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The Determinants of Muslim Women's Happiness in Indonesia: An Analysis of the World Values Survey Data

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Article In	Abstract
	In measuring welfare, Gross Domestic Product (GDP) as an economic indicator is considered to be less representative of the society's welfare in a country as a whole. Therefore, other indicators are needed to measure welfare, including happiness. In achieving happiness, women still face much discrimination and the role of women in bearing the double burden makes women vulnerable to depression. Thus, this study aims to determine what factors influence the happiness of Muslim women in Indonesia. This study is expected to be able to become a consideration in public decision-making and national development to minimize inequality that occurs based on gender. The data of this study used World Values Survey Wave 7 data and were analyzed using the ordinal logistic regression method. This research produced several findings, increasing age decreases the happiness of Muslim women. Meanwhile, marital status and increased income scale increase the chances of Muslim women to be happy. While involvement and participation in politics decrease a Muslim woman's chances of being happy. Meanwhile, democratic cultural values also do not affect women's happiness because the government has not been optimal in deciding policies based on the public's welfare. Meanwhile, from the aspects of religiosity, which is reflected in the activity of Muslim women in the mosque and religious obedience also has the opportunity to increase happiness.

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Introduction

In measuring the welfare of society, it is often associated with the economic growth of a nation. Generally, strong economic growth can contribute to the improvement of the welfare of society. According to Blanchflower (2009), Gross Domestic Product (GDP) is one of the indicators most commonly adopted to measure the economic growth and well-being of a nation. However, in reality, welfare does not solely depend on economic growth. There are doubts that an increase in GDP alone can provide a more prosperous life because, as stated by Seligman et al. (2009), in everyday society, there are many other dimensions that influence well-being and are not directly tied to economic growth.

Since the 1960s, the use of per capita Gross Domestic Product (GDP) as a social welfare indicator has faced considerable criticism. According to Bergh (2009), GDP still provides valuable information, but it fails to fully reflect the true economic reality. This is attributed to two fundamental weaknesses of GDP: its inability to represent overall levels of prosperity and well-being and its inability to indicate income distribution across the entire population of a country (Diener & Seligman, 2004; Easterlin & Sawangfa, 2010).

Therefore, the measurement of well-being has undergone developments. A more comprehensive approach to measuring well-being involves the use of subjective measurements, such as individual happiness indexes. This concept gained significant attention following Easterlin (1974) proposition of the Easterlin Paradox, which demonstrated in his study that in the United States, at a certain point, increasing income and economic growth no longer resulted in a corresponding increase in societal happiness.

Happiness is influenced by several factors, including gender. In a study conducted byKing (2020), it was revealed that women experience depression at a rate twice as high as men. This finding is corroborated by data from the World Happiness Report, which indicates that during the base period of 2017-2019, worries, sadness, and stress occurred approximately 10% more frequently among women compared to men. This pattern persisted during the years 2020 and 2021 (Helliwell et al., 2022). The prevalence of depression among women can be attributed to their societal roles and status, which often place them in vulnerable positions, subject to conflicts that ultimately impact their levels of happiness. On the other hand, the level of happiness in Indonesia has been substantiated by several surveys and studies, including those conducted triennially by the Central Statistics Agency (Badan Pusat Statistik - BPS).
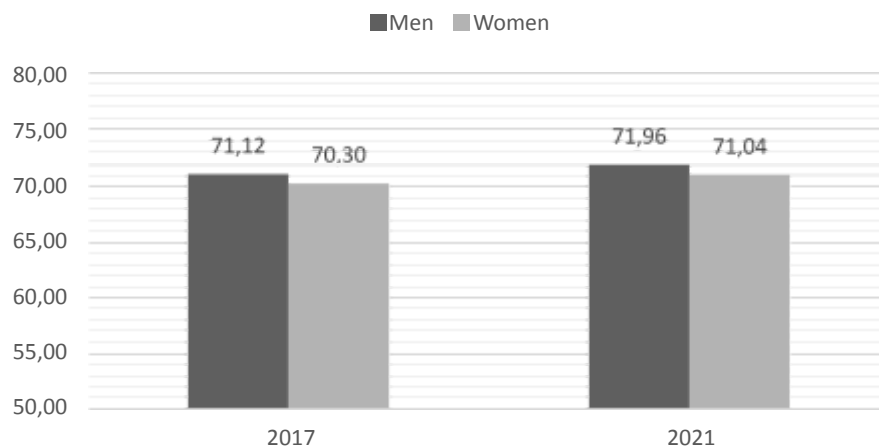

