



Human's Mental Health During the Covid-19 Pandemic: Similarity Found in the *Maqāṣid al-Sharī'ah* and Positive Psychology

الصحة النفسية للإنسان في ظل جائحة كوفيد-19: التشابه بين مقاصد الشريعة وعلم النفس الإيجابي

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Abstract

Human nature, values, and human existence and development are all intertwined in the notion of *Maqāṣid al-Sharī'ah*, which supports the well-being of humans, including those with mental health concerns. The high degree of mental health difficulties among students, such as severe stress and depressive symptoms, not only impact their academic performance but also lead to self-injurious behaviour and suicidal attempts. With the COVID-19 pandemic affecting Malaysian university students' mental health, this article aims to explore the situation from a *Maqāṣid al-Sharī'ah* perspective and positive psychology. The study employed a mixed-method approach. Firstly, a quantitative descriptive analysis was done to assess students' overall mental health symptoms to provide a rudimentary assessment of their core psychological problems. Questionnaires were accompanied by an open-ended question to triangulate respondents' experiences and were analysed qualitatively through a thematic analysis. A DASS-21 survey was given to 87 undergraduate IIUM students ($n = 81$) aged 19 to 27 years. Based on the *maqāṣid* framework, the study could be utilised to prioritise strategies to treat mental health concerns at various levels that will ensure the preservation of human life. The ultimate purpose of this research is to provide future implications for a multidimensional framework of psychological well-being based on *Maqāṣid al-Sharī'ah* principles. This is consistent with the Sustainable Development Goals (SDG) that calls for action to protect humanity and to ensure that all individuals are living in peace and prosperity.

Keywords: Psychological impact, mental health, university students, *Maqāṣid al-Sharī'ah*.

ملخص البحث

تشابك الطبيعة البشرية والقيم والوجود الإنساني والتنمية كلها في مفهوم مقاصد الشريعة، التي تدعم رفاهية البشر، بما في ذلك أولئك الذين يعانون من مخاوف تتعلق بالصحة العقلية. إن الدرجة العالية من صعوبات الصحة العقلية بين الطلاب، مثل التوتر الشديد وأعراض الاكتئاب، لا تؤثر فقط على أدائهم الأكاديمي ولكنها تؤدي أيضًا إلى سلوكيات إيذاء النفس ومحاولات الانتحار. مع تأثير جائحة كوفيد-19 على الصحة العقلية لطلاب الجامعات الماليزية، تهدف هذه المقالة إلى استكشاف الوضع من منظور مقاصد الشريعة وعلم النفس الإيجابي. استخدمت الدراسة نهجًا مختلط الأسلوب. أولاً، تم إجراء تحليل وصفي كمي لتقييم أعراض الصحة العقلية الشاملة للطلاب لتوفير تقييم أولي لمشاكلهم النفسية الأساسية. وكانت الاستبيانات مصحوبة بسؤال مفتوح لتثليث تجارب المشاركين وتم تحليلها نوعياً من خلال التحليل الموضوعي. تم إجراء استطلاع DASS-21 على 87 طالباً جامعياً من طلاب IIUM (العدد = 81) الذين تتراوح أعمارهم بين 19 إلى 27 عاماً. واستناداً إلى إطار المقاصد، يمكن الاستفادة من الدراسة لتحديد أولويات استراتيجيات لمعالجة مشكلات الصحة النفسية على مختلف المستويات التي من شأنها ضمان الحفاظ على حياة الإنسان. والغرض النهائي من هذا البحث هو تقديم الإرشادات المستقبلية لإطار متعدد الأبعاد للرفاهية النفسية على أساس مبادئ مقاصد الشريعة. ويتسق هذا مع أهداف التنمية المستدامة التي تدعو إلى العمل لحماية البشرية وضمان أن يعيش جميع الأفراد في سلام ورخاء.

الكلمات المفتاحية: الأثر النفسي، الصحة النفسية، طلاب الجامعة، المقاصد الشرعية.

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1. Introduction

In recent years, the synergy of the concept of spirituality and psychology has garnered increasing attention in the pursuit of holistic well-being. The similarities between the tenets of *Maqāsid al-Sharī'ah* and the tenets of Positive Psychology have explored a modern psychological approach that emphasizes human flourishing and well-being from a spiritual perspective. This article explores the intriguing parallels between these two apparently distinct realms, shedding light on how they intersect to provide valuable insights for the improvement of mental health in humans. In this article, the shared wisdom that transcends cultural and religious boundaries is explored while also paving the way for a deeper understanding of the human psyche and avenues for its improvement.

2. The Need for Mental Health

There has been an increase in mental health cases all around the world in recent years. This concerning trend is exacerbated by the fact that a large majority of the population is of younger age groups when they are supposed to be most productive. With the onset of the COVID-19 pandemic, the community becomes even more vulnerable to mental health issues, as the pandemic brings

with it a slew of psychological stresses such as financial loss, disruption in the educational process, health deterioration, a lack of social activities, and much more. It is clear that even university students and society as a whole are seeking psychological care during this tough time. Mental health difficulties arise as a new pandemic, and their roots become ingrained in the populace.

Furthermore, various long-term development issues, whether psychological or linked to well-being, have been determined to be intimately tied to the execution of the *Maqāsid al-Sharī'ah* foundation. This foundation provides a technique to nurture its community toward a healthy and happy existence by developing individuals through a value-based holistic integrated education. It is believed that via the culture of *Iqra* and *Tawhid*, comprehensive excellence could be gained to help ensure that the synergy between psychological approaches and *Maqāsid al-Sharī'ah* can be reached in achieving the Sustainable Development Goals (SDGs) particularly SDG 3 of good health and well-being aimed at mercy for all (*Rahmatan lil ālamīn*). As a result, it is determined that many psychological benefits can be gained by instilling components of Islam through the *Maqāsid al-Sharī'ah* principles in its established procedures.

The concept of *Maqāsid* has also been characterised as a feeling of purpose, principle, objective, intent, and goal, indicating that *Sharī'ah* is established on wisdom and the welfare of mankind. As a result, the principles of *Maqāsid al-Sharī'ah* emphasise justice, wisdom, kindness, and mercy. In this case, an intriguing idea is that *Maqāsid al-Sharī'ah* is aimed at supporting people with their human welfare, as expressed by Imam al-Ghazali, who declared that public interest is crucial in maintaining and accomplishing *Sharī'ah* purposes. The public interest is concerned with the preservation of faith, life, intelligence, progeny, and riches (Jasser, 2005). As a result, it is intended that participating in various psychosocial and spiritual activities can strengthen a person's faith, spirituality, religion, and belief.

Surprisingly, the Sustainable Development Principles' primary goals are also consistent with *Maqāsid*

al-Sharī'ah. The framework for *Maqāṣid al-Sharī'ah* is built on the *Maslahah* pyramid, as can be observed from the several aims of core psychological principles such as the science of Positive psychology. Positive psychology investigates the concept of well-being through the lens of five important elements: positive emotions, engagement, relationships, meaning, and accomplishment, often known as the PERMA model proposed by Martin Seligman, the creator of Positive Psychology (Compton & Hoffman, 2019). As such, the components of *Maqāṣid al-Sharī'ah*, the Sustainable Development Goals, and the elements of Positive Psychology seek to meet an existing need by actualizing mutual targets aimed at improving the well-being and the welfare of the community, with the goal of producing holistic individuals with increased well-being. This will help to promote a healthy lifestyle, a good education, a good social position, equality, and the opportunity to develop as successful members of society. The SDGs and the *Maqāṣid al-Sharī'ah* paradigm, which are connected with positive psychology, are addressed as one of the primary objectives in the suggested synergized framework. Teaching and learning activities that are integrated and designed in such a way that more activities may be carried out can also assist students to improve their mental health. This can be accomplished by providing basic psychosocial support skills training to members of the community who wish to be helpers, in a training of trainers' manner.

