



Life based on Islamic religious philosophy with life satisfaction, self-esteem and quality of life

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Abstract

One of the human efforts to keep living life is to interpret life based on philosophy. In the spiritual life, it emphasizes that the meaning of life is through the way of God. This study aims to analyze the relationship between life-based on Islamic religious philosophy and life satisfaction, self-esteem, and quality of life. This study is a quantitative one using the Structural Equation Model approach. This study found that living based on religious philosophy has a significant relationship with life satisfaction, self-esteem, and quality of life in modern civilizations that have an Islamic culture. A high level of life satisfaction can be achieved through the help of religion. Self-esteem has the power to change human life for the better. Living with worship can improve the quality of life. Strengthening one's faith improves all aspects of life, such as the quality of the economy, socio-cultural aspects, and others.

Keywords: Meaning of life, Islamic philosophy, life satisfaction, self-esteem, quality of life



Introduction

One crucial factor in life satisfaction is religion (Wnuk, 2021). Religious behaviour has a good linkage or relationship with one's life satisfaction (Habib et al., 2018). In some countries, for example, India, China, and Malaysia, it was found that Islam, Hinduism, and Buddhism have a significant influence on life satisfaction (Rakrachakarn et al., 2015). From a spiritual perspective, the level of life satisfaction and optimism is one of the protective tools for individuals seeking to live free from self-harming actions (Salmani et al., 2020). Most of the results of cross-country studies considering religious, social, and economic diversity as well as lifestyles, assume that life satisfaction has the same correlation with individuals throughout the international community to improve the quality of life (Headey et al., 2021). Human perfection for life satisfaction by understanding the meaning and achieving higher life goals is of course one of the main goals of Islam (Amiruddin et al., 2021). For many people, the religious dimension of life is a significant source of human power and meaning (Szcześniak & Timoszyk-Tomczak, 2020).

Humans are always trying to achieve success and well-being in life (Tiberius, 2018). The findings of a study show interventions that are proven to be good increase self-esteem in life (Orth, 2017). Low self-esteem and motivation is a problem humans face (Pratomo & Kuswati, 2022; Rosmalina et al., 2023) because the one is often less enthusiastic about life and easily offended (Branden, 2021). Humans need self-esteem in all fields. In education, Ferkany's (2008) research suggests that if self-esteem is ignored, education will ignore something important. Hidayat and Perdana (2019) stated that self-esteem significantly affects student achievement. In health, Moon and Kim's (2021) research suggests that self-esteem is closely related to quality mental health. In the world of work, Aziz, Zmary and Wuensch (2018) stated that self-esteem is needed to maintain one's work performance at an optimum level.

Human welfare has always been a hot topic in the world community related to the quality of life (Oláh et al., 2020). A person's behaviour in living life is described by the quality of their life (Skevington & Böhnke, 2018). Spirituality relates to life's quality and importance (Paul Victor & Treschuk, 2020). Krause (2008) stated that several investigations found the meaning of individual life was obtained from religion.

Individuals choose the quality of life according to what is sought and desired by them. A strong life foundation maximizes individual performance (Gumiandari et al., 2022; Peterson & Arnn, 2008). If the individual chooses the wrong foundation in life, there will be problems when achieving life's goals. As religious people, the most appropriate foundation is the basis of religion in living life because religion provides extraordinary benefits to individuals in running through life (Famador et al., 2020).

Life satisfaction is still a global problem that describes the quality of individuals carrying out life (Zhu et al., 2018). Developing countries such as Indonesia, Mexico, and India constantly face quality of life problems to achieve happiness (Sujawoto et al., 2018). As part of psychology, self-esteem is still one of the keys to overcoming the problems of modern humans (Li et al., 2018).

Based on previous studies, life satisfaction, self-esteem, and quality of life are still important topics and have no time to be researched following human development. This is due to the fact that the majority of human life is centered on religion (Lombaard et al., 2019). The novelty of this study is connecting life satisfaction, self-esteem, and quality of life with the meaning of life based on religious philosophy. This study aims to analyze the relationship between the meaning of life based on Islamic religious philosophy, life satisfaction, self-esteem, and one's quality of life.



