

## Happiness in Islamic Perspectives among Multi Tasking Women in Malaysia

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### Article history

Received: 2019-07-28    Received in revised form: 2019-10-28    Accepted: 2019-11-16    Published online: 2020-01-31

### Abstract

This study aim to investigate the indicator of happiness among Islamic multitasking women. Indicator of happiness consist of five dimension which is cognitive, physiology, psychology, spiritual and social. In-depth interviews were used. A total of four Muslim lecturer in Unversiti Teknologi Malaysia were selected in the interview. A qualitative method by using interview were used. The data from interview were analysed by using thematic analysis from four respondents that meet the selection criteria. The result shows that happiness is comprises of five element which is physiology, psychology, spiritual, cognitive and social. All the elements need to be align with Allah's commandment as when the element is connected with Allah, then the true happiness would be achieve. A Muslim understand that worldly happiness is just temporary and the eternal happiness are the one that should being pursue and lasting forever.

*Keywords:* happiness, multitasking, career women

## **1.0 INTRODUCTION**

Research about happiness is being carried out by academician, especially in the aspect of theory, instrumentation and factors bringing happiness (such as personality, the self, social support and so on). This is because happiness is new emerging issue that be found among psychologists and most empirically studies about happiness started in the late 1960s and 1970s (Headey and Wooden, 2004). Moreover, the existence of happiness is also due to the awareness of psychologists about the importance of good life from a positive perspective. Recovery from mental illness helps human to lead more productive life and identify existing potential on aspects of positive psychology aspect (Linley & Joseph, 2006). Based on previous studies, evaluation of the well-being life, sometimes referring to the satisfaction of life, there are times refer to happiness and subjective well-being (Cheng & Furnham, 2003; Diener, 2000; Kahneman, 2003; Lee, Park, Uhlemann & Patsula, 1999; Lu and Lin, 1998; Uchida, Norasakkunkit & Kitayama, 2004). Veenhoven (2006) has stated that in other than happiness, well-being, life satisfaction and quality of life also refers to the same meaning of happiness. In other words, no matter which of the words used, but the intent and meaning refers to the same thing (Layard, 2005). Ye Ng & Other (2014) was concluded on the basis of data from the World Values Survey (WVS), finds both words (happiness and well-being life) shows the same an empirical basis to lead easy understanding and communication.

One of the main goal of researchers in relation of happiness is the definition of happiness itself (Kafka and Kozma, 2002). So far, the concept of happiness is still a debate among psychologists, both in terms of theoretical and conceptual. For now, the researchers have agreed happiness is affected by cognitive component and feeling alone (Diener, 1995; Kashdan, 2004; Shimmack, 2008; Van Hemert, Van De Vijver and Poortinga, 2002). Ryff (1989) also argues that the conceptual and theoretical framework in happiness not objectively established and external factors should be taken into account as one of the criteria in explaining happiness. This is because happiness can not only be evaluated through cognitive and emotion only, but it can also be seen based on other factors such as health, good relationships with other people as well as the environment (Cummins, 1997; Diener, 1995; Kashdan, 2004; Ryff, 1989). Thus, psychology view the concept of happiness can be developed by view other factor contribute to happiness beside cognitive and emotion (Harding, 1982; Hills & Argyle, 2001; Kim, Kim, Cha & Lim, 2007; Lu & Shih, 1997; Santos,2009).

However, according to the Islamic perspective, happiness has a broader definition where happiness can be fell when a human dedicated his soul/heart to follow and obey God as a way of life and Hereafter (Al-Ghazali, 1991). Spirituality intelligent could be felt by those who have faith and obey to Allah (Haron, 2016). The internal and external value incorporated with each other in order to achieve happiness. According to Imam al-Ghazali in his book *The Alchemy of Happiness*, in order to achieve happiness, people need to have knowledge about their self, knowledge of God, knowledge of the world and knowledge of the afterlife. Clear guidelines and precise is able to provide a great lesson for people surfing the life of the world. During the past 14 years, scientific studies related to positive psychology is growing rapidly and is generating a lot of interventions that attempt to improve better life of human. The study of positive psychology are associated with religious beliefs including Buddhism, Hinduism, Confucianism and Islam (Devine, Hinks and Naveed, 2017). Islam is a religion that emphasizes the importance of faith and its relation to human life. Devine revelation is a source of reference and guidance to answer all the needs of human. In other words, by adapting a concept in positive psychology and

concept of Islamic spirituality, we are able to provide guidance for excellence and prosperity in modern life and the capable of achieving ultimate happiness (Al-Din, Rostami and Ghaffari, 2016).

