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The impact of social support, husband-wife interactions, and religious belief on subjective well-being of Malay families

Syamila Karunia[1*], Euis Sunarti[2], Tin Herawati[3]

[1,2,3]*Department of Family Science and Child Development, Faculty of Human Ecology, IPB University, Bogor, West Java, Indonesia 16680*

[*]*Corresponding author*
E-mail address: syamilakarunia@apps.ipb.ac.id
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Abstract

This study fills a gap in the literature by examining how social support, husband wife interaction, and religiosity collectively shape subjective family well-being among Malay families in Indonesia. The study employs an explanatory quantitative design, with data collected from 149 respondents in Tebing Tinggi Okura, Pekanbaru, Riau, through structured interviews using *probing* techniques guided by a standardized questionnaire, including the Sarafino and Cubbin instruments modified by Sunarti *et al.*, as well as the Aksi-Ga, Religius-Ga, and Tera-Ga instruments developed by Sunarti. Data were analyzed using descriptive statistics, correlation analysis, and structural equation modeling–partial least squares (SEM-PLS). The results indicate that social support falls into the low category, husband wife interaction into the moderate category, and religiosity and family subjective well-being into the high category. Social support, husband wife interaction, and religiosity have a positive and significant effect on subjective well-being, both directly and indirectly. Although income levels are relatively low, most families are able to maintain high subjective well-being through strong religious involvement and harmonious marital relationships. These findings confirm that family subjective well-being is determined not only by economic conditions but also by psychosocial factors, including social support, husband wife interaction, and religiosity.

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Introduction

Indonesian families view culture as one of the key foundations for maintaining family unity and stability. Research indicates that culture fosters mutual understanding and trust between partners (Yunus *et al*., 2021), and traditional values often serve as the basis for family decision-making (Gunawan, 2022). Within the Malay cultural context, family development is strongly influenced by deeply internalized Islamic values that function as a tradition governing behavior, interactions, and daily life activities (Suwardi, 1991), while customs and religion in Malay society form a normative system regulating family and social relations (Koentjaraningrat, 2009). Within this framework, the Malay family in this study refers to families with a Malay ethnic background that remain bound by Malay cultural values. These values are supported by three main systems—Islam, *adat*, and *resam* (customs)—which exert significant influence in shaping *worldviews*, attitudes, and behavior (Hamidy, 2003), as well as how families interpret and evaluate their living conditions.

Every family aspires to a state of well-being. Family well-being is not merely understood as a condition where the family can meet its basic needs and support its development (Sunarti, 2006), but also, within the context of subjective well-being, is interpreted as an individual's evaluation of their own life (Diener *et al.*, 2002). Subjective well-being is characterized by high levels of positive affect and low levels of negative affect (Seidlid *et al.*, 1997) regarding physical, economic, social, and psychological aspects (Sunarti 2021). Conversely, low subjective well-being is typically marked by low life satisfaction, increased emotional distress, impaired emotional regulation—such as depression, anxiety, and chronic stress—and a more negative interpretation of life events, thereby increasing psychopathological vulnerability (Diener *et al.*, 1984). Furthermore, low subjective well-being leads to poorer quality interpersonal relationships, including increased conflict, low trust, and decreased relationship satisfaction (Diener *et al.*, 1999).

Various studies indicate that social support, husband wife interaction, and religiosity are important factors that can influence a family's subjective well-being. Social support plays a role in reducing stress and increasing a sense of security and life satisfaction (Sarafino, 2014; Diener & Seligman, 2002), and it also provides strength that can help individuals cope with the difficulties they face in life (Sunarti *et al.*, 2005). In the Malay cultural context, collective values such as those found in the *batobo* or *balalek* traditions, which strengthen solidarity and a sense of mutual care (Wiyono, 2021), serve as a highly significant source of social support. Meanwhile, positive husband wife interactions—through communication, social contact (Sunarti 2013), emotional closeness, and reciprocal roles (Puspitawati *et al.*, 2019)—can enhance marital life satisfaction and strengthen the family's subjective well-being (Cutrona, 1996).

