FAMILY RELATIONSHIPS, FILIAL PIETY AND PERCEIVED SOCIAL

SUPPORT ON MARRIAGE INTENTION AMONG YOUNG ADULTS IN MALAYSIA

CHONG KEAT YI

LIM XIN YEE

MICHI TAY TING YIN

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Family Relationships, Filial Piety and Perceived Social Support on Marriage Intention

among Young Adults in Malaysia

Chong Keat Yi, Lim Xin Yee, Michi Tay Ting Yin

University Tunku Abdul Rahman

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Copyright Statement

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CHONG KEAT YI

LIM XIN YEE

MICHI TAY TING YIN

Declaration

We declare that the material contained in this paper is the end result of our own work and that due acknowledgement has been given in the bibliography and references to ALL sources be they printed, electronic or personal.

Name: Chong Keat Yi

Student ID: 21AAB04851

Signed: *chong*

Date: 1st September 2025

Name: Lim Xin Yee

Student ID: 21AAB05109

Signed:

Date: 1st September 2025

Name: Michi Tay Ting Yin

Student ID: 21AAB04420

Signed:

Date: 1st September 2025

Approval Form

This research paper attached hereto, entitled "Title of Research Paper" prepared and submitted by" Students' Names" in partial fulfillment of the requirements for the Bachelor of Social Science (Hons) Psychology is hereby accepted.

sarvarubini
_____

Supervisor

(Supervisor's name)

Date: 1 Sept 2025

Abstract

The decline in marriage intentions is a global trend, including in Malaysia. Yet, research on Malaysian young adults remains limited. This study investigated the relationships between family relationships, filial piety, perceived social support, and marriage intention among young adults in Malaysia and examined their unique predictive role. A quantitative cross-sectional study was conducted online, with both purposive and convenience sampling methods to recruit Malaysian young adults aged 18 to 26 who are single or in a relationship. The instruments used in this study were the Brief Family Relationship Scale (BFRS), Filial Behaviour Scale (FBS), Multidimensional Perceived Social Support Scale (MSPSS), and Intent to Marry Scale (IMS). A total of 386 participants were recruited (M = 22.41 years; SD = 1.77 years), with 75.3% being female, 85.2% Chinese, and 77% undergraduate students. Pearson correlation indicated a significant positive relationship between filial piety, perceived social support, family relationships, and marriage intention among young adults in Malaysia. Multiple linear regression analysis revealed that perceived social support and filial piety are significant predictors of marriage intention, whereas family relationships are not. Hence, the current findings provide an interesting perspective on marriage intentions and provide empirical evidence for policymakers to develop evidence-based initiatives aimed at increasing marriage intentions among young adults in Malaysia.

Keywords: Marriage Intention, Family Relationships, Filial Piety, Perceived Social Support, Young Adults, Malaysia

Subject area: H1-99, Social sciences (General)

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Abbreviations

AMS	Aspects of Marriage Scale
BFRS	Brief Family Relationship Scale
CD	Cook's Distance
CL	Centered Leverage
CMR	Crude Marriage Rate
FBS	Filial Behaviour Scale
FP	Filial Piety
FR	Family Relationships
GAMS	General Attitudes Towards Marriage Scale
IMS	Intent to Marry Scale
IPS	Institute of Policy Studies
KMT	Krejcie and Morgan Table
K-S test	Kolmogorov-Smirnov (K-S) Test
MD	Mahalanobis Distance
MI	Marriage Intention
MLR	Multiple Linear Regression
MOMs	Mixed-Orientation Marriages
MSPSS	Multidimensional Perceived Social Support Scale
PSS	Perceived Social Support
Q-Q plot	Quantile-Quantile plot
SERC	UTAR Scientific and Ethical Review Committee
SET	Social Exchange Theory

SWB	Subjective Well-Being
TCLC	Tun Tan Cheng Lock Center for Social and Policy Studies
TMS	The Marital Scales
TPB	Theory of Planned Behaviour
VIF	Variance Inflation Factor
WHO	World Health Organization

Chapter 1

Introduction

Overview

This chapter presents an overview of the research topics, including background and key concepts of the variables in this research. This chapter also discusses the definitions and context of marriage intention, family relationships, filial piety, and perceived social support, and addresses the research objectives, research hypotheses, and research questions.

Background of Study

The decline in marriage intentions is a warning sign of a phenomenon throughout the world. In Korea, positive marriage intentions have declined from 61% in 2010 to 39% in 2020 among individuals aged from 25 to 29, while negative marriage intentions have remained relatively stable (An et al., 2022). Research indicates that adults in the United States are progressively delaying marriage, with an unprecedented percentage of contemporary teenagers and young adults anticipating rejecting marriage entirely (Curtin & Sutton, 2020). The Institute of Policy Studies (IPS) pre-conference poll results were presented at the Singapore Perspectives conference, which assessed Singaporeans' perspectives on family, well-being, job, and other topics. The result shows that while 70% of the youngest group thinks marriage is unnecessary, 58% of the middle and 50% of the oldest groups agree with the youngest group's perspective (Ang, 2024).

In view of these trends, it is essential to delve into the definition of marriage and marriage intention. Marriage is defined as a long-term, sociosexual, and socially accepted relationship between a man and a woman (Weisfeld & Weisfeld, 2016). A successful married life is a key desire for most people, and marriage is an essential goal in all countries (Parsakia et al., 2023). Marriage intention is defined as an individual's likelihood of moving to marriage

(An et al., 2022). An individual's attitudes or opinions that influence their choice of spouse or decision to get married are referred to as marriage values. They can also be described as the level of marriage intention, the standards or viewpoints that establish the value of the family, and the attitudes and views on marriage. Individual, societal, cultural, and economic factors impact attitudes and opinions about marriage, which vary depending on the context. (An et al., 2022).

Shifting to a more localised perspective, the marriage patterns in Malaysia have also undergone significant transformation since the 1940s (Tey, 2007). Traditionally, men were the primary earners, whereas women were responsible for domestic duties and child-rearing. Nowadays, contemporary marriage has transitioned to an egalitarian model, wherein domestic duties and child-rearing are progressively distributed between partners (Ogletree, 2015). Despite the evolution of marriage model, the latest SeaAsia Stats (Southeast Asia Stats) reported that Malaysia ranks as the third most populated nation in Southeast Asia, with 44.68% of citizens remaining single (i.e. unmarried, divorcees, separated individuals, and widows) (Sukoco, 2024).

Similarly, according to the Department of Statistics Malaysia, the number of marriages decreased by 0.5%, from 215,973 to 214,824 between 2021 and 2022. Consequently, the Crude Marriage Rate (CMR) declined from 6.7 in 2021 to 6.6 in 2022 per thousand population (Department of Statistics Malaysia [DOSM], 2023). In 2022, the recorded number of Muslim marriages was 168,726, reflecting a reduction of 4.1% from 176,002 in 2021. CMR decreased from 8.5 in 2021 to 8.2 in 2022 per thousand among Muslim population. Nearly two million Malaysian women over 30 years old in Selangor and Johor are unmarried (Lee, 2020).

Various figures indicate that marriage rates are declining, concurrently reflecting a decreased intention to marry. The most recent poll conducted by the Tun Tan Cheng Lock Center for Social and Policy Studies (TCLC) at Universiti Tunku Abdul Rahman on the perception of Malaysian youths toward marriage and family size revealed an alarming trend. Nearly one quarter (23.7%) of the youths in Malaysia polled are reluctant to marry, while 34.5% are uncertain about the prospect of marriage. Among individuals with no intentions of marrying, the Chinese constitute the majority of the demographic, with 67.3%. The subsequent groups are Malays (27.1%), Indians (4.7%), and bumiputras from Sabah and Sarawak (0.9%) (Tun Tan Cheng Lock Center for Social and Policy Studies, 2021). This indicates that the number of young adults who intend to get married is promptly decreasing.

The low marriage rates and intentions among young adults can be explained by contemporary societies exerting diminished pressure on youth to marry. This shift can be attributed to evolving familial customs prioritising less reproducing and increasing acceptance of cohabitation (Abdullah et al., 2021). There are also many other factors that can influence young people's intention to marry. For instance, cultural practices or expectations, such as filial piety, can play an important role in marital decisions. In particular, filial piety is an essential principle of Confucian that highlights the virtues and obligations of children to respect, care for, and adhere to the dignity of their family (Ho, 1996). While filial piety is fundamentally embedded in Chinese Confucianism, this principle remains among the most significant ethical values that have been adopted by other cultural and ethnic groups in Malaysia (Ismail et al., 2009). In filial practice, marriage is seen as fulfilling familial obligations, such as continuing family lineage (Eklund, 2018). As such, the young generations may prioritise their parents' wishes in these matters, even if their personal preferences differ, further linking filial piety to marriage intentions.

Not only that, according to Kewalramani and Hazra (2022), marital views and expectations are also primarily influenced by one's family relationships. While a negative parental relationship might develop a pessimistic worldview towards marital relationships, a healthy relationship between parents affects a positive perception of marriage. Therefore, the marriage relationship between parents is considered the "cornerstone" of the entire family system, as it is a critical subsystem (Dai, 2024). Numerous empirical research indicates that the parents' marital relationship greatly influences the interaction between parents and children and children's physical and mental development (Demir-Dagdas et al., 2018; Li et al., 2020; Li & Liu, 2020). According to Sağkal and Özdemir (2019), children who encounter high levels of interparental conflict are more likely to develop unfavourable perspectives about marriage. The study demonstrates that the intentions of youth to marry are influenced by their family relationship.