This has the potential to have a direct influence on a larger number of people in the community. This technique might then grow exponentially by providing people with mental health care. Furthermore, through course assessments, teaching and learning can be created and built in such a way that psychosocial-spiritual educational campaigns or support groups can be established to assist students and faculty by utilising *Maqāṣid al-Sharī'ah* concepts as well as psychological approaches. The SDGs' fundamental objectives and *Maqāṣid al-Sharī'ah* components are an appealing aspect of the framework since they cover all developmental plans intended at promoting the well-being of human society by addressing its basic needs. The three layers of *Maqāṣid* of

public interests (*maṣāliḥ*), necessities (*ḍarūriyyāt*), requirements (*ḥājīyyāt*), and luxuries demonstrate this (*taḥsīniyyāt*). As a result, the *Maqāṣid* framework necessitates the implementation of three distinct levels of public interests in order to affirm the protection of human life (*ḥifẓ al-nafs*) and dignity (*ḥifẓ al-ird*), which is vital to the higher aims of *Sharī'ah* (Auda, 2008). *Maqāṣid al-Sharī'ah* emphasises the preservation and introduction of new dimensions of *awqāf* which aims to provide and care for the needs of various vulnerable groups such as the less fortunate and widows, those who are divorced, orphans, women, the elderly, children, and other less fortunate or marginalised individuals. All these factors are necessary for ensuring inclusive growth.

A framework that incorporates the concept of *Maqāṣid al-Sharī'ah* and psychological procedures is thought to benefit in reaching out to those from poor backgrounds, whether in terms of mental health, physical health, emotional health, or education. These inclusive psychological and *Maqāṣid*-based development initiatives consider the relationship between the SDGs and the *Maqāṣid al-Sharī'ah*, as well as the *Sejahtera* Academic Framework, which may help promote the concept of living a holistic life and assisting one another in the process and goal of becoming *Insan Sejahtera*. This is crucial because a framework like this might assist members of an educational institution with their developmental, psychological, and mental health needs, as well as solve a variety of community concerns.

The *Sejahtera* Academic Framework (SAF) (Borhan et al., 2021; Sanusi, 2021) was designed to provide students and faculty with a well-rounded educational experience. The *Insan Sejahtera* framework is also a paradigm by IIUM that addresses sustainable development challenges using *Maqāṣid Shariah* principles. Its purpose is to impart valuable skills and knowledge to individuals while steadfastly upholding Islamic values and principles. In addition, it seeks to incorporate a humanistic perspective into university education. The Malaysian concept of *sejahtera* may provide an apt expression for sustainable development even as the United Nations (UN) and the United Nations

Educational, Scientific, and Cultural Organization (UNESCO) highlight the importance of Education for Sustainable Development (ESD) in empowering individuals to effect personal and societal change. As such the SAF model was in line with UNESCO's aims in highlighting the importance in fostering the acquisition of knowledge, skills, attitudes, competencies, and values necessary for addressing both global citizenship and the specific challenges germane to local contexts, both now and in the future (UNESCO, 2014).

3. Psychological Well-Being from a Positive Psychology Perspective

The concepts of "happiness" and "virtue" were frequently in discussions about living the finest life possible. Values lead to a fulfilling life while happiness (eudaemonia) is possible to be achieved according to Aristotle (Aristotle 1992). According to the Roman Stoic Cicero, a man endowed with virtue might be happy even while being in a state of suffering (McMahon, 2006). Hursthouse (2017) illustrated that virtue does not always lead to happiness, due to the unpredictable nature of human affairs and yet it is a vital way to live a happy, fulfilling life (Kesebir & Diener, 2013). Having a mindset that allows for the merge and application of psychological well-being and the *Maqāṣid* approach allows stakeholders and policymakers in developing policies and strategies that able to enhance the quality of life of individuals.

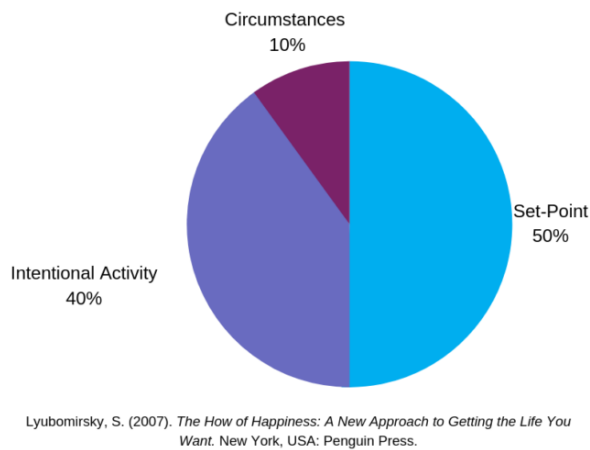
Beginning in the mid-1970s, subjective well-being (SWB) studies blossomed (Diener, 1984). SWB focuses on people's life evaluations and has both cognitive and emotional components. Positive affect (prevalence of happy feelings and moods) and low levels of negative affect (prevalence of bad feelings and moods) are examples of affect and according to SWB, people are the best judges of their own happiness. It was also found that a more holistic and inclusive notion is important to describe the new quality of life model that incorporates the physical, intellectual, and spiritual elements of human beings and that must be developed or investigated in order to expand the scope of quality-of-life research. This

is in line with the perspective from the *Maqāṣid al-Sharī'ah* approach whereby the concept of human well-being is multidimensional, comprising the physical, intellectual, and spiritual dimensions as well as the biopsychosocial aspects of an individual. The perspective of *Maqāṣid al-Sharī'ah* emphasizes the interdependence of these elements in nurturing a fulfilling and meaningful existence. This orientation between the holistic quality of life model and the *Maqāṣid al-Sharī'ah* approach underscores the significance of exploring synergies between diverse philosophical and cultural frameworks in developing our understanding of human flourishing. By recognizing the interaction between these dimensions, we can then advance our quality of life and promote a more holistic approach to enhancing the well-being of both individuals and communities at large.

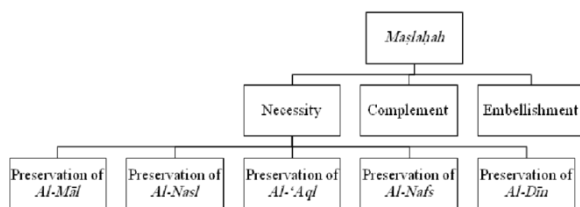
According to Ryff and Singer's (1996) and Ryan and Deci's (2000) self-determination theory, psychological well-being constructs are more apparent and accessible. Aspects of human well-being (including relatedness, self-acceptance, and meaning and purpose in life) are defined by these ancient eudaemonist methodologies (Kesebir & Diener, 2013).

Happiness correlates and causes have been studied extensively in recent decades. As a consequence, researchers uncovered three major elements that influence a person's happiness: genetics, life circumstances (e.g., age, gender, education, culture), and personal control factors (e.g., activities and practises) (Lyubomirsky, Sheldon, and Schkade 2005; Seligman 2002).

The genetically established set point accounts for roughly 50% of the variation in happiness, while living conditions account for only 10% and deliberate behaviour accounts for the other 40%, according to Lyubomirsky and colleagues (2005). So, our goals have a large, if not unlimited, potential to increase our satisfaction (Kesebir & Diener, 2013).



