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Quality of Life of the Guguk Palembang Malay Community from the Perspective of Islamic Economics

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Abstract

Quality of life is commonly assessed through material indicators such as education and income; however, perceptions of well-being are also strongly influenced by cultural factors that remain underexplored, particularly in traditional urban communities. This study examines the influence of education, income, and culture on perceived quality of life within the Guguk Palembang Malay community from an Islamic economic perspective. A mixed-methods approach was employed, combining a quantitative survey of 500 respondents with qualitative in-depth interviews. The analysis explores the relationships between socio-economic variables, cultural dimensions, and quality-of-life perceptions. The findings indicate that education and income significantly affect material aspects of quality of life, including employment opportunities, income stability, and access to healthcare. Beyond material conditions, culture manifested in social cohesion, local traditions, and cultural identity plays a critical role in shaping perceptions of well-being. Individuals and communities with a stronger attachment to local cultural heritage report more positive evaluations of their quality of life. Additionally, age and social status contribute to variations in these perceptions. From an Islamic economic perspective, quality of life encompasses both material and non-material dimensions aligned with the principles of *maqāṣid al-sharīʿah*, including the protection of life, intellect, lineage, and wealth. The study underscores the importance of integrating cultural considerations into development policies alongside educational and economic improvements. To enhance quality of life in accordance with *maqāṣid al-sharīʿah*, policy efforts should focus on three key areas: integrating Islamic values into equitable education systems, promoting inclusive financial programs and fair employment, and preserving cultural heritage through education and culturally based economic initiatives. This culturally sensitive approach is essential for holistic development in traditional urban communities.

Keywords: Culture; Education; Guguk Palembang Malay Community; Income; Quality of Life

Abstrak

Kualitas hidup sering diukur melalui aspek material seperti pendidikan dan pendapatan, namun persepsi kesejahteraan juga dipengaruhi oleh faktor budaya yang masih kurang dieksplorasi, khususnya pada masyarakat perkotaan tradisional seperti Guguk Palembang Melayu. Penelitian ini bertujuan menganalisis pengaruh pendidikan, pendapatan, dan budaya terhadap persepsi kualitas hidup dari perspektif ekonomi Islam. Metode campuran digunakan dengan melibatkan survei terhadap

500 responden dan wawancara mendalam. Data dianalisis untuk mengkaji hubungan antara variabel sosio-ekonomi, budaya, dan persepsi kualitas hidup. Hasil penelitian menunjukkan bahwa pendidikan dan pendapatan berpengaruh signifikan terhadap aspek material kualitas hidup, seperti peluang kerja, tingkat pendapatan, dan akses layanan kesehatan. Selain itu, budaya—yang tercermin dalam kohesi sosial, tradisi lokal, dan identitas budaya—memiliki peran penting dalam membentuk persepsi kesejahteraan. Masyarakat dengan keterikatan kuat terhadap warisan budaya lokal cenderung memiliki persepsi kualitas hidup yang lebih positif, sementara usia dan status sosial turut memengaruhi perbedaan persepsi tersebut. Dalam perspektif ekonomi Islam, kualitas hidup mencakup dimensi material dan non-material yang sejalan dengan prinsip maqāṣid al-sharīʿah, meliputi perlindungan kehidupan, akal, keturunan, dan harta. Temuan ini menegaskan pentingnya kebijakan pembangunan yang tidak hanya berfokus pada peningkatan pendidikan dan ekonomi, tetapi juga mempertimbangkan aspek budaya. Pendekatan yang sensitif terhadap budaya diperlukan untuk meningkatkan kualitas hidup secara holistik, melalui integrasi nilai-nilai Islam dalam pendidikan, penguatan keuangan inklusif dan kesempatan kerja yang adil, serta pelestarian budaya sebagai sumber identitas dan peluang ekonomi.

***Kata kunci**: Budaya; Kualitas Hidup; Masyarakat Guguk Palembang Melayu; Pendapatan; Pendidikan*

INTRODUCTION

Quality of life is a multidimensional concept encompassing a range of social, economic, and cultural factors that interact dynamically. In Indonesia, particularly within the Guguk Palembang Malay community, quality of life is shaped not only by objective indicators such as income and education but also by deeply rooted sociocultural dimensions. Situated in a traditional urban area with a long history and rich cultural heritage, the Guguk Palembang community provides a unique context for examining perceptions of quality of life. Previous studies have shown that quality of life in traditional communities is influenced by both physical and social conditions, including access to education, decent employment, and strong social networks. However, in communities with strong cultural identities, such as Guguk Palembang, sociocultural factors play a particularly significant role in shaping perceptions of well-being. Cultural values, social norms, and community engagement contribute meaningfully to how individuals evaluate their life satisfaction and overall welfare.

This study aims to explore how education, income, and culture influence perceptions of quality of life among the Guguk Palembang Malay community, as well as how these factors interact in everyday life. Research on quality of life in traditional communities must therefore consider the local context that shapes community experiences. While variables such as income, educational attainment, and employment status are often measured objectively in quality-of-life studies, it is equally important to incorporate social and cultural dimensions.

Previous literature emphasizes that well-being is determined not only by economic achievement but also by social relationships, cultural identity, and active participation in community life (Sartika Munthe et al., 2022) (Satrio & Sukmawati, 2021). Furthermore, cultural factors such as local values and social norms shape how individuals perceive and assess their quality of life (Ariwibowo & Fibiona, 2025; Zahrah et al., 2024). Addressing this gap, the present study examines the role of education, income, and culture in shaping quality of life within Guguk Palembang

Malay society, employing an integrated quantitative and qualitative approach (John W. Creswell, 2018).

Although numerous studies have examined quality of life across diverse communities, relatively few have investigated the intersection of socioeconomic and cultural factors in traditional urban settings such as Guguk Palembang. Existing research often emphasizes education and income as the primary determinants of quality of life, while the role of local culture and social networks remains underexplored. Cultural factors, including local values and customary practices, may moderate or strengthen the influence of socioeconomic variables on quality of life. This study therefore focuses on how education, income, and culture interact in shaping perceptions of quality of life within the Guguk Palembang Malay community, highlighting the ways in which culture enriches the understanding of well-being in traditional urban contexts.

