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COMPETING MEASUREMENT MODELS OF *MAQĀṢID SHARĪ'AH*-BASED *SEJAHTERA* LIVING

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ABSRACT

The study examined four competing models, which are unidimensional model, correlated-factor, second-order factor, and bifactor model, using confirmatory factor analysis (CFA). It aimed at identifying the best-fitting model that measures *sejahtera* living (SL), an inventory which is based on *maqāṣid sharī'ah*. The study also evaluated the statistical properties of the optimal solution, in terms of factor dimensionality and reliability. An online self-reported SL inventory was created to collect the data. It is a questionnaire containing 21 content-validated items measuring five facets of SL, namely the preservation of religion, life, intellect, dignity, and wealth. A total of 461 employees and 596 students at a public university participated in the study. The bifactor model best fitted the data. The model yielded results that all items loaded on their specified dimensions. In addition, it confirmed the presence of a general factor that influenced the variability of responses across

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all items. The bifactor model confirmed the contributions of the general factor to the reliability of the SL inventory. The results indicate that inventory is an effective tool for assessing research and educational practices related to a good life.

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1. INTRODUCTION

Maqāṣid sharīʻah is a concept that embodies the comprehensive view of *Islām* as an integrated way of life that encompasses individuals and society. A profound understanding of the *maqāṣid sharīʻah* requires a strong commitment from every individual and organization to achieve justice, brotherhood, and social welfare; and it will naturally result in a society where members cooperate and even compete constructively to attain *falah* (ultimate happiness) (Dusuki and Abozaid, 2007).

The phrase '*maqāṣid sharīʻah*' means goals, purposes, objectives, and principles of the *Islāmic* rulings (Afridi, 2016). Verses of *Qurʾān* and *Sunnah* fundamentally underscore the primary objectives of *maqāṣid sharīʻah*, which are to provide benefits for mankind and to prevent harm. Al-Ghazali and Al-Shatibi had effectively propounded the early systematic discourse of *maqāṣid sharīʻah* (Al-Raysuni, 2006). Currently, Ibn Ashur's notion of the concept is "arguably the most important attempt of the 20th century to further develop the theory of *maqāṣid*" (Afridi, 2016, 276) and substantially enriched the corpus of knowledge with contemporary perspectives.

Al-Ghazali indicated that the specific aim of *maqāṣid sharīʻah* is to preserve five essentials of human well-being, namely religion, life, intellect, lineage, and property; while Ibn Ashur propagates the notion that *maqāṣid sharīʻah* is also related to preservation of the family system, freedom of belief, orderliness, natural disposition, civility, human rights, freedom, and equality (Al-Raysuni, 2006). Other contemporary scholars such as Yusuf Al-Qaradawi and Mohammad Hashim Kamali have further extended the meaning of the construct to cover "social welfare, freedom, human dignity, and

human fraternity," as well as "the protection of fundamental rights and liberties, economic development, along with research and development in science and technology" (Afridi, 2016, 278).

Clearly, *maqāṣid sharī'ah* is an important part of Islam as it defines what is good and what is bad, to do good and to prevent bad deeds, and to reason everything one does in his or her daily lives. To a *Muslim*, *maqāṣid sharī'ah* serves as a framework of divine values and beliefs pertaining to good life. The *maqāṣid sharī'ah* framework guides *Muslims* in their daily routines, rituals, practices, beliefs, expectations, and norms, which could contribute to their well-being, as well as to the welfare of fellow human beings and other creatures. In essence, everything that a *Muslim* says, thinks, intends, and does is supposed to be for the sake and pleasure of *Allāh ʿazza wa jalla*. This is an expression of *sejahtera* living, where *maqāṣid sharī'ah* could guide a *Muslim* to live a *sejahtera* life (Abdullah et al., 2023). The degree to which a *Muslim* accomplishes *sejahtera* living (SL) is contingent upon fulfilling goodness and righteousness and warding off or getting rid of destruction. As explained by Mohd Kamal Hassan (2020, 7), SL is "a state of holistic and integrated wellbeing consisting of success, happiness, security and balance in this world and in the hereafter."