Beyond family relationships, perceived social support plays a significant role in young adults' intention to marry. Perceived social support is a subjective belief of an individual that they have a circle of people who offer them help when needed (Kadambi et al., 2020). Esmaeily et al. (2019) found that aspirations for marriage and its elements (attitudes towards marriage consequences, readiness and desire for marriage, marital feedback, and barriers to marriage) exhibited a substantial positive association with the summed score of perceived social support and its elements (friends, family, and important others). This finding points to the important role of perceived social support in shaping marriage intention.

While many people have reasons to get married, there is also a global trend of another group choosing to stay single. This phenomenon happens despite single individuals often facing negative stereotypes and discrimination. Thus, it is crucial to identify the factors that affect marital intention. Due to the decreasing intention to marry, particularly among young

adults in recent years, young adults in Malaysia will be the focus of this study. This study aims to investigate the predictors that affect marriage intentions among young adults in Malaysia.

Problem Statement

In Malaysia, the intention to get married among young adults is currently on the decline (Tun Tan Cheng Lock Center for Social and Policy Studies, 2021). The marital horizon theory (Carroll et al., 2007) points out that when young people possess particular intentions or beliefs about marriage, their behaviour aligns with those beliefs. This indicates that the mindset against marriage will result in diminished marital intentions and actions that reject the institution of marriage. The overall marriage rate could be low due to a decrease in the number of individuals who intend to marry.

The emerging trend of unmarried issues becomes particularly complex when viewed from the perspective of Malaysia's cultural foundation. At the core of Malaysian social dynamics is a profoundly embedded collectivist cultural framework that prioritises the interests of one's in-groups, particularly family, over individual preferences (Taniguchi & Kaufman, 2022). In such a context, young adults' increasing tendency to postpone or avoid marriage creates tension with longstanding cultural expectations. While individual choices are becoming important, young adults simultaneously challenge the traditionally held collectivist values that have long-guided social interactions and life milestones. In this cultural context, marriage signifies an essential social and family milestone. Thus, the decision to stay unmarried has considerable consequences. Compared to having a romantic partner, singlehood correlated with lower levels of flourishing, general life satisfaction, and satisfaction in romantic relationships (Watkins et al., 2024).

The challenges perceived by single women in Malaysia encompass judgmental attitudes from others, difficulties with self-acceptance, stereotyping and unfair treatment, feelings of insecurity and dislocation, insufficient emotional support, challenges in coping, an unknown future, mental rumination, apprehensions about sexual demands, societal neglect, ageing, loneliness, and health-related issues (Alwi & Lourdunathan, 2020; Shahrak et al., 2021). Recent research also indicates that unmarried individuals demonstrate a higher risk of depressive symptoms than their married counterparts across all studied nations (Zhai et al., 2024). This phenomenon signifies that a diminished intention to marry will adversely impact an individual's psychological well-being.

From a broader perspective, if more young adults have low intentions to marry, it could lead to drastically reduced fertility rates and worsen the ageing issues in Malaysia. Similar trends are observed in other East Asian countries, where delayed or diminished marriages are more common in ageing and low-fertility societies that strongly associate marriage with procreation (Raymo et al., 2021). If the fertility rate persists in its decline, the dimensions of Malaysian families will contract in the future. According to the Malaysian Census 2020, the average household size in Malaysia will shrink from 5.5 individuals in 1970 to 3.9 individuals in 2020, reducing the Malaysian population (Bernama, 2024).

Population ageing results from increased life expectancies and diminished fertility, leading to a decline in natural growth (Yang & Zhang, 2023). One in six people worldwide will be 60 years or older by 2030, growing from one billion in 2020 to 1.4 billion. Within 2020 and 2050, the number of people aged 80 and above is expected to triple, reaching 426 million (World Health Organization [WHO], 2024). Malaysia's population over age 65 is projected to triple by 2040, resulting in social and economic challenges (Malaysia Population Research Hub, n.d.). The declining working populations may result in ageing societies that impose considerable social and economic burdens on governments, particularly necessitating

increased spending on pensions and healthcare services (Organisation for Economic Co-operation and Development [OECD], 2024).

While most studies focus on the relationship of factors such as education level, financial burden, and age that influence marriage intention, limited attention was given to variables such as filial piety, perceived social support, and family relationships. If the factors remain unstudied, society may overlook the crucial factors that impact the declining marriage intention, resulting in ineffective interventions or policies.

This study can fill in several research gaps. The first research gap is a shortage of studies regarding an individual's marriage intention and the currently understudied variables, as most available studies focus on other variables (Esmaeily et al., 2019; Kewalramani & Hazra, 2022; Xie & Hong, 2022). The second research gap is the lack of studies on marriage intention among young adults, which requires the current investigation in Malaysia. Most studies are conducted in foreign countries (An et al., 2022; Raymo et al., 2021; Shahrabadi et al., 2017; Xie & Hong, 2022).

Hence, this investigation aimed to investigate the relationships of variables on marriage intention, which may represent potential research in the area of marriage intention among young adults in Malaysia. This study aims to address the research gap and provide a deeper understanding, reinforcing that perceived social support, filial piety, and family relationships are factors of marriage intention among young adults in Malaysia.

Research Questions

1. Is there a significant relationship between family relationships and marriage intention among young adults in Malaysia?

2. Is there a significant relationship between filial piety and marriage intention among young adults in Malaysia?

3. Is there a significant relationship between perceived social support and marriage intention among young adults in Malaysia?

4. What are the unique contributions of family relationships, filial piety, and perceived social support in predicting marriage intention among young adults in Malaysia?

Research Objectives

General Objectives

The study aims to investigate the relationship between family relationships, filial piety, and perceived social support with the marriage intention of young adults in Malaysia.

Specific Objectives

1. To investigate whether there is a significant relationship between family relationships and marriage intention among young adults in Malaysia.

2. To investigate whether there is a significant relationship between filial piety and marriage intention among young adults in Malaysia.

3. To investigate whether there is a significant relationship between perceived social support and marriage intention among young adults in Malaysia.

4. To examine the unique contributions of family relationships, filial piety, and perceived social support in predicting marriage intention among young adults in Malaysia.

Research Hypotheses

1. There is a significant relationship between family relationships and marriage intention among young adults in Malaysia.

2. There is a significant relationship between filial piety and marriage intention among young adults in Malaysia.

3. There is a significant relationship between perceived social support and marriage intention among young adults in Malaysia.

4. Family relationships significantly predicts marriage intention among young adults in Malaysia.

5. Filial piety significantly predicts marriage intention among young adults in Malaysia.

6. Perceived social support significantly predicts marriage intention among young adults in Malaysia.

Significance of Study

The United Nations reported that the global population is ageing. Nearly every nation globally has noticed an increase in the number and proportion of elderly individuals within its population, including Malaysia (United Nations, n.d.; Malaysia Population Research Hub, n.d.). In light of the fact that the fertility rates are gradually decreasing, and the population is ageing at an increasingly severe rate, this study enables policymakers and associated professionals to take action to tackle the problem by gaining an understanding of the marriage intention of young adults and the variables that predict marriage intention.

Previous research needs to more adequately examine the predictors such as family relationships, filial piety, and perceived social support on marriage intentions, particularly among young adults in Malaysia. Consequently, the general public may comprehend the trend indicating that young adults are reluctant to marry, characterised by low marriage intention and the factors influencing this intention. This study contributes knowledge by deepening readers' comprehension of marriage intention by exploring novel areas and contributing variables.

The topic of marriage intention also needs to be more adequately examined in Malaysian research, similar to related terms such as marriage desires, marital attitudes, and motive to marry. Due to a lack of research studies in this field, individuals may need to recognise that the issue has arisen in Malaysia despite its development and escalation in other countries such as Japan, Korea, China, and the United States. The differing contexts of countries will variably influence marriage intentions among young adults. This study explains marital intentions and their determinants within the Malaysian context.

Therefore, the primary objective of this study is to address the research gaps by investigating the factors of marriage intention. By providing insightful information, this study's findings may assist future researchers interested in marriage intention and related subjects within the Malaysian context. The trend of people choosing to remain unmarried, the factors influencing this choice, and the prevalence of low marriage intention as a whole could all be brought to light by this research.

Definitions of Terms

Conceptual Definitions

Family Relationships. Family relationships are described in the Dictionary of Population Science as relationships between individuals within a family. Particular interactions between family members, specifically parent-child and spousal interactions (Ke, 2023).

Filial Piety. According to Li et al. (2021), filial piety is a culture that promotes moral norms, attitudes, and activities involving respect and care for one's parents.

Perceived Social Support. National Cancer Institute (NCI) defines social support as a network of friends, family, and neighbours who can provide financial, medical, and psychological support when needed (NCI Dictionary of Cancer Terms, n.d.). Perceived social

support is a subjective judgement of the availability and suitability of social links (Kadambi et al., 2020).

Marriage Intention. Marriage intention is defined as an individual's likelihood of moving to marriage (An et al., 2022).

Young Adults. Young adulthood is defined as individuals that typically age from 18 to 26 and are in a transitional phase in the life course through which individuals are generally anticipated to build romantic partnerships, attain financial autonomy, become parents, and undertake responsible roles as involved and influential members of society (Bonnie et al., 2015).