Career woman acts as important person in a family, community and country. They pay attention and function the role of the family, they also have to perform a variety of tasks and commit to the career responsibility (Ismail and Hamjah, 2012). History proves before this, woman had placed in a low position and despised by many cultural and traditional beliefs in the world. However, when Islam arrive at Arab, woman status have been changes. Since then, most country and other cultures in the world begin to recognize and value women. During Conference of Declaration of Mexico, high expectations about the role of women have been stated specified as follows: 'Women have a vital role in promoting peace in all areas of life such as family, community, country and the world'. This declaration proves that the world has recognized the involvement of women in society. In the modern world, most of the women having a career as a job. For women who have children, they need to incorporated the roles as career woman, mother and wife and allocate more time at home and for child care compared with men. Roles as mother, wife and manager of the household and at the same time the involvement of career at outside has led to conflict. Balancing the roles inside and outside the household lead to stress or frustration (Tekumalla, 2016).

Therefore, this study aims to define indicator of happiness according to Islamic perspective among Muslim career women in order to help balance physical, emotion and spiritual of women (Haque, 2004). Also, the balance between the career women need and social life (Joshano, 2013). As a result, women can achieve a holistic of happiness. Therefore, this study focus five (5) indicator of happiness among career women, namely: cognitive, physiology, psychology, spiritual and social. By combining all five constructs, this study can provide guidance for Islamic career women in order to achieve real happiness in life. The result could be used to understand their feelings of happiness and develop interventions aimed at improving happiness.

## **2.0 PROBLEM STATEMENT**

In Malaysia, study on the definition of happiness was conducted by Jaafar, Haslina, Khairuddin, Tina Afiatin and Yogi Suprayogi, (2009) found that there are 12 dimensions in Malaysian society (involving various ethnic groups). Al-Naggar, Al-Jashamy, Yun said, Alsaror, and Al-Naggar (2010) also found the five sources of happiness among university students (also involving ethnic Malays, Indians and others) and Khairuddin (2009) found that 10 dimensional specific happiness in the. The study only focuses on happiness in the community of Malaysia and so far, only Khairuddin (2009) conclude the definition of happiness specific to Malay community. Therefore, this study will examine again and confirm whether the dimensions of happiness found by Khairuddin (2009) really reflect the values of Islam women lecture in IPTA. In other words, a more in-depth interviews such as focus group approach (Focused group interviews; FGI) will be used as a further measure to assess the dimensions of happiness on Muslim career women. Perhaps, this approach able to add view and provide a clear definition of happiness in women community.

From the study of National Health Morbidity Survey 2011 (Ministry of Health, 2012) found that among adults, the prevalence of depression was 1.8% and the prevalence of anxiety is 1.7%. The prevalence of mental disorder among women are 2.3% higher than men which is 1.4%. The prevalence of mental health among the child and teens has increased from 19.4% in

2006 to 20.0% in 2011. The study also found suicidal behavior among adult shown 1.7% people have the idea of suicide, 0.9% has planned commit suicide and 0.5% has attempted suicide (Mohd Nasir, Siti Norlina & Siti Aisyah, 2015).

During celebration of World Mental Health Day 2018, Deputy Prime Minister and also Minister of Women, Family and Community, Datuk Seri Dr Wan Azizah revealed that the number of those with depression and mental health problems continue to rise as according to the World Health Organization. There are more than 800,000 suicides reported worldwide each year. A report revealed that about 40 percent of the citizens of Malaysia will face mental health problems during their lifetime and survey in 2017 by the Ministry of Health have found 18,336 people currently suffer from depression at various levels based on health scans over 273,203 people.