Empirical data on *sejahtera* living, however, is lacking, including the measurement model with statistical properties that suit the data. This study aimed at determining the measurement model that best fits the SL data. Four competing, non-nested SL models were tested, namely (i) a one-factor model, (ii) a four-factor model, (iii) a second-order factor, and (iv) bifactor model (Rodriguez et al., 2016). The study used the data collected from a 21-item instrument to address this objective. Contingent upon detection of the best fitting model, the study further estimated and evaluated additional statistical properties of the optimal to complement the construct-revalidation results from the CFA (Yang and Su, 2022).

Specifically, the study aimed at identifying the optimal SL model that best fits the data and examining the measurement properties of the optimal measure, in terms of its factor dimensionality and reliability.

This article will next discuss the Literature Review, followed by the *Maqāṣid Sharī'ah* Framework in section 3, the Methodology in section 4, the Results in section 5, before ending with the Conclusion and Recommendations in section 6.

2. LITERATURE REVIEW

Despite its importance in the life of *Muslims*, very little empirical data on *sejahtera* living (SL) exists. Not much is known about what and how the *Muslims* live *sejahtera* life. It is only recently that an effort to validate a five-factor measurement model of "*Maqasid Shariah* Quality of Life" (MSQoL) was documented (Mohamad et al., 2016). The researchers tested the quality of the instrument using data from 248 drug abuse inmates. The results of testing a third order MSQoL measure supported the data reliability and the construct validity of the questionnaire in terms of its convergent and discriminant validity.

In addition, Nordin et al. (2022) analyzed the prevalence of SL among students at an *Islāmic* university in Malaysia and found that its underlying structure was associated with the five fundamentals of *maqāṣid sharī'ah*. Furthermore, a scale to measure sejahtera living was developed by Abdullah et al. (2023) based on *maqāṣid sharī'ah* dimensions. The SL construct is validated using Rasch measurement analysis, and subsequently SL index scores were estimated for staff and students at a public university in Malaysia. The validation study established the reasonableness of the *maqāṣid sharī'ah* inventory, as well as the likelihood of measurement invariance across types of samples at a university.

Of late, current literature related to instrument validation strongly asserts for the testing of competing models. For instance, Mohamad et al. (2019) compared covariance-based structural equation modeling (CB-SEM) and partial-least squares SEM (PLS-SEM) using the same dataset to validate the MSQoL and found that the former is more accurate. At least four competing measurement models have been factored into scale validation studies. The commonly tested competing models include a single factor model, correlated-factor model, second-order factor model, and bifactor model (e.g., Mihić et al., 2021; Yang and Su, 2021; Gignac and Kretzschmar, 2017; Rodriguez, Reise, and Haviland, 2016). A substantial proportion of the studies found the bifactor model as the best fitting solution. Thus, to do justice to its use, it is imperative to assess the efficacy of competing models of a *maqāṣid sharī'ah*-based instrument.

The conclusion of many bifactor modelling relies mainly on the overall fit indices. Most studies merely reported the chi-square value, degree of freedom, comparative fit index (CFI), Tucker-Lewis index (TLI), and root mean square error of approximation (RMSEA). The authors seldom considered model-based reliability and

dimensionality indices, leaving rooms for misleading interpretations and inconsistent findings across studies.

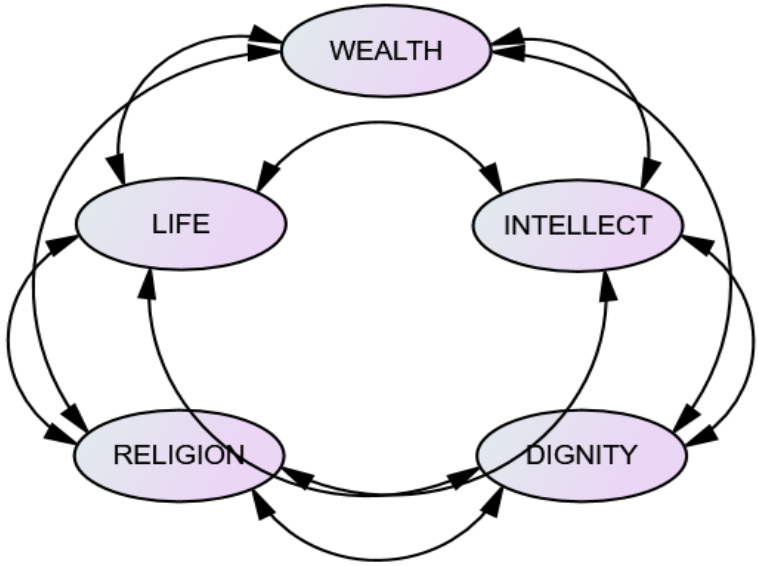
To address these issues, this study aimed at determining the measurement model that fits best the SL data from a list of four different models of SL which were not nested within each other: a one-factor model, a four-factor model, a second-order factor model, and a bifactor model.