Figure 1. Happiness Index by Gender in Indonesia in 2017 and 2021

According to the survey results calculated using weighted dimensions and indicators on a scale of 0-100, Figure 1 reveals that the happiness index for women in 2017 was 70.3, which is slightly lower than that of men at 71.12. Similarly, in 2021, the happiness index for women was only 71.04 compared to men's index, which ranged around 71.96 (Central Statistics Agency, 2021). These survey findings consistently indicate that in Indonesia, women are not happier than men.

This fact is partly attributable to the varying roles that different genders assume in several regions and cultures across Indonesia. One example is the presence of normative views that deem a woman successful if she attains achievements both in her career and in nurturing her family (Nursyiana & Badriyah, 2022). Other findings also reveal that full-time working women in the United Kingdom still undertake 93% of domestic chores compared to men who are similarly employed. Even in egalitarian relationships, women are found to engage in approximately 20 hours of household labor per week (McMunn et al., 2020). These realities

depict the continued

vulnerability of women due to the dual burden they bear, which can lead to the experience of depression. Furthermore, according to the National Commission on Violence Against Women, there were 338,496 cases of gender-based violence against women in the year 2021. This figure shows a sharp increase compared to the 226,062 cases recorded in 2020 (National Commission on Violence Against Women, 2022). The escalation of these violence cases highlights that women remain susceptible to violence and discrimination.

Within the context of Islam, a religion experiencing rapid global growth, happiness is regarded as the ultimate objective for all Muslims, denoted as "al-falah," which encapsulates the notions of happiness, glory, and triumph (Friantoro, 2020). Moreover, the concept of happiness in the Islamic framework finds explicit mention in the Quran. One such reference is found in Surah Al-Qasas, verse 77, which emphasizes the virtue of attaining happiness in the hereafter while acknowledging the importance of experiencing happiness (pleasure) in the present world, in accordance with the contentment of Allah SWT.

However, regrettably, the concepts presented in the Al-Quran do not align with the realities observed in practice. This incongruity becomes evident when considering Indonesia's placement in global rankings. According to the World Happiness Report 2022, Indonesia occupies the 87th position among 146 countries worldwide and ranks 9th out of 57 countries within the Organisation of Islamic Cooperation (OIC). Notably, none of the 57 OIC countries have succeeded in achieving a top 10 position in the global ranking of nations with the highest happiness index (Helliwell et al., 2022). This dissonance is further corroborated by empirical evidence from the Human Rights Commission, which highlights that Muslim communities face a significant prevalence of violence perpetrated by governments in 135 countries in comparison to adherents of other religions (McGovern et al., 2022). Even within the United States, Muslim women, as an increasingly burgeoning demographic, encounter numerous barriers in the exercise of their fundamental rights to religious worship (American Civil Liberation Union, 2008).

The economics of happiness has been a subject extensively investigated in scholarly research, as exemplified by the studies conducted by Sarracino (2013) and Ribeiro & Marinho (2017), which affirm that higher income significantly influences the level of happiness. As individuals' income increases, their happiness levels also tend to rise correspondingly. Nevertheless, the aforementioned researchers acknowledge that income is not the sole determinant of happiness, thereby necessitating the consideration of additional factors to comprehensively measure well-being. Factors such as social capital, education, age, and marital status are essential components in assessing overall welfare. Avom & Malah (2022) and Ribeiro & Marinho (2017) demonstrate a U-shaped trajectory of the influence of age on happiness, signifying that happiness is not constant over the course of one's life. Initially, the probability of experiencing increased happiness diminishes with advancing age, but after reaching a certain threshold, the likelihood of happiness begins to rise again. In the context of education, Rahayu (2016) and Nursyiana & Badriyah (2022) illustrate that higher levels of education are positively associated with higher levels of happiness as well.