Based on these statistics, the world become aware and recognize that despite the recognition of the responsibilities and roles of women developing world, there has been a negative impact. It is difficult to balance the roles of each tasks, thus women become more stress and feeling anxious and unhappy. Many mental problems associated with high levels of dissatisfaction with life and feeling unhappy. According to the study, there are significant differences respond between men and women about value of happiness. However, there has been no efforts by scholars in establishing indicator of happiness for the Muslim career women community. Whereas, Malay scholars often emphasize that the Malays have a unique culture and identity in contrast to other communities, as well as Islam as a basis for the development of Malay culture (Idris, 2012; Mohd Azhar et al., 2004; Mohd. Koharuddin, 2005; Noriati, 2007; Syed Husin, 2008; Wan Abdul Kadir, 2007; He et al., 2012). Until now, studies on happiness in the community still focus on general perspectives instead of Islamic perspectives. Therefore, this study represents the first step in planning the establishment of measuring indicator happiness in all aspects of life in the women community-centric culture and Islam.

### **3.0 LITERATURE REVIEW**

#### **3.1 The Indicator of Happiness in Islamic Career Women**

##### ***Cognitive***

In the process of getting to know God, every human being must have knowledge (Cho, 1986; Salasiah, 1999; Zainal & Siti Meriam, 2009). Al-Ghazali divides knowledge into two, namely the practical and theoretical knowledge. Theoretical knowledge is the science of knowing God, the angels, the Prophet and the Quran because this knowledge goals is knowing Allah. Whereas practical knowledge is knowledge carried out as everyday practices in social, legal, political, sharia, economics and so on. With the combination of both knowledge, man will obtain happiness and pleasure in life (Cho, 1986; Nurzahidah & Basil, 2011). Knowledge in Islam is derived from the revelation, inspiration, mind and senses. In contrast to the West's view of knowledge is from empirical and rational and it stands on its own knowledge without regard to religion (Shahabuddin & Rohizani, 2007). This shows the differences in the exploration of knowledge between the West and Islam.

##### ***Spiritual***

According to Islamic principles, happiness is not by human but happiness is the right from Allah SWT. Allah had already given happiness to human being and human need to accept it and

embrace the blessing from the most gracious and supreme being (Haron Awang, 1994). In Islam, happiness is a level of perfection in life as a result of compliance with the regulations that have been taught and established by God through two main sources, the Quran and Sunnah (Joshanloo, 2012; Mattila, 2011; Tiliouine & Meziane, 2012). Anyone who obey and follows all the regulations in Islam would certainly gain happiness (Al-Faruqi, 2009)

Islam puts happiness in two main categories, happiness in this world and happiness in the Hereafter (Al-Faruqi, 2009; Joshanloo, 2012; Mohd Fadli, 2003; Al-Attas, 2002). Happiness in the hereafter is the last ever because of enjoyment that had been promised by God (Al-Attas, 2002). Before obtaining happiness in the hereafter, human happiness rely on moral and rules implemented with an awareness of the existence of Allah (Al-Faruqi, 2009). This shown that Islam is not only define happiness in the hereafter, but Islam also define the happiness in the well-being life (Zulkiflee et al., 2011). Al-Ghazali was said to know God is the key to happiness (Nurzahidah & Basil, 2011). This shows that to obtain happiness in the life, every Islamic career women need to know Allah and obey all the commands.

### ***Social Networks***

Studies have demonstrated the importance of social networks and social support to cope with problem of acculturation difficulties and other issues (Martín ez, Ramír ez, and Jariego 2002; Jasinskaja-Lahti et al. 2006; Negi et al. 2013; Fernández et al. 2015). Research has shown a direct positive effect of social support networks on an individual's well-being in general (e.g. Cohen and Wills 1985; Komproe et al. 1997). Social network studies conventionally emphasizes the support function of social networks effects on the psychological well-being of human.

### ***Physiology***

Al-Attas (2002) has categorized happy that there are three things; (1) soul or lust such as behavior actions, (2) body such as health and safety, and (3) external part of body such as wealth and other. The meaning of happiness is interpreted by the Al-Attas as the experiences of those who believe and remembrance of God is important in the pursuit of peace and tranquility. In summary, a peaceful soul and body result from when human heart free from doubt and anxiety (Nurzahidah & basil, 2011). In addition, Al-Ghazali, urged moderate in all aspect of human life because happiness is built on lust alone is a temporary happiness, contempt and bring destruction. He explained the external influence namely physical excitement such as money, power and status is only temporary and should include spiritual element in it. (Nurzahidah & Raihanah, 2011).