3. *SEJAHTERA* LIVING IN *MAQĀṢID SHARĪ'AH* FRAMEWORK

The attempts to develop measurement models based on *maqāṣid sharī'ah* are not new. For example, several efforts included elements of *maqāṣid sharī'ah* in measuring the multidimensional nature of poverty (Zailani et al., 2023). Limited research however included *maqāṣid sharī'ah* elements in measuring the multidimensional life model, including for staff and students in an *Islāmic* institution of higher learning. For instance, the improvement of employee quality of work life through job satisfaction, encouragement of challenges, commitment and participation among employee leads to effectiveness and efficiency as well as achievement of organizational goals (Nikkhah, 2023). In this regard, *maqāṣid sharī'ah* has the great potential to guide a comprehensive life model that fulfils individual needs as well as realizing the institutional vision and mission.

According to Ibn Ashur, *maqāṣid sharī'ah* concept proliferates the preservation of order, attainment of benefit and inhibition of harm, establishment of equality among people, and enables the law to be respected and obeyed. In so doing, it empowers the believer to become powerful, respected, and confident. *Maqāṣid sharī'ah* is to sustain and promote human life toward quality and wellness in this world and the hereafter (Abdul Rasool, Mohd Yusof, and Ali, 2021). The following Figure 1 depicts the proposed five-factor SL model which is rooted in *maqāṣid sharī'ah*.

FIGURE 1
Framework for *Sejahtera* Living



3.1 PRESERVATION OF RELIGION

In this study, preservation of religion is defined as one's awareness and commitment in Islamic Worldview. It includes one's beliefs, knowledge, and practice of the absolute monotheism (*tawhid*) paradigm, which is driven by the *Islāmic* creed (*'aqidah*). In addition to observing the different kinds of *'Ibadah,"* defending the *Islāmic* faith can be done through various means such as in writings, speeches, and other practical means (Afridi, 2016). A contented *Muslim* is expected to, for example, endorse the idea that "God has a significant impact upon [him/her]" and "realize that [his/her] daily activities are parts of *ibadah*."

3.2 PRESERVATION OF LIFE

Respondents who experience SL are cognizant of and engaged in protecting their physical and mental health, safety, and life. They take care of their surroundings and keep threats at bay. Such a respondent is likely to "[be] responsible to protect life," "avoid harmful food or drink," and "make sure that [his/her] surroundings are safe."

Precautionary behaviors would shield him or her against the uncalled life-threatening situations. Afridi (2016) noted that, "It is important to note that generally, saving of one's life is required. However, it should not be done at the expense of the lives of others" (p. 281).

3.3 PRESERVATION OF INTELLECT

High levels of SL abound among those who unswervingly choose, perform, and grow in their advancement and protection of the intellect (*'aql*). In this study, the term intellect captures the cognitive, social, emotional, and spiritual domains, which are imbued with *Islāmic* values. One's reactions to the propositions, "made myself prepared in all my courses/work," "happy with my personal relationships," and "satisfied with the *Islāmic* environment" manifest his or her levels of intellect in *sejahtera* living. In this respect, Afridi (2016) argues that everyone should use their mental capabilities for the benefit of all and not in any way that could lead to evil or diminish their capabilities. This is the reason for upholding freedom of expression among individuals and tolerance for differences of opinions as long as they align with *Islāmic* ethical values.

3.4 PRESERVATION OF DIGNITY AND LINEAGE

Protection of dignity includes honoring individual rights to privacy, avoiding disclosing weaknesses of others, being respectful and responsible in men-women relationships, making decisions in matters pertinent related to family, and marriage and divorce (Afridi, 2016; Sidik, Saper, and Daud, 2019). These are in keeping with the *Islāmic* principle that "all individuals [deserve] to be treated in a way of dignity, nobility, and respect, and deserve to be taken decent care of for any issues" (Ahmad Khalid et al., 2021, 44). Logically, SL is demonstrated in one's endorsement that he or she is always "comfortable talking to/working with people of opposite gender," "good/prepared to be a good parent to my children," and "have the positive attributes to lead my family." These are instances of dignity-related SL which were measured in this study.

