



Volunteers' well-being with the maqashid syariah approach: Evidence from charitable organizations in Indonesia

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Abstract

Purpose – This study aims to analyze the influence of the five dimensions of Maqashid Sharia on the life satisfaction of Muslim volunteers of charitable organizations in Indonesia.

Methodology – This study used data from the World Value Survey Wave 7 with a sample of 504 muslim volunteers who are active members of charitable organizations in Indonesia. The data were analyzed using logit and probit regression.

Findings – The results of this study reveal that both the logit and probit methods consistently show that from the five Maqashid Syariah dimensions, the dimensions of faith, life and wealth positively influence the life satisfaction of volunteers. In contrast, the intellectual and descendants dimensions are not significant to the life satisfaction of volunteers. Furthermore, the wealth dimension has the greatest tendency toward the life satisfaction of Muslim volunteers from charitable organizations in Indonesia.

Implications – This research has implications for developing empirical analysis of individual well-being in Indonesia and the research on the subjective well-being of volunteers, which is part of a national and international analysis of economic happiness linked with the Islamic economy, specifically maqashid syariah as an essential part of Muslim individuals.

Originality – This research is expected to fill in the existing research gap regarding welfare analysis of volunteer life satisfaction from an Islamic economic point of view through the Dimension of Maqashid Sharia. This study employs volunteers as objects because Indonesian volunteers are the most numerous in the world, contributing to Indonesia's position as the most generous country in the world.

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Introduction

According to Islamic thought, a Muslim's activities should not only be oriented toward material satisfaction but also spiritual fulfilment, so it is necessary to consider moral and spiritual as contained in Maqashid Sharia to achieve the essential well-being of Falah (Hoetoro, 2017). Human behaviour based on Maqashid Sharia, according to Ibn Ashur (2006), brings closer to welfare, social stability, the economy and the dimensions of the welfare of the hereafter.

Imam Al-Ghazali classified *Maqashid Sharia* into three levels: *dharuriyat*, *hajjiyat* and *tahsiniyat* (Auda, 2008). *Dharuriyat* contains five essential human elements: faith, life, intellectual, descent and wealth. Along with the times, today's scholars are trying to align the human development index related to the measure of well-being from the side of *Maqashid Sharia*. A fundamental part of Islamic development is ensuring all humankind's well-being, and it must conform to the targets of *Maqashid Sharia* (Rasool et al., 2020).

In Islamic economics, the concept of *maslahah* serves as the foundation for *homo-islamicus* behavior in determining their preferences by seeking to the truth and wisdom (Hoetoro, 2017). As a result, *homo-Islamicus* will maximize *maslahah* rather than utility or profit. *Maslahah* refers to man's well-being in the five essential elements of human existence as described in *maqashid Sharia* (Siddiqui et al., 2019). Philanthropy is one of the activities that reflect the behavior of *homo-islamicus*. According to Warde (2000), the altruistic nature of man becomes the benchmark of differences in interpreting self-interest between Islamic economics and conventional economics. Islam strongly encourages altruism, and all actions must adhere to religious teachings. Philanthropic activity is voluntary, altruistic behavior. Philanthropic activity is altruistic behavior, or doing something voluntarily for the benefit of others.

The existence of philanthropy in Indonesia is recognized by the world with Indonesia's achievements as the most generous country in the world, explained in the World Giving Index report that for the fifth year in a row, Indonesia ranks high on the World Giving Index with a score of 68% (Charities Aid Foundation, 2022). Three indicators were assessed: helping strangers with a gain of 58 per cent, making charitable donations reaching 84 per cent, and volunteering with a percentage of 63 per cent. The country has the world's highest rates of donating and volunteering. More than eight out of ten people donated money in 2021, and more than six out of ten volunteered their time. CAF also elaborated that this condition is supported by the fact that the majority of 87 per cent of the Muslim population in Indonesia is related to Islamic philanthropic practices. Even during the pandemic, the Indonesian people are increasingly sharing because their position has increased compared to previous years.