On the other hand, the Malay family cannot be separated from Islam as both a culture and a system governing its life. According to Malay culture, Islam is the "axis" of *adat*; it serves not only as a spiritual guide but also shapes social and moral values. Malay society cannot be separated from Islam; Islam is *its very essence*; if Islam is lost, so too is the Malay identity (Hamidy, 2003). Internalized religious practices and rituals such as congregational prayer, religious study sessions, *petang megang*, *balimau*, or *kenduri arwah* often serve as vehicles for instilling values and as bonds that strengthen relationships among family members. Religiosity provides meaning to

life (Arslan, 2021), strengthens emotional regulation, and enhances life satisfaction (Carranza *et al.*, 2021), supports long-term marriage (Hurlock, 1953), and fosters greater subjective well- being (Koenig, 2001). In the context of the subjective well-being of Malay families, these three factors do not operate and influence independently but are mutually integrated within the values of collectivity, the harmony of internal family relationships, religious practices, and social traditions.

Overall, social support, husband wife interaction, and religiosity are three key factors that mutually influence one another in shaping family subjective well- being. Consequently, several similar studies have been conducted in Indonesia. Nevertheless, most previous research has primarily examined social support, husband wife interaction, and religiosity separately, with limitations in examining the interrelationship among these three factors within a single integrated analytical framework. Furthermore, empirical studies that specifically examine these dynamics within the context of Malay culture in Indonesia remain limited. Yet, the characteristics of Malay culture, which emphasize Islamic values, have the potential to exert distinct influences on the formation of families' subjective well-being. Therefore, the researcher considers it important to conduct a study that examines the relationship between social support, husband wife interaction, and religiosity in shaping well-being from a family perspective within the context of Malay culture in Indonesia. This study is expected to provide a more comprehensive understanding of family dynamics and enrich research on family well-being based on the Malay ethnic group and region in Indonesia.

Method

This study employs an explanatory quantitative design and was conducted from November 2024 to February 2026 with *ethical clearance from* the LPPM IPB University, number: 1620/IT3.KEPMSM-IPB/SK/2025. Data collection was conducted from February to April 2025 in Tebing Tinggi Okura Village, Rumbai Timur Subdistrict, Pekanbaru City, Riau Province, Indonesia. The selection of the research location was based on considerations of the Malay cultural context. Riau Province was chosen because it is considered to have strong Malay cultural roots that function as a value system governing community behavior (Suwardi, 1991). Pekanbaru City was chosen because it represents a Malay community with a primary value system consisting of Islam, *adat*, and *resam* that remains well- preserved (Hamidy, 2003). Furthermore, Tebing Tinggi Okura Village was selected based on a government designation via Decision Letter No. 333 of 2021 as a Muslim-friendly Malay cultural village in Pekanbaru City.

The study population consisted of 711 families. The study respondents were wives from intact families who had been married for more than five years. The selection of wives as respondents was based on their relatively dominant role in household management and their involvement in daily family interactions, thereby deemed to possess adequate information regarding family dynamics. An initial sample of 124 respondents was determined using the Slovin formula with an 8% significance level (0.08) and through *non-proportional random sampling*; this choice of significance level balances the precision of the test with the limitations of sample size in SEM analysis. The number of respondents aligns with the approach by Hair *et al.* (2022), which states that to achieve significance at the 8% level,

a sample size of approximately 120–130 respondents is required. In the final stage, the number of respondents was increased to 149 to strengthen the analytical power.

During the data collection phase, data were collected through structured interviews using *probing* techniques based on a questionnaire guide. Before the interviews were conducted, respondents were provided with an explanation of the research objectives and asked for their willingness to participate. The instruments used in this study, for the social support variable, were based on Sarafino (1996) and Cubbin (1987), modified by Sunarti *et al.* (2005) (*Cronbach's alpha* = 0.878). Husband wife interaction was measured using the Aksi-Ga questionnaire (Sunarti, 2021) (*Cronbach's alpha* = 0.710), religiosity using the Religiusitas-Ga (Sunarti, 2021) (*Cronbach's alpha* = 0.847), and subjective well-being using the Tera-Ga instrument (Sunarti, 2021) (*Cronbach's alpha* = 0.941).

After the data collection process was completed, the data underwent *editing*, which involved checking the completeness and consistency of respondents' answers before the data was coded, scored, and entered into data processing software for further processing and analysis. Data analysis included descriptive statistics and Pearson's correlation test (ρ) using Microsoft Excel and SPSS version 25, as well as testing for direct and indirect effects using *Structural Equation Modeling-Partial Least Squares* (SEM-PLS) with the assistance of SmartPLS 3 software.