Ed Diener, a major researcher in this field, proposed using a variety of measurements. Happiness, according to Lyubomirsky's Construal Theory of Happiness, is a result of how people interpret their worldly experiences. According to Diener and Lucas' Evaluation Theory, our happiness is governed by our appraisal of our lives. This pie chart depiction of factors that contribute to one's well-being can also be seen in the *Maqāṣid's* approach whereby this indicates 'well-being,' implying that whatever action is taken and whatever is done should be in the best interests of all stakeholders, including human welfare as well as how an individual's past experiences can influence an individual's current state of well-being.



Theoretical Framework of Al-Ghazali's *Maqāṣid Al-Sharī'ah*
 (Mohammed & Tarique, 2015).

Based on the framework as proposed by Al-Ghazali, human welfare can be viewed from the perspective of necessity, complement and embellishment which can be responsible for the preservation of the basic foundations of a holistic life which then give birth to various virtues within a human being.

Virtues include psychological and spiritual well-being and are important psychological tools that help people cope with and overcome human limits. In the face of adversity, our noble qualities allow us to thrive and live

the "good life" (Sandage and Hill, 2001). Interpersonal and intrapersonal performance require virtues and it was found that people and communities lacking in values perform poorly. As such, it can be hypothesized that there is a clear association between these virtues which can also be linked to the *Maqāṣid* approach.

The power of wishing for a just and peaceful society is widely understood (Hafer and Begue, 2005). People prefer to believe that good things happen to good people and bad things happen to bad people. This is in line with the Islamic perspective, whereby well-being is broadly defined as inner and exterior fulfilment, as well as directing people toward a peaceful existence, referred to as *al-Hayāh al-Ṭayyibah*.

Not only is it true that virtue leads to happiness, but philosophers also have come to the same conclusion. Aristotle defines happiness (eudemonia) as cultivating and living one's virtues (Fowers, 2016). Aristotle believed in the interdependence of virtue and pleasure, as well as the value of practical knowledge (phronesis) as a predictor of happiness (Holowchak, 2004).

Virtue is also said to increase joy and studies suggest that "doing good" is linked to "feeling good." People are satisfied when they pursue eudemonia rather than hedonistic goals (Kashdan, Biswas-Diener & King, 2008). For example, Steger, Oishi, and Kashdan, T. B. (2009) discovered that expressing gratitude, volunteering time, and persevering at a valued goal despite obstacles were associated with significantly higher subjective well-being than being engaged in intoxication, having promiscuity and obtaining material goods. People who report engaging in eudemonic activities have better life satisfaction, positive affect, and a feeling of purpose. No such link was identified for hedonistic activities (Kesebir & Diener, 2013). Curiosity, gratitude, optimism, enthusiasm, and love are all beneficial links to some "greater beyond." People are connected by curiosity, gratitude, hope, joy, and love (Seligman 2002).

Self-transcendence and connection to something greater than oneself are viewed as vital for psychological health (Bauer, 2008; Haidt, 2006). Character traits that

encourage these abilities would seem to be most conducive to enjoyment. This relates to the importance of linking psychological well-being to the *Maqāṣid* methodology.

However, almost any virtue has been linked to happiness, including self-control (Hofmann et al., 2013), kindness (Buchanan & Bardi, 2010), hope and spirituality (Marques, Lopez, & Mitchell, 2013), gratitude (Watkins et al., 2003), honesty (James, 2011), wisdom (Bergsma & Ardel, 2012), and patience (Schnitker, 2012).

Philosophers have long debated the nature of the moral-happiness link. An example of the link between pleasure and virtue is optimism, zest, thankfulness, love, and curiosity. There is evidence that virtue leads to pleasure, but also that happiness leads to virtue. A virtue-salient society is considered the best basis for personal and societal growth (Kesebir & Diener, 2013). As such, it can be seen that the indicators of social, economic, quantitative, qualitative, or subjective well-being have been established to describe and quantify the quality of life, including thoroughly analysing people's reactions to their lives and communities. However, there is a holistic way to assess life quality from religious views which makes the approach of *Maqāṣid al-Sharī'ah* vital for a universal viewpoint.

4. Psychological Well-being and the PERMA (Positive Emotions, Engagement, Relationships, Meaning, Accomplishments) Model

The concept of the good life stems from conjecture about what is most valuable in life which resonates with the discovery of the nature of the highest or most significant good. When this concept is applied to human existence, the good refers to the things that contribute the most to a happy and full life (Seligman, 2002).

A well-being theory, commonly known as the PERMA model (Seligman in *Flourish: a revolutionary new understanding of happiness and well-being*, Free Press, New York, 2011) provides five strategies for people to pursue happiness. The first route, the happy life, is

concerned with increasing positive feelings. The second route, the engaged life, combines flow with engagement, while the third, the meaningful life, is concerned with purpose and meaning in life. The latter two paths entail positive connections and accomplishments. While positive psychology research focuses on happiness, there is a lack of information in the literature regarding how the PERMA model is viewed by different cultures and how it might indicate opportunities for improvement.

This study, conducted in an understudied region of the world, made a unique contribution to the application of the PERMA model (Seligman, 2011) by providing a more granular understanding of how happiness is conceptualised from a collectivist perspective, challenging the predominance of Western views in the literature (Delle Fave et al. 2011).

The study shows how the PERMA model (Seligman, 2011) can be useful in developing a vision for the creation of an environment in which individuals, families, and communities can collectively develop and use their strengths towards a state of flourishing (Biswas-Diener, Tay, & Diener, 2012) by highlighting which pathways are used and perhaps underutilised, as well as identifying areas that can be introduced (Diener, 2012).

The PERMA model can also help educate individuals who are unsure where to focus their efforts to improve their well-being and live a complete life (Peterson et al. 2005). However, the topic of how to reconcile the demands of cultures and individuals in the pursuit of pleasure remains unanswered, and more research is needed in this area. To summarise, the study's goal was not to discourage the pursuit of pleasure because of its impact on culture but rather to examine strategies to protect both individual and cultural well-being at the same time.

Across both published studies (Schueller and Seligman 2010; Vella-Brodrick et al., 2009) meaning and engagement were most highly correlated with life satisfaction, while pleasure had the lowest correlation; however, other studies showed that engagement contributed the most (Chan, 2009; Gabriele, 2008).

According to studies, individuals who support involvement and purpose in their lives are more satisfied with their lives, whereas pleasure has a minimal impact (Park et al., 2009; Ruch et al., 2010).

In brief, engagement was found to be the most potent pathway for enhancing positive affect and contributing to life satisfaction, motivation, activity, and meaning (Chan 2009; Gabriele 2008; Peterson et al. 2005; Ruch et al. 2010; Vella-Brodrick et al. 2009), while meaning was a close second (Peterson et al. 2007; Park et al. 2009). Pursuing numerous paths resulted in increased life satisfaction and the prospect of a complete life, but pursuing fewer paths was less successful and might result in an empty existence (Peterson et al. 2005).

Despite this, each route was unique, linked with the others (Chan 2009; Peterson et al. 2007; Ruch et al. 2010), and predicted various well-being indicators separately (Park et al. 2009; Peterson et al. 2005; Seligman et al., 2004; Vella-Brodrick et al. 2009).

Nonetheless, both theories have been subjected to a variety of criticisms. Both are considered highly Western (Christopher and Hickinbottom 2008; Dierker 2005) and both frame happiness as an individual pursuit reflecting its individualistic origins rather than the more collective ones found in other cultures (Joshi, 2014; Lambert, D'raven & Pasha-Zaidi, 2016).