Considering the Indonesian people's enthusiasm for volunteering, the author is interested in further studying the life satisfaction of volunteers not from the psychological aspect as has been done a lot, but more comprehensively in the *sharia maqashid* order. Life satisfaction can be used to measure the level of *falah* and well-being because it can reflect a more comprehensive meaning of life (Hajrina & Jatmiko, 2015). Volunteer participation in this volunteer activity falls under the definition of *Homo-Islamicus*, which states that aspects of Islamic economic rationality include: altruistic actions; the time dimensions of the world and the hereafter; relevance to Islamic law; and efforts to achieve the essential welfare of the *falah*. It is undoubtedly inversely proportional to the concept of *homo economicus*, which restricts human economic actions to material aspects while ignoring religious values and norms (Hoetoro, 2017).

Happiness, emotions, life satisfaction, and expectations of each other's goals are examples of subjective well-being questions. As national and international household surveys have evolved, individuals' subjective well-being experiences are reported in household surveys such as the world value survey. Based on the Happiness Index released by The Central Bureau of Statistics (2021), there are three dimensions of happiness: life satisfaction at 75.16 per cent, affection or feelings at 65.61 per cent, and *eudaimonia* or the meaning of life at 73.12 per cent. The index follows the development of the happiness framework in the international world.

From an Islamic perspective, well-being is the fulfilment of the birth and mind, leading to a good life or the life of *al-tayyibah* (Rasool et al., 2020). On the other hand, *Ihsan* is considered an essential aspect of individual goals, so the individual who strives for *falah* must also aim at helping others achieve *Falah* (Asutay & Yilmaz, 2020). Therefore, this study investigates the life satisfaction of Muslim volunteers from charitable organizations using the *Maqasid Sharia* review because volunteers help others voluntarily to contribute *maslahah* to others. Moreover, there are five dimensions inherent in humans, so a volunteer in this study will be analyzed based on each dimension of *maqashid sharia* on volunteer life satisfaction.

Literature Review

In recent years, economists have turned their attention to life satisfaction as a research topic (Chen et al., 2014), such as Frey and Stutzer (2002) revealed the implications of happiness in various fields of economics, emphasizing that happiness research is not eccentric but capable of providing relevant and inspiring new insights for future economic research. Along with the development of sciences, economists and psychologists have supported using subjective welfare measures in public policy. As revealed by Diener and Diener (2017), there is the Organization for Economic Cooperation and Development (OECD) with the Subjective Well-Being measure as an indicator of economic and social progress, the Commission France uses for Measurement of economic performance and social progress, and others.

In the literature used by Fiorillo (2011), economic research on happiness shows that emotional alterations can be captured by the satisfaction of individuals with different domains of life as in the life-circumstance theory that life satisfaction is the result of the satisfaction of different domains of life (work, family). Satisfaction with life as a whole can be seen as an aggregate concept. Frey and Stutzer (2002) argues that a person's happiness can be measured by asking people about how satisfied they are with their lives.

In Islam, the concept of life satisfaction includes material and spiritual aspects known as "Falah," or the happiness of living in this world and the hereafter (Hoetoro, 2020). Although some economists believe that the terms "happiness" and "life satisfaction" can be used interchangeably, Hajrina and Jatmiko (2015) argue that life satisfaction is more appropriate for measuring the level of falah and well-being because it can reflect a more comprehensive meaning of life. When the survey is conducted, people's feelings or moods can influence their happiness.