Based on previous research, it is known that most studies have focused on analyzing the influence of variables such as income and demographic characteristics such as age, place of residence, gender, and marital status. Moreover, there have been limited studies on Muslim women
in Indonesia, and few studies have explored the intersection of happiness economics with politics and democratic cultures. Therefore, this research aims to fill the gap in previous studies by using more recent data and more comprehensive variables that reflect political, democratic, and religious aspects specific to Muslim women in Indonesia. This study is expected to contribute as a reference in planning happiness studies, particularly in public decision-making and national development, to minimize the disparities in happiness levels in Indonesian society

based on gender.

Literature Review
The Theory of Happiness
Fundamentally, happiness is subjective and lacks a universally applicable definition. Nevertheless, several previous studies have formulated different understandings of happiness. Among these, Veenhoven (1988) posits that happiness involves the overall appraisal of an individual's life. In this context, happiness is synonymous with life satisfaction and subjective well-being. Conversely, Easterlin (1995) does not distinguish the meaning of happiness from subjective well-being, satisfaction, utility, well-being, or welfare. Consequently, happiness can be interpreted as the appreciation or assessment of the quality of life a person possesses, encompassing feelings of contentment, well-being, and tranquility.

Happiness itself is influenced by various factors. According to Darin as cited in Dutt & Radcliff (2009), the first factor is character traits, wherein happiness is considered an enduring aspect of an individual and involves elements of genetics, culture, and early life experiences. Secondly, social comparison, as proposed by Easterlin (1974), plays a role, where individuals tend to assess their quality of life in relative terms, constantly comparing themselves to others. Thirdly, basic needs are essential determinants of happiness, where factors such as family relationships, health, employment status, and income exert significant influence on an individual's well-being.

The Economics of Happiness
Economic indicators, such as income levels and economic growth, are still insufficient to provide a comprehensive understanding of the overall well-being of a society in a country. According to the Central Statistics Agency (2021), well-being is not solely assessed through economic indicators; rather, it can also encompass subjective well-being indicators, such as happiness. This phenomenon has given rise to a distinct field of study known as happiness economics, which represents an interdisciplinary fusion of economics and psychology.

The study of happiness economics was first introduced by Richard Easterlin. In his research in 1974, he demonstrated that the increase in national income in America, at a certain point, was no longer accompanied by a corresponding increase in societal well-being (Graham, 2005). This phenomenon gave rise to the term Easterlin Paradox. With the emergence of the Easterlin Paradox, many countries worldwide began to recognize that a nation's level of happiness is not always reflected solely through economic indicators. Consequently, through the study of happiness economics, well-being is no longer depicted solely by wealth but is instead understood through concepts such as pleasure, preferences, and choices. Nevertheless, it is essential to emphasize that happiness economics does not seek to replace income-based well-being measurements but rather aims to complement the measurement of well-being with broader indicators being (Graham, 2005).

Based on the theoretical exposition presented in the literature review and introduction, the formulated hypothesis in this research posits that "education; age; marital status; income level; interest and participation in politics; equality of rights; the extent of democracy in Indonesia; respect for individual rights; mosque activity, and religious adherence have a positive influence on the level of happiness among Muslim women in Indonesia."

Methodology
This research aims to determine the determinants of happiness through 10 independent variables and analyze their influence on the level of happiness among Muslim women in Indonesia. Consequently, the appropriate research approach to establish the relationship between the ten independent variables and the dependent variable is the quantitative method. The quantitative research method is an empirical investigation that employs numerical data and can

elucidate the occurring issues through econometric analysis (Darwin et al., 2020).

The data utilized in this research constitutes cross-sectional data in the form of secondary data collected from the World Values Survey (WVS) Wave 7. The survey period for WVS Wave 7 spanned from 2017 to 2021, whereas the data specifically from Indonesia was collected in 2018. The subject of this study comprises the population of Muslim women in Indonesia, with a total population of 1,394 respondents.