Research on quality of life in traditional societies indicates that education and income contribute directly to material well-being; however, access to social and cultural capital plays an equally critical role. Social capital, which comprises interpersonal relationships, trust, and mutual support, enhances both economic and social resilience, particularly during periods of economic pressure (Adiyanto et al., 2018). Similarly, cultural capital including religious practices, customary rituals, and local traditions enriches quality of life by fostering social cohesion, strengthening support networks, and encouraging community participation. Previous studies on social and cultural capital suggest that these factors significantly influence quality of life, especially in communities with strong social and cultural structures, such as Guguk Palembang. This research seeks to bridge these gaps by examining the roles of education, income, and culture in shaping perceptions of well-being within the Guguk Palembang Malay community.

The Guguk Palembang Malay community is deeply rooted in cultural wealth and traditions that form an integral part of its collective identity. This cultural richness is reflected in daily life, including patterns of work, social relationships, and the preservation of cultural heritage. Quality of life within this community is influenced by interconnected economic, social, educational, and health-related factors. Economic factors, such as income levels and access to decent employment, play a major role in determining material welfare, while education significantly affects opportunities for improved employment and living conditions. In addition, social dimensions, such as strong kinship ties, mutual cooperation (*gotong royong*), and participation in cultural and religious activities contribute substantially to emotional and psychological well-being.

Within this context, Islamic economics offers a holistic framework that emphasizes social justice and the equitable distribution of resources through instruments such as *zakat*, *waqf*, and Islamic financing. This approach has the potential to enhance quality of life in the Guguk Palembang Malay community in a just and sustainable manner while preserving existing cultural values. The purpose of

this study is to analyze the influence of education, income, and culture on perceptions of quality of life within the Guguk Palembang Malay community and to develop a model that integrates socioeconomic and cultural factors in evaluating quality of life. Employing the Method of Successive Interval (MSI) ranking method and a model development framework, this research aims to provide deeper insights into the interaction between education, income, and culture in shaping well-being in traditional communities. The incorporation of cultural factors into the proposed model represents a novel contribution, enriching conventional approaches to quality-of-life measurement by accounting for the distinct social and cultural characteristics of the Guguk Palembang Malay community. The findings are expected to offer context-sensitive policy recommendations to improve quality of life in traditional urban areas.

Accordingly, this study seeks not only to address gaps in the existing literature but also to inform the development of policies that are sensitive to local cultural values. By providing a comprehensive understanding of quality of life in the Guguk Palembang Malay community, this research contributes to broader discussions on well-being in traditional urban societies and supports the design of inclusive, culturally grounded development policies.

LITERATURE REVIEW

Quality Of Life

Quality of Life is a multidimensional, subjective construct reflecting an individual's perceptions of their position in life in the context of culture, value systems, goals, expectations, and concerns; this comprehensive definition is endorsed by the World Health Organization and reiterated across applied QoL research (Warnakulasooriya &Kasturiaratchi, 2020; Cremonesi et al., 2023). Health-related QoL (HRQoL) narrows the focus to the impact of health status, treatments, and functional limitations on those subjective evaluations and is therefore an essential outcome in clinical research and service evaluation across medical specialties (Fičko et al., 2023); (Somanna et al., 2022).

Quality of life is a broad and multidimensional concept that encompasses various aspects of human life that are interconnected, such as physical, psychological, social, and spiritual well-being. According to the World Health Organization (WHO), quality of life is an individual's perception of their position in life, influenced by the cultural context and value system they are part of. Therefore, quality of life is more than just material well-being; it also involves emotional, social, and spiritual well-being. In this study, quality of life in the Guguk Palembang Melayu community is understood through theories that emphasize the fulfillment of human needs and the individual's freedom to live a meaningful life. Maslow's Theory of Hierarchy of Needs provides the foundation for understanding how individuals in Guguk Palembang meet their basic needs, ranging from physiological needs to self-actualization. In traditional societies such as Guguk, social and spiritual needs are often prioritized, where

attachment to cultural values and Islam becomes the central pillar of social and cultural life.

The dimensions of quality of life, including physical, social, psychological, and spiritual aspects, play a critical role in shaping individual and community well-being. Physical health, for example, greatly influences an individual's ability to participate in social and economic life. Good health allows individuals to work, interact, and enjoy life more productively. Additionally, healthy social relationships and adequate social support are crucial factors in enhancing quality of life, especially in traditional communities that emphasize mutual cooperation and solidarity. The psychological dimension includes aspects of mental well-being, such as life satisfaction and the ability to manage stress. In the Guguk community, psychological well-being is significantly influenced by an individual's success in fulfilling their social roles, such as being a good family member, a community member, and a religious practitioner. The Guguk community does not only measure quality of life from individual achievements, but also from their contributions to collective well-being. Therefore, fulfilling social roles well is an important indicator in assessing quality of life.

Meanwhile, the spiritual dimension plays a very significant role in the life of the Guguk community. Deeply ingrained Islamic practices, such as congregational prayers, charity, and respect for community leaders, are not only spiritual guidelines but also influence social relationships and community decisions. This spiritual and cultural attachment provides a sense of inner peace and deeper life purpose, supporting emotional and social well-being. Amartya Sen and Martha Nussbaum's Capability Theory offers a broader perspective on quality of life, focusing on the freedom of individuals to choose a life they consider meaningful. In the context of Guguk Palembang Melayu, this theory is relevant for assessing how the community has the freedom to pursue their life goals in accordance with cultural and religious values. Individuals in the Guguk community have the freedom to choose their roles in social and family life, but this freedom remains within the framework of the prevailing social and religious norms. This suggests that capabilities not only encompass individual freedoms but also the ability to contribute to the broader social context.

Furthermore, the concept of functionings in Capability Theory is also relevant to the Guguk community. Individuals in Guguk do not just assess quality of life in material terms, but also in terms of social roles and contributions to the community. For example, being a good family member, participating in social activities, or playing a role in religious activities are key indicators of achieving a high quality of life. The freedom to live according to cultural norms and religious teachings is also part of an individual's freedom in the context of the Guguk community. To maintain a high quality of life, the Guguk Palembang Melayu community faces significant challenges from modernization and globalization. Rapid social changes can threaten the continuity of traditional values that have long been practiced. Therefore, it is important to understand how the cultural and religious values in the Guguk

community can adapt to the changing times without losing their cultural identity. This research aims to explore how the Guguk Palembang Melayu community maintains its quality of life through fulfilling basic and spiritual needs and how they adapt to the increasingly complex social changes.