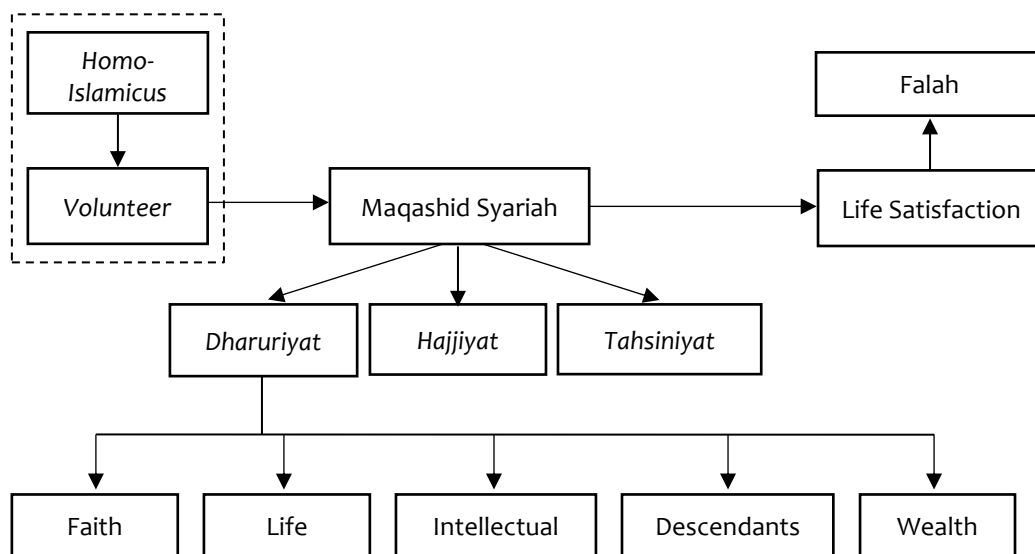
According to Asutay & Yilmaz (2020), in the concept of Islamic social welfare that develops the framework of the Islamic Moral Economy, homo-Islamicus are individuals who live a life without dichotomy, where there is no separation in the form of the divine and non-divine or assumes life in the world and the hereafter as the same sphere because it aims to achieve Falah. In this case, the concept of Ihsan is fundamental in the welfare of individuals within the framework of the Islamic Moral Economy to achieve falah not only for oneself but also for others (Asutay, 2013). Furqani (2015), describes three fundamental concepts that distinguish between the development of individual modelling in Islamic economics and conventional neoclassical economics. In Islamic economics, there are huquq, maslahah and ethics of piety as alternatives to the concepts of self-interest, utility and rationality, each of which serves as the micro foundation of neoclassical mainstream economics.

Maslahah encompasses the benefit of humans and the environment, with self-improvement, realization, and spiritual transformation derived from benefiting others and nature as the ultimate goal (Furqani, 2015; Ibrahim et al., 2021). Maslahah refers to human well-being in the five essential elements of existence in this world: Faith, Life, Intellectual, descendant, and property, as an Islamic concept of prosperity (Auda, 2008; Ibn Ashur, 2006). According to Furqani (2015), Homo-Islamicus has three primary human roles. First, as a servant, he was created to worship Allah and obey all of the commands given to him by the Prophet Muhammad SAW. Second, spread ukhuwah (brotherhood) because Muslims have social responsibilities to their families and other people worldwide. Third, those charged with managing resources in order to meet needs and distribute them fairly among creatures. As a result, in Islamic economics, self-interest is not the only motivating force behind individual efforts. These interests are pursued together for social interests, universe (environmental) interests, and awareness of God's presence.

Meanwhile, academics have long developed research on volunteers about voluntary action research across various disciplines (Bekkers & Wiepking, 2011). Volunteering is a complex phenomenon with explanations involving various disciplines such as psychology, sociology, and economics that provide insight into the motives of volunteering (Debbie Haski-Leventhal, 2009). Bekkers et al. (2016) stated that the main reason someone becomes a volunteer is the altruism motive. Previous research has shown that volunteering has a positive effect on subjective well-being in the form of life satisfaction (Binder, 2015; Fiorillo, 2011; Hansen et al., 2018; Magnani &

Zhu, 2018; Meier & Stutzer, 2008). The study was published in several economic journals included in the Scopus index. Previous research on life satisfaction from an Islamic economic perspective measuring aspects of religiosity, such as research by Ali Sallam et al. (2018), Fewtrell (2018), Peucker (2020) is still limited. The three studies remain focused on specific areas and communities, such as students and Muslim community members.