Meaning of life based on Islamic philosophy

The meaning of life has become the concern of the broader community concerning religion and spirituality (Park et al., 2021). Religious life emphasizes that the meaning of life is through the way of God (Ruse, 2019). Understanding religion in interpreting the philosophy of life to continue to live life, especially during the Covid-19 pandemic for example, and is a critical tool for humans to live life by in conditions of dire stress and limitations. De Jong, Ziegler and Schippers (2020) said the movement of carrying on life in today's generation worldwide is limited because of things like pandemics. Several studies have shown that a lack of meaning in life can increase human stress levels considerably (Schnell & Krampe, 2020).

The discovery of the meaning of life makes humans happy as they discover the meaning of their existence. Muslims explore the Al-Qur'an to find the true meaning of life. According to the Al-Qur'an in Al-An'am verse 162, the importance of life in Islam is that the origin and purpose of human life are from and for Allah (Shihab, 2020). In Christianity in the Holy Bible it is the same as in the Holy Qur'an, and life is to be lived for God by his people (Nicolaidis, 2010; 2021). Baggini (2005) and Joshanloo (2017) explain some parts of the meaning of life in religion: life is worship, a test, and temporary. This understanding is described in the Al-Qur'an as follows below.

First, life is worship. The existence of human beings in this world is only to worship Allah according to the Qur'an. The meaning of worship is the proper understanding of worship, praying, fasting, zakat and hajj, and worship in every aspect of human life. Adz-Dzariyat verse 56 explains that jinn and humans were created to worship Allah (Shihab, 2020). All human activities are connected with worship. Intend actions for worship and renew them at any time. Human activities follow the guidance (*Mahdhah*) and are not prohibited by sharia (*Ghairu Mahdhah*).

Second, life is a test. Al-Mulk verse 2 explains that Allah has created death and life for humans so that Allah may test you, which of you is better in deed (Shihab, 2020). This meaning is harmonizing and leads to living life with patience.

Third, life is temporary. Al-Mu'min verse 39 explains that life in this world is only pleasure, and the Hereafter is an eternal land (Shihab, 2020). Therefore, we need sincerity (*Ihsan*) in doing good deeds. There is no relaxing and lazy living because life is not forever. Move now, act now, and compete in goodness all the time.

Life satisfaction, self-esteem and quality of life

Humans have life satisfaction if they feel satisfied with life and feel happiness and a sense of well-being (Rodrigues et al., 2022). Muslim scholar Al-Ghazali believes that happiness refers to the term "*Assa'adah*," which relates to two dimensions of existence: the world and the afterlife (Arroisi, 2019). According to Al-Ghazali, happiness can be compared with worldly things such as physical, social, and economic. Bishop et al. (2006) and also Henrich & Herschbach (2000) state that physical conditions, social interactions, and financial and economic status can indicate life satisfaction. In line with this opinion, Sholihin et al. (2022) believes that the factors that influence human life satisfaction are religiosity and non-religiousness. Religiosity is a moderating variable that strengthens non-religious factors on life satisfaction.

Self-esteem can be defined as an individual's perception of achievement (Booth & Gerard, 2011). Islam strongly encourages humans to achieve good qualities. However, it is



forbidden to feel arrogant about this achievement. In other words, Islam demands to achieve truth, but on the other hand, prohibits someone from feeling self-righteous. In Islam, the concept of self-esteem is not to feel better, and Islam is the self-esteem of someone who is amazed by wealth and poverty but does not let go of the grace of Allah that Allah has in fact entrusted to him. According to Muslim Scholar Ibn Qayyim al-Jawziyyah, these elements of self-esteem can be explained into three states of the human soul: the instigator soul, the soul who likes to blame itself, and the third soul, the peaceful soul. The essence of self-respect in Islam rejects the first two states of the soul and perfects the third state of the soul, which brings humanity to a praiseworthy and desired nature (Sa'ari & Harun, 2018).