Variable	Definition
Education (X1)	Length of education completed by respondents.
Age (X2)	Age of respondent.
Marital Status (X3)	Marital status of respondents.
Income Scale (X4)	Scale of income received by all family members including wages and pensions.
Interest and Political Participation (X5)	Respondents' interest and participation in political parties.
Equality of Rights (X6)	The individual's perception of gender equality, which represents one of the factors for democracy.
How Democratic is Indonesia (X7)	The individual respondents' perspectives on the extent to which democracy functions as a political system in Indonesia.
Respect for Individual Rights (X8)	The individual's perception regarding the extent of respect for individual human rights in Indonesia.
Activeness in the Mosque (X9)	The respondents' activity in the mosque.
Obedience (X10)	The respondents' perception in defining themselves as either religiously devout or not religiously devout individuals.

Source: Author

The cumulative logit model can be obtained by comparing the cumulative probabilities, namely the probability of being less than or equal to response category j, $P(Y \leq j|X)$, with the probability of being greater than response category j, $P(Y > j|X)$ for P independent variables expressed in vector X (Hosmer & Lemeshow, 2013). Thus, the cumulative probability $P(Y \leq j|X)$ is defined as follows (Agresti, 2007):

$$P(Y \leq j|X) = \frac{e^{(\alpha_j + \sum_{k=1}^{p} \beta_k x_k)}}{1 + e^{(\alpha_j + \sum_{k=1}^{p} \beta_k x_k)}}$$

Based on the definition of the cumulative logit model, it can be mathematically expressed as follows:

$$logit\ P(Y \leq j|X) = \ln\left(\frac{P(Y \leq j|X)}{P(Y > j|X}\right)$$

Thus, the model of cumulative logit in ordinal logistic regression is as follows:

$$logit\ P(Y \leq j|X) = \alpha_j + \sum_{k=1}^{p} \beta_k x_k$$

In this study, happiness as the dependent variable has four categories, namely 1 = not happy at all, 2 = not very happy, 3 = quite happy, and 4 = very happy. Therefore, a simple ordinal logistic regression is performed three times on the same set of independent variables. Thus, the logistic regression model in this study is as follows:

$$logit\ \underline{P}(Y = 1|X)$$
$$= \alpha_1 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + \beta_6 X_6 + \beta_7 X_7 + \beta_8 X_8 + \beta_9 X_9 + \beta_{10} X_{10}$$

$$logit\ \underline{P}(Y = 2|X)$$
$$= \alpha_2 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + \beta_6 X_6 + \beta_7 X_7 + \beta_8 X_8 + \beta_9 X_9 + \beta_{10} X_{10}$$

$$logit\ \underline{P}(Y = 3|X)$$
$$= \alpha_3 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + \beta_6 X_6 + \beta_7 X_7 + \beta_8 X_8 + \beta_9 X_9 + \beta_{10} X_{10}$$

Where P represents the probability of the dependent variable Y. Subsequently, $\alpha 1$, $\alpha 2$, and $\alpha 3$ are constants for each equation. $\beta 1$, $\beta 2$, $\beta 3$, $\beta 4$, $\beta 5$, $\beta 6$, $\beta 7$, $\beta 8$, $\beta 9$, and $\beta 10$ are regression coefficients for each independent variable. Meanwhile, X1 represents education, X2 is age; X3 is marital status; X4 is income scale; X5 is political interest and participation; X6 is gender equality; X7 is the level of democracy in Indonesia; X8 is respect for individual rights; X9 is mosque attendance; and X10 is religiosity.

Results and Discussion

This study aims to analyze the determinants of happiness among Muslim women in Indonesia using the ordinal logistic regression method. The data used in this study includes 1,394 observations. The scope of this research covers the entire Indonesia, based on data from the World Values Survey Wave 7 survey.

Tabel 2. Estimation Result

Variabel	Coefficient	Odds Ratio	Stand. Error	P-value
Individual Characteristics				
Education (X1)	.0095757	1.009622	.0382988	0.803
Age (X2)	-.0152374	.9848781	.0045327	0.001
Marital Status (X3)	.4107718	1.507981	.1302142	0.002
Income Scale (X4)	.0887573	1.092815	.0233204	0.000
Political Characteristics & Democratic Culture				
Interest and Political Participation (X5)	-.9481992	.3874381	.3605298	0.009
Equality of Rights (X6)	-.0262688	.9740733	.0215062	0.222
How Democratic is Indonesia (X7)	.0308876	1.03137	.0236436	0.191
Respect for Individual Rights (X8)	-.1312417	.8770058	0.0751985	0.081
Religious Characteristics				
Activeness in the Mosque (X9)	.2529919	1.287873	.1128848	0.025
Obedience (X10)	.8550425	2.351474	.2415423	0.000

Source: Author

The Relationship of Individual Characteristics to Muslim Women's Happiness

In terms of individual characteristics, age, marital status, and income scale have a significant impact on the happiness of Muslim women at a significance level of $\alpha=5\%$. However, education does not have a significant influence on the happiness level of Muslim women.

