



## **Kesejahteraan pada Masa Pandemi: Peran Kepuasan Pernikahan dan Kualitas Hidup pada Individu Menikah di Indonesia**

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### **Abstrak**

Penelitian terdahulu umumnya mengkatikan status pernikahan dengan kesejahteraan individu yang lebih baik. Namun, dinamika pandemi Covid-19 melalui pembatasan sosial berskala besar (PSBB) memunculkan tantangan terhadap kesejahteraan masyarakat. Penelitian tentang kontribusi simultan dari karakteristik sosiodemografis dan faktor psikososial seperti kepuasan pernikahan dan kualitas hidup terhadap kesejahteraan individu menikah di masa pandemi dalam konteks Indonesia masih jarang dilakukan. Penelitian ini menguji model yang menempatkan kepuasan pernikahan dan kualitas hidup sebagai kontributor simultan terhadap tingkat kesejahteraan subjektif individu menikah yang kehidupannya terdampak oleh pandemi dan tinggal serumah dengan pasangannya. Sebanyak 603 orang Indonesia yang menikah berpartisipasi dalam penelitian ini. Partisipan melaporkan tingkat kesejahteraan subjektif, kepuasan pernikahan, dan kualitas hidup yang tinggi. Ketiga variabel tersebut diukur menggunakan *Marriage and Relationship Questionnaire* (MRQ), *World Health Organization Quality of Life–BREF* (WHOQOL-BREF), dan *Subjective Happiness Scale* (SHS). Hasil analisis regresi berganda menunjukkan bahwa tingkat kesejahteraan subjektif partisipan dijelaskan oleh kepuasan pernikahan serta domain kualitas hidup psikologis, hubungan sosial, dan lingkungan. Persentase varian lain dalam skor kesejahteraan subjektif disumbangkan oleh usia, lama pernikahan, pendidikan, ketaatan beragama, dan kondisi keuangan yang dirasakan. Temuan ini menegaskan pentingnya pemeliharaan kualitas hubungan serta aspek-aspek kehidupan yang lebih luas untuk meningkatkan kesejahteraan individu yang menikah, khususnya pada situasi disrupsi sosial seperti pandemi.

**Kata kunci:** pandemi Covid-19, kepuasan pernikahan, kualitas hidup, kesejahteraan subjektif

## ***Well-Being during the Pandemic: The Role of Marital Satisfaction and Quality of Life among Married Individuals in Indonesia***

### **Abstract**

Marital status is generally associated with higher levels of individual well-being, yet, the Covid-19 pandemic, particularly through large-scale social restrictions, has posed significant challenges to societal well-being. Research examining the simultaneous contributions of sociodemographic characteristics and psychosocial factors, such as marital satisfaction and quality of life, to the well-being of married individuals during the pandemic remains scarce in Indonesian context. The study examined how marital satisfaction and quality of life concurrently contribute to the subjective well-being of married individuals whose lives were affected by the pandemic and who cohabited with their spouse. A total of 603 married Indonesian participated in the study. Participants reported high levels of subjective well-being, marital satisfaction, and quality of life, measured using the *Marriage and Relationship Questionnaire* (MRQ), the *WHOQOL-BREF*, and the *Subjective Happiness Scale* (SHS). Multiple regression analyses revealed that the level of participants' subjective well-being was explained by marital satisfaction and the psychological, social relationship, and environmental domains of quality of life. Additional variance was explained by age, length of the marriage, education, religious obedience, and perceived financial conditions. These findings underscore the importance of fostering both relational and broader life domains to support married individuals' well-being, particularly during periods of social disruption.