Operational Definitions

Family Relationships. The Brief Family Relationship Scale, consisting of the Cohesion, Expressiveness, and Conflict subscales, assesses the quality of family relationship functioning in young adults' perceptions. The total score is derived from the summing of subscale scores, with higher scores indicating a favourable connection with family (Fok et al., 2014).

Filial Piety. The Filial Behavior Scale with 25 items was used to measure the behavioural expressions of filial piety. The authors explained filial behaviours using self-perceptions, societal beliefs, values, and filial attitudes (Chen et al., 2007). The higher scores indicate higher levels of filial behaviours (Zong et al., 2022).

Perceived Social Support. Perceived Social Support is assessed using the Multidimensional Scale of Perceived Social Support (MSPSS), a simple instrument designed to measure a person's perception of support from three sources: family, friends, and an important other. Mean scores are computed for three subscales, and the overall scale is used to evaluate perceived social support. The total scale score is calculated by totalling all 12

elements and dividing the final score by 12. The mean score can be interpreted based on the

scale response description: a score ranges from 1 to 2.9 indicates low support, a score ranges

from 3 to 5 indicates moderate support, and a score ranges from 5.1 to 7 means high support

(Zimet et al., 1990).

Marriage Intention. Marriage intention is measured by one of the Intent to Marry

Scale (IMS) subscales in the Marital Scales established by Park and Rosén (2013). Scores on

the IMS range from 0 to 18, with greater scores suggesting a more optimistic attitude towards

marriage.

Chapter Summary

This chapter studied the background of marital circumstances and marriage intention

in Malaysia. Furthermore, it examined the fundamental influence of family relationships,

filial piety, and perceived social support on marriage intentions in prior research. Finally, this

chapter also outlined the hypotheses, research questions, and research objectives, along with

both operational and conceptual definitions, to provide a foundation for the following

chapters.

Chapter 2

Literature Review

Overview

This chapter will review past studies on family relationships, filial piety, perceived social support, and marriage intentions among young adults. The Social Exchange Theory (SET) explains the roles of family relationships and perceived social support in marriage intentions, while the Theory of Planned Behaviour (TPB) describes the role of filial piety.

Family Relationships

Family relationships are described in the Dictionary of Population Science as interpersonal connections within a family. Specifically, it relates to particular dynamics between family members, especially parent-child and marital interactions (Ke, 2023). It can also be described as family intimacy, as family intimacy primarily implies the emotional bond among family members, shown by mutual support and a happy relationship. According to systems theory, each family is composed of numerous subsystems, with the marital and parent-child subsystems being the most prominent. Their intricate relationships may result in problematic triangulations within the family (McGoldrick & Gerson, 1985, as cited in Doohan et al., 2009).

In the Malaysian context, the Malaysian Family Well-Being Index 2019 achieved a score of 7.72 out of a maximum of 10, indicating a modest degree of well-being. Among the eight domains, the family relationship domain achieved the highest score of 8.35, followed by the family, role of religion and spiritual practices domain, the family and community involvement domain, the family safety domain, the family economy domain, the family health domain, the housing and environment domain, and the family and communication technology domain. This implies a generally positive state of well-being among Malaysian

families, especially in the domain of family relationships (National Population and Family Development Board, 2019).

In addition, researchers demonstrated the importance of family relationships for children. An atmosphere characterized by solid family intimacy and effective family functioning fosters individual autonomy, optimism, security, and personality growth, hence facilitating the development of healthy love relationships (Han & Wang, 2022). The connections within families, including levels of cohesion, expressiveness, and conflict, were shown to substantially impact children's conduct, including internalizing issue behaviour, externalizing problem behaviour, and prosocial behaviour. There was a correlation between children's conduct and their family connections (Hosokawa et al., 2023).

Family relationships that are secure and supportive deliver affection, guidance, and assistance. In contrast, stressed people are burdened with burdensome requests, frequent critical feedback, and disagreements (Jabbari et al., 2023). A sense of belonging, connection, and delight are all part of family relations. Families with adaptive relations are highly committed, connected, cohesive, and firmly bound together. Less adaptive family relationships are characterized by a continuum of outcomes, including enmeshed, excessively dependent, clinging, disorganized or insecure attachment, highly conflicted, inadequately bonded, and isolated (Kiser & Black, 2005).

Moreover, the research conducted by Jing and Guo (2023) indicated that family connections broadly encompassed marriage relationships between parents and interactions among family members. Parental marriage, in particular, can be categorized into three categories: fulfilled marriage, disagreement, and divorce. When parents maintain a healthy marital connection, students have little psychological stress and a heightened enjoyment throughout their academic pursuits. When parental conflict occurs, college students have

diminished security, heightened dread of marriage, anxiety in interpersonal interactions, and a weakened sense of self-identity. Similarly, Huang et al. (2024) also demonstrated that marriage and parent-child relationships are interdependent and closely linked to the psychological functioning of children.

Filial Piety

According to the study by Yang (2021), filial piety is defined as demonstrating obedience, respect, regular touch, and emotional support, being a decent citizen taking care of themselves, their families, and their parents' lives, and helping parents financially. A filial kid takes care of themselves by having a good job, in a good marriage, being a good parent, and living well. Therefore, parents need not worry about their child or family. They also respect and seek to please their parents. In addition, obedient children are considered filial as they avoid actions that cause their parents sadness or anger and care about their parents' actions and emotions.

Contemporary Chinese also use "xiao shun" (literally, being respectful and obedient) to refer to filial piety in everyday conversations, whereas ancient Chinese only used "xiao". This use suggests that obedience is part of filial piety in modern China, as the findings support.

Besides, true filial devotion in Confucianism goes beyond simply having a son. It also involves respecting and caring for parents and ancestors in life and after death. For instance, they should be honoured through rituals and be genuinely devoted. Furthermore, A Chinese philosopher, Mencius, stated that one of the worst things a son can do is not have an heir. In the past, people believed a man needed a son to maintain the family line and conduct ancestral rites. However, over time, this concept has been distorted. As a result, some have

exploited it to force their children into marriage, harass spouses who do not have sons, or even purchase male newborns to fulfil this "requirement" (Pei, 2023).

According to Chai (2021), marriage is a significant event for a family or clan in traditional Chinese culture. Confucianism, a central concept in Chinese everyday life, emphasizes the value of marriage and reproduction. Marriage is performed in conventional civilizations to ensure the continuation of the patriarchal clan, and it is intimately tied to reproductive activities. Mencius states: "There are three things that can be considered as non-filial, and the most severe is having no child (不孝有三, 无后为大)." Furthermore, traditional social norms see the generation of male children as adequate and required to secure the clan's survival.

Confucianism views marriage as a family concern that impacts the family's social position. One's interests come second to the collectivist concept of the family or community. The study of Chua et al. (2023) stated that three Confucian virtues that promote harmonious familial and social relationships, as well as proper observance of marriage rituals, are benevolence (*ren*), filial piety (*xiao*), and propriety (*li*). Confucian culture places a significant emphasis on filial piety, also known as familial reverence, which is the love, respect, and honour of one's parents.

Perceived Social Support

Perceived social support indicates an individual's recognition of friends, family, and others as accessible sources of material, psychological, and general assistance during times of need (Hailey et al., 2023). It is the cognitive evaluation of feeling connected and supported by others (Ayman & Antani, 2008). According to Zimet et al. (1988), individuals can perceive social support from their families, friends, and significant others. As Qi et al. (2020) mentioned, there are two types of social support: objective support and subjective support.

Firstly, objective support is a type of social support that includes participation and community relations, social networks, and direct material assistance. Secondly, subjective support, which is closely tied to the individual's subjective feelings, is another category. It refers to respect and understanding of emotional experience and satisfaction.

To highlight the importance of social support to individuals, a high-quality positive social support can reduce the functional effects of trauma-induced disorders, increase resilience to stress, lower the environmental and genetic risks of mental illness, shape positive effects, and increase favourable physical health conditions (Acoba, 2024; Ozbay et al., 2007; Reblin & Uchino, 2008). Moreover, Vicary et al. (2025) indicated a powerful social support improved student mental health by facilitating independent mental control, cultivating supportive groups, and assisting in crisis management. In contrast, insufficient social support negatively impacted students' mental health, especially throughout university transitions, resulting in emotional and physical disconnection from their support system. This alienation extended support interruptions, exacerbated clinical symptoms, and heightened the stress of establishing new relationships.

In the context of young adults in Malaysia, a study comprising 624 Malaysia undergraduate students revealed that 5.3% of the participants perceived low levels of social support, whereas the majority, which is 49.7%, reported moderate social support (Faisal et al., 2022). There was a significant correlation between psychological adjustment and increased levels of support from family as well as from friends and significant others (Wesley & Booker, 2021; Yusoff, 2011). In addition, Gan et al. (2020) stated that those who have more social support are less likely to experience loneliness, which may ultimately result in improved life satisfaction levels among young people. Since numerous studies highlighted the significant impact of perceived social support on young people, this research aims to

explore the association between perceived social support and marriage intention among young people in Malaysia.

Marriage Intention

According to An et al. (2022), one way to think of marriage intention is a person's probability of getting married. This perspective helps to measure the individuals' marriage intention by considering various factors. Socioeconomic differences in intentions and desires, patterns of marriage desires throughout young adulthood, and the connections between marriage desires and outcomes are also examined (Raymo et al., 2021).