Based on the research background and literature review, volunteering activities are linked to religious aspects and altruistic motivations. The conceptual framework of this research is briefly illustrated in Figure 1. As altruistic motivations are part of homo-islamicus, the Muslim volunteer activities also reveal the maqashid sharia aspects. In Islam, human well-being is directed at achieving life satisfaction in the world and the hereafter, namely Falah. This study is expected to fill the research gap, namely welfare analysis regarding volunteer life satisfaction from an Islamic economic standpoint using the Dimension of Maqashid Sharia.



Source. elaborated from several literature (2022)

Figure 1. Conceptual Framework

Hypotheses

Hypotheses for each impact of variable independent to the dependent variable:

- H1: The Faith dimension in Maqashid Syariah positively affects the life satisfaction of volunteers.
- H2: The Life dimension in Maqashid Syariah positively affects the life satisfaction of volunteers.
- H3: The Intellectual dimension in Maqashid Syariah positively affects the life satisfaction of volunteers.
- H4: The Descendants dimension in Maqashid Syariah positively affects the life satisfaction of volunteers.
- H5: The Wealth dimension in Maqashid Syariah positively affects the life satisfaction of volunteers.

Meanwhile, the hypothesis for determining the overall significance (modal fit) of the variables in the logit model is as follows:

- H0: The model is not feasible and not acceptable
- H1: The model is feasible and acceptable

Maqashid Syariah (Faith, Life, Intellect, Descendants, and Wealth) accurately predicts the Volunteers' Life Satisfaction.

Research Methods

This study was carried out to address the formulation of the problem of how volunteers' life satisfaction is viewed from the perspective of Maqashid Syariah. This study draws on secondary data from the World Value Survey (WVS) Wave 7, whose overall survey period began in mid-2017 and was finally completed on December 31, 2021, after a one-year delay due to the Covid-pandemic. The WVS is cross-sectional data; the data in questionnaires is a household survey conducted in 80 countries such as Indonesia, Mexico, Brazil, Argentina, Chile, Ecuador, Peru, Turkey, Russia, Germany, Thailand, Australia, Malaysia, China, Egypt, Jordan, Nigeria, and other countries. The sample represents all persons aged 18 and over living in private households in each country, regardless of nationality or language (Haerpfer et al., 2022). Countries with greater population size and diversity, such as Indonesia, apply samples of N=1500 to N=5000. Countries with populations under 2 million people apply a sample of N=1000. The criteria for respondents in this study were Muslim volunteers from charitable organizations in Indonesia who were filtered from the survey results provided by the World Value Survey. Purposive sampling in the form of active Muslim volunteers in Indonesia from the WVS Wave 7 is used in this study to represent the population. For Indonesia, there are 3200 respondents of WVS Wave 7. Whereas specifically for the sample criteria needed for this study, Muslims netted 2662 people. From the 806 active volunteers, only 646 were Muslims. There were inappropriate data when cleaned processing, so the sample used from the questionnaire is an active member of a charitable organization amount 504.

The quantitative analysis of binomial logistic regression was used to analyze the data. The logistic regression model, also known as logit analysis, is a nonmetric regression model in which one or more independent variables are used to predict the dependent variable (Hair et al., 2014). This study aims to analyzed the influence of the maqashid sharia dimension on the life satisfaction of volunteers, with the control variables namely age, marriage and gender. Therefore, the model formed is:

$$\text{LifeSatisfaction}_i = \beta_0 + \beta_1\text{Faith} + \beta_2\text{Life} + \beta_3\text{Intellectual} + \beta_4\text{Descendants} + \beta_5\text{Wealth} + \varepsilon \quad (1)$$

The interpretation of the relationship between the dependent and independent variables in the binary response model is probabilistic, so that the appropriate econometric analysis for this is logit and probit (Wooldridge, 2002). Furthermore, it must be interpreted as the probability of occurrence of $y=1$, then the model will be:

$$P(y_i = 1 | x) = \beta_0 + \beta_1\text{Faith} + \beta_2\text{Life} + \beta_3\text{Intellectual} + \beta_4\text{Descendants} + \beta_5\text{Wealth} + \varepsilon \quad (2)$$