**Keywords:** Covid-19 pandemic, marital satisfaction, quality of life, subjective well-being

## Introduction

The Covid-19 pandemic caused extensive disruption to people's lives globally, including in Indonesia. Governmental policies such as the Large-Scale Social Restrictions (Government Regulation No. 21 of 2020) led to isolation, financial changes due to layoffs, reduced working hours and income losses, and significant alterations to daily routines (e.g., working, studying, and performing religious worship at home) (Adit, 2020; Kasdi & Saifudin, 2020; Susilowati & Azzasyofia, 2020). These disruptions have been linked to declines in people's well-being across various countries (Aytekin et al., 2024; Greyling et al., 2020; Yang & Ma, 2020) and threats to marital satisfaction (Epifani et al., 2021; Liu & Hsieh, 2024; Temiz & Elsharnouby, 2022) and family well-being (Gayatri & Puspitasari, 2023; Möhring et al., 2021; Prime et al., 2020). For example, in Indonesia Qodariah and colleagues (2020) reported that learning about a neighbor's positive Covid-19 diagnosis contributed to heightened mothers' psychological distress. Furthermore, Susilowati and Azzasyofia (2020) showed that most of Indonesian parents encountered medium and high levels of stress during their children's study-from-home programs.

Nevertheless, despite these challenges, many Indonesian families viewed the pandemic as an opportunity to enhance their social welfare such as reinforcing spousal bonds, improving parenting practices, cultivating patience, and deepening family worship (Kasdi & Saifudin, 2020; Sunarti et al., 2022). In line with this, several findings suggested that married individuals' relationship satisfaction remained as high during the pandemic as it was beforehand (Weber et al., 2021). Moreover, although married individuals' unhappiness initially rose more sharply than that of unmarried peers at the onset of the pandemic, they went on to report lower unhappiness during the pandemic (Liu & Hsieh, 2024). This was a pattern that Hamermesh (2020) attributed to the partial buffering of pandemic-related declines in life satisfaction through increased time spent with one's spouse.

The above findings suggest that the Covid-19 pandemic has affected the well-being of married individuals in diverse ways, with the severity of pandemic-related challenges and personal vulnerabilities playing a significant role (Pietromonaco & Overall, 2021; Weber et al., 2021). Sociodemographic characteristics and personal factors have also been identified as crucial for understanding changes in marital and individual well-being during period of adversity (Salama et al., 2025). However, research on the combined predictive effects of sociodemographic characteristics and psychosocial factors, specifically marital satisfaction and quality of life, on married individuals' well-being during the Covid-19 pandemic remains scarce, particularly within Indonesia. Accordingly, the present study aimed to examine the factors associated with the subjective well-being of married individuals whose lives were affected by the pandemic and who resided in the same household as their spouse. We tested a model in which marital satisfaction and quality of life were hypothesized to simultaneously predict levels of subjective well-being. The model is described in detail in the following sections.

The present study defines subjective well-being as individuals' overall evaluation of their lives, comprising both cognitive and affective components (Diener, 2000). Cognitive aspects refer to life satisfaction and satisfaction with significant life domains (e.g., work, marriage), while the affective component reflects the balance between positive and negative emotional experience whether in the moment or as a general disposition (Diener, 2009). High subjective well-being is thus characterized by more pleasant than unpleasant emotions, more pleasures than pains, and overall life contentment, aligning closely with lay conceptions of "happiness".

Research consistently links marital status to subjective well-being, with married individuals reporting higher levels of subjective well-being than unmarried and divorced individuals (Dush & Amato, 2005; Grover & Helliwell, 2019; Lucas, 2005; Lucas et al., 2003). However, it is not merely the marital status but marital quality, reflected in perceived satisfaction, that strongly predicts subjective well-being (Robles et al., 2014). Marital satisfaction, a multidimensional evaluation of married individuals' feelings about themselves and their relationship (Lucas et al.,

2008), is especially relevant during the pandemic, when cohabiting spouses spend more time together. In such a context, we argue that the higher marital satisfaction predicts greater subjective well-being.

Alongside marital satisfaction, the pandemic's disruption of key life domains, such as physical health (e.g., pain, fatigue, reduced sleep), psychological well-being (e.g., negative feelings, adapting to new working conditions), social relationships (e.g., isolation, reduced social support), and the environment (e.g., financial strain, fewer recreational opportunities, restricted activities), has shaped individuals' quality of life. Defined by the World Health Organization (WHO) as individuals' perceived position in life within the cultural context and value system relative to personal goals and expectations (Skevington et al., 2004; The WHOQOL Group, 1996), quality of life, together with marital satisfaction, is expected to predict married individuals' subjective well-being during the pandemic.