Maqasid Shariah

Maqasid al-shariʿah as an ethical and purposive jurisprudential paradigm Maqasid al-Shariʿah denotes the objectives or higher purposes of Islamic law that orient juridical rulings toward the preservation of essential human interests and public welfare (maslahah). Contemporary scholarship emphasises maqasid as both a normative ethic and an instrumental framework enabling the adjudication of novel socio-economic and technological problems in light of moral ends rather than purely literalist prescriptions (Tajudeen & Lawal, 2023; , Judijanto, 2025), Abdullah, 2022; . The modern revival of maqasid discourse has repositioned it from an intra-fiqh heuristic to a multidisciplinary lens useful for governance, finance, bioethics, and sustainability policy (Tajudeen & Lawal, 2023; , Judijanto, 2025), (Omrani et al., 2021). Classical jurists articulated maqasid around the preservation of foundational goods (ad-dharuriyyat), commonly enumerated as the protection of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-aql), lineage (hifz al-nasl), and property (hifz al-mal). Contemporary exegeses expand and systematise these goals while introducing gradations (daruriyyat, hajiyyat, tahsiniyyat) that guide proportionality and priority in legal reasoning Judijanto, 2025), Abdullah, 2022; , Khandakar et al., 2025). This conceptualisation has enabled jurists and policymakers to articulate objectives-based reasoning (maqasidī ijtihad) that privileges welfare (maslahah) and harm minimisation (mafsadah) as decision criteria (Tajudeen & Lawal, 2023; , Khandakar et al., 2025).

Maqasid Shariah, or the objectives of Islamic law, is a framework that outlines the fundamental goals and purposes of Shariah in preserving human dignity and well-being. These objectives serve as guidelines for achieving a balanced and fulfilling life, not only in the material sense but also in terms of spiritual, social, and psychological well-being. The concept of Maqasid Shariah plays a significant role in understanding quality of life in Islamic contexts, as it provides a holistic approach to human well-being that encompasses both individual and societal welfare. The primary objectives of Maqasid Shariah are divided into five essential pillars, often referred to as the "preservation of religion (din)," "preservation of life (nafs)," "preservation of intellect (aql)," "preservation of lineage (nasl)," and "preservation of property (mal)." These objectives emphasize the importance of ensuring that the basic human needs and values are met within an Islamic framework, aiming for the enhancement of both individual and collective quality of life.

In the context of the Guguk Palembang Melayu community, Maqasid Shariah provides a comprehensive framework for understanding how Islamic principles shape the quality of life. The integration of religious, social, economic, and personal well-being within this framework ensures that individuals and communities are able to

lead balanced lives that align with both their material and spiritual needs. In this way, Maqasid Shariah serves as a guiding principle in enhancing the overall quality of life within Islamic communities, balancing individual aspirations with communal responsibilities. The concept of Maqasid Shariah enriches the understanding of quality of life by providing a comprehensive approach that incorporates physical, mental, social, and spiritual dimensions. Through the preservation of religion, life, intellect, lineage, and property, Maqasid Shariah ensures that individuals can lead fulfilling lives, not only in material terms but also in spiritual and emotional terms. The integration of these principles into the lives of communities, such as the Guguk Palembang Melayu, offers valuable insights into how Islamic values shape the perception and fulfillment of quality of life, highlighting the importance of maintaining a balance between individual well-being and collective harmony.

RESEARCH METHOD

This study aimed to explore the quality of life of the Guguk Palembang Malay community by examining the influence of education, income, and culture from the perspective of Islamic economics. A mixed-methods approach was used to obtain a comprehensive understanding of quality-of-life perceptions. Quantitative data were collected through surveys involving 500 respondents, while qualitative insights were obtained from in-depth interviews. The research was conducted in several Guguk areas known for their strong cultural identity and artisanal traditions, such as Guguk Sayangan, Guguk Pengulon, and Guguk Kepandean. Strong kinship ties, collective living, and the preservation of local customs made these communities highly relevant as research sites.

A sequential explanatory mixed-methods design was applied, in which quantitative findings guided the qualitative exploration to provide deeper interpretation. Primary data were collected directly from the community using Likert-scale questionnaires and interviews, while secondary data such as government records supported contextual analysis. The sample was selected through purposive sampling, with criteria including being native Palembang Malays, working-age residents, and maintaining local cultural practices. Quantitative data were processed using the Method of Successive Interval (MSI), while qualitative data were analyzed through thematic reduction and narrative presentation to reveal factors shaping perceptions of well-being.

The purpose of using the Successive Interval Method (MSI) technique is to convert ordinal scale data into interval scale. The formula:

$$MSI = \frac{\text{Lower Bound Density} - \text{Upper Bound Density}}{\text{Area below the Upper Bound} - \text{Area below the Lower Bound}} \quad (1)$$

Operational Definition of Variables

Education

Education in this context is defined as a process that provides knowledge, skills, and experiences that support the achievement of life goals, both personally and

professionally. The education received is measured by how the level of education makes work and daily life easier, as well as providing good access to the information needed to obtain formal or non-formal education. Additionally, education contributes to personal and professional development, helps individuals achieve success, and opens up more job opportunities, especially as the level of education attained increases.

Income

Income in the context of this study is defined as the amount of money received regularly, from both primary and secondary sources, used to meet basic and daily needs of the family. Sufficient income is measured by its ability to cover essential needs such as food, clothing, housing, and healthcare, as well as supporting routine family expenses like education and transportation. Additionally, income includes the ability to provide comfortable and adequate housing. Primary income comes from stable sources, such as a steady salary or main business, while secondary income includes additional earnings from other sources, such as side businesses or investments, which help improve financial stability.

Culture

Cultural identity in this context is defined as the preservation and appreciation of values, traditions, and cultural heritage passed down through generations. This includes the acceptance and practice of social norms such as the use of traditional titles, as well as the application of ethical codes and values such as politeness, friendliness, and courtesy in daily life. Cultural identity is also reflected in the pride and contribution to the preservation of regional arts, local crafts, and family traditions that are still followed. Additionally, this cultural identity encompasses the recognition of the importance of equal education for women and the appreciation of cultural, religious, and racial identities from one's regional background.

