

# The Subjective Meaning and Means of Happiness: Lessons Learned from Qaryah Thayyibah Program

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Article Information	ABSTRACT
Manuscript Received 2025-02-15 Manuscript Revised 2025-06-25 Manuscript Accepted 2025-06-30 Manuscript Online 2025-06-30	<p>Qaryah Thayyibah, which is part of the Maulana Malik Ibrahim State Islamic University program, is in line with the series of baldatun thayyibah expressions, which should be a kind of ideal image tiered from village, city to country. Residents of villages, cities or countries, and especially the Government, also according to Islamic teachings, are obliged to prioritize those who are left behind, to be the first to receive assistance (putting the last first). Qaryah Thayyibah, a team of lecturers and students at the State Islamic University of Maulana Malik Ibrahim Malang, aims to accompany and strengthen movement towards goodness and progress in accordance with their potential and competence. The approach used, participatory community education and development (Community Participatory Education and Development) and type of institutional program. From the activities and self-evaluation of Qaryah Thayyibah participants, a Brief Subjective Scale of Happiness was compiled which contains ten indicators and questions about factors of happiness and well-being, both instrumental and terminal. Based on exploratory and confirmatory factor analysis, it is known that there are three factorial components of people's subjective happiness, namely: the trust factor in disaster, the gratitude factor in grace, and the trust factor in the congregation. Using a sequential exploratory mixed study approach (sequential exploratory mix method), data is being collected in the context of research into the development of the Community's Brief Subjective Happiness Inventory, and the Predictive Validity of Community's Brief Subjective Happiness on Community Objective Welfare, which relies on the results of observations and calculations of fulfilling material-physical needs . It is highly recommended to prioritize community development and development of rural-urban transitional areas, such as Kedungkandang District, not only for the sake of social justice, but also for the future of the city.</p> <p><b>.Keywords:</b> <i>The Subjective Meaning, Means of Happiness, Qaryah Thayyibah Program</i></p>

## INTRODUCTION

A series of expressions of Baldatun Thayyibah, Madinatul Munawwarah, and Qaryah Thayyibah, should be a kind of ideal image of tiered from the village, city, to the country. That is at least according to the perspective of Muslims. Citizens of villages, cities or countries, and especially the government, also according to the teachings of Islam, are required to prioritize anyone or any region that is left behind, to be the first to get help (putting the last first).

Thus, we should see and treat the community of several villages in Kedungkandang District, Malang City, one of which is the community of Tlogowaru Village. Community and Tlogowaru Village area, as justified by Mr. Tlogowaru Village Chief, Agoes Tri Hartadi S. Sos. M.Si, still has to spur yourself harder, and even need to be helped to be equivalent to other people and villages in Malang City.

Through the community service program titled Qaryyah Thayyibah, Team Lecturer and Student of Maulana Malik Ibrahim State Islamic University, made a real contribution to the community through various forms of community service activities in community empowerment programs, as well as participating in solutions to social, economic and environmental problems. So that it can help increase access to education, health, infrastructure, and other basic services, they help reduce the gap and improve the quality of life of the population in the area.

Community service can help local people develop their own skills, knowledge, and resources. Lecturers can work together with the community to identify the main problems and design appropriate solutions, thus helping the community become more independent and empowered.

## METHOD

The method used in this program is a participatory approach, which actively involves all members of the Qaryyah Thayyibah community starting from the planning, implementation, to evaluation of activities. This approach is fundamentally aimed at forming collective awareness of the subjective meaning of happiness and various ways to achieve it, as well as empowering the community so that they can act as transformative change agents in their own community.

The stages of the implementation of this program are systematically designed with a strong participatory approach. Starting with the identification of needs and aspirations, the dedication team with Qaryah Thayyibah residents collaborated through focused group discussions (FGD), in -depth interviews, and participatory surveys. This stage aims to explore in depth the perception of citizens regarding subjective happiness, as well as identifying supporting and inhibiting factors in the local social, economic and cultural context, ensuring that the program to be developed is truly relevant to the conditions and needs of the community. Based on the results of the identification, followed by participatory education and training. These sessions are held by prioritizing dialogue and direct practice, including a variety of crucial topics: first, a deep understanding of the concepts of subjective happiness and psychological well-being; Second, the technique of developing resilience and self-compassion to strengthen the mentality of individuals; Third, the strategy of strengthening social and community network support to build social cohesion; And fourth, the importance of physical and recreational activity as a means of improving holistic welfare. The training methods applied are very diverse, including interactive workshops, role-playing, simulations, and joint sports activities, all of which are designed to increase the active involvement and motivation of citizens. After the training session, the joint program development stage became the essence of this participatory approach, where residents collectively designed and implement small programs that specifically support the happiness of their community, such as the formation of social support groups, the implementation of routine sports activities, initiation of cultural arts activities, and the initiative of local economic empowerment that is adjusted to local potential. All of these stages are followed by participatory monitoring and evaluation carried out in a sustainable manner, by involving residents as active evaluation partners. The methods used in this evaluation are in the form of group discussions, direct observations, and filling simple questionnaires, which collectively function to measure changes in perceptions and subjective happiness levels after the program, ensuring accountability and program sustainability through constructive feedback from the community itself.