Based on the study by Jones and Tey (2021) determined that marriage intention among adults in Malaysia has decreased. Up until the 1960s, marriage was practically common in many Southeast Asian nations, and according to the historical patterns in Southeast Asian nations, parents arranged most marriages without considering their children's marriage intentions. By the early 1970s, there was a shift from parental involvement in marriage arranging to postponed and non-marriage. In the majority of Southeast Asian nations, the cingulate mean age at first marriage for men and women had surpassed 25 and 23, respectively, in the year 1990. The age at marriage and non-marriage has increased in Malaysia due to factors like migration, urbanization, modern sector employment, educational advancement, and the resulting shifts in family formation norms and values. This means that their marriage intentions are decreased due to these factors.

Based on the research of An et al. (2022) in Korea, all age groups in Korea have seen a decrease in positive marriage intentions over time, while negative marriage intentions have not changed significantly. Conversely, there has been a notable rise in neutral marriage intentions. From this perspective, it is also essential to look into the reasons behind the rise in the number of single people and those who marry later. Since recent shifts in the values of the

younger generation have had a direct impact on marriage rates in Korea (Lee et al., 2019; Lee & Kim, 2015, as cited in An et al., 2022), one of the main factors contributing to this phenomenon is the changing marriage perception of young adults, especially about marriage (Ho, 2014; Lee, 2008, as cited in An et al., 2022). The family environment, subjective values, and demographics influence how young people's values evolve.

Low marriage intention will lead to a country's low fertility rate and birth rate. Based on Jegasothy et al. (2020), while several factors, either alone or in combination, are subtly lowering Malaysia's overall fertility rate, the long-term effects of climate change on population health and fertility are frequently disregarded. Over the past thirty years, Malaysia has seen a decrease in the total fertility rate (TFR). In 1970, there were 4.9 babies per woman in the 15–49 age group; by 2018, that number had dropped to 1.8 babies (Azahar, 2020). From 206,352 in 2018 to 203,821 in 2019, the number of marriages in Malaysia has recently dropped by 1.2% (DOSM, 2023). In Selangor and Johor, nearly two million Malaysian women over 30 are single (Lee, 2020).

Family Relationships and Marriage Intention

The research demonstrating a direct correlation between family relationships and marriage intentions is notably scarce, particularly in Malaysia. A study in Korea by An et al. (2022) surveyed participants aged 13 and above and classified marriage intention into three categories: positive, neutral, and negative. The study discovered that those who perceived their family relationships as good exhibited higher values in marriage intention. In contrast, the proportion of individuals with moderate family relationships and those with poor family relationships exhibited higher values in neutral and negative marriage intentions. However, the study examines the direct correlations between family relationships and marriage intention, especially in the Malaysian context.

To demonstrate the correlation between family relationships and marriage intention, parental relationships were considered a key factor, focusing on how parents' relationships influence their children's intentions to marry. A study examining young adults aged 17 to 25 in Jakarta revealed that participants who viewed their parents' relationship as harmonious, even if they lived separately, demonstrated a greater intention to marry. Conversely, those who perceived their parents' relationship as unhappy and separated exhibited a diminished intention to marry and a negative attitude toward marriage (Suryadi et al., 2023). Besides, another research in China further proves that parents' marital status has varying effects on their sons and daughters. A poor marital relationship between parents influences their boys' tendency to marry but does not significantly affect their daughter's tendency to marry (Tan, 2023).

Furthermore, some findings suggest that a positive family relationship correlates with a positive attitude toward marriage, which may subsequently enhance an individual's intention to marry. The research by Li (2024) implies that women who have experienced stable parental marriages are more likely to pursue stable and fulfilling marital relationships. On the contrary, those who have experienced unstable parental marriages might possess more negative attitudes toward marriage. The author reasoned that a stable and harmonious family environment can foster positive and healthy marriage and relationship concepts in women. The stability and nature of parental marriage substantially influence the attitudes and expectations of women toward marriage.

Additionally, interparental conflicts may illustrate the relationship patterns of a family. If there are more disagreements between the parents, it may indicate that the family has a negative relationship. Research indicates that interparental conflicts negatively impact children's intentions and attitudes toward marriage. (Arain et al., 2021; Cahaya et al., 2020; Van Eldik et al., 2020). Besides, another research found substantial positive correlations

between interparental conflicts and unbalanced relational entitlement, characterized by inflation and restriction. The study further proves that childhood exposure to interparental conflicts may hinder an individual's ability to assess expectations from a romantic partner in the future accurately. Their expectations of marriage might be impacted due to this inability to determine the expectations of a romantic partner (Tolmacz et al., 2022).

However, some studies present contrasting findings. Kewalramani and Hazra (2022) reported that the conflict in the current family did not exhibit a correlation to marriage intention. In contrast, the research found that family conflict negatively affects marriage attitudes and positively affects marital expectations. Moreover, Oswald (2022) found no significant connection between the present quality of parental relationships and marriage viewpoints.

Even though research shows that parental conflicts adversely affect marriage intention, a study by Brauner-Otto et al. (2020) revealed that parental conflicts between parents accelerate the transition to marriage, hence indicating a heightened marital intention in the child. This is because discord between parents diminishes the quality of the home environment, hence heightening young people's inclination to depart from home. In this context, marriage is predominantly the only socially acceptable means for young individuals to depart from their parent's residence.

Similarly, the research by Jamison and Lo (2020) also showed that young adults who believe their family relationships to be inferior are likelier to have a strong desire to marry to improve their situation. This is because when parents were in healthy, committed relationships or could overcome obstacles to remain together, their adult children looked forward to them as role models. Parents who experienced volatile conflict, frequent relationship transitions, or infidelity were generally regarded as poor examples by their

children. Participants attempted to emulate or avoid their parents' relational patterns in their intimate relationships, as evidenced by their observations during their childhood. This research offers a perspective on children's actions to replicate or correct the adverse circumstances in their family of origin. Since it is unclear whether high interparental conflict increases or decreases marriage intentions, this study aims to examine the relationship between family relationships and marriage intentions.

Filial Piety and Marriage Intention

Numerous studies have shown that filial piety significantly correlates with marriage intention. According to the study by Xie and Hong (2022), which examined the factors that affect Chinese college students' marriage intention, using the Theory of Planned Behaviour (TPB), subjective norms, which are the components of TPB, affect marriage intention. The study found that parents' views or comments have been classified under subjective norms and mattered the most. Confucianism strongly influences Chinese marital rules (Jones et al., 2011, as cited in Xie & Hong, 2022). China values filial piety above everything else, and marriage is at the parents' and matchmakers' orders. Hence, parents' opinions and advice are crucial for college students' marriage intentions and behaviour. Family members such as parents, siblings, and older relatives most influenced their marriage decisions. This shows that Chinese families are very important and influence personal choices. According to the Chinese proverb, 'A man should be married on coming of age, and so should a girl', showing that marriage is an essential part of life.

Besides, Hu et al. (2024) study found that Confucianism has been linked to improved subjective well-being (SWB), and married individuals in Chinese culture are happier than singles. To justify these results, they suggest that this could be due to Confucianism prioritizing family (Zhao et al., 2015, as cited in Hu et al., 2024); marriage is highly valued in

Confucian culture (Lai, 2009), and Chinese parents have high expectations for their children to get married. Furthermore, Chan (2000) highlighted that the most significant aspect of filial piety is marrying, starting a family, and passing along the family lineage. Therefore, getting married helps Chinese people satisfy their parents' expectations, leading to increased SWB levels. In this context, high filial piety motivated individuals to fulfil their parents' expectations through marriage, increasing their marriage intentions and contributing to higher SWB.

Eklund (2021) used a narrative technique to investigate how young Chinese in higher education handle intergenerational responsibilities. When analyzing intergenerational relationships and parents' expectations of filial piety, one common topic was the necessity to marry and produce children. The research found that maintaining the family line is seen as the most significant filial deed, serving as both a personal goal and a filial obligation. While most interviewees did not feel compelled to have a son, the pressure to marry and have children reflects patrilineal norms and has symbolic meaning. Failure to marry may result in parental embarrassment and social ostracism. For example, Tingting, a 22-year-old unmarried lady, prioritizes marriage to satisfy her parents' expectations, even if it is not her aim. Her parents are concerned that being unmarried may expose her to public criticism, especially in a country where women beyond 30 are seen as "different." This pressure often prompts her to marry between 26 and 28, even if the marriage is not personally significant.

In addition, one of the respondents in the field observations and in-depth interviews in Guangdong conducted by Lui (2021) mentioned that her parents faced long-term scrutiny from others, with neighbours accusing the mother of spoiling her child. The neighbours criticized the mother for allowing the child to make their own choices and have things their way. This rumour caused emotional distress to that respondent, leading to the decision to compromise and marry, primarily out of consideration for the mother.

Moreover, since one of the significant duties of filial piety is to have a child, Dai and Chilson's (2021) study of the participants overwhelmingly agreed that marriage is the best option for beginning a family and having children. Participants felt that marriage provides stability for children and families and would consider marriage if they want children.

Moving on, few studies found filial piety negatively correlates with marriage intention. In the study from Tang (2022), all of the participants, who were well-educated and respected their independence, rejected family intervention in their personal lives. Parents' efforts to enforce conventional norms, particularly surrounding marriage, have sparked conflict, with many women regarding marriage as a private issue. Chinese society is in transition, and as family and societal institutions change, so will family obligations, gender roles, and power dynamics. More and more individuals are questioning whether it is appropriate to follow established social institutions or live differently. As a result, there is a chance to re-examine long-held Chinese cultural traditions and explore whether cultural values and norms, such as ideas about marriage and gender roles, are still legitimate and relevant in contemporary Chinese culture. The relationship is negative because filial piety, namely parents' pressure to comply with marriage standards, causes resentment and conflict. This pressure causes women to see marriage as a personal decision, rejecting familial influence. While filial piety promotes respect for parents, it reduces marriage aspirations because women choose independence above family expectations. Thus, filial piety indirectly inhibits marriage intention.