Building on Salama and colleagues (2025), this study incorporates well-established correlates of subjective well-being, namely gender, age, income, and religiosity (Pavot & Diener, 2013), whose roles may shift under the extraordinary pressures of a global crisis. Previous research indicates minimal gender differences in subjective well-being, despite evidence that women tend to experience emotion intensely than men (Batz-Barbarich et al., 2018; Batz & Tay, 2018; Diener et al., 1999). Subjective well-being typically increases with age until late adulthood (Mroczek & Spiro, 2005), while the positive impact of income diminishes beyond poverty threshold (Diener et al., 2013). The relationship between religiosity and well-being remains inconsistent across studies (Argyle & Hills, 2000; Cowden et al., 2025; Lewis et al., 2000, 2005; Sillick et al., 2016). Given the widespread disruptions caused by the pandemic, these established patterns may be altered in unpredictable ways. Examining these variables alongside marital satisfaction and quality of life is therefore essential to understanding how both demographic and psychosocial factors shape the subjective well-being of married individuals' during the prolonged societal upheaval.

## Method

### Participants and Procedure

The current research focused on married Indonesians aged 18 to 70 years who followed the Large-Scale Social Restrictions instigated by the Indonesian government and resided in the same household with their spouse during the pandemic. A convenience sampling method was employed to recruit participants via social media, chosen for its efficiency in reaching a large, dispersed population without a defined sampling frame. Data collection was performed online using Qualtrics Survey in the first week of June 2020. At that time, the Large-Scale Social Restrictions policy had been implemented for approximately three months. A general description of the study and of what was expected from participants was posted on the research team's social media and shared via instant messaging applications and other communication channels. People who were interested in participating clicked on a link at the bottom of the description, where they gave their consent and were directed to the online questionnaire. After completing the online questionnaire, participants received a short debriefing about the study. A reward of IDR 50,000 (approx. 3.4 USD) was transferred to their e-wallet account upon their participation. This procedure was approved by the Universitas Padjadjaran Ethical Committee No. 514/UN6.KEP/EC/2020.

### Measures

The online questionnaire comprised a series of screening questions, sociodemographic questions, and scales measuring marital satisfaction, quality of life, and subjective well-being. The Indonesian versions of all scales were used. The instructions for the scales were modified to depict participants' evaluations of their life during the pandemic. Screening questions were included to exclude individuals who did not match the inclusion criteria (i.e., married, aged 18–70 years, living with the spouse in the same household, and engaging in daily activities such as working, studying, and

worshipping at home during the pandemic). Sociodemographic questions included age, gender, length of the marriage, educational level, job status, perceived financial condition, and work-from-home arrangements. Perceived financial condition was measured in two ways. First, participants were asked to compare their current (during the pandemic) financial condition with the average financial condition of their peers, using a 5-point scale (1 = far below average to 5 = far above average). Second, they were asked to compare their current (during the pandemic) financial condition with their financial condition before the pandemic, using three responses options (1 = worse, 2 = similar, 3 = better).

**Marital Satisfaction.** Marital satisfaction was measured using the *Marriage and Relationship Questionnaire* (MRQ) (Russel & Wells, 1993). The MRQ has demonstrated satisfactory psychometric properties in cross-cultural studies (Sorokowski et al., 2017). It consists of nine items (e.g., “Do you enjoy doing things together?”; “Are you proud of your husband/wife?”). Participants responded on a 5-point scale, with higher scores indicating higher marital satisfaction. In the current study, the Indonesian version of MRQ (Sorokowski et al., 2017) demonstrated high internal consistency (Cronbach’s  $\alpha = .93$ ).

**Subjective Well-Being.** Subjective well-being was measured using the *Subjective Happiness Scale* (SHS) (Lyubomirsky & Lepper, 1999). This widely accepted scale measures the “global, subjective assessment of whether one is a happy or an unhappy person” (p. 139). It consists of four items, two of which evaluate one’s own perceptions of well-being based on absolute ratings and relative to peers’ ratings of well-being. The remaining two items ask respondents to rate the degree to which descriptions of happy and unhappy people apply to themselves on a 7-point Likert scale. Higher scores indicate higher levels of subjective well-being. The Indonesian version of SHS (Kumalasari et al., 2020) in the present study demonstrated high internal consistency (Cronbach’s  $\alpha = .82$ ).