### ***Psychology***

Other than knowledge, Islam puts a person to a better level when humans behave towards goodness and carry out God's rights, human rights and the environment rights. This concept is known as sharia, which refers to a rule which was revealed by Allah to the servants that believed and practiced for the joy of life and Hereafter (Zulkiflee et al., 2011). Sharia rules include procedures that human life consists in two forms of worship, a specific worship and public worship. This special worship shall be performed by each individual because this worship is the way how individuals get closer to God. For those who did not perform this specific worship will lead to lonely soul with no motivation and peace.

Second, the public worship is the activities favored by Allah includes both human in the political, economic, social and others. The activities carried out must meet the conditions to the

rules of Allah and cannot get out of the boundaries of worship (Zulkiflee, 2011). According Nurzahidah and Raihana (2011), peace and happiness from Allah is through charity that came with the intention to bring a good intents and purposes. Positive strength of the relationship between family, community and society would be built when human adopt Islamic values such as gratitude, sincerity and acceptance. Thus positive vibe can maintain overall health such as body health, mental, psychological and so on.

## **4.0 METHODOLOGY**

This research uses qualitative method where it involves two phase which is data collection and data analysis. The data collection was done by using semi- structured interview. This approach was employed in this study because qualitative methods focus on people's everyday life, experience and perceptions

The respondent was selected from Universiti Teknologi Malaysia's lecturer and based on several criteria to ensure the validity of this research which is happiness among multitasking women. The criteria for the respondent that being choose are as follows:

1. A muslim woman
2. Having DS51 / DS 52 grade and do not hold any administrative position such as Head of Department and above
3. Married and have children that are still studying in primary or secondary school
4. Staff at Universiti Teknologi Malaysia, Johor campus.

Then after the criteria was being finalize, individuals (n=4) that meet the criteria was being interviewed based on interview protocols. The interview question is an open ended question and were obtain from extensive literature review. The interview was tape recorded and transcribed verbatim. The data was being analyse by using thematic analysing with aid of NVIVO software. According to Braun and Clarke (2006), thematic analysis is a method for identifying, analysing and reporting patterns within data. The theme were extract to answer the research question and objective which focus on the happiness in Islamic perspective among multi-tasking women.

## **5.0 RESULT**

Five major categories emerged from the data analysis about happiness among multi-tasking woman; physiology, psychology, cognitive, social and spiritual.

### **5.1 Physiology Element**

Analysis interview with participant shows that physiology is one of the factor that contribute to the happiness of multi-tasking woman. Among the physiological need are financially stable where it is among the factors that help inducing happiness for the multi-tasking woman. Respondent 1 said,

“masa JKR saya 41. Masuk sini 51. So macam naik gaji banyak kut. Masuk sini gaji double lah. Macam wow. Happy lagi lah”

Another respondent also point out that having stable financial help them to be happy and reduce stress,

*“Mungkin nombor dua, mungkin. Takde masalah kewangan kot. So kalau ada masalah kewangan maksudnya things worst?”*

Respondent 3 said that due to many financial commitment, having job that can provide a stable income to pay the commitment really help to alleviate worry thus induce happiness,

*“Kalau cakap pasal duit. Saya rasa kita semua ada komitmen tu. Kalau as a commitment, kalau kita tak bekerja kita tak boleh nak bayar zakat, kita tak boleh nak bagi dekat mak ayah kita.”*

The respondent points also out that, having a stable financial helps them to boost their happiness since they can control what they can do in terms of spending the money to their parents, giving charity and others activity without restriction. For example respondent 1 said

*“duit tu penting, Sebab tu kita kena ada duit. Takkan kita kena minta duit suami untuk bagi mak dan abah. Sebab tu kita kena kaya tanpa mengharap duit suami.”*

Respondent 4 also said,

*“kita buat part time ke, space ke, dia tak penah tanya duit pergi mana...I boleh buat apa ja dengan duit kan. Nak shopping boleh...aa jadi salah satu nak make me happy, bila takda masalah kewangan, takyah stress.”*

*“maksudnya dia tak penah tanya pasal duit. Ha kalau cukup duit mintak dia pun takda masalah. Tu mungkin salah satu factor kita happy”*

On the other hand, having a comfortable house also help to bring happiness to multi-tasking woman.