RESULTS AND DISCUSSION

Frequency of Quality of Life Indicators in the Guguk Palembang Malay Community Using the MSI Method

The assessment of quality of life within the Guguk Palembang Malay community is a crucial component in understanding the local social, economic, and cultural conditions. In this study, the ranking of quality-of-life indicators was determined using the Multiple Scoring Index (MSI) method, which enables quantitative measurement of various dimensions of well-being. The MSI method provides clearer insights into community perceptions regarding factors influencing their quality of life, covering economic, social, and environmental aspects. The results reveal significant variations in perceptions among different social groups, particularly based on age, income, education, and social status. Through MSI analysis, a more comprehensive understanding of the community's well-being was achieved. MSI was used to measure quality of life by integrating several indicators such as income levels, employment status, housing quality, and access to public facilities. These variables

were scored using the average values provided by respondents. For example, in relation to housing comfort, the majority of respondents gave relatively high average scores, indicating that most community members perceived their homes as comfortable and livable. Likewise, most respondents reported sufficient income to meet basic needs and sustain daily living. These findings suggest that the Guguk Palembang community holds generally positive perceptions of their economic conditions, reflecting an important determinant of quality of life (Best et al., 2000; Schalock, 2004).

Guguk Palembang Melayu is one of the cultural heritage and historical values in the city of Palembang. This guguk not only reflects the identity of the Palembang people, but also serves as a complex living space where various social, economic, and environmental aspects interact with one another. In the context of a dynamically evolving city, understanding the community's perception of their quality of life in this area becomes crucial, especially in formulating inclusive and sustainable policies.

Quality of Life is a multidimensional concept that encompasses physical, psychological, social, and environmental well-being. The community's perception of their quality of life is influenced not only by objective factors such as infrastructure or public services but also by subjective factors such as a sense of safety, comfort, and attachment to the surrounding environment. Therefore, an analysis of the quality of life perceptions in Guguk Palembang Melayu needs to holistically consider both aspects. Through this Frequency Analysis, it is expected to depict how the community in Guguk Palembang Melayu evaluates their current living conditions, including the challenges and hopes they experience. The results of this analysis can serve as a basis for designing more targeted interventions, from the government, academia, and local communities, to improve the quality of life while preserving the cultural uniqueness that defines the area.

Based on the recapitulation of the respondents' answers, the responses regarding the research variables were obtained based on the average scores, which were then categorized into score ranges with the following provisions (Sugiyono, 2018):

Table 1. Score Range of Frequency Analysis

No	Score range	Category
1	1.00 - 1.80	Strongly Disagree
2	1.81 - 2.60	Disagree
3	2.61 - 3.40	Unsure
4	3.41 - 4.20	Agree
5	4.21 - 5.00	Strongly Agree

Source : Sugiyono (2018)

1. Frequency Analysis of QoL Perception (Income)

Based on the recapitulation of the respondents' answers, the frequency distribution of the Income domain is as follows:

Tabel 2. Quality of Life Perception (Income)

No	Statements	STS (1)	S (2)	R (3)	S (4)	SS (5)	Total	Total Respondents	Mean	Interpretation
1	I have a comfortable place to live	0	1	4	137	358	2352	500	4,704	Strongly Agree
2	My income is sufficient to meet basic needs	0	3	20	208	269	2243	500	4,486	Strongly Agree
3	My income is sufficient to meet the daily needs of my family	0	3	21	234	242	2215	500	4,43	Strongly Agree
4	I am satisfied with the house I have	0	8	56	195	241	2169	500	4,338	Strongly Agree
5	My main source of income comes from primary sources	1	7	31	205	256	2208	500	4,416	Strongly Agree
6	I have a secondary source of income or other income sources	4	11	49	223	213	2130	500	4,26	Strongly Agree
Average									4,439	

Source: Field research data processed (2025)

Based on Table 2, it is known that in the income domain, there are 6 question items with an average score of 4.465. The explanation for each statement is as follows:

a. In the statement "I have a comfortable place to live," the average score obtained is 4.706 in the strongly agree category. This indicates that most respondents have adequate and comfortable housing. Cummins' (1996) research explains that a comfortable home or residence supports the improvement of a person's quality of life.
b. In the statement "My income is sufficient to meet basic needs," the average score obtained is 4.498 in the strongly agree category. This indicates that most respondents feel their income is sufficient to meet the basic needs of daily life. Cummins' (1996) research explains that income is an important dimension in achieving quality of life.
c. In the statement "My income is sufficient to meet the daily needs of my family," the average score obtained is 4.440 in the strongly agree category.

This indicates that most respondents feel that the income they receive is enough to meet the basic and routine needs of their family every day. These needs include food, clothing, shelter, education costs, transportation, and other basic needs. The high response rate reflects a relatively stable economic condition and their ability to manage household finances. Additionally, this result indicates that the respondents' jobs or income sources have contributed sufficiently to maintaining the family's livelihood. However, although the income is considered sufficient, it does not mean that respondents do not face financial challenges, especially in meeting unexpected needs or long-term costs such as healthcare and savings. Research by Shalock (2004) reveals that financial status or income and profit significantly affect a person's quality of life.

d. In the statement "I am satisfied with the house I have," the average score obtained is 4.468 in the strongly agree category. This indicates that most respondents are satisfied with the condition of their current residence. This satisfaction encompasses various aspects, such as the house's strategic location, the building's condition, the house's size, and available facilities. This high level of satisfaction reflects that the housing owned can meet the needs and daily comfort of the respondent's family. Shalock's (2004) research explains that satisfaction with a good residence supports a person's quality of life.
e. In the statement "My main source of income comes from primary sources," the average score obtained is 4.440 in the strongly agree category. This indicates that most respondents have a steady source of income that they rely on to meet their living needs. This main source may be from permanent employment, personal business, or regular income that provides economic stability. The high level of agreement reflects that the majority of respondents do not rely on additional or irregular income, so their finances are more stable and well-planned in the long term. A study by UNDP (2022) shows that financial sources impact quality of life.
f. In the statement "I have a secondary source of income or other income sources," the average score obtained is 4.328 in the strongly agree category. This indicates that some respondents have additional income outside of their primary income or have supplementary income from other jobs. This secondary income comes from various activities, such as side businesses, investments, or part-time jobs. The existence of this additional income reflects a good financial strategy in dealing with economic uncertainty and improving household financial resilience. Respondents with more than one income source are generally better able to face the risk of losing their primary job (Ministry of Finance, RI, 2022). Research by UNDP (2022) shows that both primary or additional financial sources can support a person's quality of life.