3.5 PRESERVATION OF WEALTH AND RESOURCES

This dimension of *maqāṣid sharī'ah* refers to one's activities to accumulate, use, protect, distribute, and purify his or her natural self-resources including natural potentials, wealth, and time in a just and

productive manner (Nasr, 2015). It is very likely that a *Muslim* who preserves wealth and resources will always avoid wastage in any form, contributes to *sadaqah*, pays *zakat*, and values time. This wealth dimension is in keeping with the notion that in *Islam*, wealth and resources are meant for one to meet his or her needs, which in turn should prosper the SL of society via community engagement (Abdullah, Has-Yun Hashim, and Yusri, 2020).

One commonality shared by these five dimensions of *maqāṣid sharī'ah* is that it embraces a set of divine principles of SL. Taken together, the principles help one to approach his or her raison détre—to worship *Allāh ʿazza wa jalla*, the Creator. It is the all-encompassing objective and ultimate justification of his or her existence. The *maqāṣid sharī'ah* provides guidance on what it means by worshipping *Allāh ʿazza wa jalla*, and how to do it. Obviously the five factors are distinct, albeit interrelated facets of worshipping *Allāh ʿazza wa jalla*. Collectively, the *maqāṣid sharī'ah* framework prompts a *Muslim* to strive to gain His pleasure by promoting good and repelling evil and harm to reach quality, happy, and meaningful living.

4. METHODOLOGY

4.1 SOURCE OF DATA

Data for this study were collected from 461 employees and 596 students at a Malaysian public university, the International Islamic University Malaysia (IIUM). The employee sample consisted of both the university teaching staff (66.8%) and the non-academic personnel (33.2%). The majority of employees sample comprised experienced university workforce, with more than 80% of the sample having been working between five and eight years.

IIUM was chosen because of its commitment to implementing SL in all aspects of its ecosystem. This is evident in the development and adoption of Sejahtera Academic Framework (SAF) as the university's overarching education principles where it aspires to nurture insan *sejahtera* (Borhan et al., 2021). The online SL questionnaire was disseminated to all staff and students. Various management levels assisted in ensuring a high response rate and balanced responses across various faculties and administration offices.

The Office for Strategy and Institutional Change (OSIC), IIUM, appointed a group of 20 trained researchers to develop the SL inventory. To account for the variability of perspectives regarding living and learning experiences, the team conducted a series of focus

group discussions. The qualitative data analysis yielded results which were then calibrated based on the university's vision of humanizing education, in which *maqāṣid sharī'ah* is the founding component (Borhan et al., 2021).

4.2 CONTENT-VALIDITY ANALYSIS AND QUESTIONNAIRE DEVELOPMENT

Based on the concept of *maqāṣid sharī'ah*, the research team initially identified more than 150 indicators of *sejahtera* living. To establish content-related validity of these indicators, the team applied content validation procedure (Colin and Andrew, 2013; Lewis, Templeton, and Byrd, 2005; Lawshe, 1975). First, we operationalized the construct and sub-constructs *maqāṣid as shariah*, using the conventionally recognized content-validation protocol. We used a form that contains the definition of each facet of *maqāṣid sharī'ah* relevant to living and learning experiences, items that represent the indicators of SL, scale of measurement for the employees to respond, and a response list to each of which an expert can check the item adequacy.

Second, the study solicited experts' judgment about item relevance and importance. A panel of nine experts was formed to examine and evaluate the operationalized variables. Each expert independently reviewed and rated the adequacy of definition of the dimensions of SL *vis-a-vis maqāṣid sharī'ah*, item-definition alignment, and the item sampling. The panel registered their response to each item on a 3-point scale, which are "Essential," "Important but Not Essential," or "Neither Important nor Essential." In addition, the panel was prompted to provide written feedback on item clarity and to comment on the inventory instructions, item format, response options, and language use.