In the study of Xie (2023), which uses interview data and social media diaries from a more comprehensive PhD research to explore how Chinese girls and young women navigate gender and sexual disparities and participate in digital feminism on Weibo found that one of the participants is Gigi's declared of her desire to emulate these "independent" women, a prosperous professional career was also idealized as a means of defying the familial norm of

marriage. Many participants see education as a springboard for better careers that provide them with different life options, allowing them to defy the conventional expectations of their families and society to join heterosexual and reproductive marriages. Marriage intention is negatively correlated with filial piety as it shows that participants choose independence above filial piety and consider professional employment and education as means to reject marital norms.

However, some contradicting study findings show no significant correlation between filial piety and marriage intention. According to the study by Tsai et al. (2023), in Taiwan, younger generations increasingly see marriage as voluntary, despite the fact that traditional Confucian traditions such as financially supporting parents are still widely practised compared to other East Asian nations. This reflects parents' reduced engagement in their children's family and home choices (Tsai & Wang, 2019). In contrast, Chinese parents are more involved in their children's marriages, as seen by the prevalence of matchmaking corners in cities, where they hunt for suitable mates for their children. These generational variations in perspectives on marriage and reproduction are more evident in China than in Taiwan, even though both place a high importance on filial piety (Bedford & Yeh, 2021; Hu & Scott, 2016, as cited in Tsai et al., 2023). Therefore, filial piety and marriage intention have no significant correlation because, although respect for parents is vital, younger generations in Taiwan and China see marriage differently than their parents.

According to Choi and Qian (2023), the growing number of young people who have eschewed marriage and reproduction indicates that the Confucian marriage model is no longer suitable for today's young adults. Korea encountered significant social, economic, and attitudinal changes after the 1960s. Because change happens over a short period, Confucianism and the postmodern ideas that characterized the Second Demographic Transition have become unusual bedfellows in determining family formation and married life

in Korea. Ideational influences, notably the increased focus on self-actualization, have increased the proportion of young people who do not consider marriage a "must." Since self-actualization has diminished the effect of Confucian family values on young individuals' marriage perspectives, filial piety and marriage intention are unrelated.

In the book written by Pi (2024) that examined the emergence of single professional women and their reimagining of marriage, the author's informants seldom brought up the topic of filial piety. The single women she interviewed emphasize the intergenerational conflicts of various beliefs and lifestyle choices and do not consider their single status non-filial. Rather than feeling guilty for failing to meet their parents' expectations, they express dismay and even anger at their parents' interference, which manifests itself, for example, in forcing them to go on arranged dates with potential partners or scolding them about how their singleness causes their parents to lose face. The author's single female interviewees do not perceive their noncompliance to be non-filial. Hence, there seems to be no apparent relationship between filial piety and marriage intention since the single women questioned do not consider their marital position non-filial but rather emphasize intergenerational disagreements overviews and lifestyle choices.

Interestingly, some studies examined the relationship between filial piety and marriage intention using different sample groups, which are sexual minorities. The research by Xu et al. (2022) is the first to examine the connection between Confucianism and the health and well-being of Chinese sexual minorities. The study's result shows that Confucianism was significantly associated with sexual minority adults' intention to marry. According to a prior study by Wen and Zheng (2020), greater levels of filial piety increase the likelihood of sexual minority adults entering heterosexual marriages. One of the most significant aspects of traditional Chinese society is marriage (Lai, 2010, as cited in Xu et al., 2022), and parents have high expectations for their children (Liu, 2013, as cited in Xu et al.,

2022). As a result, filial piety may help sexual minority adults achieve heterosexual marriage intentions. In this research, sexual minority individuals who believed in conventional gender norms were more likely to consider marriage. According to Confucian tradition, Chinese individuals must fulfil social duties such as marriage and reproduction to maintain family bloodlines (Li et al., 2010; Yan et al., 2011). This includes Chinese sexual minority women and men.

Besides, the qualitative research by Song et al. (2021), based on 34 in-depth interviews (IDIs) with cis-gendered 'tongzhi' (men attracted to males), investigates the variables that influence their choices to join mixed-orientation marriages (MOMs) in China. The study found that parental obligations and filial piety considerably impact participants' marriage choices, both implicit and explicit. For example, some people feel driven to marry in order to please their ageing parents' demands. In one situation, a gay participant told how an elderly mother, who had lost her husband, voiced her wish for the participant to marry, saying she would "leave this world with a grievance" if the marriage did not take place. Despite being upset by the comment, the gay participant felt compelled to marry right away due to emotional pressure.

Perceived Social Support and Marriage Intention

Few studies mentioned that perceived social support has a positive relationship with individuals' marriage intentions.

The study of Esmaeily et al. (2019), which examined the marriage intention among academic students in Iran, found a strong link between students' marriage intention and their perception of social support and its various aspects. Specifically, as students perceived social support rises, so does their intention to get married. To describe the results, the authors claimed that social support is important to healthy human growth. If it is suitable, it helps

people do better in various personal and social situations. Marriage is no exception, and teens and young adults will be more likely to think about marriage if they get the right social support from people like family, friends, and other people they know. One possible way to explain these results is that social support is seen as something that helps people grow in all areas of their lives. How someone sees or does not see social support can greatly affect how they think about life and interact with their surroundings. Marriage is one of the most important and tough choices people will ever have to make. Because of this, it comes with its own set of problems that need extra help and attention from others, especially family, friends, and close people. So, the more support someone feels from support sources in society, the better and more likely they will answer to it. This support also makes them want to form deep relationships with other people even more.

Besides, the study of Alfawair et al. (2023) proves that perceived social support will affect the decision to marry. When a girl decides to get married, she receives a lot of social support from her family, which includes feeling comfortable, having confidence in her choices and actions, being informed about the adverse effects of emotions and stress during the decision-making process, getting information and advice, changing ideas about marriage, listening, sharing worries and fears, respecting the decision, feeling important and entitled to make the decision, understanding situations realistically and objectively, and remaining calm and relaxed under stress. She also has a special friend to lean on, supporting her, talking to her when she is having issues, making her feel cared for, guiding her toward appropriate behaviour, speaking openly and without tact when asking for advice, offering suitable support when in a challenging psychological state, asking older friends for advice, sharing prior experiences, and offering advice and suggestions from friends. Therefore, since receiving social support will affect one's decision to marry, this study predicts that perceived social

support will also affect one's marriage intentions because receiving social support led to one's decision to marry might indirectly indicate that the person has a high marriage intention.

Theoretical Framework

Social Exchange Theory (SET)

Social exchange theory (SET), developed by Blau (1964), posits that human behaviour arises from an exchange process aimed at optimizing individual benefits and minimizing individual drawbacks. This theory posits that individuals evaluate rewards compared to costs to choose the most advantageous relationships (Miller, 2024). Rewards in SET can stand for money, information, status, love, and tangible goods (Foa & Foa, 1980, as cited in Davlembayeva and Alamanos, 2025). The time spent in the relationship, disagreements and misunderstandings, and a lack of funds are some examples of costs in SET.

This research utilizes SET to examine how family relationships and perceived social support predict marriage intentions among young adults by conceptualizing strong family relationships and perceived social support as "rewards" while marriage intention as "costs." In SET, individuals are motivated to engage in behaviours when perceived rewards outweigh the associated costs. Conversely, when the costs exceed the rewards, individuals are less inclined to act (Jonason & Middleton, 2015). In the context of marriage, young adults evaluate whether benefits derived from family relationships and perceived social support offset the potential costs associated with entering a long-term commitment in marriage.

Marriage is a long-term commitment, which may be seen as a burden owing to factors such as a loss of autonomy, loss of certain benefits, and increased financial obligations (Cintulová & Radková, 2021; Sya'ima et al., 2024). The perceived costs of marriage substantially reduce the hazard of marriage entry, marriage intentions, and marriage

expectations (McGinnis, 2003). Moreover, a person may evaluate whether it would be more advantageous to remain single or engage in a romantic connection with another individual (Byers & Wang, 2004; Lewis & Gurung, 2003, as cited in Clark, 2023). When the perceived costs of marriage surpass the rewards, the perceived profits diminish, eventually leading to a diminished intention to perform marriage behaviour.

A positive family relationship will be perceived as a reward as it provides love, care, and emotional stability, which helps young people feel more secure in engaging in a committed relationship such as marriage (Jabbari et al., 2023). Besides, observing parents or other family members in a successful marriage offers an idea of what a good, fulfilled marriage looks like (Jamison & Lo, 2020). Reducing perceived ambiguity or fear of failure helps minimise the costs of committing to marriage. Young adults are more likely to exhibit a high intention to marry when the rewards derived from family relationships are greater than the perceived costs of marriage. Conversely, those with weaker family relationships may fail to offset the costs of marriage, which may lead to low marriage intention.

