,20	63,75	62,87

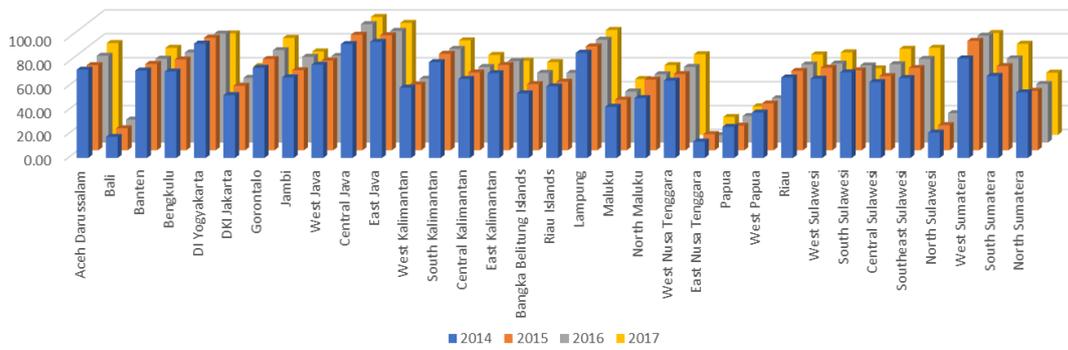
Source: Author's Count



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The highest IRSI value in four years is Central Java province with average of 97.29. Followed by East Java and Yogyakarta with average of 95.03 and 91.34, respectively. Meanwhile, Aceh is ranked 10th with average of 73.51, still above the total average of 62.87. The lowest IRSI score was NTT with average of 12.06, followed by Bali and North Sulawesi with average of 19.37 and 23.03, respectively. Meanwhile, DKI Jakarta is ranked 26th with average of 54.46 which is still below the total average.



Source: Author's Count
Figure 1. Islamic Religious Satisfaction Index of 33 Provinces in Indonesia

Furthermore, the IRSI value is entered into the happiness index from the BPS (HLMS) to provide a sharia value so that it is worthy of being called the Sharia Happiness Index (SHI). So, SHI is a composite index of HLMS and IRSI. It is necessary to make additional indicators and re-weight the HLMS as follows:

Table 8. Amount of Indicator Contribution to Sharia Happiness Index

Dimension	Sub dimensional	Indicator	Weigher
1	2	3	4
Life Satisfaction	Personal Life Satisfaction	Education and Skills	18,34
		Main Job/Business/Activity	21,67
		Household Income	22,81
		Health	17,04
		House Conditions and Home Facilities	20,14
	33,33		
	Social Life Satisfaction	Family harmony	19,41
		Free Time Availability	18,93
		Social Relations	22,13
		Environmental Condition	20,64
		Safety Condition	18,89
	33,33		
	Religious Life Satisfaction / IRSI	Muslim Population (MP)	64,26
		Number of Mosques (Includes Musholla)	35,70
		Number of Muzakki	0,04
Number of Hajj Pilgrims (HP)		0,005	
Feeling		36,80	
34,80	33,33		
Meaning of life	Feeling Not Worry/Anxious	37,34	
	Unstressed Feeling	37,34	
	Independence	16,56	
	Environmental Mastery	18,44	
	Self-development	15,27	
31,18			
	Positive Relationships with Others	15,48	
	Purpose of life	17,48	
	Accepting yourself	16,78	
34,02			

Source: BPS (2017), data processed



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Weights per dimension did not change, but the sub-dimension of life satisfaction changed due to the entry of a new sub-dimension is "Religious Life Satisfaction" which was taken from IRSI, then the weight changed from 50.00 per dimension (because of 100/2 dimensions) to 33.33 per dimension (because of 100/3 dimensions). This means that the weight of religious life satisfaction proportionally = 33.33 from 34.80 which is 11.6, while HLMS from BPS = 100 - 11.6 = 88.4. Thus, the proportion in SHI is as follows:

$$\text{Sharia Happiness Index} = (\text{HLMS} \times 88,4\%) + (\text{IRSI} \times 11,6\%) \quad (12)$$

Then obtained SHI as follows:

Table 9. Sharia Happiness Index Per Provinces in Indonesia

No	Provinsi	2014	2015	2016	2017	Average
1	Aceh Darussalam	68,21	69,21	70,71	72,51	70,16
2	Bali	62,56	63,83	65,11	66,66	64,54
3	Banten	68,80	69,16	69,38	70,17	69,38
4	Bengkulu	67,98	69,34	70,21	71,23	69,69
5	DI Yogyakarta	73,64	74,11	74,39	74,30	74,11
6	DKI Jakarta	67,27	68,06	68,70	69,72	68,44
7	Gorontalo	69,98	71,24	72,50	74,10	71,95
8	Jambi	70,67	70,42	70,78	70,37	70,56
9	West Java	68,85	69,08	69,34	69,98	69,31
10	Central Java	70,98	72,06	73,25	74,12	72,60
11	East Java	71,99	72,49	72,78	73,41	72,67
12	West Kalimantan	66,90	67,07	67,52	68,34	67,46
13	South Kalimantan	71,26	71,88	72,16	72,80	72,02
14	Central Kalimantan	69,55	69,68	69,71	70,37	69,83
15	East Kalimantan	71,38	72,06	72,30	72,22	71,99
16	Bangka Belitung Islands	66,77	67,89	69,20	70,48	68,59
17	Riau Islands	70,96	70,87	71,17	71,72	71,18
18	Lampung	70,23	70,58	70,94	71,61	70,84
19	Maluku	68,71	69,15	69,67	70,63	69,54
20	North Maluku	68,17	70,73	72,01	73,66	71,14
21	West Nusa Tenggara	68,74	69,05	69,41	70,32	69,38
22	East Nusa Tenggara	60,13	60,91	60,88	62,71	61,16
23	Papua	56,91	58,21	60,33	62,44	59,47
24	West Papua	66,67	67,19	67,32	68,03	67,30
25	Riau	68,66	69,45	70,22	71,35	69,92
26	West Sulawesi	67,67	68,62	68,91	69,89	68,77
27	South Sulawesi	69,99	70,07	70,43	70,02	70,13
28	Central Sulawesi	67,40	68,41	69,99	71,92	69,43
29	Southeast Sulawesi	68,44	69,42	70,31	71,40	69,89
30	North Sulawesi	65,03	65,86	67,13	68,09	66,53
31	West Sumatera	68,69	71,31	72,73	73,89	71,65
32	South Sumatera	67,85	69,31	70,53	72,46	70,04
33	North Sumatera	66,16	65,78	65,93	66,49	66,09
Total Average		68,10	68,86	69,57	70,53	69,27

Source: Author's Count

The highest SHI value in four years is province of Yogyakarta with average of 74.11. Followed by East Java and Central Java with average of 72.67 and 72.60, respectively. Meanwhile, Aceh is ranked 12th with average of 70.16, still above the total average of 69.27. The lowest SHI score is Papua with average of 59.47. Next followed by NTT and Bali with average of 61.16 and 64.54, respectively. Meanwhile, DKI Jakarta was ranked 26th with average of 68.44 below the total average (69.27).



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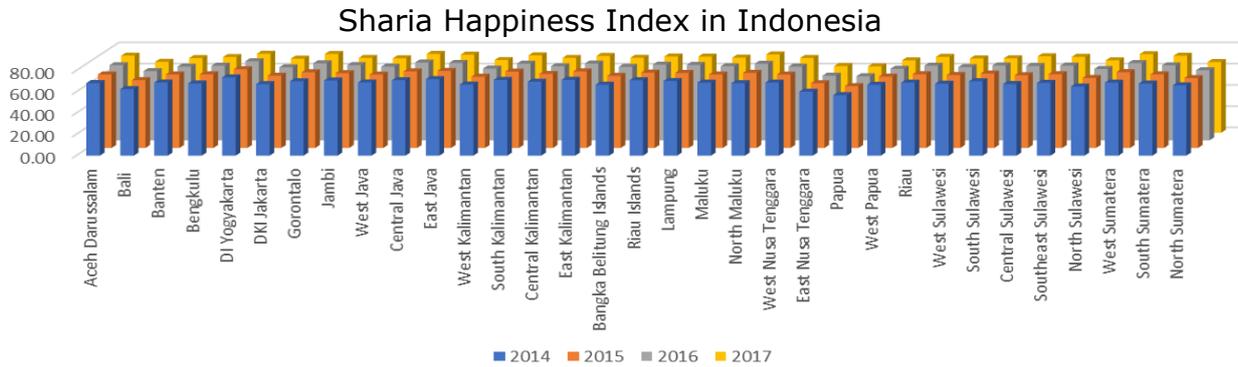


Figure 2. Sharia Happiness Index of 33 Provinces in Indonesia

CONCLUSION

The average happiness index in Indonesia is 70.10. 15 provinces are above the average, and 18 other provinces are below the average. The highest happiness index was achieved by the province of North Maluku (73.12), and the lowest was the province of Papua (64.25). The level of Muslim satisfaction in Indonesia is on average 62.88. 21 provinces are above the average, and 12 other provinces are below the average. The highest average score was achieved by the province of Central Java (97.29), and the lowest score was the province of NTT (12.05). The level of happiness of Sharia in Indonesia is on average 70.53. 23 provinces are above the average, and 10 other provinces are below the average. The highest average score was achieved by the province of Yogyakarta (74.11), and the lowest score was the province of Papua (59.47).

LIMITATION

Researchers realize that the results of this study are still not perfect. This is due to limitations in the study. Among the limitations are data limitations. Researchers have difficulty in obtaining data related to the formation of the Islamic satisfaction index, such as the number of mosques and prayer rooms, the number of muzakki, the number of pilgrims, the number of Muslim residents who fall into the category of poor and affluent, and includes data on the happiness index which is only available for two years. (2014 & 2017), so that researchers perform predictive values using interpolation or extrapolation methods.



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