The implementation of this program is based on a series of core principles that ensure effectiveness and sustainability. First is the active involvement of the community, where every citizen is consistently encouraged to actively participate in every stage of the program, ranging from planning to evaluation. This aims to foster a sense of ownership and collective responsibility for the success of the program, making them real change agents in the community. The second principle is appreciation for local wisdom; All activities that are designed and implemented are carefully adjusted to the cultural and social values inherent in the people of Qaryah Thayyibah. This approach guarantees that the program is not only relevant but can also be accepted and internalized by residents. Third, this program adheres to a holistic approach; In an effort to develop happiness and prosperity, this program comprehensively combines psychological, social, and physical aspects. This recognizes that welfare is multidimensional and requires balanced intervention in various areas of life. Finally, the principle of sustainable empowerment is the main focus, with the aim of encouraging citizens to achieve independence and sustainability in managing their own welfare, thereby reducing dependence on external assistance or intervention in the future. All of these principles collectively form a strong framework to achieve long -term and positive impacts in the Qaryah Thayyibah community.

In all implementation of this community service activity, ethical aspects are a high priority that is highly emphasized to ensure the protection of the rights and dignity of all residents of the Qaryyah Thayyibah community involved. First, the principle of informed consent is strictly applied; Each participant is given a transparent and comprehensive explanation of the program objectives, the benefits to be obtained, the potential risks that may arise, as well as their rights as participants. Approval to participate is then requested in writing or orally before the start of the activity. Second, confidentiality and data privacy become an inseparable commitment; All participant's personal data and information collected, both from discussions, interviews, and questionnaires, are stored very safely and maintained confidentiality. These results are only used for the benefit of program development and will not be disseminated without explicit permission from participants. Third, the principle of openness and transparency is held firmly, where the service team routinely informs the development of the program to citizens, and actively involves them in every important decision making process, fostering a sense of ownership and trust. Fourth, respecting local wisdom and cultural values is a philosophical foundation; All activities are designed and carried out with high sensitivity to the norms, customs, and values that apply in Qaryah Thayyibah, ensuring the program is in harmony with the local socio-cultural context. Finally, the principle of non-maleficence and beneficence is the main ethical guide; The service team ensures that all activities will not cause physical, psychological, or social losses to participants, and vice versa, this program is designed to provide maximum benefits that contribute to improving their welfare. The whole ethical framework aims to build a mutual trust relationship and ensure that community service is carried out with full integrity and responsibility.

The evaluation of this program is designed comprehensively using a combination of quantitative and qualitative instruments, aims to obtain a complete picture of the impact of the program on the subjective happiness of community members. Quantitatively, subjective happiness questionnaires will be adapted from standardized standard instruments such as satisfaction with life scale (SWLS) and positive and negative affect schedule (heat). This questionnaire will be used to measure changes in perception of happiness and the dynamics of positive and negative emotions of citizens, both before and after the program is implemented. In

addition, the scale of resilience and self-compassion will be used, referring to the scale that has been tested for validity and reliability in the Indonesian context, such as Brief Resilience Scale (BRS) and Self-Compassion Scale (SCS). This instrument will assess changes in the level of psychological resilience and compassion in citizens, showing the development of their internal capacity. To measure involvement in activities, physical activity checklists and social involvement will be used to monitor the frequency and quality of citizen participation in sports activities, recreation, and various organized community activities. Meanwhile, a qualitative approach will be supported by semi-structured interviews, which aims to explore the subjective experience of citizens and understand the meaning of happiness they feel during and after the program, providing rich personal narratives. Finally, focused group discussions (FGD) will be used to explore constructive feedback and recommendations for future program improvement, as well as identify obstacles and factors of success in implementation. The whole process will be equipped with participatory observations, where the team will make direct observations of social interaction and the level of community participation in various activities, which function as valid supporting data for the whole evaluation. The combination of this instrument is expected to provide holistic data to assess the effectiveness of the program as a whole.

RESULT AND DISCUSSION

Table 1 presents the results of validity analysis (through factor loading) and reliability (through Cronbach's Alpha) for various key factors measured in this study, including personal resilience, social support, self-compassion, and subjective happiness.

Table 1. Resilience and subjective happiness factors

Factor	Item	Faktor Value (Loading)	Cronbach's Alpha
Personal resilience	"I can get up after having difficulty"	0.78	0.85
Social support	"I feel supported by family and friends"	0.82	0.88
Self-compassion	"I forgive myself for mistakes"	0.75	0.83
Subjective happiness	"I feel satisfied with my life right now"	0.80	0.86

The intervention scheme of the happiness program of Qaryyah Thayyibah is designed as a systematic flow that considers the local context to achieve improvement in welfare and sustainability. This program begins with understanding and integrating the social and cultural context of the community as a foundation. Furthermore, the main intervention begins with a happiness & resilience workshop, which aims to build individual understanding and capacity. After that, the program focuses on strengthening social support & self-compassion, to strengthen social ties and increase compassion between community members. Physical and recreational aspects are also an important part of physical activity & community recreation, which is designed to increase physical and mental well-being collectively. All these stages are expected to lead to improving the psychological welfare & subjective happiness of citizens, which in turn will lead to the sustainability of the program and community empowerment as a whole and long-term.

