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RESEARCH ARTICLE

Validation of the Indonesian version of the Islamic Well-being Scale

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ABSTRACT

The Islamic Well-being Scale (IWBS) is a psychological instrument designed to measure well-being specifically within Muslim populations. Initially developed and validated for use among Muslims in Turkey, the scale reflects cultural and contextual nuances specific to that demographic. This study seeks to adapt the IWBS for the Indonesian context by translating it into Indonesian and conducting a validation process using a representative sample of Indonesian Muslims. The translation of the IWBS was carried out by two professional Turkish Indonesian translators and evaluated by a reconciliation team. The Indonesian version of the IWBS was then tested on 175 adult Muslims (54 males, 119 females; M = 25.8 years, age range = 18–73 years). Ordinal confirmatory factor analysis showed that the fit indices of the one-factor measurement model of the IWBS fit the data *(SRMR = .055; CFI = .988; TLI = .985)*. Internal consistency reliability analysis using Cronbach's alpha, ordinal alpha, Bollen's omega, Bentler's omega, and McDonald's omega formulas showed satisfactory values, .919, .959, .920, .920, and .934, respectively. The Indonesian version of the IWBS has good psychometric properties and has the potential to be used as an instrument for measuring Islamic well-being. However, the Indonesian version of the IWBS is recommended to be further tested in a larger sample that represents the entire Indonesian Muslim population.

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INTRODUCTION

One of the Sustainable Development Goals (SDGs) objectives is to reduce premature deaths from non-communicable diseases by one-third through prevention and treatment and improve mental health and well-being (Nunes et al., 2016). Several interventions to improve mental health and well-being have been developed. Unfortunately, meta-analysis studies show that the interventions that have been developed show relatively small effect sizes. A meta-analysis of interventions designed to

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improve psychological well-being (PWB) and subjective well-being (SWB) showed an effect size of .23 in general, .08 for PWB, and .22 for SWB specifically (Koydemir et al., 2021). These findings indicate the importance of theoretically operationalizing well-being and differentiating well-being because intervention studies focusing on different aspects of well-being will have other impacts.

The concept of well-being that was then developed was Islamic well-being. Islamic well-being is defined as a calm and peaceful mind bestowed by Allah upon a Muslim as a reward for strong faith and living life according to the Sharia (Joshanloo, 2017). Systematic reviews have shown a positive correlation between religiosity and Muslim happiness (Shahama et al., 2022). Unfortunately, most empirical research on the well-being of Muslims still uses instruments developed in non-Muslim contexts. The existence of measurement instruments developed based on Islamic concepts is significant for the Muslim community.

Although Islam is similar to other religious traditions in many ways, Islam has several distinctive characteristics (Abu-Raiya, 2017). The domain of Islamic religiosity, such as beliefs, practices, ethical behavior, and struggles, can be found in other religious traditions. However, there are unique dimensions and nuances of religiosity in Islam. For example, believing in all the Messengers sent by Allah for humankind, performing the pilgrimage to Mecca, wearing the hijab, and the absolute prohibition on alcoholic beverages. Thus, the practice and experience of Islamic religiosity need to be explicitly studied because they may have unique psychological mechanisms that differ from other religious traditions.

In a systematic review conducted by Nabi et al. (2023) on psychological instruments unique to Islam, there is only one Islamic well-being instrument, namely the Islamic Well-being Scale (IWBS). The IWBS was developed by Eryilmaz and Kula (2020) based on exploring the concept of well-being in the Quran; its relationship with mental health and well-being in students was examined. The results of this study indicate that the IWBS has satisfactory psychometric properties, a test-retest reliability value (2 weeks) of .89, and a Cronbach's alpha value of .93. Construct validity analysis shows that the IWBS measurement model is unidimensional (Figure 1). Meanwhile, criterion validity analysis shows that the IWBS has a relatively low correlation with the belief dimension *(r = .157)* and moderate with the worship dimension *(r = .445)* of the religious commitment scale. The results of this study also show a relationship between the IWBS and several mental health instruments.