From the model above, P is the probability that dependent variable (Y)=1, Y=1 means that muslim volunteers' of charitable organization are satisfied with life while Y=0 indicates dissatisfied. Then, β_0 is a constant, β_1 , β_2 , and β_3 are the regression coefficients of each variable. The Faith, Life, Intellectual, Descendants, and Wealth are the main variable. However, age, gender and married are the variable control of the models.

The factors that represent maqashid sharia in this study are based on the research of (Ali & Hasan, 2014; Hajrina & Jatmiko, 2015). Some of these variables will be examined regarding their relationship to life satisfaction, representing volunteers' subjective well-being. Table 1 shows the definitions as well as measuring indicators of each of the maqashid sharia variables. The value of each variable maqashid sharia, is the average result of the sum of each indicator forming it. The indicators of Maqashid Sharia in the World Value Survey (WVS) Wave 7 questionnaire used a Likert scale. In terms of each maqashid sharia fulfillment, the main variables are divided into two categories (dummy/binary variables) by averaging the score results of each of these indicators. Dummy 1 for volunteers who have exceeded the average. Otherwise, 0 is less than the average score. The dependent variables were also categorized into satisfied and dissatisfied of life (1= satisfied, 0= Dissatisfied).

In logit and probit analysis, two criteria can be used to assess the goodness of fit of the model (Wooldridge, 2002). First, those usually reported is the percent correctly predicted which the percentage of times the predicted y_i matches the actual y_i . Second, pseudo R-squared by McFadden shows that the log likelihood for a binary response model is always negative, so the pseudo R-squared is always between zero and one. However, Wooldridge (2002) also stated that

goodness of fit is not as important as statistical and economic significance of the explanatory variables. In addition, the low Pseudo-R² value does not necessarily indicate that the model used is not good, as long as the results of the statistics test show significant results and are under the direction of economic theory, the model can still be classified as a statistically feasible model (Gujarati, 2003).

Table 1. Summary of Operational Variables

Type of Variable	Name	Variable Definition/Indicators	Source of Data
Dependent	Life Satisfaction	Satisfaction of Muslim Volunteers from charitable organization in Indonesia about their life (1 = satisfied, 0 = Dissatisfied)	WVS Wave 7
Independent	Faith	Protection of Faith	WVS Wave 7
		Importance of God	
		Believe in God	
	Life	How often do you attend religious services	WVS Wave 7
		How often do you pray	
		Protection of Life	
		How much freedom of choice and control	
		Frequency you/family (last 12 month): Felt unsafe from crime in your own home	
		Respondent was victim of a crime during the past year	
	Intellectual	Worries: A war involving my country	WVS Wave 7
		Worries: A terrorist attack	
		Worries: A civil war	
	Descendants	Protection of Intellectual	WVS Wave 7
Frequency in your neighborhood: Drug sale in streets			
Frequency in your neighborhood: Alcohol consumed in the streets			
Highest educational level			
Wealth	Protection of Descendants	WVS Wave 7	
	Justifiable: Prostitution		
	Justifiable: Abortion		
	Justifiable: Sex before marriage		
Age	Justifiable: Parents beating children	WVS Wave 7	
	Protection of Wealth		
	Satisfaction with financial situation of household		
	Frequency in your neighborhood: Robberies		
Gener	Worries: Losing my job or not finding a job	WVS Wave 7	
	Income level (Recoded)		
Married	Age of volunteer	WVS Wave 7	
	Volunteer gender (1= male, 0= female)		
	Marital status of Volunteer (1= married, 0= unmarried)	WVS Wave 7	

Results and Discussion

This study estimated logit and probit models for volunteer life satisfaction. Table 2 shows the statistical results, with standard errors in parentheses. The coefficient signs are consistent across models, and the same variables are statistically significant in each. The models perform equally well in terms of the overall per cent correctly predicted. The probit model correctly predicts life satisfaction of volunteers approximately 74.60 per cent and logit model approximately 75.20 per cent. The probit model tends to be better at analyzed the life satisfaction of volunteers.