**Quality of Life.** Quality of life was measured using the WHOQOL-BREF, which has been adapted to Bahasa Indonesia provided by the WHOQOL Group (Skevington et al., 2004). The instrument consists of 26 items, with two items measuring overall quality of life and general health. The remaining 24 items were categorized into four domains: physical, psychological, social relationships, and environmental. Participants responded using a 5-point Likert scale. Scores were then transformed into a linear scale from 0 to 100, with 0 representing the least favorable quality of life and 100 representing the most favorable (Skevington et al., 2004). In this study, the Indonesian version of WHOQOL-BREF demonstrated high internal consistency (Cronbach’s  $\alpha = .90$ ).

## Data Analysis

Descriptive statistics were used to describe the participants’ sociodemographic data and their levels of marital satisfaction, quality of life, and subjective well-being. Pearson product-moment correlations were calculated between subjective well-being and sociodemographic variables (i.e., participant’s age, spouse’s age, length of the marriage, perceived financial condition during the pandemic, and financial condition before and during the pandemic), marital satisfaction, and quality of life. To test the main hypotheses of the study, multiple linear regression analyses were conducted to predict subjective well-being based on marital satisfaction and the domains of quality of life. An additional linear regression analysis was conducted to examine whether subjective well-being could be predicted by participants’ personal circumstances. A  $p < .05$  was considered statistically significant. All statistical analyses were conducted using SPSS version 25.

## Results

### Participants’ Demographic Characteristics

A total of 603 respondents participated in this study and were included in the final dataset (82% female;  $M$  age = 35.29,  $SD = 7.61$ ; age range = 20–70 years). On average, participants had been married for 8.69 years ( $SD = 6.94$ ) to their

**Table 1.** Marital Satisfaction, Quality of Life, and Subjective Well-Being

Variable	<i>M</i>	<i>SD</i>	Minimum Scores	Maximum Scores	Median	Scale's Midpoint
Marital satisfaction	41.37	5.2	11	45	43	27
Quality of life domains						
Physical	67.8	11.9	21.4	100	67.9	50
Psychological	64.3	13.2	4.2	91.7	66.7	50
Social	63.3	24.7	00	100	66.7	50
Environment	64.1	12.4	28.1	100	65.6	50
Subjective well-being	21.6	4.5	4	28	22.2	16

spouse ( $M$  age = 36.64,  $SD$  = 7.79; age range = 22–70 years). Participants and their spouses' educational backgrounds were an undergraduate degree (60% and 66%, respectively), a graduate degree (35% and 23%, respectively), and a high school diploma (5% and 11%, respectively). Most participants reported that their financial condition during the pandemic was equivalent to (47%) or higher (40%) than that of others, and that this condition was similar to (53%) or worse than (32%) their financial condition before the pandemic. The majority of participants were employed (70%), and, among these, most were working from home during the pandemic (76%).

### Descriptive Statistics of the Study Variables

Following the suggestion of Decker (2020), we describe participants' scores by comparing their median scores with the midpoint scores of the scales. A median greater than the midpoint indicates that most participants reported high scores on the scale. Using this method, we found that most participants reported high levels of marital satisfaction, quality of life, and subjective well-being, as shown in Table 1.

### Correlations between Study Variables with Subjective Well-Being

We used the Pearson product-moment correlation analysis to examine the correlates of subjective well-being among married individuals whose lives were affected by the pandemic and who lived in the same household as their spouse. Table 2 shows the Pearson product-moment correlations and corresponding significance values between several variables and subjective well-being. The table shows that all of these variables were correlated with subjective well-being, except for the perceived comparison between current and pre-pandemic financial conditions. Our main predictors (i.e., marital satisfaction and quality-of-life domains) were highly correlated with subjective well-being.