Results and Discussion

The results of the study indicate that the majority of Malay couples fall into the middle-aged group, with an average respondent age of 41.3 years and an average couple age of 45.5 years. More than half (56.4%) of the families tend to be small, and only 2 percent of families are classified as large families. Marriage duration showed variation, with nearly half (41.6%) falling within the 11–20-year range, and an average marriage duration of 18.1 years. From a socio-economic perspective, Malay couples generally had an educational background ranging from elementary to lower secondary school, with an average schooling duration of 8–9 years. Most husbands (55.7%) in Malay families are fishermen and oil palm workers, while the rest are spread across the private sector and trade. The majority of wives in Malay families (86.6%) are homemakers. The average family income is 2,960,738 IDR per month, which is below the city minimum wage (UMK) of 3,675,937 IDR per month, and nearly half (49.3%) of families fall into the poor category with a per capita income of less than 609,160 IDR per month.

Social support for Malay families

Most respondents stated that their families fall into the low social support category, both from extended family and neighbors (Table 1).

In terms of material and financial support, 43.3 percent of respondents rarely or never received assistance, whether in the form of voluntary donations or loans. 46.3 percent reported rarely receiving gifts as a form of recognition. Only 27.5 percent of respondents received child-rearing support. However, 38.3 percent of families still received emotional support, such as a willingness to listen to family members when problems arise, showing empathy and concern by offering solutions or assistance when family members face difficulties. Extended families consistently demonstrate positive affirmation and verbal appreciation, play an active role in sharing information, and strive to be present during various important family moments. Although material support is relatively limited, emotional support from the extended family remains a vital source of subjective well-being for Malay families.

Tabel 1. Level of social support among Malay families

Variables & Dimensions	Low (%)	Moderate (%)	High (%)	Min/Max (Index)	Mean± Standar Deviation (Index)
Social Support	**72.5**	25.5	2.0	3.7/86.4	49.2±15.9
From Extended Family	57.7	30.9	11.4	0/97	55±20.2
From neighbors	77.9	19.5	2.7	6.3/91.7	45.3±17.7

Within the neighborhood environment, the community tends to be individualistic, and life orientation tends to focus on the nuclear family, so interaction among neighbors is relatively limited. 44.2 percent of respondents rarely receive attention, praise, the opportunity to be heard, or the presence of neighbors when the family is in a difficult situation. They also rarely exchange ideas, offer solutions, criticism, or advice, or provide parenting, financial, or even simple food support. Nevertheless, 46.3 percent of Malay families still feel a sense of safety and comfort in their living environment. Support from neighbors is more often seen in expressions of concern, such as visits when a family member is ill or through the exchange of non-personal information. This information typically pertains to community social activities such as mutual aid, religious study groups, celebrations, social gatherings, or government-organized events and programs. Thus, although emotional and material support from neighbors is limited, their presence still contributes to the social aspects and sense of security of Malay families in Tebing Tinggi Okura.

Low social support is associated with the duration of the wife's education (Table 2).

A short duration of education limits individuals' opportunities to develop broad and diverse social networks (Huang, 2009), with the result that social relationships tend to be confined to the family or immediate community. Low levels of education imply limited communication skills, social literacy, and self- confidence in social interactions (Quail, 2016), all of which play a crucial role in accessing and maintaining social support. Meanwhile, low educational attainment is often associated with the working class (Wijayanti 2010), as working-class jobs generally do not provide ample space to build diverse and effective social networks (Bourdieu, 1986; Lareau, A., 2003; Granovetter, 1973). The social relationships that form tend to be homogeneous and limited to fellow workers who share relatively similar circumstances regarding limited resources, thereby reducing the capacity for mutual support.

Husband -wife interaction in Malay families

Malay families exhibit moderate levels of satisfaction, engagement, and interaction frequency, along with low potential for conflict (Table 3).