Ethnocentric assertions were also made, since true happiness claimed happiness as a universal goal, without considering that religion, family, or culture may take precedence (Joshi, 2014; Pedrotti 2009; Richardson and Guignon, 2008). Furthermore, studies were presented to corroborate Seligman's (2002) assertions, but none explicitly evaluated real happiness (Collins, 2007; Epstein, 2007) and the Orientations to Happiness Scale (Peterson et al. 2005) only evaluates route endorsement and does not consider other pathways. Finally, the theory was developed through an accumulation of past research rather than through individual experiences (Peterson et al. 2005).

5. Psychological Well-being from a *Maqāsid al-Sharī'ah* Perspective

Ideas from a variety of related fields, including several areas of psychology, have heavily affected the scientific study of well-being. Ryff's (1989) model of psychological well-being (PWB) consists of six aspects that reflect health, wholeness, and full-functioning: (a) autonomy (i.e., a sense of independence that results from accepting responsibility for one's actions and acting on one's own behalf); (b) environmental mastery (i.e., the ability to select and create suitable environments for growth by utilising one's ability to control both internal and external factors); (c) personal growth (i.e., the development of personal potential through the pursuit of new challenges); (d) positivity relationships are important for well-being because they represent an individual's ability to empathise and show affection; (e) purpose in life, which occurs when an individual sets goals for himself or herself within a larger meaningful direction for their life; and (f) self-acceptance (i.e., knowing, liking, and ultimately accepting one's self). These six aspects correspond well with the framework of *Maqāsid al-Sharī'ah* for example as *Darīriyyāt* is made up of five elements: faith, life, money, mind, and offspring, whereas *Hājiyyāt* refers to complementing human existence (Asni, 2017).

Also, Keyes (2006) coined the term thriving to describe a condition of whole mental wellness. Instead of situating mental well-being along a continuum of mental health and psychopathology, Keyes' whole mental health model places positive mental health and well-being orthogonal to the presence of psychopathology. Specifically, flourishing denotes the absence of psychopathology as well as positive indications of healthy functioning (e.g., feeling happy and working well). From an Islamic perspective, the connections between the perspective of Psychology and Islam indicate that the Qur'an is a social, psychological, and spiritual guide for people. Flourishing is distinguished from languishing, a state of stagnation and emptiness characterised by psychopathological signs and the absence of positive mental health. Keyes' characterization of thriving includes psychological well-being, subjective well-being

and social well-being (Keyes, 2006). As a result, flourishing incorporates elements from all four philosophical traditions.

The social, economic, quantitative, qualitative, or subjective well-being indicators have been established to describe and evaluate quality of life, including measuring people's reactions to their lives and communities. However, there is also a comprehensive method for measuring the quality of life from religious viewpoints. In order to make the study of quality of life more complete, a more holistic and inclusive term to reflect the new quality of life model that integrates the physical/material, intellectual, and spiritual components of human beings must be created or explored (Rabe, Osman, Bachok, & Abdullah, 2017).

From an Islamic perspective, wellness may be broadly defined as inner and exterior fulfilment, as well as leading individuals through a tranquil existence, known as *ḥayāh ṭayyibah*. Using these ideas, studies have demonstrated that happiness may be described in a multidimensional manner. *Maqāṣid al-Sharī'ah*, as introduced by al-Ghazali and al-Shatibi, defines the reasoning behind judgments. For example, the goal of encouraging charity is to enhance social cohesion and bring people closer together. As a result, for the *Maqāṣid* of "protecting people's minds and souls," (Rasool, Yusof, & Ali, 2020).

Well-being encompasses a family's living conditions such as housing, food, clothes, safety, and so on. Currently, one of the top priorities for policymakers in terms of improving sustainability and living conditions is well-being. From an Islamic perspective, wellness entails both inner and exterior fulfilment, and it all contributes to living a tranquil life, known as *ḥayāh ṭayyibah* (Rasool, Yusof, & Ali, 2020).

Additionally, according to set-point theory (Compton & Hoffman, 2019), life objectives have little influence in well-being, and important life events account for only temporary effects on well-being. Life events are related with changes in happiness levels, but they are only transient, as stated by adaptation theory, as individuals

gradually adapt and return to biologically fixed positions. People, however, do not always adjust to everything they encounter (Diener, Kahneman, & Helliwell, 2009); individuals' well-being "set-points" might shift over time (Diener, & Biswas-Diener, 2011). Diener (2012), and different sorts of experiences can result in different types of adaptation (Hsee, Yang, Li, & Shen, 2009).

Based on this, the *Maqāṣid* has historically categorised necessity into these three levels: a) *ḍarūriyyāt*, also known as necessities; b) *ḥājīyyāt*, popularly known as requirements; and c) *taḥsīniyyāt*, also known as luxuries. *ḍarūriyyāt* is made up of five elements: faith, soul/life, money, mind, and offspring, whereas *ḥājīyyāt* is necessary to complement human existence, such as getting married. Finally, *taḥsīniyyāt* is a form of beautification, such as scent, dress style, and house decorating (Auda, 2008).

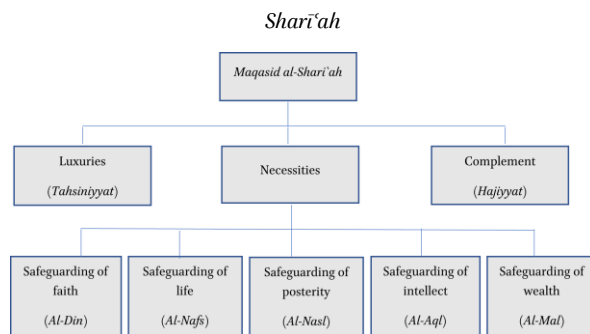
In Islam, development is achieving and maintaining improvements in man's material and non-material well-being. As a result, Islam has established *Maqāṣid al-Sharī'ah* as an essential element in Islamic teachings that emphasise human happiness as the fundamental goal. The primary goal of *Sharī'ah* is to safeguard and promote the well-being of all people while avoiding damage. According to *al-Rusayni*, *Maqāṣid al-Sharī'ah* is the Islamic principle's objective, and it must be achieved for the sake of humanity. As a result, *Maqāṣid al-Sharī'ah* includes every component associated with human impulses. These elements may be divided into five categories (Dar, 2004).

The concept of *Maqāṣid al-Sharī'ah* can be obtained and examined by focusing on the *Sharī'ah*'s main concern: protecting the five main *ḍarūriyyāt* of human life, as seen in the following quotes by Islamic philosopher, Abu Hamid al-Ghazali: "The very objective of the *Sharī'ah* is to promote the well-being of the people, which lies in safeguarding their faith, their lives, their offspring, their intellect, and their wealth. Whatever guarantees the protection of these five serves the public interest and is desirable, and whatever harms them is against the public interest and should be removed" is a fundamental concept derived from the Objectives of

Islamic Law (*Maqāṣid al-Sharī'ah*) framework. It is frequently connected to the doctrines of Islamic scholars and jurists.

The science of *Maqāṣid al-Sharī'ah* is regarded as a significant but largely overlooked development in Islamic history until it was resurrected by al-Ghazali and al-Shatibi. The resurgence was driven by the same issue that Islamic thought must expand to our religion's larger aims rather than being just focused on its restrictive elements or literal interpretations. Scholars seek to harmonise the index in creating human development that is associated with the measurement that might be linked with well-being from an Islamic perspective.