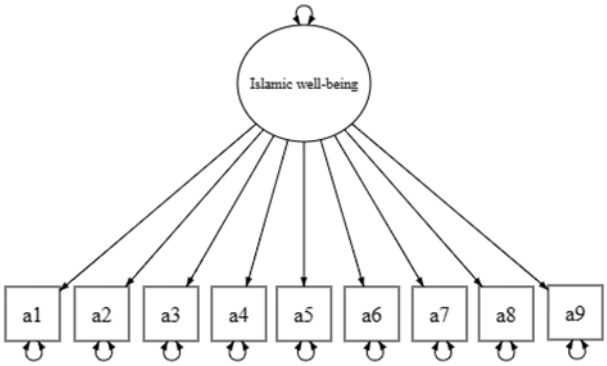

Figure 1. Theoretical model of the Islamic Well-Being Scale

Based on the results of previous studies, there are similarities and differences between the existing concept of well-being and the concept of well-being in Islamic teachings (Eryilmaz & Kula, 2020; Joshanloo, 2017; Koburtay et al., 2022). First, hedonic well-being and Islamic well-being are comparable concepts. Islam does not reject pleasure, but in Islam, individuals pursue pleasure based

on the consideration of the afterlife (life after death). Individuals must hold fast to this belief. Thus, individuals can reduce negative emotions and gain life satisfaction by using the concept of "moderated hedonism."

Secondly, there are comparisons between Eudaimonic well-being and Islamic well-being. Eudaimonic well-being suggests that individuals can attain a fulfilling life by realizing their potential. In contrast, Islam offers a comprehensive life framework, defining human well-being and capacity. Notably, Islam presents a unique perspective on individual ability, emphasizing concepts like *ikhlāṣ* (sincerity), *tawadhu'* (humility), and *qana'ah* (contentment and sufficiency). As a result, this understanding of personal capacity differs from the more general human capacity.

There are two approaches to defining Islamic well-being. First is an empirical field approach, such as a qualitative study conducted by Eryilmaz and Kula (2020) on 30 individuals aged 25–60. This study found that the definition of Islamic well-being includes the concept of faith, carrying out orders, avoiding sin, and a sense of pleasure and satisfaction in following these things. For example, "peace of mind obtained by carrying out the commands and prohibitions of Islam in all areas of life." Second, an approach that emphasizes the analysis of sources of Islamic teachings, such as the Qur'an and Hadith. Research conducted by Joshanloo (2017) found that the definition of well-being according to the Qur'an differs from the secular, hedonistic, and eudaimonic schools. According to the Qur'an, various types of well-being depend on the individual's faith. Thus, Islamic well-being can be defined as "a calm and peaceful mind bestowed by Allah upon a Muslim as a reward for strong faith and living life according to the sharia."

Additionally, several psychological well-being instruments in a religious context have been developed in Indonesia (e.g., Bagis et al., 2024; Daliman, 2021; Prasetyaningrum et al., 2021). Bagis et al. (2024) developed an Islamic Spiritual Well-Being measuring instrument based on Islamic religious concepts and the PERMA Model (Positive Emotion, Engagement, Relationship, Meaning, and Accomplishment). Daliman (2021) translated the General Islamic Well-Being Scale from previous research. Meanwhile, Prasetyaningrum et al. (2021) developed an instrument for the Psychological Well-being of Indonesian Santri. However, these studies did not identify any existing scales specifically designed to measure Islamic well-being directly. For example, Bagis et al. (2024) developed a measuring tool for Islamic Spiritual Well-Being, which is still based on Western concepts, namely, the concept of Positive Emotion, Engagement, Relationship, Meaning, and Accomplishment (PERMA; Seligman, 2018). Meanwhile, Prasetyaningrum et al. (2021) developed an instrument for the Psychological Well-being of Indonesian Santri based on psychological well-being (PWB; Ryff, 2014). Therefore, it is important to create an Indonesian version of the Islamic Well-being Scale that directly measures the concept of Islamic well-being explained previously.

The IWBS was developed for the Muslim population in Turkey, so further research is needed using an international Muslim sample (Eryilmaz & Kula, 2020). According to data on the Global Muslim population ("Islam by Country," 2023), an estimated 13% of the world's Muslims reside in Indonesia, making it the country with the largest Muslim population. This demographic significance underscores the importance of ensuring the validity and generalizability of the IWBS instrument for use in Indonesia. Therefore, this study aims to translate the IWBS into Indonesian and validate it with a representative sample of Indonesian Muslims.