*“Okay, kita kena ada rumah yang selesa semua-semua tu kan.”*

Among the criteria of a comfortable house is the distance between the house and the working place,

*“Cari rumah. Dekat UTM. Sebab saya rasa, dia. Dia pun cakap. Dia takda..nak tolong urus anak hari-hari. At least, dia kata bila anak yang..sulung tu..start sekolah..cari yang dekat dengan UTM. Dia kata tak payah nak. Commute jauh-jauh. Nak uruskan anak.”*

According to one respondent, travelling distance can induce stress thus limit the probability to be happy,

*“distance travel tu. Distance travelling tu sebenarnya menyumbang kepada tekanan jugak. Bila kita kerja. Balik lambat.. sampai rumah pun dah. Kadang-kadang dah gelap.”*

## 5.2 Cognitive Element

The finding of this study also showed that cognitive play huge role in achieving happiness for multi-tasking woman, among the factor that can help to increase happiness is knowing your role and act upon it, for example know the role as a wife and understand that the role need to be fulfil,

*“Sebab pada saya pula, kerja, kerjaya itu adalah agenda peribadi you. Agenda peribadi. Dia adalah untuk membangunkan diri saya sendiri di mata manusia dan di mata Allah kan. Tapi saya tak boleh abaikan anak-anak dengan suami saya”*

Other than that, carrying out responsibility in the utmost way that respondent can and not being stress of the duty due to understanding of their role, for example,

*“Kalau saya saya rasa, saya just iron kan baju, make sure dia pakai baju yang bersih, kasut sekolah semua ada, buku sekolah semua, okay dah.”*

On the other hand, having the knowledge about after life, Allah and world in Islamic perspectives really help in being happy as a multi-tasking woman for example when respondent have understanding and deeper knowledge about Allah, they understand that they need to do their responsibility because of their God and they can rely on God as their ultimate helper and sustainer. For example,

*“Sebab saya buat yang terbaik dah. Kalau itu yang Allah cakap, itulah. Kenapa pulak aku nak sedih.”*

*“Sebab saya berhubung dengan Allah kan. Allah bagi banyak, guna. Sebab Allah bagi lagi.”*

*“Tak pe lah. Bukannya dia orang yang tentukan. Benda tu kan Allah yang bagi. So saya pusing-pusing lah cara lain, dapat.”*

The understanding that Allah is the best helper, Allah would help with human affairs help respondent in going through their life and be happy even with the burden that they carry as a multi-tasker woman. For example,

*“Allah bagi kita macam saya nampak benda tu yang terbaik je. Semua tu Dia je lah yang tabu”*

*“Allah akan bagi apa yang you fikir. Allah akan bagi apa yang you minta”.*

*“Minta aja lah dekat Allah. Kan, percuma.”*

*“Minta dekat Allah.”*

*“Jangan risau semua ni Allah. Semua ni ada lah, ada dia punya ni.”*

Knowledge about after life also importance in inducing happiness among multi-tasking woman as this would help respondent to think beyond worldly matter. Understanding the concept of heaven and hell, sin and blessing help respondent in coping with lot of responsibility.

*“Nak mati sebagai muslim yang baik lah..Sebab syurga saya dia pegang, saya tak boleh buat apa”*

*“Ha, tapi yang pasti macam try to...buat benda baik so that kita pergi pun dengan nama yang baik, kan. Satu jariah la dengan nama yang baik, kita tak tinggal, kalau boleh nak pergi tu, bila orang cakap pasal kita, orang tak terdetik “eh teruk budak ni” tapi they have to cakap, takkan dia nak cakap pasal orang, kan. Bila pergi pun, orang ingat, at least orang ingat.”*

*“tapi macam dengan suami, suami tetap kita punya syurga tau.”*

Having knowledge about this world also help to bring happiness as this would give respondent understand that there are something are not going according to plan sometimes or the fact that everything in this world just temporary and the ultimate happiness is in the afterlife.