Age exhibits a negative influence on the happiness of Muslim women, indicating that age has a non-linear relationship with the happiness of Muslim women. Based on the odds ratio, this means that for every one-year increase in age, the likelihood of Muslim women being unhappy tends to decrease by 0.9848781 times. This fact indicates that younger Muslim women have a higher likelihood of being happy compared to older Muslim women. The increase in

agedemands individuals to shoulder heavier responsibilities, such as in work, household matters, and others. Additionally, in a similar study conducted by Czapinski & Panek (2011) in Poland, the decrease in happiness due to age is attributed to the close relationship between increasing age and expectations or aspirations. As age increases, there are unfulfilled expectations that directly impact one's happiness.

Furthermore, according to Easterlin (2006) in his research, happiness increases from the age of 18 to middle age and declines thereafter due to family issues, financial situations, work, and health problems. Consistent with this study, 27.47% of the respondents from the total population of 1,394 reached the highest level of happiness in the age group of 26 – 35 years. Subsequently, the number of respondents feeling happy gradually declined. In the age group of 36 – 45 years, the percentage of respondents feeling happy decreased to 24.61% and continued to steadily decline until the age group of 86 – 95 years, with only 0.14% of the total respondents feeling happy.

On the other hand, marital status has a positive influence on the happiness of Muslim women. Hence, the likelihood of married Muslim women being happier is approximately 1.507981 times higher compared to those who are not married or unmarried. Marital status has a positive relationship with the level of happiness among Muslim women in Indonesia. As social beings, humans need social support in the form of a life partner. A life partner, whether a husband or wife, can provide support in various aspects of life's challenges. Therefore, it can be inferred that married Muslim women have a higher probability of being happy (Frey & Stutzer, 2000; Rahayu, 2016). This finding aligns with the happiness index reported by the Central Statistics Agency, indicating that the happiness index of married individuals reaches 71.30, while the happiness index of unmarried individuals is only 70.54.

Similarly, income scale demonstrates a significant positive influence on happiness. Based on the odds ratio, each increase in one level of income group will result in a 1.092815 times increase in the happiness of Muslim women. Higher income among Muslim women will increase the likelihood of happiness. This is attributed to the fact that higher income enables Muslim women to fulfill basic needs such as clothing, food, and shelter. Additionally, higher income provides more opportunities for Muslim women to make life decisions, ultimately enhancing their chances of happiness. This finding aligns with Easterlin (1995), which posits that when basic needs arse met, individuals tend to feel more secure and happy. Stutzer & Frey (2010) also affirm that higher income can provide access to education, better job opportunities, and an improved lifestyle, leading to increased life satisfaction. From a social comparison perspective, individuals are also happier when their income surpasses the average of others, as asserted by Clark & Oswald (1994). Consistent with the findings of the survey conducted by the Central Statistics Agency (2021) on the Happiness Index, individuals with an income below Rp1.8 million recorded a happiness level of 67.99. In contrast, those with an income ranging from Rp1.8 to 3 million had a happiness level of 70.8. Moreover, the influence of income on happiness in this research indicates that the Easterlin Paradox phenomenon is not observed in Indonesia.

Education is a fundamental factor in nation-building. The greater the number of educated individuals, the more sustainable the development of society can be. Despite the importance of education, it does not show a significant relationship, as the World Happiness Report suggests that education does not have a clear influence on happiness (Helliwell et al., 2022) . If it does have an impact, happiness is more influenced by income and job security.