Interactions between husbands and wives in Malay families are generally characterized by moderate to high levels of satisfaction and engagement. This satisfaction stems from loyalty, love, affection, and a

Table 2. Correlation coefficients between the length of the wife's education and social support

Family Characteristics	Social Support
Wife's length of education (years)	0.169*

*Note: *significant at p<0,05*

Table 3. Level of interaction between husbands and wives in Malay families

Variables & Dimensions	Low (%)	Moderate (%)	High (%)	Min/Max (Index)	Mean± Standar Deviation (Index)
Husband wife interaction	12.1	**87.9**	0	30/77.9	58.5±8.4
Interaction Satisfaction	3.4	71.1	25.5	21.7/100	83.9±16.4
Interaction Involvement	5.4	73.8	20.8	11.7/100	83.1±17.02
Interaction Frequency	10.7	63.8	25.5	13.3/110	58±16.9
Potential for Conflict	84.6	0	15.4	0/78.9	25.2±20

shared commitment. Engagement in these interactions is demonstrated by the couple's efforts to bring joy to one another and reach agreements on important decisions, even though they rarely express this through gift-giving or private outings. Furthermore, although the frequency of interaction is generally lower, daily conversations—which frequently discuss children's development, future plans, or simple matters regarding likes and dislikes—are more common. Consequently, it is logical that the potential for conflict is low, with only 11.4 percent of families reporting disputes, primarily related to finances. A couple's ability to manage conflict in a healthy manner is far more decisive for the longevity of the relationship than the intensity of togetherness (Gottman, 2005). This finding illustrates that the satisfaction derived from interactions is more decisive for subjective well-being than the frequency of interactions.

This study reveals a relationship between husband wife interactions and the duration of the wife's education as well as the couple's age (Table 4.)

Couple age contributes to the level of husband-wife interaction. The results show a negative relationship between the husband's age and husband-wife interaction; an increase in the husband's age tends to be followed by a decrease in the intensity or quality of interaction in married life. Increasing age is typically marked by physical fatigue, economic responsibilities, and a decline in emotional energy, which can reduce the husband's active involvement in daily interactions with his partner (Carstensen, 1992). Generational differences (Lehmiller & Agnew, 2006) and differing perspectives (Gaunt, 2006) between husbands and wives also have the potential to weaken the frequency and quality of interaction. This study indicates that there is no significant age gap between couples, with an average age difference of four years, a condition that facilitates positive interaction.

Husband wife interaction is associated with and influenced by social support (β = 0.283; ρ = 0.050) and religiosity (β = 0.565; ρ = 0.000) (Table 5). Social support functions as a *buffer* against stress in husband wife interactions. This means that when a couple receives emotional, instrumental, or informational support, their psychological burden decreases, leading to warmer, more cooperative interactions with their partner and constructive conflict resolution. This finding indirectly supports research showing that the quality of husband wife

Table 4. Correlation coefficients between the couple's age and husband wife interactions

Family Characteristics	Husband Wife Interaction
Couple's age (years)	-0.173*

*Note: *significant at p<0,05; ** significant at p<0,01*

Table 5. Correlation coefficients and the influence of husband wife interaction

Direction of Influence	Direct Effect	Indirect Effect	Total Effect	Correlation
Social Support → Husband Wife Interaction	0,139*	0,144**	0,283	0.232**
Religiosity → Husband Wife Interaction	0,565**	-	0,565	0.424**

*Note: *significant at p<0,05; **significant at p<0.01*

interactions is influenced by the couple's adaptive capacity when facing stress (Karney & Bradbury, 1995). Consistent with research findings, high levels of social support received by husbands have a positive impact on the bonding between husband and wife, which is fostered through good communication with the wife (Puspitawati, 2009; Herawati *et al.* 2018). Additionally, religiosity contributes to improved quality of interaction within the family, particularly in husband wife interactions (Aman, 2019). The internalization of religious values can improve the quality of husband wife interactions, strengthen relational functions within the family—which can foster mutual respect, enhance patience, and reinforce commitment in marriage—while also reducing the potential for conflict and increasing relationship satisfaction (Lambert *et al.*, 2012).