*“semua rezeki saya ni portion orang lain. So saya percaya benda tu. So maknanya Allah bagi saya rezeki yang banyak ni sebab, mungkin dia tak bagi kat suami. That’s why saya kena salurkan dekat suami saya. Tolong bayar rumah, tolong bayar kereta. Faham tak. Salurkan sikit.”*

*“rasa semua tu rezeki. Kadang-kadang kita apply grant, proposal kita sama macam orang lain, tapi siapa yang dapat”*

*“Sebab tu saya rasa kalau apa-apapun tu rezeki, kadang-kadang kita dah buat yang terbaik, tapi still lagi bergantung pada rezeki kitalah. So nak dapat ke tak dapat ke tu semua rezeki.”*



Other than that, having an optimistic way of thinking also help respondent in coping with life thus giving happiness as a result. For example,

*“You boleh je berimpian free kut, bukannya, takyah kena bayar. You cakap je lah you nak jadi apa. You berimpian lah, free kan. Cuma buat yang terbaik sekarang dan saya tak memikirkan sangat masa depan”*

*“Maksud saya impian tu percuma. Saya akan create impian tu. Tabun depan mungkin impian saya lain. Nak ada company yang besar. So dia sesuai dengan peredaran masa.”*

*“Cari kebahagiaan diri. Create, happy. Happykan diri.”*

*“So bagi saya happiness tu kita tabu macam mana nak handle masalah lah. Tak terlalu memikirkannya dan tak lari dari masalah tu. So kita try cari jalan untuk selesaikan masalah tu”*

On the other hand, having and knowing one's self worth is also important in creating happiness among multi-tasking woman. Knowing one's self-worth means their happiness are not from others but from within themselves, for example

*“Saya adalah mahal. Saya mahal. Orang tak boleh tabu tentang saya. Saya tak akan cerita benda ni kepada orang lain. Saya mahal. Nak, datang. Hanya orang-orang yang layak sabaja boleh tahu. Bukan semua-orang tau.”*

*“Tapi sebab tu lah sebagai perempuan, you kena ada barga diri. So nak jadikan barga diri kita kena naikkan nilai diri kita.”*

### 5.3 Psychology Element

Psychological part also play a major role in achieving happiness among multi-tasking woman. Among the psychological factor that had been extracted in this study is discipline. Discipline is one of the strategy to help inducing happiness by following the schedule and draw the line between personal life and working life. By doing so, most of respondent find that they were happy and they can use their time efficiently, for example

*“So dari segi family pula, saya akan asingkan, tanggungjawab dalam kerjaya dan tanggungjawab dalam family. Dalam masa office hour, saya akan all out, buat kerja eight to five, saya akan bermati-matian settlekan hal kerja. Bila balik rumah, saya tak akan buat kerja dah.”*

Discipline also means allocate time to do task needed and plan the job that need to be done,

*“Kalau waktu kerjalah, saya memang kalau buat kerja 8/5 tu jelah. So bila dah balik tu memang dah tak boleh tengok hal kerjalah.”*

*“Kita prioritaskan kerja kita. So kalau kita perlukan kerja ni esok, kita settlekanlah kerja ni dulu lah. Kerja lain yang due date dia lambat lagi, kita kena buat satu notes dalam nota tu, kalau saya suka buat sticky notes dalam computer tu apa yang work-to-do.”*

Other than that, in term of doing job and responsibility, respondent suggest that all responsibility need to be carried out with the best way possible or *ihsan*. By giving the best that someone can, they would not resort to regret as they believe they already giving the best that they can.

*“Buat yang terbaik sekarang lah. So nak improve, improve lah diri. Dulu daripada macam tu jadi macam ni kan. So saya banyak improve untuk diri saya bukan untuk orang lain”*

*“Sebab I buat yang terbaik. Kenapa you nak bagi I pilihan. Kalau ni yang terbaik. I bagi yang terbaik. You nak pilih lagi yang lain. Tak apa lah. You pilih la tapi ni yang terbaik. So bila saya dah pilih yang tu, saya akan buat yang terbaik. Saya tak akan pilih lagi dah yang lain. Sebab saya dah bagi yang terbaik kan.”*

Personality is also one of the factor that can help to increase happiness among multi-tasking woman. According to American Psychological Association personality can be describe as individual differences in characteristic patterns of thinking, feeling and behaving (Kazdin,2000). Some of our respondent like to work thus, being at work give pleasure thus induce happiness.