Based on Islamic psycho-spirituality, self-esteem is required to be built based on Islamic ethics, from which moral and spiritual values are garnered. It is one of the basic frameworks of Islamic teachings after faith and worship (Sa'ari & Harun, 2018). Good self-esteem includes: 1) Being a precious person, 2) Having something to be proud of, and 3) Having a positive attitude towards yourself. The tool for measuring self-esteem in Islamic psycho-spiritualism aligns with Maslow's theory, namely connecting physical-material performance and individual appreciation about feeling like a valuable person, having something to be proud of, and having a positive attitude towards oneself (Abdel-Khalek, 2016; Jordan et al., 2020; Moon & Kim, 2021).

The World Health Organization explains that quality of life is an individual's response to their position in life in the context of the culture and value system in which they live and is closely related to goals, hopes, stages, and worries (The WHOQOL Group, 1994). In Islam, *Maqāṣid Al-sharīah*, initiated by Muslim scholar Imam Al-Syatibi, presents the Shariah in its elastic face, which can be interpreted and applied in various ways, depending on the context of time and place. The philosophy of *Maqāṣid Al-sharīah* has transformed Sharia theories into universal human values, such as benefit, justice, and equality in the lives of Muslims, including quality of life (Auda, 2022). In line with *Maqāṣid Al-sharīah* in maintaining human benefit, quality of life indicators were also explained by Cho (2013); Røen et al. (2021) about physical attributes, quality of social relationships, economic and financial quality.

Research Methods

This study applied a quantitative methodology using a Structural Equation Model (SEM) approach. The SEM approach was modified from Carbó-Carreté *et al.* (2016) research. This approach explores evidence of the relationship between concepts and indicators about the meaning of life based on Islamic religious philosophy, life satisfaction, self-esteem, and quality of life. The instrument used a questionnaire (google form) with a Likert Scale technique, a range of values 1 - 5 for the answers to each indicator of the meaning of life based on Islamic religious philosophy, life satisfaction, self-esteem, and quality of life. The operational definition of each variable is shown in Table 1 adapted from Shihab (2020); Baggini (2005); Joshanloo (2017); Bishop et al. (2006); Henrich and Herschbach (2000); Abdel-Khalek (2016); Jordan et al (2020); Moon and Kim (2021); Røen et al. (2021); and Cho (2013).

Table 1. Operational definition of instrument

Variables	Indicators	
Life based on Islamic religious philosophy	X1	Life is worship
	X2	Life is a test
	X3	Life is temporary
Life satisfaction	X4	I am satisfied with my physical condition

	X5	I am satisfied with social interaction
	X6	I am satisfied with my current financial and economic status
Self-esteem	X7	I am a precious person
	X8	I have something proud
	X9	I always have a positive attitude towards myself
Quality of life	X10	I have good physical qualities
	X11	The quality of my social relationships is good
	X12	I have good economic and financial quality

The research was conducted in Cirebon, West Java, Indonesia. The research sample was 640 Cirebon residents, adapted from the Hosmer-Lemeshow formula (Nurfikri et al., 2024) related to theoretical minimum sample. The test is used to determine the goodness of fit of the logistic regression model. The selection was done by purposive sampling technique, looking at the working age and type of work of the respondents. This means that a group of participants were intentionally selected based on their specific characteristics, knowledge, or experiences relating to life issues. This method is also known as judgmental or selective sampling.

Figure 1 below is a hypothesis model proposed according to the characteristics of the SEM approach and tested using AMOS software. There are three hypotheses in this study based on the operational definition of Table 1 from the results of a comprehensive literature review from Shihab (2020), Baggini (2005), Joshanloo (2017), Bishop et al. (2006), Henrich and Herschbach (2000), Abdel-Khalek (2016), Jordan et al (2020), Moon and Kim (2021), Røen et al. (2021), and Cho (2013).