2. Frequency Analysis of QoL Perception (Education)

Based on the recapitulation of the respondents' answers, the frequency distribution of the Income domain is as follows:

Table 3. QoL Perception (Education)

No	Statement	STS (1)	S (2)	R (3)	S (4)	SS (5)	Total	Total Respondents	Mean	Interpretation
1	The education I received helps in achieving life goals	0	1	21	202	276	2253	500	4,506	Strongly Agree
2	The level of education I received helps make work and daily life easier	0	4	33	258	205	2164	500	4,328	Strongly Agree
3	I have good access to information for obtaining formal or non-formal education	0	7	33	213	247	2200	500	4,4	Strongly Agree
4	The education I achieved supports personal and professional development	0	3	27	243	227	2194	500	4,388	Strongly Agree
5	The education I have helps me achieve success	1	2	31	236	230	2192	500	4,384	Strongly Agree
6	Longer schooling provides more job opportunities	2	9	43	210	236	2169	500	4,338	Strongly Agree
Average									4,390	

Source: Field research data processed (2025)

Based on Table 3, it is known that in the income domain, there are 6 question items with an average score of 4.492. The explanation for each statement is as follows:

a. In the statement “The education I received helps in achieving life goals,” the average score obtained is 4.504 in the strongly agree category. This indicates that the education they received made a significant contribution to achieving their life goals, both in terms of career, personal development, and social life. Education not only provides knowledge and technical skills but also shapes thinking patterns, values, and critical thinking skills needed to make life decisions. The high level of agreement reflects a positive perception of the quality and relevance of the education received. According to UNESCO (2020), good education can empower individuals to achieve a better life and

contribute positively to society. Education is also a key factor in improving social and economic mobility (World Bank, 2021). Research by Cummins (1996) shows that education helps an individual achieve success.

b. In the statement "The level of education I received helps make work and daily life easier," the average score obtained is 4.386 in the strongly agree category. This indicates that most respondents feel the direct benefits of the education they have received, especially in carrying out work and facing the challenges of daily life. Education not only provides theoretical knowledge but also trains practical skills such as communication, problem-solving, decision-making, and critical thinking. These skills are proven to be useful in both the workplace and managing personal life. According to a report from UNESCO (2020), education plays an important role in improving individual competencies, which in turn impacts work efficiency and quality of life. Furthermore, the World Bank (2021) states that higher education levels are significantly related to increased productivity and earnings in the long term. Research by Cummins (1996) states that the level of education helps an individual find a desired job.
c. In the statement "I have good access to information for obtaining formal or non-formal education," the average score obtained is 4.408 in the strongly agree category. This indicates that most respondents feel they have easy access to information related to educational opportunities, both formal (such as schools and universities) and non-formal (such as training, courses, and workshops). Good access to information enables individuals to make the right educational decisions that align with their needs and life goals. This ease of access can be supported by advances in digital technology, social media, and government policies in providing open educational information services. According to UNESCO (2021), access to educational information is an important factor in encouraging lifelong learning participation. Shalock's (2004) research emphasizes the need for good access to information in achieving better education.
d. In the statement "The education I achieved supports personal and professional development," the average score obtained is 4.404 in the strongly agree category. This indicates that most respondents feel the benefits of education not only in terms of work but also in personal character development, attitudes, and self-confidence. Education plays a crucial role in shaping an adaptive personality and enhancing the ability to interact socially and professionally. According to OECD (2020), quality education can improve soft skills and individual competencies to face work and social challenges more effectively. Shalock's (2004) research explains that education helps develop personal competencies that ultimately improve quality of life.
e. In the statement "The education I have helps me achieve success," the average score obtained is 4.410 in the strongly agree category. This indicates that most respondents believe that the education they received plays a key

role in achieving both personal and professional success. Education provides a foundation of knowledge, skills, and values needed to face challenges, make strategic decisions, and develop personal potential to the fullest. The success referred to can include a good career, economic stability, social contribution, and overall life satisfaction. According to a report from the World Bank (2020), quality education significantly increases job opportunities, income, and social mobility. Additionally, UNESCO (2021) states that education is a primary tool for empowering individuals to lead a more meaningful, productive, and competitive life in an ever-evolving society. Shalock's (2004) research shows that education is crucial for achieving success.

f. In the statement "Longer schooling provides more job opportunities," the average score obtained is 4.482 in the strongly agree category. This indicates that most respondents believe that the higher the level of education they achieve, the greater the opportunities they have to obtain a decent job. Longer formal education is generally accompanied by an increase in technical and non-technical skills, knowledge, and competencies that are highly needed in the workforce. Respondents see that education level is an important factor in the selection of labor, especially in the formal sector. The World Bank (2020) states that the length of education significantly affects job prospects and income levels. Meanwhile, UNESCO (2021) states that an increase in the average length of schooling can boost economic growth and reduce unemployment by creating a more productive and competitive workforce in the global market.