Figure 1: Al-Ghazali's Theoretical Framework of *Maqāṣid al-Sharī'ah*



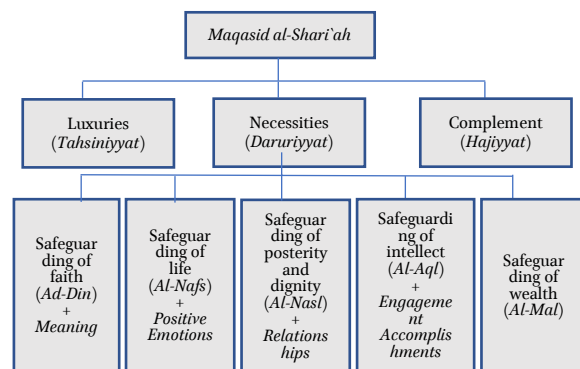
Source: Adapted from MD Ramli, Ghafar Ismail, and Tasrif (2015); Auda (2008)

According to the diagram above, it can be seen that *Maṣlaḥah* might be achieved by focusing on three key elements: necessities (*darūriyyāt*), needs (*hājīyyāt*), and embellishments (*taḥsīniyyāt*). Necessities, needs and embellishments can be divided into five categories: preserving faith/religiosity (*al-dīn*), life/health (*al-nafs*), intellect/education (*al-aql*), posterity/social (*al-nasl*), and wealth/economics (*al-māl*). To address these components, a collaborative effort involving several stakeholders can be done by involving the governmental authorities with appropriate policies, as well as non-governmental groups that can work together to improve societal well-being through the five aspects of *Maqāṣid al-Sharī'ah*.

6. The Proposed Multidimensional Framework (*Maqāṣid al-Sharī'ah*-PERMA model)

This study is concerned with the assessment of the effects of the COVID-19 pandemic on the mental health of university students in Malaysia while also evaluating this scenario from a *Maqāṣid al-Sharī'ah*-based perspective. As a result, the current study will conduct a descriptive analysis using the questionnaire Depression, Anxiety, Stress Scale (DASS) to determine students' general mental health symptoms. It is hoped that this will aid in providing a basic assessment of the severity of their core psychological symptoms. Along with this questionnaire, an open-ended question was included to help triangulate a deeper understanding of their experiences. As a result, in the current study, the *Maqāṣid* framework may be used as a framework for identifying and prioritising ideas and strategies to address issues of mental health through the different levels of public interests. The ultimate goal of this research is to offer a framework of psychological well-being based on *Maqāṣid al-Sharī'ah* principles in order to evaluate well-being by utilising these principles from a multidimensional viewpoint.

Figure 2: Proposed Multidimensional Framework (*Maqāṣid al-Sharī'ah*-PERMA model) of the Present Study



The term '*Maqāṣid*' (plural of *Maqṣad*) refers to a purpose, objective, principle, intent, goal, end, or conclusion which relates to *telos* (Greek), *finalité* (French), or *Zweck* (German) (Auda, 2008).

The essentials (*darūriyyāt*) are subdivided further into the safeguarding of the five fundamental values (*al-darūriyyāt al-khams*), which are required for human life: the protection of religion, life, family, intellect and wealth.

The safeguarding of these ideals entails taking all necessary steps to assure their realisation (*jānib al-wujūd*) while also removing any potential barriers to their implementation (*jānib al-'adm*). The *Sharī'ah* has legislated the guiding principles to ensure the protection of the aforementioned values. The concern of *Sharī'ah* to protect *ḍarūriyyāt* is seen in the prohibition of seven deadly sins. The *Sharī'ah* guards the religion by declaring polytheism as a major sin; it protects the human body by prohibiting murder, sorcery and false witness; it saves the intellect by forbidding alcoholism; it safeguards progeny by forbidding adultery; secures wealth by banning usury and maintains dignity by prohibiting accusation (Muhsin, 2019). The following are the guiding concepts for each of the values:

6.1 Protection of faith (*Al-Dīn*)

Al-Dīn, i.e. Islam, is the most essential virtue which gives meaning to existence on earth, that Muslims must safeguard. Every Muslim is always obligated to defend his *dīn*. He is a vicegerent and servant of Allah on earth, who submits to fulfil his trust (*Amānah*).

Individual protection of *dīn* is obtained by the practise of several types of *'Ibādah*, including doing the five prayers, fasting, paying *Zakāh*, and attending the *Hajj*. Executing all these rites will raise a person's *Imān*, which will function as a shield to keep the individual from committing crimes, becoming an apostate, and engaging in activities that will erase his *dīn* (Afridi, 2016).

This relates to the element of 'Meaning' in the PERMA model in accordance with Positive Psychology which denotes that in life there is something much bigger than us whereby some individuals may regard this as an intrinsic interest as a quest for the purpose in life. Seligman (2011) defined meaning as a sense of connection to and/or service to something larger than ourselves. During severe struggle or misfortune, having a purpose in life helps individuals focus on what is truly essential.

Every individual's definition of meaning or purpose in life is different. A career, a social or political cause, a creative activity, or a religious/spiritual

conviction can all be used to find meaning. It can be found through a job or through extracurricular, volunteer, or community activities.

Personal values drive a feeling of meaning, and individuals who report having a sense of purpose in life live longer, have better life satisfaction, and have fewer health issues (Kashdan, Mishra, Breen, et al., 2009). To have a sense of well-being, finding a purpose in life is essential. Altruism and philanthropy are good methods for establishing a meaningful life. When viewed from an Islamic perspective, it can be seen that this relates to the concept of finding your purpose in life as well to fulfil the call of God that He has put on every individual here.

6.2 Protection of life (*Al-Nafs*)

Everyone believes that life is vital and precious. It must be safeguarded under all circumstances, and there is no distinction in this regard between the lives of the affluent and the poor, the leader and the subordinates, Muslims and non-Muslims; safeguarding everyone's life is equally vital and required for each and every individual and community (Afridi, 2016).

You can add three elements here:

1. Protection of Physical aspect of life;
2. Protection of Psychological aspect of life;
3. Protection of humanness (primordial human nature (*fiṭrah*)).

The protection of life relates to the component of Positive Emotions in the PERMA Model which illustrates that with the merge of both concepts from the *Maqāṣid* approach and the psychological viewpoint, a synergy can be applied to help produce a holistic approach. The beauty of this concept from a *Maqāṣid* approach illustrates the importance of serving the public interest and preventing harm by safeguarding our interactions with every life form which can be further enhanced with positive emotions.

6.3 Protection of posterity, dignity or lineage (*Al-Nasl*)

It refers to the protection of the family, the primary unit of society. Marriage, fulfilling the obligations of kith and kin, and prohibition of extramarital affairs are some of the ways to attain this *Maqāṣid*. It also refers to the protection of one's dignity, which is one of the most important aspects of a person's existence. Islam is deeply concerned with a person's dignity and emphasises the necessity of preserving dignity. It prohibits all sorts of defamation, such as, dishonouring the privacy of a person, creating scandals, revealing immoral stories and exposing private body parts. Individual rights to privacy and not exposing or accusing others of wrongdoing are examples of dignity protection. It also entails ensuring that male-female relationships are polite and responsible. To safeguard humanity's dignity, Islam has legislated several rules. It forbids its adherents from accusing others of wrongdoing, such as adultery or other immoral behaviour (Afridi, 2016). Islam prohibits backbiting, defamation, mockery, obscene talk and slander, as they are onslaughts on one's dignity.

This concept relates much to the Relationships element in the PERMA model as seen from a psychological viewpoint. The psychological approach postulates that relationships are vital for an individual's holistic well-being and functioning which is in line with the viewpoint of the *Maqāṣid* approach whereby meaningful relationships are vital to be established and protected.