According to Alfawair et al. (2023), the level of social support associated with the decision to marry was significant. It highlights the relevance of perceived social support in marriage intention since the decision to marry might indicate marriage intention. The article also demonstrated that social support from family dimensions enables young adults to feel comfortable and confident in their decisions, reduce emotional stress, clarify drawbacks, obtain guidance, share worries and anxieties, feel valued and able to make choices.

On the other hand, having an especially close friend to turn to, feeling loved and cared for, leading them in the right direction, speaking truthfully and without sensitivity about seeking their advice, providing appropriate support when in a difficult psychological state, providing previous experiences are considered as rewards from perceived social support.

Similar to family relationships, young adults will develop an intention to marry when they perceive that the rewards of perceived social support exceed the costs associated with marriage.

In summary, SET offers a comprehensive framework for comprehending how family relationships and perceived social support predict marriage intention among young adults.

Theory of Planned Behavior (TPB)

Figure 2.1

Theoretical Framework of Theory of Planned Behavior(TPB)
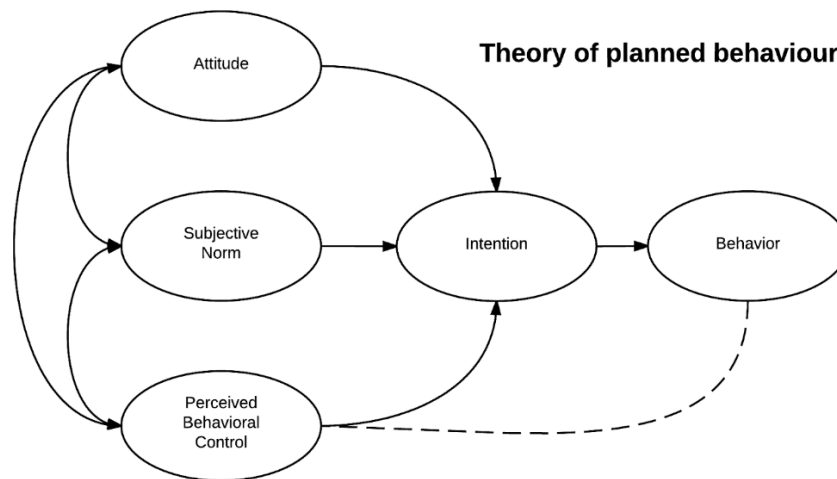
This research applies the theory of planned behavior (TPB) as the theoretical framework to examine the relationship between filial piety and marriage intention. TPB, an extension of the theory of reasoned action, posits that individuals rely on reasoning and information to guide their behaviour. This theory employs three conceptually independent component sets, which are attitude, subjective norms and perceived behavioural control, to forecast an individual's behavioural intention, which then predicts how they behave (Boslaugh, 2022). The significance of each component may fluctuate according to action and population; nevertheless, generally, more favourable attitudes, enhanced perceived control, and stronger intentions to engage in behaviour correlate favourably with the actual execution of that conduct.

The first component is the attitude toward behaviour, which denotes the extent to which an individual has a favourable or adverse view of the action in the situation. The second component is a social factor known as the subjective norm, which denotes the sense

of social pressure to engage in or refrain from behaviour. The third antecedent of intention is the level of perceived behavioural control, which denotes the perceived ease or difficulty of executing the action and is presumed to be influenced by previous experiences as well as expected barriers and challenges. Generally, a more positive attitude and subjective norm for an activity, together with more perceived behavioural control, should correlate with a higher desire to engage in the conduct of a situation (Ajzen, 1991).

Filial piety, a Confucian concept that originates in Chinese culture, promotes moral norms, values, and behaviours such as honouring and caring for one's parents. (Li et al., 2021). Within the TPB framework, filial piety is conceptualized as a subjective norm that influences marriage intention, executing significant social pressure on young adults. Sappor (2021) also mentioned in the article that the idea of TPB allows for a more clearly defined way for the cultural component of individualism-collectivism to put into practice filial piety via subjective norms. Similarly, the study by Xie and Hong (2022) classified parents' views or comments under subjective norms and highlighted their significance on marriage intention. Therefore, filial piety may also influence the marriage intention of young adults, as they may be influenced by the social pressure they face when their parents' attitudes and recommendations are crucial in shaping their intentions to marry.

In essence, TPB serves as a theoretical framework for elucidating the relationship between filial piety and marriage intention in the context of this research.

Conceptual Framework

Figure 2.2

Conceptual Framework of Family Relationships, Filial Piety, and Perceived Social Support on Marriage Intention
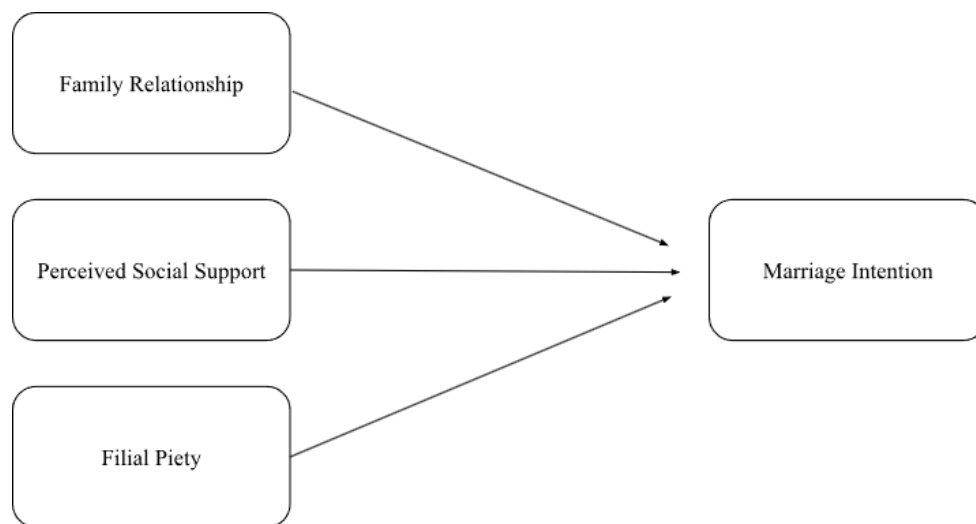
The conceptual framework of the current study is depicted in Figure 2.2. The top shows the predicted relationship of family relationships, perceived social support, and filial piety on marriage intentions among young adults in Malaysia.

Chapter Summary

This chapter reviewed literature on family relationships, filial piety, and perceived social support on marriage intention among young adults. It highlighted significant findings, including the relationship between family relationships and marriage intention, the relationship between filial piety and marriage intention, and the relationship between perceived social support and marriage intention.

Chapter 3

Methodology

Overview

Research methodology is the approach by which a researcher follows a systematic strategy to test hypotheses, respond to research questions, and fulfil study objectives. This chapter covers research design, targeted participants, sampling techniques, research instruments, and data analysis.

Research Design

A quantitative survey design was employed in this study. Questionnaires were used to obtain information from participants. Survey administration methods encompassed spoken (i.e., in-person or telephonic), written (i.e., mailed or distributed questionnaires), and electronic (i.e., email and online surveys) (Siedlecki, 2020). This research adopted a cross-sectional design to investigate family relationships, filial piety and perceived social support of marriage intention among young adults in Malaysia. A cross-sectional survey methodology was considered optimal for assessing prevalence and examining associations between different exposures and outcomes (Wang & Cheng, 2020). Data was gathered through an online survey which was disseminated via Internet platforms. Online surveys offered several advantages, including minimal administrative costs and straightforward analysis when undertaken on the same platform as the survey (Andrade, 2020).

Sampling Procedures

Research Sample

The research sample in this study was young adults in Malaysia with a focus on the age range from 18 to 26 years old. This age range was selected based on Bonnie et al. (2015), who defined young adulthood as individuals who typically age between 18 and 26.

Inclusion Criterion

The research required participants to be Malaysian young adults in the age range of 18-26 years old. Only individuals who are single and, in a relationship, will be included in the study, while married, divorced, and widowed individuals will be excluded from the study. This is because the objectives of this study are to investigate intention to marry; it would not be suitable to include people who are married, divorced, or widowed because their marriage decisions have already been made in the past and therefore fall outside the scope of this study's objectives.

Sampling Method

In this study, purposive and convenience sampling techniques were adopted. Purposive sampling was defined as the deliberate selection of individuals according to predetermined criteria (Magnone & Yezierski, 2024). Selection criteria in the current study were established as outlined in the section above.

Additionally, convenience sampling was defined as a sampling method that focuses on individuals who are easily accessible within a certain time frame for the investigation (Golzar et al., 2022). This study employed convenience sampling, engaging participants across multiple social media channels, including Instagram, Messenger, Reddit, Facebook, and WhatsApp.

Sample Size

The sample size was determined using the Krejcie and Morgan Table (KMT), which is widely applied by social science and behavioural researchers to calculate sample sizes (Krejcie & Morgan, 1970). The KMT provides recommended sample sizes for large populations without requiring further calculations and suggests a sample of 384 for populations exceeding 1000000. When the population size is unknown, the recommended target sample size remains 384 (Uakarn et al., 2021). The population size for single young

adults and those in a relationship, aged 18 to 26 years, was not available; therefore, this study targeted 384 participants.

Research Location

Data was gathered nationwide using an online survey method. To broaden participants' outreach, the Qualtrics survey link was distributed via Facebook, Messenger, Instagram, WhatsApp, and Rednote. Geographical limitations were removed by using the online social media method, which guaranteed that responses were not restricted to a particular state or area but rather encompassed participants from all over Malaysia (Ong et al., 2023). Compared to conventional face-to-face methods, this approach was deemed appropriate due to its cost-effectiveness and wider coverage of the target population.