3. Frequency Analysis of Tradition/Culture

Based on the recapitulation of the respondents' questionnaire answers, the frequency distribution of the Tradition domain is as follows:

Table 4. Tradition/culture indicators

No	Statement	STS (1)	S (2)	R (3)	S (4)	SS (5)	Total Answers	Total Respondents	Mean	Interpretation
1	I still maintain the social class that has been passed down through generations. For example, in the use of titles (Kiagus, Masagus, etc.)	0	0	0	0	500	**2500**	500	5	Strongly Agree
2	I still use ethical codes or values (manners,	0	0	13	252	235	**2222**	500	4,444	Strongly Agree

No	Statement	STS (1)	S (2)	R (3)	S (4)	SS (5)	Total Answers	Total Respondents	Mean	Interpretation
	politeness, friendliness)									
3	I believe regional arts are important and I contribute to their preservation	0	1	24	241	234	**2208**	500	4,416	Strongly Agree
4	I feel proud and contribute to the preservation of local crafts	0	1	47	232	220	**2171**	500	4,342	Strongly Agree
5	I still follow my family traditions	0	1	21	246	232	**2209**	500	4,418	Strongly Agree
6	I feel proud and value the cultural, religious, and racial identities from my regional background	0	0	8	234	258	**2250**	500	4,5	Strongly Agree
7	I believe women should have adequate education	0	0	6	183	311	**2305**	500	4,61	Strongly Agree
Average									4,532	

Source: Field research data processed (2025)

a. In the statement "I still maintain the social class that has been passed down through generations. For example, in the use of titles (Kiagus, Masagus, etc.)," the average score obtained is 4.424 in the strongly agree category. This indicates that the people of Guguk Palembang Melayu have a strong commitment to preserving the social and cultural identity of their ancestors, particularly through the use of traditional titles that reflect social status and family origins. In the context of quality of life, the preservation of such social and symbolic values contributes to dimensions of identity, meaning of life, and emotional well-being. According to Nussbaum and Sen (1993), quality of life is not only measured by material aspects but also includes the individual's ability to live a meaningful life according to the values and cultures they

adhere to. The sustainability of using traditional titles fosters a connection to history, strengthens the social structure of the community, and enhances self-esteem and pride in cultural identity. In the long term, this attachment to social heritage also strengthens social cohesion and creates an environment that is stable and rooted in local values. Thus, maintaining social class across generations further strengthens the cultural aspect of sustainable quality of life development.

b. In the statement “I still use ethical codes or values (manners, politeness, friendliness),” the average score obtained is 4.446 in the strongly agree category. This indicates that the people of Guguk Palembang Melayu still highly uphold ethical and cultural values in their daily lives. The use of manners, politeness, and friendliness not only functions as a social norm but also reflects a strong cultural identity. In the context of quality of life, the application of these values strengthens harmonious social relationships, enhances a sense of security, and creates an inclusive and respectful social environment. According to the WHOQOL quality of life theory (1997), healthy interpersonal relationships based on mutual respect are an important indicator in determining an individual’s well-being. Values like politeness and friendliness also support social stability and strengthen social capital within the community, as explained by Putnam (2000) in his theory of social capital. When individuals feel valued and accepted in their environment, it contributes to their emotional and social well-being. Therefore, the preservation of ethical values in society not only strengthens cultural identity but also directly enhances the social dimension of the community’s quality of life.

c. In the statement “I believe regional arts are important and I contribute to their preservation,” the average score obtained is 4.416 in the strongly agree category. This indicates that the people of Guguk Palembang Melayu have a high cultural awareness and place regional arts as an important part of their collective identity. Regional arts such as traditional dance, local music, carving, as well as oral literature and customary performances serve not only as entertainment but also as a means of preserving inherited values, history, and social norms. In the context of quality of life, involvement in preserving local arts positively impacts psychosocial and cultural dimensions. According to Nussbaum and Sen (1993), the ability to participate in meaningful cultural practices is part of the "capability" or essential ability to live a valuable life. Furthermore, UNESCO (2005) emphasizes that intangible cultural heritage, including traditional arts, is a crucial pillar in sustainable development and community well-being. Preserving regional arts also strengthens a sense of ownership and tightens relationships among citizens through collective activities, such as art performances, cultural training, or traditional festivals. This builds social cohesion and enriches the community's life experience,

ultimately enhancing quality of life in emotional, social, and spiritual aspects. Therefore, the preservation of local arts is a deep cultural investment for the continuity of identity and community well-being.

d. In the statement “I feel proud and contribute to preserving local crafts,” the average score obtained is 4.344 in the strongly agree category. This indicates that the people of Guguk Palembang Melayu have a high sense of pride in local cultural heritage, particularly in traditional crafts such as songket, carvings, woven goods, and regional batik. The preservation of these crafts reflects a strong cultural identity and demonstrates the active involvement of the community in safeguarding local values. According to UNESCO (2003), traditional crafts are an important part of intangible cultural heritage that strengthens community identity and contributes to quality of life through economic, cultural, and social aspects.
e. In the statement “I still follow my family traditions,” the average score obtained is 4.420 in the strongly agree category. This indicates that the people of Guguk Palembang Melayu still highly value and maintain family traditions as an essential part of their lives. Family traditions such as customs in marriage, religious ceremonies, clothing etiquette, and communication patterns among family members are concrete manifestations of cultural values passed down through generations. In the context of quality of life, attachment to tradition plays an important role in shaping identity, strengthening family bonds, and providing a sense of security and continuity in facing societal changes. According to Nussbaum and Sen’s (1993) quality of life theory, the ability to live according to meaningful values, including family traditions, is a key indicator of well-being. Additionally, family traditions create emotional and social stability, strengthening social capital that is vital in building harmonious and sustainable communities.
f. In the statement “I feel proud and value the cultural, religious, and racial identities from my regional background,” the average score obtained is 4.474 in the strongly agree category. This indicates that the people of Guguk Palembang Melayu have a high level of identity awareness and internalize cultural values as an essential part of their lives. Pride in cultural, religious, and racial backgrounds reflects a strong appreciation for local diversity and ancestral heritage that has shaped the community's identity. In the context of quality of life, cultural identity and recognition of diversity are key aspects contributing to psychosocial and social well-being. According to WHOQOL (1997), social and spiritual dimensions are important components in determining a person’s quality of life. Amartya Sen (1999) emphasizes that the ability to live according to one’s cultural values is part of the substantive freedom that determines well-being. Appreciation of identity also creates self-confidence, strengthens social solidarity, and fosters tolerance toward diversity in society. Thus, pride and appreciation for local identity not only

strengthen cultural roots but also serve as an important foundation in building inclusive and sustainable quality of life.

g. In the statement "I believe women should have adequate education," the average score obtained is 4.500 in the strongly agree category. This indicates that the people of Guguk Palembang Melayu hold progressive and inclusive views on the importance of education for women. This awareness reflects that education is no longer seen as a privilege for men but as a fundamental right for every individual, including women, to develop and contribute to social, economic, and cultural life. In the context of quality of life, women's education significantly impacts family well-being, child health, and participation in decision-making in various sectors. According to Nussbaum (2000), education for women is an important aspect of the "capabilities" approach, which focuses on the ability of individuals to live a meaningful life. By providing equal access to education, society builds a strong foundation for gender equality and overall quality of life improvement, both at the individual and community levels.