Religiosity of Malay families

The religiosity of Malay families is reflected through two main dimensions: worship practices and beliefs (Table 6). Regarding the dimension of religious practices, more than half of the families strive to internalize religious values, including by instilling the belief in divine reward for patience, recognizing the halal nature of the sustenance they receive, and consciously maintaining the conviction that every prayer will be answered. Religious expression is manifested through the fulfillment of religious obligations according to one's ability, such as giving alms, reading the holy book, deepening religious understanding, examining one's behavior, and maintaining interactions in accordance with religious guidance. From the dimension of belief, more than 80% of families demonstrate a strong acceptance of religious values. They believe in the truth of the teachings in the Qur'an and *the Sunnah*, acknowledge worldly life as temporary, and believe in the Day of Reckoning; they also believe that Allah determines what is best for His servants, including sustenance and the order of the universe. This belief also leads them to reject the notion of trials that exceed human capacity.

The phenomenon of "substantial" religiosity was found in this study, namely the aspect of belief that is more prominent than the aspect of ritual worship practices (Table 6). This means that families do not always perform worship practices consistently and intensively, yet they possess a strong inner conviction, and their Malay-Islamic remains firmly rooted at the level of belief. In relation to subjective well-being, religiosity serves as an internal resource capable of providing

Table 6. Level of Religiousness Among Malay Families

Variables & Dimensions	Low (%)	Moderate (%)	High (%)	Min/Max (Index)	Mean± Standard Deviation (Index)
Religiosity	3.4	6.7	**89.9**	31/100	88.8±11.3
Religious Practices	2.7	41.6	55.7	50/100	80.8±11.2
Dimension of Belief	2.7	5.4	91.9	0/100	94.1±14.9

Table 7. Results of testing the direct and indirect effects between latent variables.

Direction of Influence	Direct Effect	Indirect Effect	Total Effect	Correlation
Social Support → Religiosity	0,254**		0,254	0.270**

*Note: *significant at p<0,05; **significant at p<0.01*

psychological peace, a sense of gratitude, and acceptance of life's circumstances. When families face economic difficulties, they exhibit high levels of belief and tend to engage in *religious coping mechanisms* such as patience and gratitude. These findings are supported by Koenig's (2001) research, which states that the dimension of faith has the strongest correlation with mental health and life satisfaction. These findings confirm that religiosity is viewed as a value-based institution that functions to maintain order and balance. Religion provides a value system that maintains family integrity and stability (Ancok *et al.*, 2001). Strong religious faith helps families view and interpret life more positively, including acceptance of economic and social limitations (Anjar Wati & Rizkillah, 2021; Hikmawati *et al.*, 2025).

High religiosity among Malay families is influenced by social support (Table 7). This finding aligns with Mahoney's (2010) research, which emphasizes that social support from family and the community is closely linked to religious practices and values—namely, the internalization of values, the reinforcement of life's meaning, and social learning that occurs through daily interactions. Although overall social support falls into the low category, it is high in terms of information exchange. Social support often serves as a channel for transmitting religious practices, such as invitations to worship, participation in religious activities, and the provision of spiritually-oriented advice, which can strengthen an individual's religiosity. Individuals who receive emotional, instrumental, or informational support from family, friends, and their social environment tend to feel valued (Rees, 2009), accepted, and not isolated, making them more open to learning religious values that emphasize community, empathy, and submission to God (Koenig, 2012).

Subjective well-being of Malay families

The subjective well-being of Malay families can be observed through economic, social, and psychological dimensions (Table 8). Research findings indicate that the subjective well-being of families falls into the high category, particularly in the economic aspect, at 72.5 percent. Satisfaction is directed toward the food consumed and the clothing worn daily; however, satisfaction tends to be low regarding assets or property and savings held. From a social perspective, 51.7 percent of families fall into the high category of subjective well-being; although support from the extended family tends to be low, they are quite satisfied with their relationships with

Tabel 8. Level of subjective well-being among Malay families

Variables & Dimensions	Low (%)	Moderate (%)	High (%)	Min/Max (Index)	Mean± Standard Deviation (Index)
Subjective Well-being	2.0	24.2	**72.5**	10.6/100	76.9±16.3
Economic Aspect	26.2	31.5	42.3	8.3/100	71.9±19.02
Psychological Aspect	10.1	20.1	69.8	1.67/100	82.5±15.1
Social Aspect	16.1	32.2	51.7	13.3/100	76.4±17.4

Tabel 9. Correlation coefficients between family income, number of family members, and family subjective well-being

Family Characteristics	Subjective Well-Being
Family income (Rp/month)	0.214**
Number of family members (persons)	-0.270**

*Note: *significant at p<0,05; ** significant at p<0,01*

the extended family. Families tend to have high satisfaction with their family members, particularly regarding togetherness and support when problems arise. Only 28.9 percent of families feel sufficiently satisfied with the support and assistance received from outside the family.