*“Kerana ia kan satu kepuasan. Kerja best lah..Suka kerja tu sebab kita yang create suka tu. Macam eh sukanya kerja sukanya kerja. Hari-hari cakap bestnya kerja.”*

Other than that, having simple personality also help to induce happiness ,

*“saya ada masalah kawan kat tempat kerja pun, kalau saya jumpa kawan tu pun saya still lagi buat biasa je lah. Saya simpan dalam hati je, nanti lama-lama benda tu hilang saya tak suka fikir lama lama, so saya just urus secara professional je kalau saya kena ada kerja buat dengan dia, saya buat je lah. Bagi saya kita tak sangat fikirkan masalah tu. Mungkin orang tu tak perasan pun orang tu dah buat salah tu kan. So just ignore je.”*

Another way of inducing happiness is by rewarding one' self. By giving reward to every achievement, it will give a strong affirmation to one' self, thus help them to create positive vibes which in return would give them positive emotion.

*“saya ada me time saya sendiri. Maksudnya memang kalau nak pergi spa ke, nak pergi urut ke apa.”*

*“Macam saya akan pergi spa setiap bulan. So urut lah urut. Tak mahal pun macam satu jam RM40. Kat u mall kan banyak kan. So saya ambil satu jam, satu jam setengah. Bajet untuk diri kita RM100 je sebulan. Tak payah mahal-mahal lah. RM60 untuk sebulan sekali. Boleh lah kan. “*

*“saya suka window shopping macam tu. Kalau saya stress saya suka pergi jusco sorang-sorang tengah hari tu ke, beli barang ke. Macam tu je lah. Me time tak de ngan anak. Tengah hari waktu tengah hari.”*

*“sebab saya ada ‘me’ time”*

#### **5.4 Social Element**

Having a social support from home to working environment is very important for a multi-tasking woman to achieve happiness according to respondent in this research due to the burden that respondent need to carry, having other people supporting would give big help. The social support ranging from husband, to friend, colleagues, parent and even baby sitter. Most of respondent believe that spouse should provide support in order to increase happiness to their partner.

*“sebab apa-apa cerita dengan kawan la”*

*“I need my husband la. Right. Mungkin dari segi macam mana eh. Psychological support. Untuk emosi, kita happy. Sebenarnya husband dekat dengan kita lagi kita happy. Daripada dia jauh.”*

*“kadang-kadang pun, kalau dia tabu kita macam, oh kita penat ke apa, nak panggil orang, ha takpe dia masak.”*

*“Masa zaman master tu pun bila saya dah sibuk print-print out semua, nanti saya er..part macam check-kan, citation dekat yang in-text tu dengan yang kat belakang ada ke tak. Ha dia tolong check-kan yang tu. Dia boleh la tolong benda macam tu walaupun dia macam engineer ke”*

Respondent also believe that positive working environment and support from colleagues play a significant roles in increasing the level of happiness among multi-tasking woman.

*“saya rasa paling penting adalah environment kita , research centre yang mana kita masuk tu.*

*Sebab dekat sini umur memang lebih kurang sama je so aa semuanya kawan2, colleague. Kalau kita makan sama-sama. Kalau raya pergi rumah semua, so hubungan tu memang pentinglah. Kita biasa buat team building so bende2 yang tu memang penting. Supaya kita kenal family dia, dia kenal family kita.”*

*“satu sebab ada culture kot...culture kawan-kawan.kita ni fikir macam teamworking kot kalau kerja ni. Kita tolong dia mungkin nanti dia tolong kita balik..lagi satu yang buat kitorang happy ni kadang-kadang, kita ada colleague yang macam. “Eh stressnya. Jom. Pergi arian?”*

Family aslo plays a role in increasing happiness among multi-tasking woman,

*“semua tu kalam ada apa-apa benda besar yang saya nak apply ke saya suka call mak ayah dulu lah, so walaupun saya dah berkahwin saya rasa saya memang mak ayah punya doa tu memang makebul kot. Bagi tabu je saya apply ni, saya nak present ni ke so harap mereka dapat mendoakan saya.”*