Despite predominantly positive results across many indicators, noticeable differences emerged among social groups. Respondents aged 50–60 years provided higher ratings of their quality of life, possibly due to greater life experience and deeper awareness of the factors influencing their well-being. In contrast, younger groups tended to assign lower ratings, which may stem from differing life priorities and expectations. Educational attainment also shaped perceptions, with more highly educated respondents reporting better quality of life, underscoring the role of education in enhancing individual welfare. This finding aligns with earlier studies emphasizing the importance of education in improving quality of life (*Integrated Solutions For Sustainable Development*, 2020). From these results, it can be concluded that quality-of-life indicators in the Guguk Palembang Malay community vary across social and economic groups. Although most indicators reflected positive assessments, differences based on age, education, and social status were significant. These disparities highlight the need for targeted policies to address the diverse needs of different community groups. Socially differentiated interventions may help to better address the expectations and requirements of each group within the community

Perceptions of Quality of Life Across Social and Cultural Group

Perceptions of quality of life in the Guguk Palembang Malay community are shaped not only by economic and physical factors but also by the social and cultural structures embedded within the community. Each social group perceives quality of life differently, influenced by their cultural backgrounds, social status, and traditional titles. The influence of sociocultural factors is evident in the survey results, which show that perceptions of well-being are strongly linked to social status, including hereditary titles. For instance, respondents holding titles such as *Raden* or *Raden Ayu*

reported more positive perceptions of their quality of life. These titles, deeply rooted in history and cultural heritage, are associated with higher social recognition and respect. The survey revealed that such groups dominate the positive perceptions of quality of life in Guguk Palembang, rating not only economic conditions highly but also their social and cultural environments. Their commitment to preserving cultural traditions underscores the role of social and cultural values in shaping community well-being (MELLOR et al., 2012).

Conversely, respondents with lesser or no traditional titles, such as *Nyayu* or *Mas Agus*, tended to report lower perceptions of quality of life. Although many from these groups expressed satisfaction with their income and housing, they reported weaker connections to cultural traditions, often linked to their social standing. This suggests that while economic factors are important, cultural identity and social recognition remain significant in shaping perceptions of well-being. A lack of strong cultural attachment may reduce overall satisfaction with life, regardless of material sufficiency (*Integrated Solutions For Sustainable Development*, 2020).

Differences were also observed across neighborhoods within the Guguk Palembang area. Respondents from Sayangan, which contributed the largest sample size, reported higher quality-of-life perceptions. This may be attributed to more vibrant social dynamics and community activities, which strengthen belonging and cohesion among residents. By contrast, neighborhoods such as Kebon Gede and Karang Anyar, which are more socially isolated and have less community participation, reported lower perceptions of well-being. Limited access to public facilities and weaker social interactions in these areas may explain reduced emotional and psychological welfare. Research has shown that strong social ties improve quality of life through enhanced social support, which in turn fosters better mental and physical health (BPS, 2022). Differences were also observed across neighborhoods within the Guguk Palembang area. Respondents from Sayangan, which contributed the largest sample size, reported higher quality-of-life perceptions. This may be attributed to more vibrant social dynamics and community activities, which strengthen belonging and cohesion among residents. By contrast, neighborhoods such as Kebon Gede and Karang Anyar, which are more socially isolated and have less community participation, reported lower perceptions of well-being. Limited access to public facilities and weaker social interactions in these areas may explain reduced emotional and psychological welfare. Research has shown that strong social ties improve quality of life through enhanced social support, which in turn fosters better mental and physical health (Helliwell, 2004; WHO Headquarters (HQ), 2006).

Religion also emerged as an important factor shaping perceptions of quality of life. The predominance of Islam among respondents highlighted religion's role in fostering social values and cohesion. Spiritual well-being derived from religious life contributes to feelings of safety, comfort, and mutual support. Homogeneity in religion has helped reinforce shared social norms, cohesion, and overall quality of life in the community. This finding aligns with WHO (2021), which underscores the

importance of religion and spirituality in enhancing quality of life, particularly in psychological well-being and social resilience. In sum, perceptions of quality of life in the Guguk Palembang Malay community are strongly influenced by social and cultural factors, including traditional titles, community cohesion, and religious values. Those more closely tied to cultural traditions tend to report more positive perceptions of well-being across economic, social, and environmental dimensions. Consequently, development policies for Guguk Palembang must take into account these cultural and social values to strengthen social solidarity, preserve cultural identity, and enhance holistic well-being (Helliwell, 2004).

Relevance of Quality of Life in Shaping Well-Being from the Perspective of Islamic Economics

In analyzing the relevance of quality of life in shaping well-being from the perspective of Islamic economics, focusing on specific maqāṣid al-sharīʿah such as Hifz al-ʿaql (protection of intellect)**,** Hifz al-nasl (protection of lineage)**,** and Hifz al-māl (protection of wealth) offers a comprehensive view aligned with Islamic values. These maqāṣid provide a multidimensional framework that goes beyond material prosperity and encompasses non-material aspects crucial for well-being. Here is how each of these maqāṣid can be connected to improving quality of life:

1. Hifz al-ʿaql (Protection of Intellect) - Education:

Hifz al-ʿaql emphasizes the preservation and development of intellect, which is closely linked to education and mental health. In Islamic economics, this principle advocates for the provision of access to quality education, promoting literacy, and fostering cognitive development to ensure that individuals and societies are well-equipped to make informed decisions and thrive in a competitive world. Education, both formal and informal, is a crucial component in improving the quality of life by enhancing personal, social, and economic opportunities. By improving cognitive abilities, education supports better mental well-being and contributes to socio-economic growth. Policies that encourage inclusivity, digital literacy, and lifelong learning help individuals adapt to a rapidly changing global economy. In this regard, Hifz al-ʿaql serves as a foundational pillar within Islamic economics, integrating the protection and promotion of intellect to ensure that individuals and communities have the cognitive resources needed to succeed. The frequency analysis of respondents' perceptions regarding education reveals a strong relationship between education and the quality of life. Based on the statements provided, we can see that education plays a significant role in enhancing individuals' ability to achieve life goals, improve work and daily life, and contribute to personal and professional development.