In the data processing results below, the Pseudo R² result of logit model is 0.1813. It indicates that the independent variable can only explain the dependent variable by 18,13 per cent. However, the probit model show 18,29 per cent. Even so, a small pseudo R² value does not make a model considered bad because the study used cross-sectional data and the pseudo magnitude of R² is not prioritized for logistic regression models (Gujarati, 2003). So that the main things that must be considered are the model significance indicators, the significance of the independent variables, and the direction of the coefficients of these variables.

Table 2. Statistical Analysis

Variables	Coef Logit	Odds Ratio Logit	Coef Probit
Y= Life_Satisfaction			
Faith	0.669*** (0.239)	1.953*** (0.467)	0.396*** (0.140)
Life	0.726*** (0.218)	2.066*** (0.451)	0.434*** (0.129)
Intellect	-0.366 (0.223)	0.694 (0.154)	-0.223* (0.131)
Descendants	-0.0989 (0.236)	0.906 (0.214)	-0.0687 (0.137)
Wealth	1.998*** (0.225)	7.374*** (1.658)	1.201*** (0.130)
age	-0.00533 (0.00921)	0.995 (0.00916)	-0.00383 (0.00535)
gender	-0.304 (0.227)	0.738 (0.168)	-0.179 (0.134)
married	0.0511 (0.409)	1.052 (0.430)	0.0197 (0.234)
Constant	-0.329 (0.664)	0.720 (0.478)	-0.156 (0.378)
Observations	504	504	504
Percent correctly predicted	75.20%	75.20%	74.60%
Prob > Chi ² (LR)	0.000	0.000	0.000
Pseudo R-squared	0.1813	0.1813	0.1829

Robust standard errors in parentheses

*** p<0.01, ** p<0.05, * p<0.1

Overall, the data processing results on 504 Muslim volunteers of charitable organization show that with a confidence level of 95%, the statistical Likelihood Ratio (LR) probability is 0.000, so rejects H₀ and accepts H₁ that the model fits the data and is acceptable. In other words, Maqashid Syariah (Faith, Life, Intellect, Descendants, and Wealth) accurately predicts the Volunteers' Life Satisfaction. If in the linear regression model, the β_i coefficient indicates a change in the value of the dependent variable due to a change in one unit of the independent variable. The same thing applies to the logit and probit regression model, but it is not easy to interpret mathematically because the logit and probit equation is not linear. The coefficients in the logit and probit model can be used to see the direction of the relationship between the independent and dependent variables. In the logit model, a measurement known as the odds ratio is developed. Among the five dimensions of maqashid sharia, the dimension of wealth has the greatest chance of contributing to volunteer life satisfaction. With an odds ratio of 7.37, it shows that the more volunteers can fulfill the care of their assets, the chance for a volunteer to feel satisfied with his life is seven times compared to others. Then the faith dimension, with an odds ratio of 1.95, means that the chance for volunteers who carry out faith care to feel life satisfaction is 1.95 times compared to the other dimensions. In contrast, the intellectual variable, descendants and the variable control age are

insignificant. So the odds ratio is low, which is below 1. On the other hand, from the statistical results, the three control variables, namely age, gender and marital status, are not significant.