6.4 Protection of the Intellect (*Al-Aql*)

The intellect, or *al-'Aql*, is a great gift from God to humans and from an Islamic perspective, it is the locus of legal obligation (*manāt al-taklif*). It is the major tool to achieve all other *Maqāṣid* and help human beings to make proper decisions in various situations. This is one of the human abilities that distinguishes humans from animals. Humans were commanded to guard this valuable gift by using it for the benefit of humanity and not for evil or anything that might lead to disaster. To attain this aim, Islam has allowed its adherents the freedom to express themselves and has tolerated diversity in viewpoints and ideas (Afridi,

2016). Prohibition of all types of intoxicants, alcoholism, brainwashing and hurting feelings are among the rulings to protect the human intellect. In addition, the ways to grow intellectual capacity, like education and training are obligatory duties in Islam. This *maqṣad* has a direct link to psychology. Matters related to psychology and psychiatry have a direct relation to the protection of this *maqṣad*.

There are two concepts from the psychological viewpoint that can be seen to be vital from the PERMA model which can be incorporated with the *Maqāṣid* approach in forming a synergized framework. These concepts are 'Engagement' and 'Accomplishments'.

The concept of engagement relates much to the protection of intellect as when one is in a state of flow and immersed in doing something by utilizing their mind and intellect, that individual can get engrossed with and absorbed in this process of accomplishing the said goal. Hence this can help bring joy and a sense of fulfilment by using their *aql* for the benefit of humanity.

Also, as explicated earlier, engagement was found to be one of the most potent pathways for enhancing positive affect and contributing to life satisfaction, motivation, activity, and meaning (Chan 2009; Gabriele 2008; Peterson et al. 2005; Ruch et al. 2010; Vella-Brodrick et al. 2009), while meaning was a close second (Peterson et al. 2005; Park et al. 2009). Pursuing numerous paths resulted in increased life satisfaction and the prospect of a complete life, but pursuing fewer paths was less successful and might result in an empty existence (Peterson et al., 2005).

This also relates to the concept of accomplishment from the psychological viewpoint as illustrated in the PERMA model. In this concept, it is said that individuals who achieve and attain a sense of accomplishment will be able to have a higher amount of self-esteem and confidence in achieving a particular goal which relates to the *Maqāṣid* approach and by synergizing the two approaches, an individual may be increasingly aware that by using his or her *aql*, he can achieve a high amount of goals and can grow intrinsically as an individual.

6.5 Protection of wealth (*Al-Mal*)

The acquisition of property, which is the mainstay of human life, is a basic human desire. Everyone who owns property would like to have all the required protection and security for it. No one is permitted to trespass and gain the property of others unless there are good causes and a formal contract in place, according to Islam (Afridi, 2016). The major part of *fiqh al-mu'āmalāt*, deals with the discussion of the several rules and regulations for the accumulation of wealth and its expenditure in proper ways.

The merge and unification between these concepts can also be seen in the principle of the Protection Motivation Theory (PMT) in psychology which aids in the understanding of individual human responses to fear appeals. According to the PMT, people protect themselves based on two factors: threat assessment and coping assessment. Threat appraisal evaluates the intensity of the issue and determines its seriousness, whereas coping appraisal evaluates how an individual respond to the situation. Threat appraisal is made up of two components: the perceived severity of a threatening event and the perceived likelihood of the event occurring, or vulnerability. Perceived response efficacy, or an individual's expectation that taking the advised action will eliminate the danger, and perceived self-efficacy, or the belief in one's ability to carry out the recommended courses of action successfully, comprise the coping appraisal (Rogers, 1975).

PMT is one model that elucidates why people participate in unhealthy habits and makes recommendations for changing them. It serves as an instructional and motivational tool. Primary prevention is the process of reducing one's chance of getting a health concern. Secondary prevention is the process of preventing a condition from deteriorating. As such, from the *Maqāṣid* and psychological approach these can be summed to illustrate the main common aim of attaining protection from harm as well as the preservation of goodness towards human betterment.

7. The Mental Health Status of Undergraduate Students During A Pandemic

In order to ascertain the psychological impact of the Covid-19 pandemic on undergraduate students, the Depression Anxiety Stress Scale- 21 (DASS-21) was used as a screening tool among undergraduate students. The survey was conducted on a sample of 87 undergraduate IIUM students (n = 81), age range from 19 to 27 years old. This was done to study the level of mental health among IIUM undergraduate students.

The DASS-21 is based on a dimensional rather than a categorical conception of a psychological disorder and is a very useful tool to help determine one's current state of mood and emotions. This scale is a set of three self-report scales designed to measure the emotional states of depression, anxiety and stress in an individual. Each of the three DASS-21 scales contains 7 items, divided into subscales with similar content.

The depression scale assesses dysphoria, hopelessness, devaluation of life, self-deprecation, lack of interest/involvement, anhedonia and inertia. The anxiety scale assesses autonomic arousal, skeletal muscle effects, situational anxiety, and subjective experience of anxious effect. The stress scale is sensitive to levels of chronic non-specific arousal. It assesses difficulty relaxing, nervous arousal and being easily upset, agitated, irritable or over-reactive and impatient.

Scores for depression, anxiety and stress are calculated by summing the scores for the relevant items.

The Tables below indicate the demographic details and descriptive statistics with regards to the sample and measures used.

DASS 21

Statistics

		Age	Gender
N	Valid	87	87
	Missing	0	0
Mean		21.29	1.85
Median		22.00	2.00
Mode		19	2
Std. Deviation		1.751	.359
Variance		3.068	.129
Range		8	1
Minimum		19	1
Maximum		27	2

Age

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	19	22	25.3	25.3
	20	10	11.5	36.8
	21	9	10.3	47.1
	22	21	24.1	71.3
	23	20	23.0	94.3
	24	4	4.6	98.9
	27	1	1.1	100.0
Total	87	87	100.0	100.0

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	13	14.9	14.9
	Female	74	85.1	100.0
Total		87	100.0	100.0

Descriptive Statistics

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Variance
Depressive_Scale	87	21	0	21	7.09	5.367	28.805
Anxiety_Scale	87	20	0	20	7.23	4.722	22.295
Stress_Scale	87	20	0	20	8.57	4.941	24.410
Valid N (listwise)	87						

A DASS-21 survey on a sample of 87 undergraduate IIUM students (n = 81) age range from 19 to 27 years old was done to study the level of mental health among IIUM undergraduate students. 22 out of 87 participants (25.3%) are 19 years old undergraduate students which is the biggest group among the participants followed by participants at the age of 22 (24.1%) (n = 21) and 23 years old (23%) (n = 20). Results show that the participants on average display a moderate level of depression (M = 7.09), moderate level of anxiety (M = 7.23) and mild level of stress (M = 8.57). Averagely, the anxiety level of students is higher and more normally distributed (SD = 4.722)

compared to the depression (SD = 5.367), and stress levels (SD = 4.941).

The study also finds that average participants in the age group of 24 years old are experiencing moderate levels of depression (M = 10), extremely severe levels of anxiety (M = 10) and moderate levels of stress (M = 10.5) which are relatively higher than any other age groups. On the other hand, participants in the age group of 19 years old scored normal in depression (M = 4.864), stress (M = 7.18) scales and a moderate level of anxiety (M = 5.95).

Table 1: Depression Anxiety Stress Scale Severity ratings (Lovibond & Lovibond, 1995)

	Depression	Anxiety	Stress
Normal	0-9	0-7	0-14
Mild	10-13	8-9	15-18
Moderate	14-20	10-14	19-25
Severe	21-27	15-19	26-33
Extremely Severe	28+	20+	34+

These scores illustrate the need for a holistic framework which can help improve the psychological well-being of these students via a sustainable and holistic approach.