The findings support the critical role of education in enhancing quality of life, aligning with the principles of Hifz al-ʿaql in Islamic economics. Education not only contributes to personal development but also empowers individuals to participate actively in the economy and society. By providing access to quality education,

improving digital literacy, and promoting lifelong learning, societies can ensure that individuals are well-equipped to navigate the complexities of modern life. In turn, this enhances both individual well-being and broader socio-economic growth.

2. Hifz al-nasl (Protection of Lineage) - Tradition and Culture:

Hifz al-nasl, or the preservation of lineage and cultural heritage, is a key principle in Islamic economics and culture that directly influences the well-being of individuals within their communities. In tradition-based societies, quality of life is deeply intertwined with cultural identity, social relationships, and the preservation of values passed down through generations. Protecting cultural practices, traditional knowledge, and languages helps maintain a sense of belonging and purpose. Education that incorporates local knowledge and culturally relevant content plays a vital role in strengthening social cohesion and ensuring that younger generations remain connected to their roots. Moreover, policies that support family stability, child protection, and access to culturally sensitive services are essential in improving the quality of life. Hifz al-nasl not only ensures family and societal well-being but also contributes to emotional and social stability within the community (Kasdi, 2019; Muda et al., 2023). In Islamic economics, preserving lineage serves as the foundation for sustaining societal values and relationships, which in turn enhances overall quality of life.

The analysis demonstrates that the preservation of cultural and social identity through traditions, ethical codes, and the promotion of education plays a significant role in enhancing the quality of life in Guguk Palembang Melayu. These factors contribute to individual well-being by fostering a sense of pride, belonging, and social cohesion. In the context of Hifz al-nasl, maintaining these cultural practices and values ensures not only the sustainability of societal identity but also the overall emotional, social, and economic stability of individuals and communities.

3. Hifz al-māl (Protection of Wealth) - Income and Economic Stability:

The concept of Hifz al-Māl, or the protection of wealth, is central in Islamic economic thought, aimed at safeguarding financial resources, ensuring equitable distribution, and protecting individuals from economic insecurity. This notion goes beyond mere personal accumulation of wealth and extends to principles that encourage responsible financial management, equitable access to resources, and the promotion of financial inclusion. The core of this concept lies in preventing unjust exploitation of wealth, ensuring that individuals and communities can access essential resources such as housing, healthcare, and education key factors contributing to a high quality of life.

In Islamic economics, wealth is not simply a commodity to be hoarded but a means to foster social well-being. This perspective is reflected in various financial instruments such as zakat (charity), waqf (endowment), and microfinance, which actively work towards redistributing wealth. These instruments play a crucial role in addressing inequality, ensuring that even the most vulnerable groups in society are

not left behind in the pursuit of economic development. Zakat, for instance, provides a means to purify wealth and direct it toward those in need, thus preventing the concentration of wealth in the hands of a few. Waqf and microfinance, similarly, contribute to wealth distribution by supporting education, healthcare, and entrepreneurship in underserved communities.

This philosophy aligns with modern economic policies that aim to reduce poverty, improve economic resilience, and promote fair market practices. The protection of wealth, in the context of Hifz al-Māl, goes beyond the individual to encompass societal welfare, ensuring that people have access to stable income, secure housing, affordable healthcare, and quality education. These elements contribute to the material and financial dimensions of quality of life, as they directly influence an individual's ability to maintain financial stability, secure basic needs, and plan for the future.

Furthermore, the focus on wealth protection under Hifz al-Māl ensures that financial systems are designed to protect against systemic risks and economic exploitation. Islamic finance, for example, operates on the principles of risk-sharing and ethical investments, thereby safeguarding individuals from the financial instability caused by speculative investments or unjust practices. By incorporating these principles into modern financial systems, Hifz al-Māl contributes to building a more resilient and inclusive economy, where wealth is used as a tool for collective prosperity and not just individual gain (Aziz et al., 2023; Kasdi, 2019).

The analysis of Hifz al-Māl (protection of wealth) in Islamic economics and the findings from the income domain frequency analysis highlight the critical importance of stable income, secure housing, and financial resilience in maintaining a high quality of life. The maqāṣid's emphasis on wealth protection ensures that individuals have access to resources that enable them to meet basic needs, contribute to their families, and maintain economic stability. Additionally, the frequency analysis indicates that most respondents feel their income is sufficient for their needs, and many have access to additional income sources, which enhances their financial resilience. This aligns with Islamic principles of financial inclusion, equitable resource distribution, and wealth protection. Through the adoption of such principles, societies can foster environments where individuals have the opportunity to achieve long-term financial stability and well-being.

CONCLUSION

This study found that the quality of life of the Guguk Palembang Malay community is shaped by three main factors: education, income, and culture. While education and income make significant contributions to the material aspects of life, cultural factor such as social identity, traditional values, and social relationships exert a strong influence on shaping perceptions of quality of life. Communities with stronger connections to local culture tend to report more positive perceptions of well-being across social, economic, and emotional dimensions. These findings

highlight the need for development policies in traditional urban areas to accommodate cultural factors, alongside economic and educational considerations, in order to improve quality of life holistically. The study also suggests that policies focusing exclusively on economic factors may generate social inequalities; hence, greater attention should be given to cultural preservation and the strengthening of social networks to reinforce social solidarity. This research contributes to the literature by incorporating culture as a critical dimension in evaluating quality of life an aspect often overlooked in purely economic approaches. The implication of these findings is the importance of culturally integrated socio-economic development policies, which can be applied in other traditional urban communities with similar cultural backgrounds. The suggestions: To achieve a better quality of life in accordance with the principles of maqāṣid al-sharīʿah, concrete efforts need to be made in three key areas. Education should integrate Islamic values and provide equitable access for all social groups, including training in social and mental skills to support intellectual development. In terms of income, it is crucial to develop inclusive financial programs based on sharia principles, support entrepreneurship, and create fair employment opportunities to ensure wealth protection and equitable distribution. Meanwhile, cultural preservation can be achieved through education that promotes pride in local culture and the promotion of traditions that align with sharia principles, in order to maintain identity and social harmony, while also creating economic opportunities based on culture.

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