**Table 2.** Correlates of Subjective Well-Being

Variable	Subjective well-being		Variable	Subjective well-being	
	<i>r</i>	<i>P</i>		<i>r</i>	<i>P</i>
Age	.218	.000	Spouse's Education	.097	.018
Spouse Age	.199	.000	Religious Obedience	.196	.000
Length of Marriage	.222	.000	Marital Satisfaction	.595	.000
Perceived Finances During Pandemic	.259	.000	Quality of Life – Physical	.502	.000
Finances Before vs. During Pandemic	.065	.108	Quality of Life – Psychological	.669	.000
Participant's Education	.101	.013	Quality of Life – Environmental	.558	.000
			Quality of Life – Social	.463	.000

**Table 3.** Subjective Well-Being as Predicted by Marital Satisfaction and Quality of Life

Model	$\beta$	$t$	$p$
Constant		-3.578	.000
Marital satisfaction	.339	10.76	.000
Quality of life			
Physical	.030	.768	.443
Psychological	.400	9.483	.000
Social	.076	2.104	.044
Environment	.106	3.346	.001

Note: Dependent variable: subjective well-being;  $df = 597$

Positive correlations indicated that higher scores on these variables were associated with higher subjective well-being, and vice versa.

### Predicting Subjective Well-Being based on Marital Satisfaction and Quality of Life Domains

To predict subjective well-being based on marital satisfaction and the domains of quality of life, a multiple linear regression was conducted. The results shown in Table 3 suggest that the marital satisfaction, as well as the psychological, social, and environmental domains of quality of life, significantly predicted subjective well-being scores, whereas the physical functioning domain did not. Altogether, these variables explained a significant proportion (58%) of variance in subjective well-being scores,  $R^2 = .576$ ,  $F(5,597) = 162.075$ ,  $p < .000$ .

### Predicting Subjective Well-Being based on Personal Demographic Factors

In addition to testing the main hypotheses, we examined whether subjective well-being scores were predicted by personal demographic factors such as participants' age, gender, educational background, spouse's age, length of the marriage, participants' religious obedience, and participants' perceptions of their financial condition during, and as compared to before, the pandemic (Table 4).

The first five rows of Table 4 show the results of the linear regression analysis conducted separately to predict subjective well-being based on each variable. Results revealed that participants' age, spouse's age, length of the marriage, participants' religious obedience (i.e., the extent to which participants perform religious practices), and participants' perceptions of their financial condition during the pandemic significantly predicted their subjective well-being scores.

**Table 4.** Subjective Well-Being as Predicted by Personal Circumstances

Personal Circumstances	$\beta$	$t(df)$	$p$	$R^2$
1 Age	.218	5.487 (601)	.000	.048
2 Spouse's age	.199	4.987 (601)	.000	.040
3 Length of marriage	.222	5.592 (601)	.000	.049
4 Religious obedience	.196	4.897 (601)	.000	.038
5 Perceived finances during pandemic	1.529	6.578 (601)	.000	.067
	$F$	$df$	$p$	$H$
6 Education	3.435	2,600	.033	.011
7 Perceived finances before vs. during pandemic	3.204	2,600	.041	.011
	$t$	$df$	$Sig.$	
8 Gender	1.026	601	.305	

Note: Dependent variable: subjective well-being



Separately, each variable contributed significantly to the variance of subjective well-being, accounting for between 4% and 7%.

The sixth row of Table 4 shows a one-way between-subjects ANOVA that was conducted to examine the effect of educational background on subjective well-being scores. Results revealed that there was a significant effect of educational background on subjective well-being across three levels of education (i.e., high school, undergraduate, and graduate degree). Post-hoc comparisons using the Bonferroni test indicated that subjective well-being scores of high school graduates ( $M = 20.00$ ,  $SD = 5.01$ ) were significantly lower than those with graduate degrees ( $M = 22.09$ ,  $SD = 4.31$ ). However, the subjective well-being scores of the undergraduate degree holders ( $M = 21.46$ ,  $SD = 2.28$ ) were not significantly different from the high school graduates and those with graduate degrees.