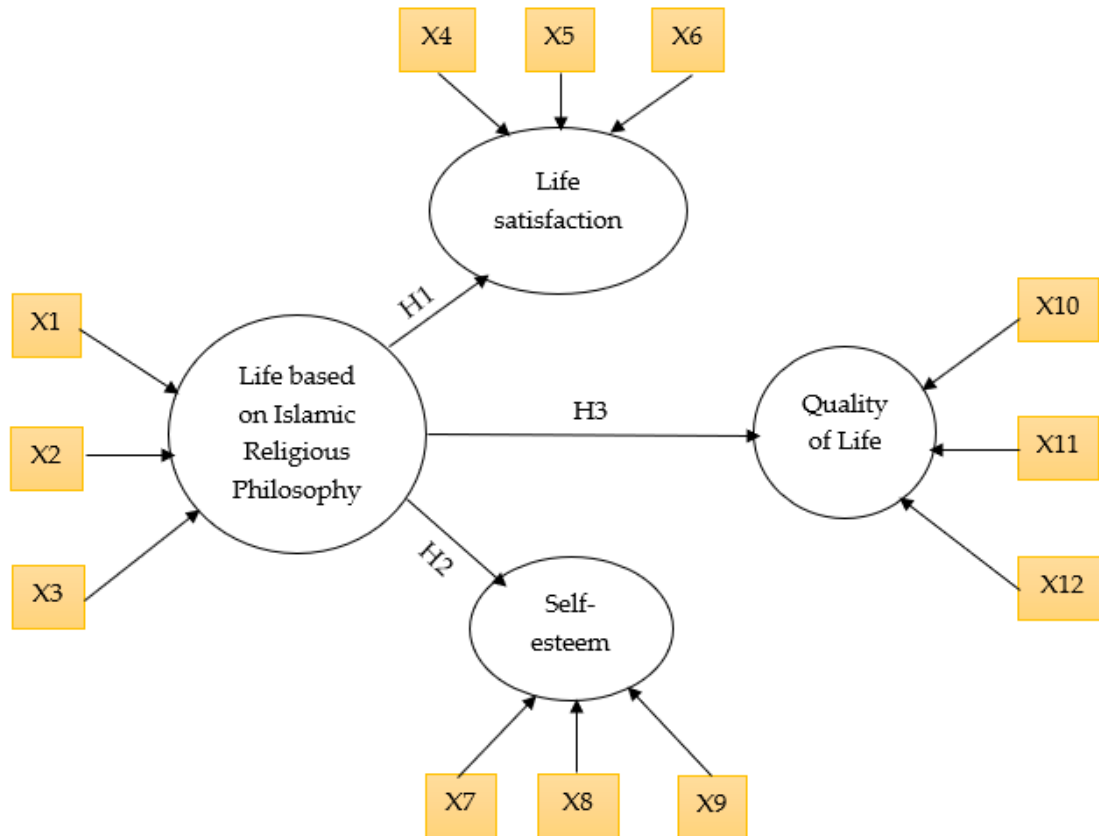


Figure 1. Hypothesis model



Based on Figure 1, the following hypotheses can be formulated:

H1: Life based on Islamic religious philosophy has a significant relationship with life satisfaction;

H2: Life based on Islamic religious philosophy has a significant relationship with self-esteem;

H3: Life based on Islamic religious philosophy a significant relationship with quality of life.

Results

Normality of data

Table 2 below is the AMOS software output regarding the results of normality of data. Determination of normality refers to Ghozali (2008). If one is conducting an analysis in AMOS, the built-in test for normality involves the calculation of Mardia's coefficient, which is a multivariate measure of kurtosis. This is the tilt in the distribution. Maybe to the left or to the right. Kurtosis is thus the peakedness of the distribution.

The data is normal if the c.r. (critical ratio) of kurtosis and skewness lies between -2.58 to 2.58. "Normal" data are data that are drawn a population that has a normal distribution. This distribution is without any doubt the most critical and the most often used distribution in both the theory and application of statistics.