From a psychological perspective, more than two-thirds (69.8%) of families fall into the high subjective well-being group. Family members experience harmony within their homes; the internalization of religious values and the communication that takes place foster a sense of togetherness that is deeply meaningful among them. Additionally, Malay families tend to emphasize roles within the nuclear family, where more than half of family members fulfill their roles as parents or partners, while only 34.2 percent of families are satisfied with their roles as part of the broader community.

Subjective well-being is often dependent on family income, the number of family members, and the wife's level of education (Table 9). Malay families are characterized by the fact that most breadwinners work as oil palm laborers and fishermen, with per capita income tending to be low. The economic constraints faced by families have the potential to undermine the stability of subjective well- being in the long term (Diener *et al.*, 2002; Mullainathan, 2013). In fact, sufficient income can actually reduce *economic strain*, allowing families to focus more on meeting psychological and social needs (Conger & Donnellan, 2007). This study presents a different picture: families still maintain high levels of subjective well-being even though family income tends to be low. This indicates that family income is not the sole factor influencing a family's subjective well-being; rather, other factors also contribute.

Subjective well-being often depends on the number of family members (Table 9). The negative relationship pattern indicates that the larger the family size, the lower the perceived level of subjective well-being. This may occur because resource constraints require families to allocate resources and set priorities so that the needs of all family members can be met fairly (Sunarti, 2001). An increase in the number of family members also increases the demands for the fulfillment of basic needs, care, and emotional attention, thereby potentially causing stress and reduces families' perceived life satisfaction (Margolis & Myrskyla, 2011). Families with more members tend to face higher levels of stress due to the accumulation of roles and responsibilities (Boss *et al.*, 2016). Husbands and wives must perform various roles simultaneously, which can reduce the quality of interactions, increase psychological fatigue, and trigger internal family conflicts (Goode, 1996). Consistent with this, research findings indicate that Malay families have a small family structure—fewer than four members—with high levels of subjective well- being. This arrangement allows families to manage family resources more efficiently, as families with fewer members face a lighter burden of meeting needs and achieve a more optimal distribution of resources. With more manageable demands, small families can create a more stable and

harmonious environment, allowing family members to experience higher levels of emotional satisfaction and comfort (Blake, 1981). Subjective well-being is more easily achieved when family demands are balanced with available resource capacity (Voydanoff, 2005).

The process of forming subjective family well-being is not determined by a single factor but rather the result of the integration of social support, the quality of husband wife interactions, and religiosity (Figure 1 & Table 10).

This study shows that although the social support received by families tends to be low, it is actually associated with and influences high subjective family well-being ($\beta = 0.151$; $\rho = 0.006$) (Table 10). Within the framework of *self-determination theory*, well-being increases when the needs for autonomy, competence, and relatedness among family members (Deci & Ryan, 2000). This means that if families feel capable of resolving problems independently, do not rely on external assistance, and possess a high sense of competence, then low social support is interpreted as a form of independence rather than a deficiency. Previous research indicates that when families are able to manage stress internally, possess a strong support system, utilize internal resources—such as cohesion, effective communication, and spirituality—they do not rely on external support (Walsh, 2015). Thus, low social support does not