The faith dimension was measured from the intensity of attending religious activities, the intensity of pray, faith in God, and the volunteers' perspective on the importance of God. The data processing results show that the Dimension of Faith in Maqashid Syariah positively affects the life satisfaction of volunteers. The higher the implementation of the Faith Dimension, the higher the contribution to the volunteer's life satisfaction. The volunteering activities are related to Taqwa as well. Furqani (2015) stated that the Taqwa attitude would translate ethical principles into concrete realities, which explain the basis and motivation of individual behavior, are derived from the Qur'an and Sunnah and are based on Tawhid (oneness of Allah, unity of the divine law). This study follows the findings of Ali Sallam et al. (2018); Fewtrell (2018), which significantly examined the religiosity of volunteers in Malaysia and Birmingham on the decision of a Muslim to volunteer. Religiosity is also a factor in the intensity of volunteer participation in charity activities, such as research on Muslim volunteers in Australia (Peucker, 2020). Research (Kaya et al., 2021) also showed a relationship between the dimensions of religiosity and the life satisfaction of Turkish Muslim volunteers. Islamic religiosity is essential to getting satisfaction and happiness in individual Muslim lives because it affects individual decisions in considering their choices proportionally between material and spiritual benefits (Hoetoro, 2020). A volunteer can get life satisfaction from its usefulness to others and the environment, as the *maslahah* contains three spheres: individual, social and environmental. Research Mili (2014) shows that the dimensions of religion and life are the most significant dimensions of the welfare of individual Muslims.

The life dimension for maqashid syariah is measured based on six indicators that lead to individual protection from threats to safety and self-freedom as Ibn Ashur (2006) reinterprets the Life Dimension as preserving human dignity and protecting human rights. After processing the data, the results show that the Life Dimension positively affects the life satisfaction of volunteers. Life Protection in Maqashid Syariah directs individuals to prioritize the safety of the soul both physically and spiritually in order to carry out Islamic law optimally (Mohamad et al., 2020). Included in carrying out activities to achieve material and non-material welfare need to be supported by a healthy soul. Moreover, volunteer activities that must provide assistance to other people and the environment, of course, need to be supported by physically and mentally healthy so that they can contribute optimally. Binder (2015), Fiorillo (2011), Hansen et al. (2018), Magnani and Zhu (2018), Meier and Stutzer (2008), and Stuart et al. (2020) show that mental and physical health indicators have a positive and significant contribution to volunteer life satisfaction. Therefore, the achievement of life protection in Maqashid Syariah contributes to an increase in individual life satisfaction (Hajrina & Jatmiko, 2015; Mili, 2014; Rasool et al., 2020; Rifqi et al., 2022).

The results of data processing showed that the intellectual dimension did not significantly affect the life satisfaction of volunteers. This can also be caused by differences in achievement between indicators that define the components of protection intellectual in Maqashid Syariah. Basically, the level of education has a positive influence on the level of individual life satisfaction so that ideally the higher the level of education, the more satisfied a person's life will be (Landiyanto et al., 2011; Nandini & Afiatno, 2020; Rahayu, 2016). This is because access to education can provide facilities for improving skills and insights for individuals so that they can increase confidence and pride in themselves which then presents expectations for their abilities. In line with Rahayu (2016) who showed that a higher level of education can improve the quality of work, so that volunteers with higher education can do their jobs with better quality. Even Chen (2012) in asserts that education combined with the ability to build wider relationships will have a positive influence on holistic well-being. Likewise, volunteers who are members of volunteer groups must also establish new relationships. However, from the results of this study, the level of education is dominated by scale 1, which is the lowest level for education in the form of pre-school/Elementary school Equivalent with a percentage of 69.6 percent. So this can cause life satisfaction of volunteers is not significantly influenced by the level of education of volunteer respondents. The other two indicators show that respondents are dominated by environment that has never consumed alcohol

by 48.2 percent and illegal drugs by 76.4 percent. Judging from the percentage, the two initial indicators related to education dominate the achievement of the Intellectual Dimension on a scale of 1, compared to environmental indicators that consume alcohol and trade illegal drugs, so that the results of research for the Intellectual Dimension are not significant to the life satisfaction of volunteers.