METHOD

Translation of Islamic Well-Being Scale

Before the translation, a research team (SP) member contacted Ali Eryilmaz via email to obtain permission to translate the Islamic Well-Being Scale into Indonesian. After receiving authorization, two professional translators of Indonesian citizenship carried out the nine-item Turkish version of the Islamic Well-being Scale (Eryilmaz & Kula, 2020) into Indonesian. Translator 1 (P1) is a Turkish literature and language graduate, and translator 2 (P2) is a graduate of education. Both are graduates of the Turkish Language diploma program (level C1). Therefore, no back translation was carried out (Coulthard, 2013). However, to improve content validity, the translation results from the two translators were evaluated by P1 and one research team member (SP) to improve readability. Details of the translation results can be seen in Table 1.

Table 1. Results of the Indonesian translation of the Islamic Well-being Scale

Turkish (Original)	Indonesian 1 (P1)	Indonesian 2 (P2)	Indonesian (Reconciliation)
Günlük yaşantımda farzları yapmak için çaba sarf ederim	Dalam kehidupan sehari-hari, saya selalu berusaha melaksanakan ibadah-ibadah fardu	Dalam kehidupan sehari-hari, saya selalu berusaha menjalankan ibadah fardhu	Dalam kehidupan sehari-hari, saya berusaha untuk menjalankan ibadah wajib
Günlük yaşantımda günahlardan korunmak için gerekenleri yapmak beni mutlu eder	Melakukan hal-hal yang diperlukan untuk menjaga diri dari dosa dalam kehidupan sehari-hari membuat saya senang	Dalam kehidupan sehari-hari, meninggalkan segala hal yang berdosa membuat saya bahagia	Dalam kehidupan sehari-hari, melakukan apa yang diperlukan untuk menjaga diri dari dosa membuat saya bahagia
Günlük yaşantımda imanımı artırmak için davranışlarda bulunurum (Kur'an ya da tefsir okumak, ibadet yapmak)	*Dalam kehidupan sehari-hari, saya mengambil tindakan untuk meningkatkan keimanan saya (seperti membaca Al-Quran atau tafsir dan melakukan ibadah lainnya)*	*Dalam kehidupan sehari-hari, saya berusaha meningkatkan iman (dengan membaca Al-Quran atau tafsir, menjalankan ibadah)*	*Dalam kehidupan sehari-hari, saya melakukan upaya untuk meningkatkan iman saya (membaca Al-Qur'an atau tafsirnya, menjalankan ibadah)*
Günlük yaşantımda günahlardan korunmak için gerekenleri yaparım	*Dalam kehidupan sehari-hari, saya selalu melakukan hal-hal yang diperlukan untuk menjaga diri dari dosa*	*Dalam kehidupan sehari-hari, saya melakukan apa saja demi meniggalkan dosa*	*Dalam kehidupan sehari-hari, saya melakukan apa yang diperlukan untuk menjaga diri dari dosa*
Günlük yaşantımda farzları yapmak için çaba sarf etmek beni mutlu eder	*Berusaha melaksanakan ibadah-ibadah fardu dalam kehidupan sehari-hari membuat saya senang*	*Dalam kehidupan sehari-hari, melakukan apa saja demi menunaikan ibadah fardhu membuat saya bahagia*	*Dalam kehidupan sehari-hari, menjalankan ibadah wajib membuat saya bahagia*
Günlük yaşantımda farzları yerine getirmek en önemli amacımdır	*Melaksanakan ibadah-ibadah fardu dalam kehidupan sehari-hari adalah tujuan terpenting saya*	*Dalam kehidupan sehari-hari, menjalankan ibadah fardhu adalah hal yang paling utama*	*Dalam kehidupan sehari-hari, menjalankan ibadah wajib adalah tujuan terpenting saya*
Günlük yaşantımda imanımı nasıl artıracağımı düşünürüm	*Saya memikirkan bagaimana cara meningkatkan keimanan saya dalam kehidupan sehari-hari*	*Dalam kehidupan sehari-hari, saya selalu memikirkan bagaimana caranya meningkatkan iman*	*Dalam kehidupan sehari-hari, saya memikirkan bagaimana cara meningkatkan iman*
Günlük yaşantımda günahlardan nasıl korunacağımı düşünürüm	*Saya memikirkan bagaimana cara menjaga diri dari dosa dalam kehidupan sehari-hari*	*Dalam kehidupan sehari-hari, saya selalu memikirkan bagaimana caranya meninggalkan dosa*	*Dalam kehidupan sehari-hari, saya memikirkan bagaimana cara menjaga diri dari dosa*
Günlük yaşantımda imanımı artırmak için davranışlarda bulunmak beni mutlu eder	*Mengambil tindakan untuk meningkatkan keimanan saya dalam kehidupan sehari-hari membuat saya senang*	*Dalam kehidupan sehari-hari, melakukan apa saja demi meningkatkan iman membuat saya bahagia*	*Dalam kehidupan sehari-hari, melakukan upaya untuk meningkatkan iman membuat saya bahagia*