In political and democratic culture characteristics, only interest and political participation activism has a significant impact on the happiness of Muslim women. The involvement and participation of women in politics represent the engagement of women, both as individuals and as a collective, in the governance process that can have an impact on their lives. This engagement can take various forms, such as becoming a member of a political party, exercising

their right to vote, or holding political positions (Keith, 2010). According to Hidir & Susanti (2015), women's activism and participation in politics are of significant importance in efforts to integrate gender- based community needs into various public policy decisions. Public policies ultimately affect the well-being and happiness of all segments of society, including women. However, in reality, this study does not demonstrate such an effect. Women's political activism and participation have the potential to decrease the happiness of Muslim women in Indonesia.

Thus, based on the data from respondents in this study, it is evident that the total number of respondents who experience happiness is predominantly comprised of those who are not politically active, accounting for 93.63% compared to politically active respondents. This fact can be attributed to the declining awareness of women regarding politics. They perceive that happiness cannot be viewed from a political perspective. Similar views were also expressed by Yeni (2017), stating that barriers preventing women from entering the political realm include low knowledge of politics, lack of political awareness, minimal family support, and the prevalence of patriarchal culture. Furthermore, the negative impression of politics, characterized by inter-party competition, corruption, deception, and the perception that politics is a dull and perplexing world reserved only for the powerful, also affects the political activism and participation of women (Zukin et al., 2007).
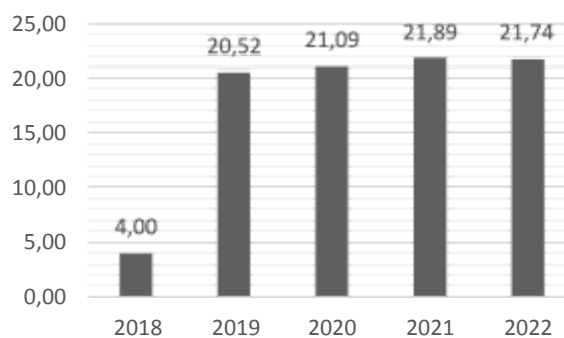

Figure 2. Women's Involvement in Parliament in Indonesia 2018 – 2022

The fact is bolstered by the BPS (Central Statistics Agency) survey on women's involvement in parliamentary seats. For five consecutive years, from 2018 to 2022, women's participation in parliament remained below the stipulation set by Law Number 2 of 2008 and Law Number 10 of 2018, wherein the government encourages women's participation in legislative seats by at least 30%.

However, the variables of gender equality, the degree of democracy in Indonesia, and respect for individual rights do not influence the happiness of Muslim women in Indonesia. Based on the odds ratio value for the variable of political party activism, it can be observed that the more actively Muslim women engage in politics, their happiness tends to decrease by a factor of 0.3874381. This implies that the cultural aspects of democracy, as reflected by these variables, have not demonstrated a discernible association with heightened levels of happiness in Indonesia. This finding aligns with the research conducted by Atasoge (2021), which indicated that in Indonesia, the democratic principles encompassing civil liberties to voice opinions and elect leaders have not contributed to an escalation in happiness levels.

Statistically, this statement is reinforced by the data from the Indonesia Democracy Index obtained from the Economist Intelligence Unit (2023), which indicates fluctuating trends over the past eight years. In 2021 and 2022, the Indonesia Democracy Index remained stagnant at 6.71 on a scale of 0 to 10. A higher score implies a better state of democracy in a country. However, there was a significant improvement in the index from 2020 to 2021. Despite this increase, the stagnant condition of Indonesia's democracy led to a decline in its ranking from 52 to 54 out of 167 countries in 2022, classifying Indonesia as a "flawed democracy." Within the ASEAN region, Indonesia ranks third after Malaysia and the Philippines. This situation is strongly influenced by the government's suboptimal decision-making and lack of alignment with public interests. Consequently, the public perceives limited impact from the existence of democracy in terms of happiness.

Religious characteristics

In the religious characteristics, mosque activity and religious devotion have a significant positive influence on the happiness of Muslim women. Based on the odds ratio values, the more actively a Muslim woman engages in mosque activities, the likelihood of experiencing happiness increases by a factor of 1.287873. Similarly, the higher the level of religious devotion of a Muslim woman, her happiness is likely to increase by a factor of 2.351474.