*“Saya drive ni dengan anak dua orang, bawa pergi batu pabat tinggalkan kat rumah mak dulu”*

## 5.5 Spiritual Element

Spiritual are among the factors that help multi-tasking woman to cope with their busy schedule. Respondent believe that some practice are necessary to help them to cope with their situation and maintain their happiness. Some of the spiritual way to cope is practicing *zikir*,

*“Yang emm zikir yang subhanallah.. err saya tak ingat sangat, saya ni bukan orang yang tu sangat. Jadi saya amalkan zikir tu sebelum tidur, saya ingat subhanallah, walhamdulillah.. apa ek zikir yang saya baca .. haa ni saya ingat saya baca bismillahirrahmanirrahim la yadurru saya baca number ganjil, saya baca setiap malam sebelum tidur.”*

Other than that, respondent believe that the responsibility is something that need to be fulfil and would be asked by God in the day of judgement, so the uphold of trust do their job sufficiently are also among the way to increase happiness,

*“saya fikir as lecturer, saya fikir sangat besarlah. Kalau kita just kita mengajar kita dapat tiga jam kredit je. Cukup tak tiga jam kredit dengan gaji kita tu? Setimpal tak gaji kita dengan kerja kita? Kadang-kadang pun, dua jam tu habis awal ke. So kita kena juga guna masa kita dengan sebaiknya.”*

Among other spiritual aspect that give influence to respondent are the concept of ikhlas, baraqah, redha or whole heartedly accepting the fates, patience, muhasabah ,muraqabah and always thankful to God. All the spiritual aspect help respondent to grow and achieve happiness as they understand that happiness comes from god and the ultimate happiness are not in this world.

## 6.0 DISCUSSION

From the findings, it is important to acknowledge holistically all part of human being. Happiness does not come from having worldly material only but it is a combination of all the element in human which are psychology, cognitive, physiology, social and spiritual. The study of happiness started long before from Aristotle era, however despite so many research had been done in western society to explain and formulate the happiness theory, the theory was not enough to find the solution for the society. This due to atheism and secular materialistic ideas

was the foundation of the theory which was not sufficient to heal the society (Jenkins and Azimullah, 2016). Thus, neglecting the element of spiritual which is one of the essential element in human life.

One's cannot live by only having feed the physiological need only because human being comprises of aqal, soul, physical body and nafs (Utz, 2011). Thus it is important to approach happiness by looking at all aspect equally. The need of physiology are important as the need of spiritual. By understanding the nature of human, it helps to create and understand how happiness can be achieving as an individual.

In Islam there are two level of happiness which were worldly happiness and eternal happiness. Both happiness is indeed to be pursue as a human being. For worldly happiness, Islam already lay down the framework that should be follows to ensure the happiness of one self in *dunya*. However, there is nothing in this world can be compared to afterlife. Eternal happiness is the goal that should be pursue by a Muslim, however it is not wrong to have worldly happiness. A Muslim can pursue worldly happiness as long as they know that it is not the sole purpose because worldly happiness is only temporary.

Human being need to understand that Allah had created human being with higher rank of God's viceroy and cannot live a happy life without believing in sustaining power. Furthermore, this responsibility is aligning with the high rank among creature (Tiliouine, 2014). Human being can feel content and happy when they channel themselves to do their responsibility as it will help them to achieve their true potential and happiness. It is sufficient to say that happiness that are being induce from God is true happiness while happiness that being induce by nafs and not align with Allah's command.

In conclusion, happiness is comprises of five element which is physiology, psychology, spiritual, cognitive and social. All the element need to be align with Allah's commandment as when the element is connected with Allah, then the true happiness would be achieve. A Muslim understand that worldly happiness is just temporary and the eternal happiness are the one that should being pursue and lasting forever.

## Acknowledgement

We would like to thank the project leader; Dr Zilal binti Saari and members of the project entitled, “ *UTM-TDR 1.1 (T2) Development of Happiness Profiling in Islamic Perspectives* ” funded by UTM Research University Grant (Vote No: QJ130000.3553.05G11). We would also like to thank to all academicians and researchers who have helped us in this study.

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