Of the nine items in Table 1, there are differences in the translation results of P1 and P2. However, all Indonesian items have relatively the same meaning, and the differences lie in the sentence

structure and choice of diction. Therefore, reconciliation based on the Kamus Besar Bahasa Indonesia (KBBI) was carried out to improve the readability of the Indonesian items. For example, the word ibadah wajib should be used instead of ibadah fardu because the word is already included in the KBBI. Then, they use the word *"bahagia"* instead of *"senang"* because it is more commonly used in measuring well-being in Indonesia (see Maulana et al., 2021). Meanwhile, to improve the uniformity and similarity of sentence structure with the Turkish version, each Indonesian item begins with the phrase *"dalam kehidupan sehari-hari."* The reconciliation results are the final version of the Islamic Well-Being Scale Indonesian items.

Pilot Study

This study's design was a non-experimental survey. It used a psychological scale as an instrument. It did not use medical records and laboratory results of clinical care belonging to participants. The methods and procedures of this study have obtained ethical approval from the Health Research Ethics Committee, Faculty of Health Sciences, Universitas Muhammadiyah Surakarta, with letter number No.328/KEPK-FIK/V/2024.

The participants of this study consisted of 175 Muslim adults (54 males and 119 females, mean age = 25.8 years, age range = 18–73 years). The participants' domiciles were in Surakarta and Sukoharjo, Central Java Province, Indonesia. Muslim adults were selected based on the characteristics of the participants used in the Islamic Well-Being Scale development study (see Eryilmaz & Kula, 2020). The results of the data screening showed that two participants did not provide answers to the questions on gender and age, and one participant did not give answers to IWBS questions 5 and 7. Therefore, to anticipate this problem, the data analysis used the listwise deletion method.

The research instrument used was the Islamic Well-Being Scale (Eryilmaz & Kula, 2020). This instrument consists of nine questions with answer options of 1 (strongly agree) to 4 (strongly disagree). These questions were developed from a thematic analysis of the Qur'an conducted by three experts who had undergone doctoral theological education. Validation studies on adult Muslim samples in Turkey showed that this instrument has a one-factor measurement model with a test-retest reliability value (2 weeks) of .89 and a Cronbach's alpha value of .93.

Data analysis used Jamovi software version 2.3.28 (The Jamovi Project, 2021). Data analysis also used additional modules SEMLj (Gallucci & Jentschke, 2021) and seolmatrix (Seol, 2023), R-package lavaan (Rosseel, 2012), R-package semPlot (Epskamp, 2015), R-package psych (Revelle, 2021), and R-package semTools (Jorgensen et al., 2022).

Data analysis used the confirmatory factor analysis (CFA) method with the following stages (Brown, 2015):

1. Determining the specifications of the theoretical model. Based on the results of previous research (Eryilmaz & Kula, 2020), the IWBS measurement model is one-factor or unidimensional.
2. Selecting the appropriate statistical estimation method for the type and nature of the data distribution.
3. Selecting software for statistical estimation. The software used is Jamovi version 2.3.28.
4. General model evaluation (model fit index) and specifically (parameter estimation results). The model fit index criteria used are the Hu and Bentler criteria, namely, a significant chi-square ($\chi 2$) value or RMSEA < .06, Standardized Root Mean Squared Residual (SRMR) < .08, and comparative fit index (CFI) > 0.95 (Prudon, 2015).

5. Report the results of the analysis and their interpretation.

RESULT

The study's results consisted of descriptive statistics such as frequency, mean, and standard deviations; Table 2 provides a descriptive overview of all the Islamic Well-being Scale (IWBS) items. The distribution of this research data tends not to follow a normal distribution. Most of the items have a distribution that is skewed to the left (positive skewness). This is indicated by the median value being the same as the maximum score (score 4). Therefore, the estimation method used is diagonally weighted least squares (DWLS) with robust standard errors because it was developed for ordinal data and does not follow a normal distribution (Li, 2016).