Table 2. Output AMOS of Normality

Indicator	Skewness	c.r	Kurtosis	c.r
X9	0.101	0.524	-0.432	-1.698
X8	0.148	0.766	-0.446	-1.734
X7	-0.011	-0.058	-0.446	-1.735
X10	-0.109	-0.564	-0.350	-1.485
X11	-0.089	-0.457	-0.389	-1.586
X12	-0.022	-0.116	-0.431	-1.694
X6	-0.117	-0.606	-0.295	-1.343
X5	-0.157	-0.811	-0.397	-1.607
X4	0.167	0.864	-0.376	-1.553
X3	0.180	0.927	-0.386	-1.579
X2	0.000	0.000	-0.400	-1.615
X1	-0.108	-0.556	-0.316	-1.398

Based on the value of c.r. in Table 2, the data on the meaning of life based on Islamic religious philosophy, life satisfaction, self-esteem, and quality of life are normal. So, it can be said to be estimating the suitability of the SEM model.

Validity of data

Table 3 below is the AMOS software output regarding the validity of data. Determination of validity refers to Ghozali (2008); the data is called valid if the Loading Factor value (estimate) is > 0.5.



Table. Output AMOS of Loading Factor

Indicator	Estimate
X2 <--- Meaning_of_Life_based_on_Religious_Philosophy	0.659
X1 <--- Meaning_of_Life_based_on_Religious_Philosophy	0.503
X3 <--- Meaning_of_Life_based_on_Religious_Philosophy	0.563
X7 <--- Self_Esteem	0.517
X8 <--- Self_Esteem	0.642
X9 <--- Self_Esteem	0.528
X12 <--- Quality_of_Life	0.621
X11 <--- Quality_of_Life	0.507
X10 <--- Quality_of_Life	0.517
X6 <--- Life_satisfaction	0.506
X5 <--- Life_satisfaction	0.513
X4 <--- Life_satisfaction	0.518

Based on table 3, all indicators in the value of estimate (loading factor) are greater than 0.5. It can be concluded that all data on the meaning of life based on Islamic religious philosophy, life satisfaction, self-esteem, and quality of life are valid. So, it can be said to be estimating the suitability of the SEM model.

Goodness-of-fit of data

Using AMOS software, the following are the results of feasibility analysis of SEM approach based on the critical value (Franken et al., 2018; Nasir et al., 2022).

Table 4. Results goodness of fit

Criteria	Results	Interpretation
Chi-square	67.318	Acceptable
Probability	0.062	Acceptable
RMSEA	0.045	Acceptable
GFI	0.935	Acceptable
AGFI	0.900	Acceptable
CMIN/DF	1.320	Acceptable
TLI	0.909	Acceptable
CFI	0.929	Acceptable
RMR	0.037	Acceptable
NCP	16.318	Acceptable

Based on table 4 obtained: Chi-square = 67.318 (small) is good criteria; Probability = 0.062 \geq 0.05 is good criteria; RMSEA = 0.045 \leq 0.08 is good criteria; GFI = 0.935 \geq 0.90 is good criteria; AGFI = 0.900 \geq 0.90 is good criteria; CMIN/DF = 1.320 \leq 2.00 is good criteria; TLI = 0.909 between 0,9 and 0.95 is good criteria; CFI = 0.929 between 0,9 and 0.95 is good criteria; RMR = 0.037 $<$ 0.05 is good criteria; NCP = 16.318 (small) is good criteria. Based on these results, the criteria for Goodness of Fit are all met and can be continued to the hypothesis testing stage.



Results of hypothesis test

Table 5. Results of hypothesis test.

	Estimate	S.E.	C.R.	P	H	Support
LS ← Life based on Islamic Religious Philosophy	0.389	0.239	3.502	0.000*	1	Accepted
SE ← Life based on Religious Philosophy	1.023	0.287	3.565	0.000*	2	Accepted
QoL ← Life based on Religious Philosophy	0.655	0.228	2.870	0.004**	3	Accepted

* Significance level 0.001

** Significance level 0.01

Based on table 5:

Life based on Islamic religious philosophy has a significant relationship with life satisfaction, H1 is accepted, indicated by C.R. value 3.502 with P value $0.00 < 0.001$.