The protective factors and positive coping aspects as well as negative impact were reflected in the nine themes as extracted in the qualitative thematic analysis as shown below:

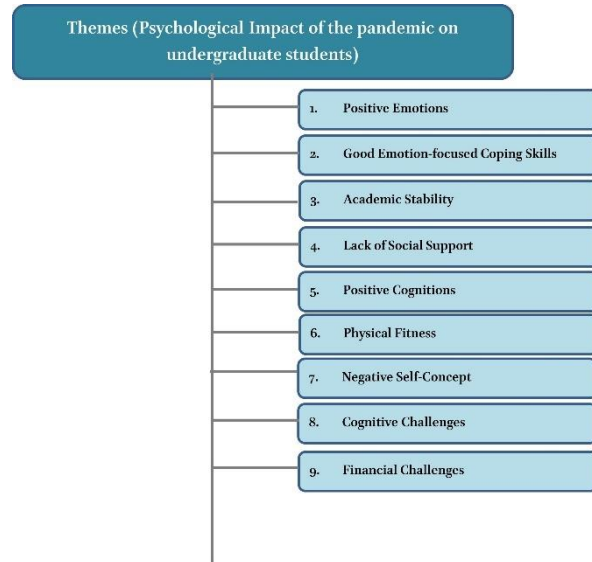
Table 2: Thematic Analysis of the Issues Facing Undergraduate Students during the Covid-19 pandemic

CATEGORY	THEMES
Good affect	Positive emotions
Emotional stability	
Strive for motivation	Good emotion-focused Coping skills
Strive for positivity	
Emotional awareness	
Strive to be grateful	
Good peer support	Academic stability
Good academics	

Lack of socialization	Lack of social support
Positive mental well-being	Positive cognitions
Lack of physical activity	Physical fitness
Good physical activity	
Stress	Negative emotions
Tiredness	
Loneliness	
Anxiousness	
Crying spells	
Sadness	
Worry	
Nervousness	
Restlessness	
Disappointment	
Suffocated	
Lack of focus	Motivational challenges
Demotivation	
Procrastination	
Lack of courage	
Tiredness	Physical fatigue
Exhaustion	
Restlessness	
Feelings of uselessness	Negative self-concept
Low self-worth	
Low self-confidence	
Mental breakdown	Cognitive Challenges
Detachment	

Lack of interest	
Financial burden	Financial challenges

Figure 2: Main themes of the thematic analysis of issues facing undergraduate university students during the Covid-19 pandemic



Based on the themes obtained above, it is interesting to be noted that it comprises both positive and negative themes which denote a mixture of positive and negative consequences faced by the participants of the study.

The **positive themes** obtained from the analysis of themes are (1) Positive emotions, (2) Good emotion focused coping skills, (3) Academic stability, (4) Positive cognitions and (5) Physical fitness. The **negative themes** obtained are (6) Lack of social support, (7) Negative self-concept, (8) Cognitive challenges and (9) Financial Challenges. These themes are in line with the results from various studies that also examined the impact of the pandemic on students and from its findings obtained various themes that showed both positive and negative aspects as its consequences.

Based on the analysis of themes from the open-ended feedback regarding the mental health condition of the undergraduate students, it can be seen that among most of the respondents, although there were several aspects of negative impact connotations, there were also positive strategies and protective factors that were used as

a coping mechanism and a buffer against the negative implications of the pandemic on their well-being. The findings of the study are in line with past research such as by Liu et al. (2021), Wang et al. (2020) and Barbayannis et al. (2022) which also highlight various negative impacts of the pandemic on the psychological well-being and mental health of undergraduate students. Interestingly, from a review of past literature there is scarcity in exploration of protective factors or positive resilient salient values that emerged as a post traumatic growth from this pandemic. This would relate back to psychological resilience as mentioned by Masten (2001), social support (Kawachi & Berkman, 2001) and coping strategies that can help one through a pandemic.

The themes obtained from the psychological evaluation can be linked to *Maqāṣid al-Sharī'ah* principles as well by linking these with themes obtained such as positive emotions, good emotion-focused coping skills, academic stability, the need for social support, positive cognitions, physical fitness, negative self-concept, the need for good cognitive abilities and financial management.

8. Conclusion

In conclusion, the profound synergy between the wisdom inherent to *Maqāṣid al-Sharī'ah* and the intricate tapestry of positive psychological concepts resonates as a harmonious symphony, composing a grand overture of human development and societal advancement. This research provides a profound insight into the intricate interplay of these fundamental principles. It helps us to delve deeper into the resonating chords of *Maqāṣid al-Sharī'ah* and psychological complexities, revealing the mysteries of their alignment in a symphonic arrangement that can reveal profound insights into the human experience. This imperative stems from its capacity to reveal the biopsychosocial-spiritual well-being as a guide, illuminating the path to a more profound understanding of the fundamental principles that underpin our individual and collective existence psycho-spiritually which is reflected in the proposed multidimensional

framework that further shed light on the biopsychosocial-spiritual dimensions that can provide a good a holistic approach for man's mental health.

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Appendix

Table 3: Thematic Analysis of Qualitative Responses of the Psychological Impact of the pandemic on Undergraduate University Students (Issues facing undergraduate university students during the Covid-19 pandemic)

Coding	Categories	Themes
I feel very good	Good affect	Positive emotions
I feel like I'm in a good and perfect condition as I'm trying my best to keep motivated & surrounded by positivity.	Strive for motivation Strive for positivity	Good emotion-focused Coping skills
I'm feeling fine, my study is manageable, good classmates and a motivating lecturer	Good peer support Good academics	Academic stability Academic stability

So far, I feel everything is good,	Good affect	Positive emotions
Alhamdulillah happy	Good affect	Positive emotions
Quite Good. Nothing bothers me for now.	Good affect	Positive emotions
I feel good, every day I try to write a goal for what I want to do today when I want to wake up when I want to sleep and gladly things are going well	Good affect Goal oriented	Positive emotions Good problem-focused Coping skills
But I'm still doing okay.	Good affect	Positive emotions
But I do work on things so I would be energetic again.	Strive for positivity	Good emotion-focused Coping skills
So far, my mental health is in good condition, as I still can manage it	Good affect	Positive emotions
Good	Good affect	Positive emotions
So far, I think I am healthy both mentally and physically.	Positive mental well-being Good physical activity	Positive cognitions Physical fitness
Still Good	Good affect	Positive emotions
Okay, sometimes I guess?	Neutral emotions	Apathy
Lack of socialization and exercise	Lack of socialization	Lack of social support Lack of physical activity
I'm happy mentally and physically right now but	Positive mental well-being Good physical activity	Positive cognitions Physical fitness
I am in good condition & can control myself in every situation. I am also aware of any situation I'm in.	Good affect Emotional awareness	Positive emotions Good emotion-focused Coping skills
For now, I am really ok, and my emotion is stable	Good affect	Positive emotions
When I stress, I will try my best to find some time for myself for example do something that	Strive for positivity	Good emotion-focused Coping skills

makes me forget about all the stressful things		
Stable	Emotional stability	Positive emotions
Feeling quite good except for excited and anxious about the new phase of life as a graduate and soon to start my first and dream career.	Good affect	Positive emotions
I'm in good condition, in sha Allah	Good affect	Positive emotion
I'm in a good condition because I always remind myself to think positively and be grateful.	Positive mental well-being Strive for positivity Strive to be grateful	Positive cognitions Good emotion-focused Coping skills
I'M HAPPIER, positive and energetic. I do hope my classroom merrier so that I can breathe and have a cup of tea	Positive mental well-being Strive for motivation	Positive cognitions Good emotion-focused Coping skills
I'm fine	Good affect	Positive emotions
Tenang, positif dan cuba untuk fikir yang susah ini cuma sementara, dan saya boleh buat.	Good affect Strive for positivity Strive for motivation	Positive emotions Good emotion-focused Coping skills
Good	Good affect	Positive emotions
Sometimes as normal human being, we will sometimes feel stressed and quite tired.	Stress Tiredness	Negative emotions
A bit lonely	Loneliness	Negative emotions
I'm still trying my best to overcome my anxiousness and keep finding motivation so that I can do better in my study even though most of the time I	Anxiousness Demotivation Tiredness	Negative emotions Motivational challenges Physical fatigue