Figure 1 Final SEM-PLS model results

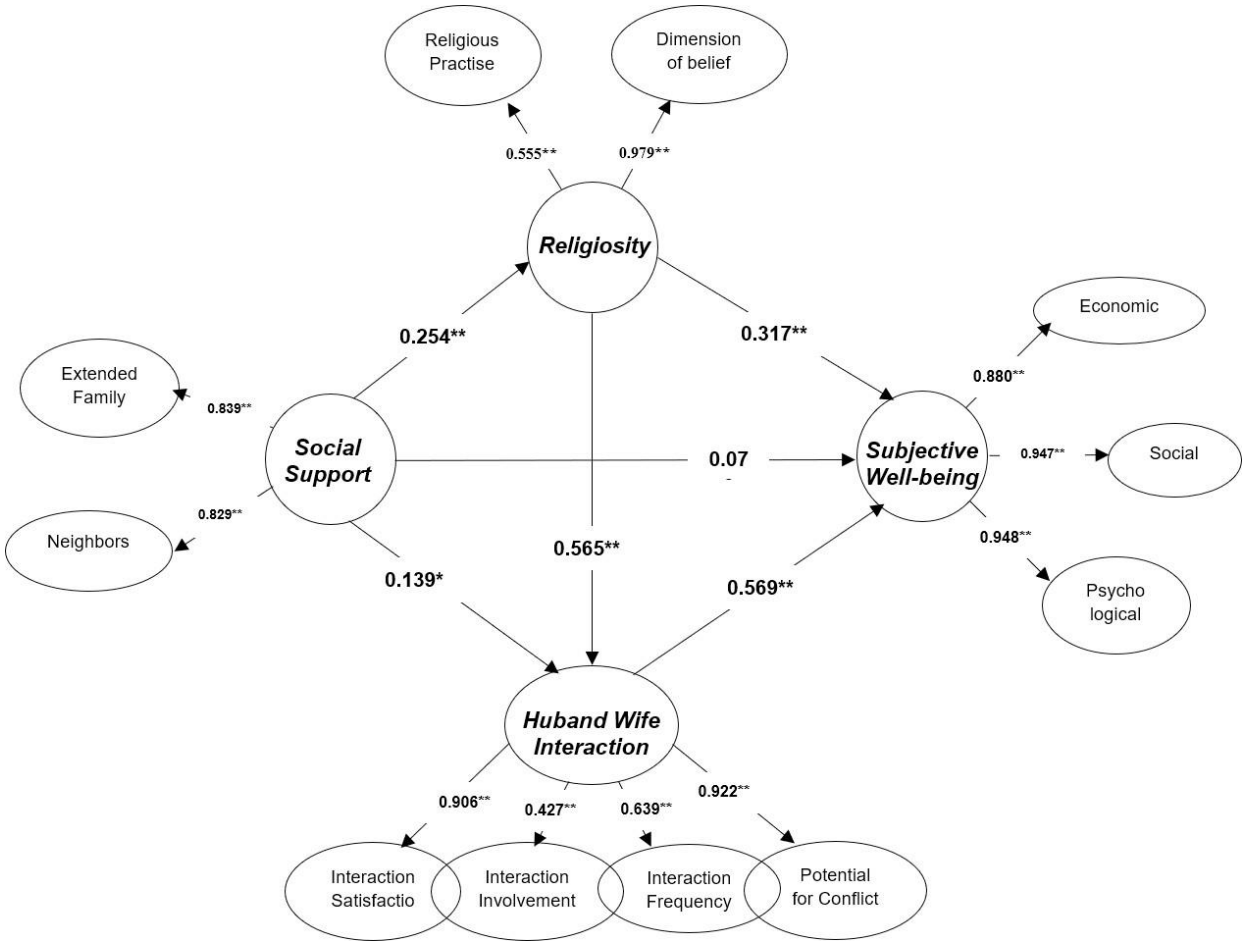


Table 10. Correlation coefficients and the influence of social support, husband wife interaction, and religiosity on subjective well-being

Direction of Influence	Direct effect	Indirect Effect	Total Effect	Correlation
Social Support → Subjective Family Well-Being	0,070	0,081**	0,151	0.325**
Husband Wife Interaction → Subjective Family Well-Being	0,569 **	-	0,569	0.427**
Religiosity → Subjective Family Well-Being	0,317**	0,322**	0,639	0.643**

*Note: *significant at p<0,05; **significant at p<0.01*

automatically reduce a family's subjective well-being. If husband wife interactions are harmonious, communication is effective, and conflicts are managed well, the family's subjective well-being will remain high even with limited social support.