Life based on Islamic religious philosophy has a significant relationship with self-esteem, H2 is accepted, indicated by CR value 3.565 with P value $0.00 < 0.001$.

Life based on Islamic religious philosophy a significant relationship with quality of life, H3 is accepted, indicated by CR value 2.870 with P value $0.004 < 0.01$.

Discussion

The meaning of life based on Islamic religious philosophy and life satisfaction

From the first until the current pandemic, life satisfaction has become a psychological problem humans face, and nowadays, social isolation negatively impacts human psychology (Clair et al., 2021; Supriatin et al., 2022). Life satisfaction is still a global problem that describes the quality of individuals carrying out life (Zhu et al., 2018). Apart from the individual himself, life satisfaction and happiness can be achieved through the help of one's religion (Sujarwoto et al., 2018).

This research found that life based on Islamic religious philosophy has a significant relationship with life satisfaction. Supported by the Malešević-Perović, Mihaljević-Kosor and Filipić (2011) research, it was found from 144 countries with multi-religious populations that religion is essential for life satisfaction. Carranza Esteban *et al.* (2021) also found that from 734 people there was a relationship between religion and life satisfaction.

The analysis of each indicator is obtained, and life satisfaction on physical, social, and economic conditions is based on worship. The principle of life fulfills life satisfaction for charity because eternal satisfaction is the hereafter (Mohseni & Ahmadi Bighash, 2020). Temporary satisfaction is achieved by doing suitable activities for oneself and society (Brown & Lent, 2019). If something terrible happens related to health or finances, one should complain but rather think it's a test from God. Humans continue to improve to live life. Humans' life satisfaction is temporary, and eternity is in the hereafter.

From the perspective of Muslim scholars, Al-Ghazali, in his work entitled "Kimiya Al-Sa'adah," provides the view that life satisfaction refers to the term *Assa'adah*, which relates



to two dimensions of existence, namely the world and the afterlife (Arroisi, 2019). According to Al-Ghazali, happiness is a condition of the soul that is calm and peaceful without any shortcomings. Al-Ghazali revealed that the highest eternal life satisfaction is in the afterlife.

Muslim scholar Al Farabi believes that achieving happiness must be set as the ultimate goal of human life. Humans will become creatures with noble morals so that each goal has the ultimate goal of life satisfaction (Syafi'i, 2018). Happiness can be realized with adequate clothing, food, and security. However, if people continue to focus on the happiness of real life, then true happiness will be covered up, namely the afterlife.

Muslim scholar Ibnu Miskawaih believes that happiness can be realized if someone carries out their human function or life well to achieve the final goal, namely the afterlife. Apart from that, Ibnu Miskawaih explained the concept of happiness by explaining the concept of the ideal human (Nur Hadi Ihsan et al., 2023). An ideal human being is a human being who has the highest degree or position. This degree can be achieved by increasing devotion and drawing closer to Allah.

The meaning of life based on Islamic religious philosophy and self-esteem

The development of self-esteem has significant consequences in the real world (Orth & Robins, 2014). In human psychology, self-esteem is the oldest and most frequently studied (Donnellan et al., 2015). Humans need self-esteem in all fields. Lack of self-esteem leads to depression (Zhou et al., 2020). In business, Matzler, Bauer and Mooradian (2015) state that self-esteem transforms humans into creative and innovative people. In the field of education, Hidayat and Perdana (2019) said that for 278 students, self-esteem can change the achievement of academic performance. Self-esteem has the power to change human life for the better (Branden, 2021).

This research found that life based on Islamic religious philosophy has a significant relationship with self-esteem. This result is supported by Reiland and Lauterbach (2008) that religion can change a person's self-esteem for the better, especially against trauma. Sakellari *et al.* (2018) also stated that the power of faith could increase self-esteem and reduce a person's depression. In religious life, self-esteem has a central role (Joshnloo & Daemi, 2015).