Table 2. Descriptive statistics and inter-item correlation matrix of IWBS

Indicators	*n*	Me	1	2	3	4	5	6	7	8	9
IWBS 1	175	4	—								
IWBS 2	175	4	.672	—							
IWBS 3	175	4	.714	.694	—						
IWBS 4	175	4	.668	.872	.804	—					
IWBS 5	175	4	.828	.637	.702	.735	—				
IWBS 6	175	4	.793	.644	.754	.721	.760	—			
IWBS 7	175	4	.494	.641	.665	.751	.597	.694	—		
IWBS 8	175	4	.649	.765	.727	.849	.653	.752	.788	—	
IWBS 9	175	4	.662	.715	.816	.699	.655	.771	.746	.849	—

Note. n = number of samples. Me = median. The correlation matrix shown is a polychoric correlation

Table 3 shows the fit index of the IWBS one-factor measurement model. The IWBS one-factor model has a significant χ2 value, so the decision to accept the model is based on the RMSEA, SRMR, CFI, and TLI values. The IWBS one-factor measurement model shows a satisfactory model fit index *(χ2 (27) = 67.5; RMSEA = .093; SRMR = .055; CFI = .988; TLI = .985).* However, the RMSEA value exceeds the established criteria of > .06. The results of Clark et al. (2018) showed that the RMSEA value is less suitable when used for ordinal data. Recent research indicates that SRMR outperforms RMSEA when the modeled data is ordinal (Shi et al., 2020). Therefore, the IWBS one-factor measurement model fits the data and will be further evaluated.

Table 3. IWBS Model fit indices

Model	$\chi^2(df)$	RMSEA [95% CI]	SRMR	CFI	TLI
One-factor	67.5(27)*	0.093 [0.066, 0.122]	0.055	0.988	0.985

*p < 0.001

Table 4 shows the unstandardized factor loadings, standardized factor loadings, standard errors, z-values, and significance values of each IWBS item. It can be seen that all items have significant positive factor loadings (p < 0.001). The standardized factor loadings of the IWBS items range from 0.812 to 0.920. Thus, it can be concluded that each item has a significant contribution as an indicator of Islamic well-being.

Table 5 shows the internal consistency reliability coefficients of the IWBS. The reported internal consistency reliability coefficients are Cronbach's alpha coefficient, Bollen's omega coefficient, Bentler's omega coefficient, and McDonald's omega coefficient. It can be seen that all coefficients show values above .9. The interpretation criteria of DeVellis and Thorpe (2022) values are as follows: below .60, unacceptable; between .60 and .65, undesirable; between .65 and .70, quite acceptable; between .70 and .80, quite good; between .80 and .90, very good; and well above .90, it is advisable to consider shortening the scale. This indicates that the Indonesian version of the IWBS is a reliable instrument.

Table 4. IWBS Item Factor Loadings

IWBS Items	Estimate	*SE*	95% Confidence Intervals		*β*	*z*	*p*
			Lower	Upper			
IWBS_1	1.000	<.001	1.00	1.00	.817		
IWBS_2	1.039	.0723	.897	1.18	.849	14.4	< .001
IWBS_3	1.041	.0758	.892	1.19	.851	13.7	< .001
IWBS_4	1.125	.0801	.968	1.28	.920	14.0	< .001
IWBS_5	1.002	.0768	.851	1.15	.819	13.0	< .001
IWBS_6	1.048	.0699	.911	1.18	.857	15.0	< .001
IWBS_7	.994	.0732	.850	1.14	.812	13.6	< .001
IWBS_8	1.116	.0740	.971	1.26	.912	15.1	< .001
IWBS_9	1.091	.0736	.947	1.24	.892	14.8	< .001

Estimate = unstandardized factor loadings. SE = standard error. CI = Confidence Interval. β = standardized factor loadings.

Table 5. IWBS Internal Consistency Reliability Coefficient

Variable	*α*	Ordinal *α*	ω_1	ω_2	ω_3	AVE
IWBS	.919	.959	.920	.920	.934	.739

α = Cronbach's alpha coefficient. ω_1 = Bollen's omega coefficient. ω_2 = Bentler's omega coefficient. ω_3 = McDonald's omega coefficient. *AVE* = average variance extracted.