The significant effect of participants' perceptions of their financial condition during, as compared to, before the pandemic on subjective well-being is shown in the seventh row of Table 4. Post hoc comparisons using the Bonferroni test indicated that the subjective well-being scores of participants who perceived that their financial condition during the pandemic is worse than before the pandemic ( $M = 20.97$ ,  $SD = 4.31$ ) were significantly lower than participants who perceived that their financial condition during the pandemic is similar to the condition before the pandemic ( $M = 22.00$ ,  $SD = 4.72$ ). However, the subjective well-being scores of participants who perceived that their financial condition during the pandemic is better than before the pandemic ( $M = 21.55$ ,  $SD = 3.75$ ) were not significantly different from the other two groups of participants.

The last row of Table 4 reveals the results of the independent sample t-test of the non-significant effect of participants' gender on subjective well-being scores. There was no significant difference in subjective well-being scores between male ( $M = 22.00$ ,  $SD = 3.68$ ) and female ( $M = 21.53$ ,  $SD = 4.62$ ) participants.

## Discussion

The current study aimed to examine the potential predictors of married individuals' subjective well-being, especially of those whose lives were affected by the pandemic and who stayed in the same household with their spouse. The data supported our hypothesized model that participants' subjective well-being is predicted by marital satisfaction and quality of life, although this is not true for the physical domain. In fact, marital satisfaction and the domains of quality of life contributed to 58% of the variance of subjective well-being.

Previous research has found that marital satisfaction is correlated significantly with life satisfaction (i.e., a component of subjective well-being) among older American individuals (Carr et al., 2014) and among Indonesian married individuals in the first five years of marriage (Kendhawati & Purba, 2019). The current findings provide evidence of the significant role of marital satisfaction on subjective well-being in Indonesian married individuals during a challenging life circumstance (i.e., the Covid-19 pandemic), using global measures of subjective well-being (i.e., the *Subjective Happiness Scale*).

The results show that, contrary to the previous studies (e.g., Greyling et al., 2020; Laksono et al., 2020; Susilowati & Azzasyofia, 2020; Yang & Ma, 2020), despite the pandemic disruptions, our participants tended to report moderately high levels of marital satisfaction, which then led to the experience of moderately high levels of subjective well-being. The bottom-up theory of subjective well-being suggests that satisfaction with life domains (e.g., marriage) predicts satisfaction with life as a whole (i.e., a component of subjective well-being) (Headey, 2014; Loewe et al., 2014).

Why do married individuals manage to feel satisfied with their marriage and maintain their subjective well-being during these challenging times? We adopted Hamermesh's (2020) arguments that life satisfaction among married individuals increases most with additional time spent with one's spouse. He suggested that a lockdown (i.e., large-scale

social restrictions) may benefit married individuals' life satisfaction with increased time spent with their spouse. The current findings provide initial evidence for Hamermesh's (2020) prediction that, during a lockdown, married individuals are more likely to report moderate to high marital satisfaction and subjective well-being because they have the chance to spend more time and enjoy being with their spouse. Indeed, a systematic review of 112 studies found that romantic relationships can be an important source of well-being (Gómez-López et al., 2019). A similar result was found by Kasdi and Saifudin (2020), who suggested that intimate family togetherness during the pandemic was followed by increasing partnerships between husband and wife. It seems that being together with their spouse partly mitigates the impact of negative experiences during the pandemic.

Moreover, the current findings show that, other than marital satisfaction, participants' subjective well-being was also significantly predicted by the quality-of-life domains (except for the physical domain). Despite the pandemic disruptions, our participants perceived that their physical health, psychological functioning, social relationships, and environment were functioning well and satisfying. These positive evaluations of the four domains of quality of life predicted a high level of subjective well-being. These findings are in line with the findings of the previous studies in Indonesian samples (e.g., Novianti et al., 2020), except for the physical domain of quality of life.