Analysis of each indicator that the concept of life is worship to give people the confidence to do something and something is not in vain. Life is a test; humans have the confidence to face life in all difficult conditions (Surya, 2007). Life is merely temporary; failure gives the motivation to make improvements. Living only for God makes people think positively about all their life activities.

The higher a person's self-esteem, does not mean that person is arrogant. According to Islamic psycho-spiritualism, self-esteem is built through moral and spiritual values, which are one of the basic frameworks of Islamic teachings after faith and worship. When humans are down, self-esteem will generate motivation to make improvements. Living only for God makes people think positively to improve their self-confidence.

The meaning of life based on Islamic religious philosophy and quality of life

Every day humans continue to develop. The development is multidimensional, one of which is improving the quality of life (Alkire, 2002; Topik et al., 2023). Human welfare has always been a hot topic in the world community related to the quality of life (Oláh et al.,



2020). The development of the quality of human life can be indicated through economic, physical, and social (Cho, 2013; Røen et al., 2021).

This research found that life based on Islamic religious philosophy has a significant relationship with quality of life. This result is supported by Dewi and Hamzah (2019) that the level of human spirituality is directly proportional to the quality of life in daily life. Also supported by Gallardo-Peralta's (2017) research, 777 samples obtained a special relationship between religion and quality of life through hierarchical regression analysis.

An analysis of each indicator is obtained; the concept of life worship makes people think about maintaining the quality of health, social relations, and economic life because of God. Life is a test; if there is a decline in the quality of health, economy, and social ties, then people are patient because it is a test from God (Hadi, 2018). Having a good economy, health, and social status is temporary. People must still be grateful to God and should not be arrogant (Nicolaidis, 2010).

In Islam, *Maqāṣid Al-sharīah*, which Muslim scholar Imam Al-Syatibi initiated, has presented the shariah in its elastic face. The philosophy of *Maqāṣid Al-sharīah* has transformed Sharia theories into universal human values, such as benefit, justice, and equality in the lives of Muslims, including quality of life (Auda, 2022). Life-based on Islamic religious philosophy provides resilience in maintaining and improving the quality of life. The feeling of always wanting to be grateful for what has been received gives peace to the human soul. Humans strive to achieve universal human values, as stated in *Maqāṣid Al-sharīah*, to improve the quality of life. Life is based on Islamic religious philosophy as a control; if you fail, then don't give up; conversely, if you succeed, don't feel arrogant.

Conclusions

This research demonstrates a significant relationship between the meaning of life based on Islamic religious philosophy, life satisfaction, self-esteem, and quality of life. Life satisfaction and happiness can be achieved through the help of religion. While this study focuses on Islamic beliefs and practices, acknowledging other religions' diverse and profound contributions, such as Judaism and Christianity, is important. Judaism teaches the concept of *Tikkun Olam* (repairing the world), encouraging each individual to contribute to creating a better world. Christianity teaches about new life in Christ. Through faith in Jesus, one can experience a changed life for the better.

The meaning of life in religion gives a view that the satisfaction of life obtained is temporary. Self-esteem is continuously instilled to help one to face life, because life is a test. Self-esteem transforms humans into creative and innovative people. Life is a test and temporary, and one needs to face the myriad problems of life with patience and endurance. Living with worship can improve the quality of life, work to worship, socialize to worship, play sport to worship, and be healthy to worship. Living with worship can improve the quality of life in all ways. Strengthening faith improves all aspects of life, such as the quality of the economy, socio-cultural aspects, and others. In the era of the Covid-19 pandemic, living based on religious philosophy provides resilience in living a life that is a trial from God. During the recovery period after the Covid-19 era, living based on religious philosophy strengthened the quality of life.

This paper contributes to developing Islamic philosophy studies related to non-religious aspects. In future strategies and research initiatives, the authors are expected to develop this topic by expanding non-religious aspects, for example, self-confidence, self-compassion, self-efficacy and self-control in interpreting life through implementing important and life supporting religious philosophy.



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