Third, the study estimated the content validity ratio (CVR) of each item (e.g., Norashady et al., 2016; Baheiraei et al., 2013; Allahyari et al., 2011; Lawshe, 1975). Using a simplified content validity procedure, the threshold of critical level of agreement for a panel of nine experts is 0.778 (Ayre and Scally, 2014). The study retained only those items with CVRs exceeding the threshold value.

An online self-reported SL questionnaire was then created. It contains a total of 50 items measuring the content-validated indicators of the five facets of SL. Each facet is represented by 10 items, to each of which a respondent would check his/her agreement on a five-point frequency scale with responses ranging from "Never" to "Always." A

series of exploratory analyses (PAF) used the data collected from 461 staff and 596 students. The PAFs consistently extracted five underlying factors of students' *sejahtera* variables; each explained more than 60% of variance. Only 21 of the appropriately behaving items, however, were included in the confirmatory analysis. The present study sought to confirm the findings using data collected from the 1057 university students and staff.

4.3 ANALYTICAL PROCEDURE

Confirmatory factor analysis (CFA) was used to test the adequacy of the SL competing models. We applied the maximum-likelihood (ML) estimation method, using the AMOS 23 data fitting program. The five-factor reflective model was specified in which two factors were loaded with five items each (Life; Intellect), two factors were loaded with four items (Religion; Dignity), while the last three items loaded on the factor Wealth, making a total of 21 items for the model. The specification of the measurement model was informed by the *maqāṣid sharī'ah* framework and the findings from the PAFs. The adequacy of each measurement model was verified using the following good-fit statistics: (i) consistency of the measurement model with the data, and (ii) reasonableness of the parameter estimates, and (iii) fit indices, which include the comparative fit index (CFI) and root mean square error of approximation (RMSEA) (Byrne, 2010; Kline, 2016). We applied the widely used cut-off scores to determine adequacy of the SL inventory. Basically, a CFI value exceeding 0.90 is considered the benchmark- for a measure to be of good fit; RMSEA value of < 0.08 is considered critical for an adequate measure.

5. RESULTS

This section presents the results of CFA on each competing model. Table 1 summarizes the distributions of descriptive statistics of the items and internal consistency index of each factor.

TABLE 1
Descriptive Statistics, Composite Reliability, and Average Variance Extracted

Factor	Code	Item	Mean	SD	α
Religion	IW1	God has a significant impact upon my life	3.91	0.38	0.75
	IW2	I strive to be bearer of enjoining the right and forbidding the wrong	3.60	0.68	
	IW3	I realize that my daily activities are parts of ibadah	3.71	0.57	
	IW4	I strive to make Prophet Muhammad as the role model in my life	3.73	0.58	
Life	PL1	I am responsible to protect life	3.82	0.49	0.86
	PL2	I avoid harmful food or drink	3.69	0.58	
	PL3	I adhere to safety procedures	3.72	0.53	
	PL4	I make sure that my surroundings are safe	3.77	0.51	
	PL5	I am clear of my objectives in this life	3.48	0.76	
Wealth	PS6	I avoid wastage in any form	3.37	0.73	0.76
	PS7	I contribute to the community through obligatory zakat, sadaqah	3.38	0.80	
	PS8	I value time	3.40	0.74	