Indonesian cultural values seemed to play a meaningful role in maintaining married individuals' well-being during the COVID-19 pandemic, particularly by shaping marital satisfaction and overall quality of life. The collectivist tradition, which emphasizes close ties with extended family, provided both practical and emotional support that helped individuals and couples navigate stress (Rosiana et al., 2022). This contributed to the maintenance of the social relationship domain of quality of life. Shared religious beliefs, which view marriage as a sacred and enduring, promoted psychological resilience and reinforced marital commitment (Sari et al., 2022). Moreover, the ethos of "*gotong royong*" (mutual aid) enhanced social connectedness and perceived access to communal resources, directly supporting shared goals and problem-solving capacities (Purba et al., 2021). Finally, the cultural positioning of marriage as a symbol of social status and adult identity enhanced self-esteem and expanded social networks, reinforcing the marital bond through external validation (Sari et al., 2022). Together, these cultural values demonstrate how the Indonesian sociocultural environment may serve as a buffer against the psychological and relational difficulties caused by societal disruptions.

The present study revealed that participants' level of subjective well-being was predicted by some demographic factors, namely participants' age, spouse's age, length of the marriage, education, participants' religious obedience, and their perceived financial conditions. Participants' (as well as their spouses') ages ranged from 20 to 70 years, and on average they were in their early adulthood ( $M = 35.30$ ,  $SD = 7.60$ ), according to Newman and Newman (2015). At this stage of life, life satisfaction is still increasing before declining at age 65 (Mroczek & Spiro, 2005). In addition, the current findings revealed that the longer participants are married to their spouses, the higher their subjective well-being. Our participants have been married for 8.7 years ( $SD = 6.9$  years) on average. At this stage of marriage, participants have passed the critical periods of marriage (i.e., the first five years of marriage (Markman et al., 2010) and entered the period where marital quality is stabilized (Kurdek, 1999).

Moreover, most of the participants in this study were highly educated. It has been found that people with higher education tend to report higher subjective well-being (Cuñado & de Gracia, 2012). In line with these findings, the current study shows a significant effect of participants' educational background on the level of subjective well-being. Participants with graduate degrees reported more well-being than those with high school education, although there were no significant differences in subjective well-being scores of undergraduate degree holders compared to high school and graduate degrees. According to Cuñado and de Gracia (2012), people with a higher education level have higher income and a higher probability of being employed; therefore, they report higher levels of happiness.



Related to the abovementioned findings, most participants in this study perceived that their financial condition during the pandemic is equivalent to or higher than other people's and that this condition was similar to their financial condition before the pandemic. It seems that most of our participants did not experience financial challenges during the pandemic; hence, their level of subjective well-being remained high. Indeed, the current study found that the more participants perceived that their financial condition is higher than others, the more they reported high subjective happiness. In addition, participants who perceived that their financial condition during the pandemic was similar to the condition before the pandemic reported higher subjective well-being than those who perceived that their financial condition during the pandemic was worse. In addition, although in previous research the relation between religiosity and well-being is still unclear (e.g., Argyle & Hills, 2000; Cowden et al., 2025; Lewis et al., 2000, 2005; Sillick et al., 2016), the current findings revealed that the extent to which participants performed religious practice (i.e., religious obedience) significantly predicted their subjective well-being. The more participants perceived that they were obedient in performing religious practice, the more they reported having high subjective well-being.

Several limitations of the present study have to be acknowledged. Online data collection might bias our participants toward those who have access to the internet, live in urban areas, and are well-educated. Generalizing the findings of this study to groups of participants with different characteristics should be done cautiously. The unavailability of pre-pandemic data from our participants limits the comparison of results that we found: it is unclear whether their subjective well-being, quality of life, and marital satisfaction differed before and during the pandemic.

## Conclusion

The current findings show that marital satisfaction and the psychological, social relationship, and environmental domains of quality of life concurrently explained a significant proportion (58%) of the variance in the subjective well-being of married individuals whose lives are affected by the large-scale social restrictions (i.e., lockdown) and who were living in the same household with their spouse during the pandemic. Other percentages of variance in subjective well-being score was explained by age, length of the marriage, education, religious obedience, and perceived financial condition. These findings are interpreted within Indonesian cultural views on marriage, extended kinship, and *gotong royong*, which may reinforce social support, resilience, and communal coping, thereby buffering pandemic-related stressors on marital and individual well-being.

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