The measurement of happiness encompasses not only material aspects such as income but also religious factors. According to Tutupary (2016) on religious philosophy, religion is not solely based on faith or belief, but also encompasses the meaning of worship and the benevolence towards fellow human beings and the environment. In this research, the religiosity of Muslim women is operationalized using mosque attendance and devoutness. Both of these factors have a positive impact on the happiness of Muslim women in Indonesia.

Mosques, in addition to serving as centers for Muslim worship, also play a crucial role in disseminating Islamic values. Thus, the significance of mosques and all activities within them fundamentally symbolize religious obedience, as elucidated by (Wekke, 2013). Obedience implies a conscious effort to adhere to God's commandments and abstain from prohibitions. The influence of obedience on happiness primarily stems from the heightened spirituality experienced by individuals in their pursuit of closeness to God. The closer one becomes to God, the more prosperous and content one becomes as an individual (Mayasari, 2014).

In light of the findings from this research, several factors that influence the happiness of Muslim women in Indonesia, pertaining to subjective well-being, deserve attention. Firstly, it is the activism and participation of Muslim women in politics. The level of female political engagement in Indonesia remains relatively low, as the proportion of women in parliamentary seats has never reached the 30% mark over the years. To address this matter, enhancing women's political awareness is imperative, with education serving as a fundamental means to achieve this goal. Education plays a crucial role in influencing societal development, as a robust and equitable educational system can lead to improvements in various sectors, encompassing the economy, society, and politics. Additionally, the substantial support and encouragement from close circles greatly influence women's decision to enter the political sphere. Consequently, Muslim women can actively participate in public decision-making processes by engaging in politics and advocating for their rights, thereby influencing their individual happiness.

Secondly, democracy as a political system in Indonesia plays a significant role in providing opportunities for citizens to participate in the process of political decision-making. Therefore, democracy is of paramount importance. However, this research indicates that democracy has not shown a significant influence on happiness, particularly among Muslim women. Indonesia itself is ranked 54 out of 167 countries in the Democracy Index and is classified as a flawed democracy. When compared to other ASEAN countries, Indonesia still lags behind Malaysia and the Philippines in terms of democratic performance. Consequently, the government must carefully consider public interests when formulating policies.

Greater involvement and autonomy granted by democracy can enhance individual well-being as people feel they have more control over their lives and can contribute to shaping public policies. Additionally, democracy can provide protection for human rights, fostering a sense of security, freedom, and happiness among individuals.

Conclusion

Based on the research findings, it was found that several factors influence the happiness of Muslim women in Indonesia, including age, marital status, income level, political activism and participation, mosque involvement, and religious obedience.

In terms of individual characteristics, age has a negative impact, indicating that with each increase in age, the likelihood of happiness decreases for Muslim women. Marital status contributes to higher levels of happiness among Muslim women compared to those who are unmarried or not yet married. Moreover, the happiness of Muslim women increases alongside an increase in income levels, suggesting that the Easterlin Paradox is not observed in Indonesia. However, education does not significantly influence happiness, as happiness does not have a clear association with educational attainment. If any impact is observed, it is more likely driven by income level and job security.

Furthermore, political activism and participation may decrease the happiness of Muslim women. This is due to government policies that have not fully aligned with public interests. In terms of religious characteristics, mosque involvement and religious obedience positively influence happiness. This is attributed to the closer connection a Muslim woman has with God, leading to a greater sense of peace and happiness.

Based on the research findings, several factors should be considered in influencing the happiness of Muslim women. These factors include women's involvement in politics and the implementation of democracy. Political awareness and support can influence women to participate in politics. Additionally, the government must formulate policies based on public interests to promote the realization of a democracy that can be felt by all segments of society.

Author's Contribution

Term	Contributor
Conceptualization	Ide Wahyu Safitri & Ferry Prasetyia
Methodology	Ferry Prasetyia
Software	Ferry Prasetyia
Validation	Ferry Prasetyia
Formal analysis	Ferry Prasetyia
Investigation	Ide Wahyu Safitri
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Safitri Writing - Review & Editing	Ferry Prasetyia

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Project administration	Ide Wahyu Safitri
Funding acquisition	Ferry Prasetyia

Declaration of Competing Interest

☒ The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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