feel tired without any reason		
I'm feeling unmotivated to do anything but at the same time, I am anxious about doing nothing.	Demotivation Anxiousness	Motivational challenges Negative emotions
Stressed, feeling lonely, angry, useless, with no one to hear me, tired, I cried every night	Stress Loneliness Feelings of uselessness Tiredness Crying spells	Negative emotions Negative emotions Negative self-concept Physical fatigue Negative emotions
a little bit stressed,	stress	Negative emotions
a bit lonely, stress with study, money and how to fund my study (scholarship @ loan)	Loneliness Stress Financial burden	Negative emotions Negative emotions Financial challenges
I am stressed lately because I couldn't find any motivation to keep going	Stress Demotivation	Negative emotions Motivational challenges
if I have a mental breakdown or feel depressed and demotivated in doing something I love	Sadness Mental breakdown Demotivation Strive for positivity	Negative emotions Cognitive challenges Motivational challenges Good emotion-focused Coping skills
Anxious, Lonely	Anxiousness loneliness	Negative emotions
Anxiety	anxiousness	Negative emotions
Tired of studying alone during online classes	Loneliness	Negative emotions
Even though they are times when I	Sadness	Negative emotions

feel down and sad, I can always find ways to cheer myself up again.		
Lonely	loneliness	Negative emotions
I'm a little bit tired	tiredness	Physical fatigue
Lonely and tired	Loneliness tiredness	Negative emotions Physical fatigue
Exhausted and unmotivated.	Exhaustion Demotivation	Physical fatigue Motivational challenges
sometimes I feel like I am floating, detached from myself and start questioning my self-worth.	Detachment Low self-worth	Cognitive challenges Negative self-concept
Tired	Tiredness	Physical fatigue
I will stress when there a lot of assignments to do in one time. And sometimes will be shaking if my turn for presentation is near.	Stress	Negative emotions
I am very worried, nervous and restless because I am taking final project this year. My SV makes me anxious every time I'm presenting my idea to her. I feel like my idea is trash. She said I need to make a lot of improvement. I know it's for my own good, but she doesn't guide me or her other students. That makes me very anxious this semester. I also felt very depressed since my idea was rejected during the first week. I feel like walking on eggshells every time I need to consult/present my idea to her because I	Worry Nervousness Restlessness Disappointment	Negative emotions

know that it is not enough.		
A little bit tired and headache	Tiredness headache	Physical fatigue
Currently I am stressed out about my final project and trying to do my best and getting guidance from my SV but still struggling to satisfy what she needs for the guideline	Stress	Negative emotions
Lost motivation and interest	Demotivation Lack of interest	Motivational Challenges Cognitive challenges
Tired because I just started my studies and I also stress a little bit.	Tiredness Stress	Physical fatigue Negative emotions
I feel so tired and stressed out currently.	Tiredness	Physical Fatigue
Lonely and quite stressed	Loneliness Stress	Negative emotions
Keletihan kerana latihan fizikal	Tiredness	Physical Fatigue
Stressed and cannot focus much	Stress Lack of focus	Negative emotions Motivational challenges
A bit stressed	Stress	Negative emotions
stress and anxious	Stress Anxiousness	Negative emotions
Stressed and tired	Stress Tiredness	Negative emotions Physical fatigue
Very Tired	Tiredness	Negative emotions
A little bit stressed and need a friend to talk to	Stress Loneliness	Negative emotions
In my condition right now, I feel tired and a little stressed... unmotivated but I still feel worthy of myself. Doesn't have any depressed	Tiredness Loneliness Demotivation Positive mental well-being	Physical fatigue Negative emotions Motivational challenge

feelings. Still okay. alhamdulillah		Positive cognitions
A little tired	Tiredness	Physical fatigue
Penat	Tiredness	Physical fatigue
Penat	Tiredness	Physical fatigue
Tired and need a break. A bit suffocated from assignments. But definitely tired.	Tiredness Suffocated	Physical fatigue Negative emotions
languishing	Demotivation	Motivational challenge
Stress and tired	Stress Tiredness	Negative emotions Physical fatigue
Sometimes tired	Stress	Negative emotions
Penat, sedikit tertekan	Tiredness Stress	Physical fatigue Negative emotions
I am feeling anxious when meeting people in every situation. I don't have much confidence of myself.	Anxiousness Low self-confidence	Negative emotions Negative self-concept
Exhausted	Exhaustion	Physical fatigue
Sunyi	Loneliness	Negative emotions
Right now, I don't know why I feel like I do not want to do anything. Feel so demotivated. 1 assignment I take at least one week to start. Then, do not have enough time. The work was messed up. Makes me more demotivated.	Lack of interest Demotivation Lack of focus Procrastination	Cognitive challenges Motivational challenges
I'm mentally tired	Mental breakdown	Cognitive challenges
I felt mostly tired from all the assignments and classes and I don't know how to	Tiredness Procrastination	Negative emotions Motivational challenges

bahagikan masa to do my works.		
Tired and stressed	Tiredness Stress	Physical fatigue Negative emotions
sunyi, tertekan	Loneliness \ Stress	Negative emotions
Tired and stressed	Tiredness Stress	Physical fatigue Negative emotions
I feel lonely and nervous on things I need to finish	Loneliness Anxiousness	Negative emotions
a little bit tired	Tiredness	Negative emotions
exhausted and lonely	Exhaustion Loneliness	Physical fatigue Negative emotions
Tired of social situation and condition. Want to live my life alone for a while.	Tiredness Disappointment Exhaustion Lack of interest	Negative emotions Physical fatigue Cognitive challenges
Tired and lonely	Tiredness Loneliness	Physical fatigue Negative emotions
Lelah kerana saya rasa kehidupan tidak membenarkan saya untuk berhenti berehat	Exhaustion Restlessness	Physical fatigue Negative emotions
Just so so, not bad but not good also	Lack of interest	Cognitive challenges
penat dan sedikit tertekan	Tiredness Stress	Physical fatigue Negative emotions
Restless	Restlessness	Negative emotions
Kadang2 rasa penat n tertekan	Tiredness Stress	Negative emotions
For now, I'm doing well just a little bit tired	Tiredness	Physical fatigue
Membosankan	Lack of interest Demotivation	Cognitive challenges

		Motivational challenges
Alhamdulillah saya gembira dan bahagia, lagi seminggu persiapan perkahwinan saya, doakan saya ye semoga dipermudahkan segala urusan. Terima kasih :)	Emotional stability Strove for motivation	Positive emotions Good emotion-focused Coping skills
Very positive that something is wrong with me but i don't have the courage to go to the doctor	Lack of courage Worry	Motivational challenges Negative emotions
Tired, stressed, anxious, relaxed (due to midsemester break right now)	Tiredness Stress Anxiousness Crying spells	Physical fatigue Negative emotions
Sleepy, lonely	Restlessness Loneliness	Physical fatigue Negative emotions
I feel tired and I just want to be left alone.	Tiredness Lack of interest	Negative emotions Cognitive challenges