Research Instruments

Self-report questionnaires were utilised to gather the data for this investigation. All the scales utilised in this investigation were in the English edition. The instrument consisted of an information sheet that explained the instruments used in the research, and informed consent was secured from each author before utilising their scale in the current research. There are also a few sections that consist of the following:

Demographic details

To gain insight into the participants' backgrounds, the survey form included demographic information regarding their age, ethnicity, religion, gender, state, relationship status, nationality, and educational level for both the pilot and actual test (Refer to Appendix B).

Brief Family Relationship Scale (BFRS)

The BFRS was used to assess family relationships among young adults (Fok et al., 2014). There was a total of 27 items. The final item of BFRS consisted of 16 items and was divided into three subscales: coherence (7 items), expressiveness (3 items), and conflict (6 items). This instrument was free for academic use and available on the Internet. A 5-point Likert scale was used to assess the BFRS. Participants were then asked to evaluate their level of agreement with each item on a scale of 1 to 5, in which 1 meant "Not at All," 3 meant "Somewhat," and 5 meant "A lot" (Sitota & Tefera, 2022). Reverse scoring was used for items in the conflict subscales, and high scores in this subscale indicated few conflicts within the family environment. Higher scores on the whole scale indicated a favourable family environment. The overall score was obtained by adding the subscale scores. According to Fok et al. (2014), the BFRS might be used with various non-Western and collectivist cultural groups, such as those from East and South Asia, as well as those from Western cultures. Hence, this scale could be appropriate for usage in Malaysia. The internal consistency was weaker for expressiveness ($\alpha = .65$), but it was acceptable for the full scale BFRS ($\alpha = .88$), cohesiveness ($\alpha = .83$), and conflict ($\alpha = .80$).

Filial Behavior Scale (FBS)

This research employed the FBS to measure participants' filial piety conduct (Chen et al., 2007). Permission was obtained from the author prior to the utilisation of the instrument they designed. This scale consisted of 25 items, each evaluated on a Likert scale ranging from 1 to 5, from strongly disagree to strongly agree. To lessen the influence of an acquiescence response bias, items 5 and 11 were created as reverse items. In the study of Chen et al. (2007), the mainland Chinese and Hong Kong Chinese had reliability coefficients of .79 and .86, respectively. For the U.S., Italian, and Malaysian samples, $\alpha = .86, .87,$ and $.87$, respectively (Zong et al., 2022). A high score (averaged over 25 items) implied a greater

likelihood of engaging in filial behaviours. The coefficient alpha for the scale in the

Malaysian context was 0.85 (Nainee et al., 2016). The scale was reliable and valid in Chinese

samples, with a positive correlation with filial attitudes and interdependent self-concept

(Chen et al., 2007, as cited in Zong et al., 2022).

Multidimensional Scale of Perceived Social Support (MSPSS)

Zimet et al. (1988) created the MSPSS, which consisted of 12 items and three

subscales: family, friends, and significant others, to assess perceived social support. This

instrument was free for academic use and available on the Internet. Responses were measured

using a 7-point Likert scale, from 1 (very strongly disagree) to 7 (very strongly agree). To

determine the total score, add up all 12 items. Scores of 12 to 35 reflected low, 36 to 60

moderate, and 61 to 84 high perceived social support (Greenspace, 2020). Good internal

reliability was indicated by the original study's coefficient alphas, which ranged from .85

to .91 for the subscales and the scale overall (Zimet et al., 1990). In the context of the

Malaysian young adults' study, this scale demonstrated good internal consistency, which

was .91 (Khodarahimi et al., 2016). The Cronbach's alpha for these three components

was .87, .85, and .91, respectively, while the overall instrument had an alpha of .88 (Gabardo-

Martins et al., 2017). The MSPSS has shown good validity (Faisal et al., 2022).

Intend to Marry Scale (IMS)

The IMS was extracted from The Marital Scales (TMS), which was developed by

Park and Rosén (2013). TMS had three different marital subscales: the Intent to Marry Scale

(IMS), which measured intent to marry; the General Attitudes Towards Marriage Scale

(GAMS), which measured general attitudes toward marriage; and the Aspects of Marriage

Scale (AMS), which evaluated expectations for marital relationships. Only one subscale was

utilised in this study, which was the IMS. Permission from the author was secured by using

only one subscale in this study. The three items on this brief scale, with a total score range of

0 to 18, are intended to gauge a person's future marriage aspirations. Item 3 was created as a reverse item. A more optimistic intention to get married was indicated by higher scores (Park & Rosén, 2013). Participants rated items on a 6-point Likert scale, with 0 indicating strongly disagree and 6 strongly agree. The subscale reliability value was 0.80 for IMS (Prosser & Rosén, 2018). A moderate correlation existed between the IMS and the GAMS (GAMS; r =.55, p <.001) and AMS (r =.43, p<.001). Subscale correlations were r =.11 to r =.58. The modest association of the IMS and the remaining two measures suggested high construct validity for the IMS (Park & Rosén, 2013).

Pilot Study

 Pilot studies were an essential step to determine the feasibility of the techniques and procedures intended for larger research (Teresi et al., 2022). A minimum of 30 respondents was deemed sufficient for reliability testing (Bujang et al., 2024). Therefore, this study included 30 participants in the pilot test.

Reliability of Pilot Study

Table 3.1

Reliability of Instruments in the Pilot Study (N=30)

Scale	Number of items	Reliability value
BFRS	16	.90
FBS	25	.83
MSPSS	12	.92
IMS	3	.92

 Table 1 above shows the value of reliability for the pilot test study. According to the table, the BFRS, MSPSS, and IMS have reported a reliability value of .90, .92 and .92,

respectively, which are considered excellent. While FBS reported a reliability value of .83, which is considered good (George & Mallery, 2019).

Respondents Background of Pilot Study

The pilot study comprises a total of 30 participants. The pilot study involved participants between the ages of 18 and 23 (*M*=21.17, *SD*=1.02). In the study, 76.7% of participants identified as female (*n*=23), 20% as male (*n*=6), and 3.3% (*n*=1) preferred not to disclose their gender. All of the participants in the pilot research are Chinese. Buddhism is the religion of 76.7% of the participants (*n*=23), 13.3% (*n*=4) have no religion, and 10.0% (*n*=3) are Christian. In terms of education, 86.7% of the participants (*n*=26) have a bachelor's degree, 10.0% (*n*=3) have a pre-university degree, and just 3.3% (*n*=1) have an upper secondary education. Out of the total number of participants, 70% (*n*=21) are single, while 30% (*n*=9) are in a relationship. The participants originated from multiple states across Malaysia, with the highest percentage located in Perak (26.6%, *n*=8). Conversely, the states with the least representation included Kedah, Sabah, Sarawak, and the Federal Territories, each contributing only 3.3% (*n*=1) respectively (Refer to Appendix E).

Actual Study

Reliability of Actual Study

Table 3.2

Reliability of Instruments in the Actual Study (N=385)

Scale	Number of items	Reliability value
BFRS	16	.91
FBS	25	.89
MSPSS	12	.90
IMS	3	.89

Table 1.1 above shows the value of reliability for the actual test study. The BFRS and MSPSS have reported a value of .91 and .90, respectively, which are considered excellent, while both the FBS and IMS have reported a value of .89, which are considered good. As recommended by George and Mallery (2019), a reliability benchmark value of 0.8 to 0.89 is considered good, while a value exceeding 0.9 is excellent. Therefore, since Cronbach's alpha values of the scales for the pilot test and actual test are between .83 to .92, all the scales showed good and excellent reliability.

Research Procedures

After receiving approval from the supervisor and examiner on the methodology during the presentation, this research was applied for ethical permission from the UTAR Scientific and Ethical Review Committee (SERC) before data collection. Upon receiving approval from the SERC, a pilot study was undertaken to evaluate the reliability and validity of the instruments used (refer to Appendix A). The pilot test was conducted from 27 December 2024 to 3 January 2025, which took around one week.

After the pilot study, a series of data cleaning and data analysis were carried out, and only if the reliability and validity of the pilot study were confirmed did the actual data collection proceed.

In the actual data collection that was conducted starting from 23 January 2025 until 19 June 2025, an online survey using Qualtrics as a research tool was created and distributed through Facebook posts, Instagram stories and messages, WhatsApp messages, and Rednote post and messages to gather information from the participants. In the survey form, participants were first briefed with the information on confidentiality and the protection of their identity and data. Furthermore, the participants' permission was requested to determine whether they accepted or rejected the processing of their personal data. After providing

consent, participants were asked a series of questions to gather their demographic data before answering the primary survey questions, which comprised four measurements of the study's variables: family relationships, filial piety, perceived social support, and marriage intention. Respondents were given 10 to 15 minutes to complete the online survey in the English version.

Upon completion of the actual data collection, a series of data cleaning was conducted, followed by the normality test, including skewness, kurtosis, and Q-Q plot.

Data Analysis

SPSS version 23 was applied to analyse the data from the current investigation. Descriptive statistics were used to summarise demographic information about participants, such as age, nationality, and relationship status. The data were evaluated for assumptions of normality, including skewness, kurtosis, and Q-Q plots. A Pearson correlation analysis was conducted to investigate the relationships between family relationships, filial piety, perceived social support, and marriage intention. A multiple regression analysis was applied to determine the strongest predictor of marriage intention among the targeted participants.