Processed data shows that descendants Dimension is not significant to Maqashid Syariah. A scale of 1 which is the minimum value in this variable is the assumption that it is "not justified at all" and a scale of 10 is "very justified". The authors agree with Anto, (2011) research which states that it is very difficult to form an index of measuring the dimensions of descent in Maqashid Syariah. Because not all aspects related to maintaining the family lineage are real and cannot be calculated perfectly. As for if it is tangible, most of the data availability is doubtful. Ideally, the hereditary protection index can show the condition and performance of the community related to family and social values in an Islamic perspective. Previous research using the indicators of the maqashid sharia variables which are the same as this study also shows that of the five dimensions of the maqashid sharia index, the heredity dimension is the lowest contributor to the overall achievement of Maqashid Sharia in measuring the country's progress, which is 4.2 percent of the total 100 per cent (Ali & Hasan, 2014). In the study of Rifqi et al., (2022) also showed that of the five indicators of Maqashid Syariah, the nasab dimension was not significant to the happiness of a Muslim.

As for the wealth dimension, it shows that the Wealth Dimension in Maqashid Syariah is significantly positive for the life satisfaction of volunteers. These results are related to Happiness Economics Concept by Frey and Stutzer (2010), which stated that the relationship between income and subjective well-being is statistically (and typically highly) significant because higher-income individuals can purchase more material goods and services. Therefore, higher income and consumption levels are commonly assumed to result in higher well-being. In addition, Green (2008) found that the overall unemployment rate decreases the average level of life satisfaction. These results are in line with Anto (2011) statement that the higher the material welfare, the higher the level of holistic welfare (including life satisfaction) which is close to *falah* because wealth is still a basic need to develop a good standard of living, education, family and social relationships, and support the religiosity side such as carrying out philanthropic activities, performing Hajj, and others. Research on Maqashid Syariah also shows similar results (Hajrina & Jatmiko, 2015; Mili, 2014; Rasool et al., 2020; Rifqi et al., 2022). These results are also in accordance with research on volunteers in general by Fiorillo (2011), Magnani & Zhu (2018), and Meier & Stutzer (2008) that the level of income is significant to the life satisfaction of volunteers.

Conclusion

The results of this study used data from the World Value Survey (Wave 7) with observations of 504 Muslim volunteers of Charitable Organizations in Indonesia. This study used the logit and probit methods because the dependent variable is binary. Both logit and probit methods show that overall, the Maqashid Syariah Dimensions in the form of Religion, Soul, Intellect, Descendants and Wealth significantly contribute to the life satisfaction of volunteers. However, for each variable, only three were significant to the volunteers' life satisfaction: the Dimensions of Religion, Soul, and Wealth.

This research has implications for developing the research on the subjective well-being of volunteers, which is part of a national and international analysis of economic happiness linked with the Islamic economy, specifically maqashid sharia as an essential part of Muslim individuals. This study offers an innovative theoretical and empirical analysis of individual well-being in Indonesia, which can be improved by strengthening the dimensions of maqashid sharia, particularly religion, soul, and wealth. Furthermore, implementing maqashid sharia can help increase volunteerism and maintain Indonesia's position as the world's most generous country. However, it cannot be denied that the results of this study also show that the Dimensions of Intellect and Heredity are insignificant to the life satisfaction of volunteers. Therefore, it is suggested that the government be able to pay attention to volunteers in the form of support for the ease of improving the quality of

education for volunteers and guarantee assistance to the families of volunteers so that volunteers can optimally carry out their roles due to life satisfaction.

On the other hand, this research also contains limitations in the information provided because the literature used is still dominated by literature from outside Indonesia. The data used is limited to WVS data, so it cannot provide an accurate picture of the indicators of sharia maqashid protection. At the same time, future studies are recommended to use mixed-method to get the depth of analysis of a phenomenon not limited to statistical results. At the same time, this study focuses on Indonesian volunteers using the general World Value Survey questionnaire. There is space for developing each measurement indicator of each dimension of Maqashid Syariah, especially in the part of the intellect and descendants variables whose results are insignificant. This research can be developed and perfected by other researchers through empirical research on the life satisfaction of volunteers in Indonesia that integrates with the Islamic approach.

Author Contributions

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