This activity is expected to produce several significant and continuous positive impacts for the Qaryyah Thayyibah community. First, it is expected that the formation of a deep understanding among citizens regarding the meaning of subjective happiness and various strategies and practical ways to achieve it, which will be the foundation for individual welfare. Second, this project aims to facilitate the development of a strong social support network between citizens, creating a tightened community ties and mutual assistance in facing life challenges. Third, it is hoped that there will be an increase in the practice of physical and recreational activity that will be integrated as an inseparable part of community culture, encouraging a healthier and healthier lifestyle collectively. Finally, through this series of interventions and empowerment, the most essential output is the formation of a more resilient, compact, and empowered community that is able to face change, manage internal challenges, and proactively create an environment that supports happiness and mutual prosperity.

The results of community service show that the meaning of happiness for the citizens of Qaryyah Thayyibah is very subjective and multifine. Most participants view happiness as a balance between psychological well-being, harmonious social relations, and economic adequacy. This finding is in line with the theory of Diener and Biswas-Diener which confirms that subjective happiness includes aspects of cognitive evaluation and positive emotional experience in daily life [5],[26].

In addition, the meaning of happiness in Qaryah Thayyibah is greatly influenced by the values of local wisdom and religiosity, The psychological welfare is not only influenced by internal factors, but also social and cultural contexts [7],[9],[19]. This is also in accordance with Rofiqah's findings regarding the importance of the Solution-Focusing Counseling approach that appreciates the cultural context in optimizing the sustainability of education and welfare [1],[18].

The study confirms the significant role of personal and social factors in building the happiness and resilience of citizens (resilience). Resilience measurement results that refer to valid instruments from research conducted by Rofiqah and friends about "Personal and Social Factors of Resilience: Factorial Validity and

Internal Consistency of Indonesian Read" show an increase in the ability of citizen adaptation to social and economic pressure after program implementation [2],[13].

In addition, social support from families and communities is proven to strengthen individual self-compassion and flourishing [3]. This social support strengthens the model described by Kawachi and Berkman, that close social relations are the main foundation for mental health and happiness [10],[22]. This finding also supports the theory of self-determination [17] which emphasizes the importance of basic psychological needs is met through healthy social attachment.

The results of dedication show that organized physical activities in the community not only increase physical fitness, but also participant's personal toughness and toughness, in line with research conducted on Indonesian high school students [4],[15]. This activity helps reduce stress levels and increase positive emotions, support the findings of Biddle & Diener which connects physical activity by increasing psychological well-being [11],[20].

Sports activities carried out routinely also facilitate social interaction that increases sense of belonging, one of the important pillars of community happiness [6],[21]. The integration of physical activity in the Qaryyah Thayyibah program shows the importance of a holistic approach in the development of welfare which includes physical, mental and social aspects.

The Community Participatory Education and Development approach that is applied proves its effectiveness in empowering the citizens of Qaryyah Thayyibah to understand and manage their happiness independently. This model is optimizing the sustainability of education and community development through counseling and empowerment [8],[23],[24].

Furthermore, these results strengthen the positive concepts about Flourishing as the main goal of psychological development [14],[25],[27]. With community empowerment to develop resilience, social support, and active lifestyle, happiness becomes more sustainable and holistic, avoiding pseudo happiness traps that are materialistic [12],[16].

Although this program has succeeded in increasing understanding and practices of happiness, the main limitation is the measurement of the impact that is self-ret-region and relatively short implementation time. Longitudinal studies with more comprehensive quantitative and qualitative instruments are encouraged to deepen the understanding of the dynamics of happiness in this community.

Further service can also explore the role of digital technology as a medium for strengthening social support and the spread of happiness education, in line with the development of the latest literature about happiness and technology.

## CONCLUSION

The results of community service in the Qaryyah Thayyibah program show that the subjective happiness of citizens is influenced by psychological, social, and cultural factors in an integrated manner. Factor analysis identifies personal resilience, social support, and self-compassion as the main mediator variable that enhances psychological and flourishing welfare. The implementation of structured physical activity provides a significant contribution to increasing physical fitness and personal resilience.

The Community Participatory Education and Development approach proves its effectiveness in empowering the community through active involvement in identifying needs, joint program development, and sustainable evaluation. This model facilitates the strengthening of social capital and the adaptive capacity of the community in dealing with external pressure, in line with self-determination theory and the concept of flourishing.

For the sustainability of the Qaryyah Thayyibah program, a comprehensive longitudinal evaluation is recommended, the integration of digital technology for broad education, expanding the involvement of stakeholders (education, government), and the development of adaptive cultural adaptive proof of intervention modules. The application of this recommendation is expected to make Qaryah Thayyibah Holistic and Sustainable Subjective Happiness Development Model.

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