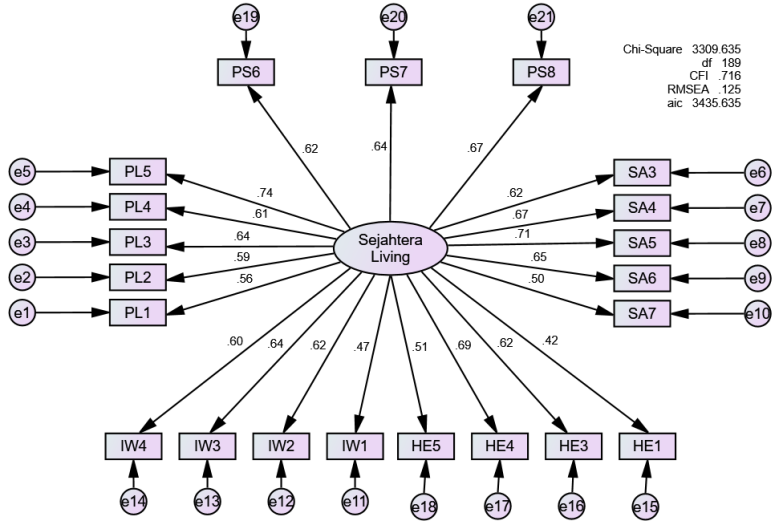
TABLE 1 *(continued)*

Factor	Code	Item	Mean	SD	α
Intellect	SA3	I am satisfied with my achievement in my studies/work	3.12	0.83	0.85
	SA4	I made myself prepared in all my courses/work	3.47	0.69	
	SA5	Every morning, I look forward to another day in class/at work	3.35	0.79	
	SA6	I am happy with my personal relationships	3.40	0.80	
	SA7	I am satisfied with the *Islāmic* environment	3.49	0.74	
Dignity	HE1	I am comfortable talking to/working with people of opposite gender	2.97	0.94	0.74
	HE3	I am a good/prepared to be a good parent to my children	3.23	0.98	
	HE4	I have the positive attributes to lead my family	3.22	0.87	
	HE5	I can explain LGBTQ issues from an *Islāmic* point of view	3.04	0.95	

5.1 ADEQUACY OF THE UNIDIMENSIONAL, SINGLE FACTOR MODEL

The study used confirmatory factor analysis to test the validity of the single factor SL inventory. The model contains only one factor, and it was loaded with all the 21 manifest variables. Figure 2 depicts results of the CFA.

FIGURE 2
Results of CFA of Single Factor



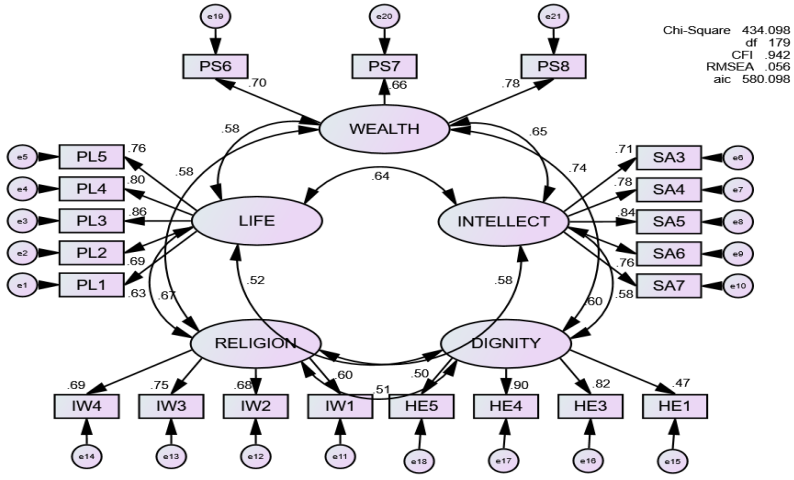
As shown in Figure 2, the measure was deficient ($\chi^2(189) = 3360$; CFI = 0.72; RMSEA = 0.125); the results indicated that it fell short of the standards deemed necessary for a good fit model. These statistics suggested that the unidimensional inventory did not reproduce the data, hence, the single factor SL inventory was inconsistent with the data. Therefore, a unidimensional model is an inadequate representation of the construct *maqāṣid sharī'ah*-based SL.

5.2 ADEQUACY OF THE FIVE CORRELATED COMMON FACTORS

The study then tested the adequacy of the five-factor SL structure. The model contains the SL construct with its five correlated latent variables or factors (Figure 1). The five factors were loaded with at least three manifest variables, which are the questionnaire items. Of the five factors, preservation of Life and Intellect were loaded with

five items each, Religion and Dignity got four items each, and Wealth three items. While the five subconstructs were expected to be correlated, each item was assumed to load only on its respective factor with uncorrelated error terms. As shown in Figure 3, the CFA yielded signs of an adequate measure; $\chi^2(179) = 434$; CFI = 0.94; RMSEA = 0.056, CI: 0.049, 0.062. These statistics suggested that the five-factor SL inventory was consistent with the data.