DISCUSSION

In general, this study's results support the one-factor measurement model of IWBS in Muslim samples. They also support the research of Eryilmaz and Kula (2020), which showed that the IWBS measurement model is one factor. The study was conducted on a sample of Turkish Muslims. The current study results add to the evidence that the one-factor measurement model of IWBS is found in Turkish and Indonesian Muslim samples. Thus, the one-factor measurement model of IWBS may also generally apply to diverse Muslim samples.

Abu-Raiya and Pargament (2011) highlight that research on scale development in Islamic contexts often faces issues related to reliability and validity. This study's results indicate that the IWBS is a reasonably valid and reliable instrument for Indonesian Muslim samples. This is supported by the CFA results, which show a satisfactory fit index of the one-factor model with the data. In addition, reliability estimates using various internal consistency coefficients show very satisfactory values. The internal consistency reliability values are relatively the same as those in previous studies (cf. Eryilmaz & Kula, 2020).

Furthermore, Abu-Raiya and Pargament (2011) also stated that established scales need to be assessed by international Muslim populations. This study shows that the one-factor measurement model validates not just the Muslim sample in Turkey but also that in Indonesia. Overall, the study supports the idea that the Islamic well-being scale is a good instrument for measuring the well-being of Muslims worldwide.

As explained previously (Eryilmaz & Kula, 2020; Joshanloo, 2017; Koburtay et al., 2022), Islamic well-being is relatively different from existing well-being concepts. Eryilmaz and Kula (2020) also argue that Islamic well-being advocates for moderate hedonism instead of boundless hedonism. Happiness derived from personal development and skill enhancement is more significant in the Hereafter than in this earthly existence due to the restricted opportunities for personal growth and skill enhancement in a secular setting. Islam perceives well-being in the afterlife and its potential since, in comparison to eternity, our life on earth is a fleeting enjoyment (Quran 40: 39).

This study facilitates researchers interested in directly measuring Islamic well-being in Indonesia. However, several psychological well-being instruments in a religious context have been developed in

Indonesia (e.g., Bagis et al., 2024; Daliman, 2021; Prasetyaningrum et al., 2021). These instruments were created using Western well-being concepts, such as the PERMA model, general well-being, and psychological well-being. Also, many studies still use the idea of the West of well-being (i.e., Hudiyawati et al., 2024; Putri & Anganthi, 2023; Yuliatun & Karyani, 2022). At the same time, contemporary Western views of well-being differ significantly from Muslim perspectives, primarily due to the shift from God as the ultimate focus to the self (Joshanloo, 2017). In the West, pursuing personal happiness has become the primary goal, contrasting with the devotion to God emphasized in many non-Western cultures.

This study has limitations that need to be considered when interpreting the results of the analysis presented. The sample used in this study was relatively small (<200), so the results of this study may not be representative of the diverse conditions of Muslims in Indonesia. Therefore, further research with more heterogeneous Muslim samples is highly recommended. Both geographically and in terms of affiliation with religious organizations. In addition, although the results of this study indicate that the one-factor measurement model proposed by the IWBS developer can be replicated, other valid evidence needs to be provided to improve the validity and interpretation of the Indonesian version of the IWBS score.

CONCLUSION

The findings of this study demonstrate that the one-factor measurement model of the Indonesian version of the Islamic Well-being Scale (IWBS) is consistent with the data from the Indonesian Muslim sample. Furthermore, the scale reliability analysis demonstrated a highly satisfactory internal consistency reliability coefficient (> .9). The Indonesian version of the IWBS demonstrates strong psychometric properties and can effectively serve as a tool for directly measuring Islamic well-being. Further research can provide other validity evidence, such as discriminant, convergent, and predictive validity. In addition, differential item functioning detection (for a review, see Priyadi, 2024) also needs to be carried out to improve evidence of validity and interpretation of IWBS scores. It is recommended that the Indonesian version of the IWBS be further tested in a larger sample that represents the entire Indonesian Muslim population.

DECLARATION

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Author contribution statement

Suwanda Priyadi provided study conception and design, data collection, analysis and interpretation of results, and manuscript preparation. Aisyah Qurrota A'yyun, Muhammad Hendri Algilbran Harsono, and Kennasty Sausan Azmi provided input-related data collection and analysis of the results.

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Data access statement

The data supporting this study's findings are available from the corresponding author upon reasonable request.

Declaration of interest's statement

The authors declare no conflict of interest.

Additional information

No additional information is available for this paper.

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