Husband wife interaction is an internal family factor that directly influences the family's subjective well-being ($\beta = 0.569$; $\rho = 0.000$) (Table 10). Husband wife interaction directly affects the family's subjective well-being, supporting Chuang's (2005) finding that families with good interaction have high levels of well-being. Good husband wife interaction is based on love and affection, empathy, mutual respect, openness, honesty, and accepting one's partner as they are (Sunarti, 2013). In line with this, Homans (1958) explained in his findings that relationships yielding greater emotional benefits than psychological burdens enhance life satisfaction. Research findings indicate that Malay families do not exhibit significant conflict potential and demonstrate high levels of satisfaction and engagement in interactions. Although the frequency of interactions is relatively lower, the family's subjective well-being remains high. These findings align with Gottman's (2005) perspective, which emphasizes that a couple's ability to manage conflict in a healthy manner is far more critical to the longevity of a relationship than the intensity of togetherness. Effective communication, clear and harmonious role division, and the ability to resolve conflicts constructively and manage differences adaptively enable spouses to achieve high interaction satisfaction, thereby maintaining harmony and stability (Herawati & Endah 2016); these factors constitute the capital contributing to the high level of subjective well- being among Malay families.

Furthermore, religiosity has a strong influence on well-being family religiosity ($\beta = 0.639$; $\rho = 0.000$) (Table 10). This supports the findings of Diener and Ryan (2009) and Zahroo (2024) that family religiosity can promote and enhance subjective well-being. Malay families, as a community that firmly upholds the philosophy "*adat bersendi syara', syara' bersendi kitabullah*" (Effendy, 2004), have Islamic religious values strongly internalized in family life, serving as a moral guide, a source of meaning, and a mechanism for self-control. This indicates that for Malay families, religiosity constitutes a "*worldview*" or conceptual framework used by families to understand, interpret, and interact with reality. Belief in destiny, God's power, and the meaningfulness of life forms a very solid mental foundation for viewing life. Religiosity is recorded as the most dominant direct factor in enhancing families' subjective well-being, as indicated by the highest influence coefficient in the model ($\lambda = 0.639$). This indicates that in this study, religiosity is the primary foundation for the creation of subjective well- being within families.

Conclusion

This study demonstrates that family subjective well-being is not determined by a single factor but rather results from the integration of social support, the quality of husband wife interactions, and religiosity. Within the context of the Malay community in Tebing Tinggi Okura, a life orientation that tends to focus on the nuclear family, coupled with relatively individualistic traits, leads to low levels of social support received by families, particularly in material aspects. Nevertheless, this low level of social support actually contributes to high levels of family subjective well-being, as Malay families feel capable of resolving problems independently, do not rely on external assistance, and possess a high sense of competence; thus, this situation is interpreted as a form of self-reliance rather than a deficiency. On the other hand, internal family relationships among Malay families are harmonious and stable, characterized by effective communication, the ability to resolve conflicts constructively, active role alignment, and the ability to manage differences adaptively—serving as a strong foundation for shaping the family's subjective well-being. Furthermore, religiosity serves as a *worldview* or conceptual framework for Malay families in understanding, interpreting, and interacting with reality. This religiosity is substantive in nature, characterized by a firm belief in religious values, though it is not always accompanied by consistent religious practice. These three factors play an active role in ensuring that the subjective well-being of Malay families remains in the high category even though family income tends to be low. Furthermore, among the various factors examined, religiosity and husband wife interaction proved to be the most dominant factors in shaping the high subjective well-being of Malay families, compared to other factors such as family income, number of family members, or social support.

Based on findings research, family Malay need to strengthen the quality of husband wife interactions, increasing consistency in religious practices, and expanding access to social support from extended families and the surrounding community. There is a need to develop economic empowerment programs for fishing families and oil palm workers, while also focusing on improving the quality of women's education, which has been shown to contribute to multiple variables, including families' subjective well-being. Future research could expand the scope of the study to other Malay communities in Pekanbaru, thereby providing a more comprehensive portrayal of Malay families with diverse social and economic characteristics. Involving respondents other than wives—such as husbands—would allow for a more balanced representation of the complexity of family dynamics from various perspectives. Future research could consider integrating quantitative and qualitative research methods to more fully and deeply uncover the complexity of family dynamics. Future research could consider the use of other relevant variables such as work-family balance, socio- cultural participation, family economic pressures and management, family-friendly environments, or family resource management. It is hoped that this will provide a more complete picture of the factors that determine the subjective well-being of Malay families.

Declaration of Ownership

This article is our original work.

Conflict of Interest

There is no conflict of interest to declare in this article.

Ethical Clearance

This study was approved by the institution.

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