FIGURE 3
Results of CFA of Correlated Five-Factor Model

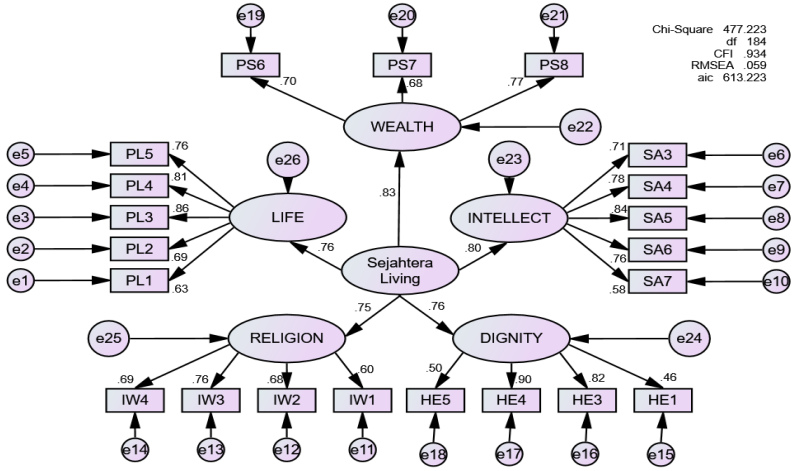


All loadings were statistically significant (p =0.001) and were of practically value ($\lambda \geq 0.5$) with the exception the Dignity-->HE1 loading ($\lambda \geq 0.47$). As expected, the underlying factors of *sejahtera* living, were positively correlated. All internal consistency statistics of the sub-scales exceeded the acceptable threshold; $\alpha \geq 0.70$.

5.3 ADEQUACY OF THE SECOND-ORDER *SEJAHTERA* LIVING MODEL

Next, we tested the good of fit of second order *sejahtera* living (SL) CFA (Figure 4). The model is somewhat like the correlated model, apart from the presence of a higher order factor (*Sejahtera* Living). The figures show that the second-order factor causally influenced the five lower levels factors, which in turn affected the variability of their respective directly measured variables.

FIGURE 4
Results of CFA of Second-Order Model

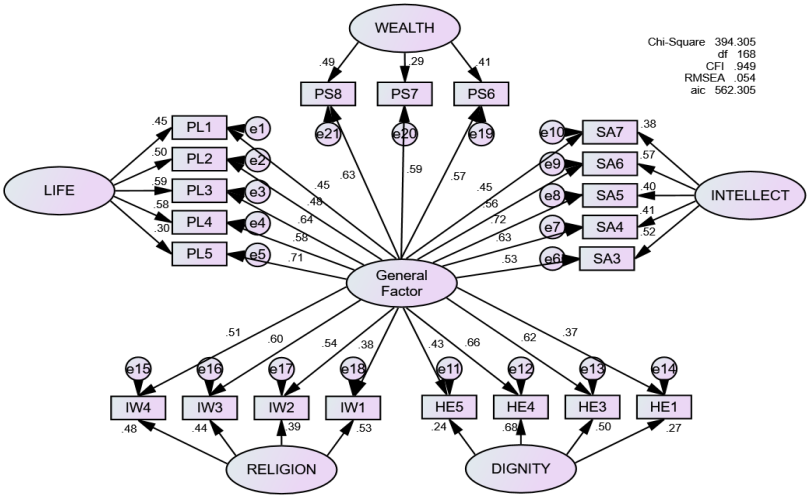


As shown in Figure 4, the results of the second-order CFA fittingly produced an acceptable solution; $\chi^2(184) = 477$; CFI = 0.93; RMSEA = 0.059, CI: 0.052, 0.065. These fit indices supported the efficacy of the second-order structure of the SL inventory. In addition, all loadings were statistically significant; and were of practicality value ($\lambda \geq 0.5$), with the exception the Dignity-->HE1 loading ($\lambda \geq 0.47$). The Cronbach's alpha of the sub-constructs exceeded 0.70, indicating acceptable degree of internal consistency of the sub-scales.

5.4 ADEQUACY OF BIFACTOR STRUCTURE

Apart from SL in general, a *Muslim* may also positively or negatively assess the specific aspects of his or her living—commonly agreed to encompass preservation of faith, life, intellect, dignity, and wealth as the underlying dimensions. Collectively, as depicted in Figure 5, the general and specific factors made up a bifactor structure of SL.

FIGURE 5
Results of CFA of Bifactor *Sejahtera* Living Structure



The results of the CFA supported the validity of the bifactor structure. The good fit of the bifactor model is supported in terms of the Normed Chi-square (2.35), CFI (0.95), RMSEA (0.054, CI: 0.047, 0.061). Additionally, all factor loadings were statistically significant at $p = 0.001$.

5.5 OPTIMAL *SEJAHTERA* LIVING MEASURE

Table 2 summarizes the fit indices of the competing models. Apparently, the model appeared to fit the data reasonably well except for the one-factor solution (Model A). The least restrictive bifactor model (Model D) yielded indicators of the best fit to the data in terms of the smallest AIC (562).

Thus, the data demonstrated the prevalence of a superordinate general SL factor, which directly explains the covariation among the measured variables. Over and beyond the general factor, the data yielded replicable specific SL factors. The results suggest that SL is also a socially constructed cognitive judgment about the quality of life. It is the result of one's systematic and logical judgment of the various dimensions or facets of their way of life.

TABLE 2
Fit Statistics of *Sejahtera* Living Competing Models

	Model A	Model B	Model C	Model D
χ^2	3310	434	477	394
df	189	179	184	168
χ^2/df	17.510	2.430	2.590	2.350
CFI	0.716	0.942	0.934	0.949
RMSEA	0.125	0.056	0.059	0.054
AIC	3437	580	613	562

Note: Model A ~ unidimensional model; Model B ~ Correlated factors model; Model C ~ Second-order model; Model D ~ Bifactor Model.

5.6 BIFACTOR MODEL-BASED PSYCHOMETRIC PROPERTIES

Table 3 presents indices of reliability and dimensionality of the bifactor SL model (Rodriguez et al., 2016) using Bifactor indices calculator (Deuber, 2017). Coefficient ω and ω_H respectively represent the proportion of the variance in the scale total score that was attributable to all sources of common variance and the proportion of the scale total score variance that was due to the general factor only. The high ω (0.940) and ω_H (0.872) values indicated highly reliable multidimensional CFA structure.

TABLE 3
Bifactor *Sejahtera* Living Reliability and Dimensionality Indices

Indices	Specific Factor					General Factor
	Religion	Life	Intellect	Dignity	Wealth	
ECV	0.446	0.419	0.382	0.426	0.314	0.599
ω	0.781	0.870	0.860	0.779	0.763	0.940
ω_H	0.351	0.361	0.329	0.310	0.233	0.872
H	0.523	0.631	0.585	0.572	0.377	0.914
Factor Determinacy	0.742	0.814	0.775	0.857	0.669	0.923

Note: ω (omega) ~ multidimensional reliability; ECV ~ explained common variance; H ~ construct reliability.

The data showed that for the general factor the expected common variance (ECV), which is the ratio of variance accounted for by the general factor over the variance accounted for by the specific

factors, was not dominant; it was merely 0.59. While the percentage of uncontaminated correlations (PUC) was 0.82, the GƆH and H index were 0.87 and 0.91, respectively.

For the specific factors, the ECVs range from 0.31 to 0.45, over and beyond the variance accounted for by the general factor; $GƆ_{Hs}$ range was between 0.23 and 0.35; H values were between 0.37 and 0.63. These results suggest that there is no evidence of a dominant unidimensional SL structure in lieu of a multidimensional structure. Hence, the use of separate scores for the general factor and specific factors as the criteria in a causal model is justifiable.

6. CONCLUSION AND RECOMMENDATIONS

One purpose of the study was to determine the measurement model that best fits the SL data. The study offered evidence that the bifactor structure is the optimal five-factor measurement model in that it generated the data collected from the employees of a public university. The results demonstrated the prevalence of a superordinate general SL factor, which directly explains the covariation among the observed indicators. Over and beyond the general factor, the analysis produced stable and replicable five specific SL factors. Thus, the use of bifactor model in SL t the findings from this study could assist in determining the right model to evaluate the progress of SAF and other similar *sejahtera*-based academic framework especially in measuring its effectiveness among university's staff, students, and community. The usage of the right model would enable detection of any issues that warrant speedy intervention.

Nevertheless, the study is limited in two ways. First, the study did not examine the measurement invariance of the bifactor structure across different groups of samples. Future studies may work on this to assess if the bifactor SL measure is applicable across groups of interest, for example gender. Second, the study did not examine the predictive validity of the common factors of the bifactor solution. Therefore, future studies may address this inadequacy by testing the causal correlational links between the common factors and external criteria, for example measures of mental well-being.

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