Chapter Summary

This chapter outlined the research methodology that was employed to investigate the relationship between family relationships, filial piety, and perceived social support on marriage intention of Malaysian young adults. The study design was a quantitative, cross-sectional survey administered online using Qualtrics. The chapter detailed the targeted participants, sampling procedures, research instruments, pilot study, research procedure, and data analysis approach.

Chapter 4

Results

Overview

This chapter highlights the findings of descriptive statistics, data diagnostics and missing data, normality tests, and data analysis for each hypothesis. The assumptions of multiple linear regression (MLR) are assessed and subsequently followed by Pearson correlation analysis to investigate the relationships among variables. This chapter concludes with MLR analysis that emphasises the significant predictors and summarises the key conclusions.

Assumptions of Normality

After eliminating responses that did not satisfy the study's criteria and failed to agree to the informed assent, 385 responses from the target participants were analysed for this study. The Kolmogorov-Smirnov test (K-S Test), skewness and kurtosis values, the histogram, and the quantile-quantile (Q-Q plot) were used to analyse the assumption of normality.

Skewness and Kurtosis

Table 4.1 shows the skewness and kurtosis of family relationships, filial piety, perceived social support, and marriage intention in the current study. The value of the skewness for family relationship was shown to be positively skewed, filial piety was negatively skewed, perceived social support was positively skewed, and marriage intention was negatively skewed. For the range of kurtosis from -7 to +7 and skewness from -2 to +2, the data were typically seen as acceptable (Byrne, 2010; Garson, 2012; Hair et al., 2010, as

cited in Gan & Idris, 2017). Since all skewness and kurtosis scores were acceptable, the

normality assumptions were met.

Table 4.1

Skewness and Kurtosis of Study Variables

Variables	Skewness	Kurtosis
Family Relationship	-.718	.077
Filial Piety	-.282	-.341
Perceived Social Support	-.768	.541
Intend to Marry	-.420	-.718

Kolmogorov-Smirnov (K-S) test

Table 4.2 shows the results for assumptions of normality based on the Kolmogorov-

Smirnov Test (K-S test). Family relationship, D (385) = .109, $p < .001$, filial piety, D (385)

= .058, $p = .004$, perceived social support, D (385) = .085, $p < .001$ and marriage intention, D

(385) = .102, $p < .001$ were significantly violated the assumptions. To demonstrate that there

is no discernible departure from normalcy, the K-S test is frequently used in the hopes of

obtaining $p > 0.05$ or at the very least $p > 0.01$ (Drezner & Turel, 2011). According to the K-S

test, the assumption of normality is violated since the bulk of the variables deviate

considerably from the normal distribution. The Shapiro-Wilk and K-S (with Lilliefors

adjustment) normality tests are offered by SPSS; however, they are only advised for samples less than 50. It has been reported that the K-S test has little strength and shouldn't be taken seriously when attempting to determine normality (Ghasemi & Zahediasl, 2012).

Table 4.2

Kolmogorov-Smirnov (K-S) test of Study Variables

Variables	Significant Value
Family Relationship	.000
Filial Piety	.004
Perceived Social Support	.000
Marriage Intention	.000

Histogram

The histogram for each of the variables of the study was shown (Refer to Appendix K). Most of the histograms display data in a bell-shaped pattern and are normally distributed. It is claimed that data have a normal distribution or are normally distributed if they can be represented by a perfect, bell-shaped curve (Das & Imon, 2016). As a result, the histogram does not violate the normality assumption.

Quantile-Quantile (Q-Q) plot

Quantile-Quantile (Q-Q) plot for each of the variables of the study was shown (Refer to Appendix L). The Q-Q plot showed that there was no violation of the normality assumption since the observed values did not stray significantly from the diagonal line. A straight diagonal line would be the outcome if the data were regularly distributed (Oppong & Agbedra, 2016).

Descriptive Statistics

Demographic Characteristics

Table 4.3 presents participants' ages, genders, ethnicities, religions, educational levels, states, and relationship statuses. A total of 385 participants were included. Participants were aged 18–26, with a mean of 22.41 years (SD = 1.77). The sample consisted of 290 females (75.3%), 90 males (23.4%), and 5 participants who preferred not to say (1.3%). In terms of relationship status, 251 of the participants were single (65.2%), and 134 of them were in a relationship (34.8%). Most participants were Chinese, with a total of 328 individuals (85.2%), whereas Indian participants were the least represented, with only one individual (0.3%). Regarding religion, 262 participants identified as Buddhist (68.1%), while the least represented religious group was Hinduism, with just one respondent (0.3%). Regarding educational level, the data showed that the vast majority of participants held a bachelor's degree (n=299, 77.7%), and only one respondent held a lower secondary qualification (0.3%). The participants were recruited from various states in Malaysia, with the largest proportion residing in Sarawak (n=93, 24.2%), while the state with the lowest representation was Kelantan (n=8, 2%).

Table 4.3

Demographic Information of Research Sample (N=385)

	n	%	M	SD	Min.	Max.
Age			22.41	1.77	18	26
Gender						
Male	90	23.4				
Female	290	75.3				
Prefer not to say	5	1.3				
Relationship Status						
Single	251	65.2				
In a Relationship	134	34.8				
Ethnicity						
Malay	24	6.2				
Chinese	328	85.2				
Indian	1	0.3				
Others (e.g., Iban, Bidayuh, Kadazan, Siamese, Bisaya, Ukit, Kayan, Kenyah, Dayak Bidayuh)	32	8.3				
Religion						
Islam	24	6.2				
Buddhism	262	68.1				
Christianity	78	20.3				
Hinduism	1	0.3				
No Religion	20	5.2				

Educational Level

Primary School	2	0.5
Lower Secondary (PMR/PT3)	1	0.3
Upper Secondary (SPM)	11	2.9
Pre-University (STPM/Matriculation/Foundation)	20	5.2
Diploma/Certificate	31	8.1
Bachelor's Degree	299	77.7
Master's Degree	21	5.5

State

Johor	47	12.2
Kedah	14	3.6
Kelantan	7	1.8
Malacca	8	2.1
Negeri Sembilan	10	2.6
Pahang	8	2.1
Penang	40	10.4
Perak	30	7.8
Sabah	14	3.6
Sarawak	93	24.2
Selangor	82	21.3
Terengganu	9	2.3
Federal Territories (e.g., Kuala Lumpur. Putrajaya, Labuan)	23	6.0

Note. M= mean; SD = standard deviation

Topic-Specific Characteristics

The frequency distribution of topic-specific characteristics, such as filial piety, perceived social support, family relationship, and marriage intention, was illustrated in Table 4.4. In this study, the 33rd, 66th, and 100th percentiles were employed as the cutoff points to categorise the score into low, moderate, and high, as the authors of the scale of BFRS, FBS, and IMS did not specify the score categorisation. The corresponding scores for the 33rd, 66th, and 100th percentiles in the BFRS are 58, 70, and 80, respectively. The corresponding scores for the FBS are 89, 101.76, and 123, and the IMS scores are 9, 13.76, and 18. Nevertheless, the author of the MSPSS specified the score categorisation. As a result, the total score is divided into three categories: low, moderate, and high perceived social support. Low is defined as scores from 12 to 35, medium as scores from 36 to 60, and high as scores from 61 to 84.

Based on the findings, 35.3% of the participants (*n*=136) reported a moderate family relationship, 33.8% reported a low family relationship (*n*=130), and 30.9% reported a high family relationship (*n*=119). Regarding filial piety, 34.0% of participants (*n*=131) exhibit poor filial piety, 34.0% (*n*=131) display great filial piety concurrently, and 31.9% of participants (*n*=123) express intermediate filial piety. Additionally, the majority of participants *(n* = 298, 77.4%) expressed high perceived social support, while 21.3% (*n* = 82) indicated medium perceived social support, and 1.3% (*n* = 5) reported low perceived social support. Regarding marital intention, 37.1% of participants (*n*=143) indicated low intention, 34.0% (*n*=131) of participants indicated high intention, and 28.8% (*n*=111) of participants indicated moderate intention.

Table 4.4

Frequency Distribution of Topic-Specific Characteristics (N=385)

Variable	*n*	*%*	*M*	*SD*	*Min*	*Max*
Family Relationships			62.95	11.27	27	80
Low (≤58)	130	33.8				
Moderate (58<score≤70)	136	35.3				
High (70<score≤80)	119	30.9				
Filial Piety			94.56	12.92	53	123
Low (≤89)	131	34.0				
Moderate (89<score≤101)	123	31.9				
High (89<score≤101)	131	34.0				
Perceived Social Support			67.41	11.20	28	84
Low (12<score≤35)	5	1.3				
Moderate (36<score≤60)	82	21.3				
High (61<score≤84)	398	77.4				
Marriage Intention			10.79	5.18	0	18
Low (≤9)	143	37.1				
Moderate (9<score≤14)	111	28.8				
High (14<score≤18)	131	34.0				

Note. *n* = number of cases; *%* = percentage; *M* = mean; *SD* = standard deviation; *Min* =minimum value; *Max* = maximum value

Data Diagnostics and Missing Data

Frequency and Percentages of Missing Data

The online survey of this study gathered a total of 500 responses. Nevertheless, the data set contains 108 responses (21.6%) with incomplete data. A total of 81 (16.2%) responses is missing data, 13 (2.6%) responses do not comply with the informed consent, and 14 (2.8%) responses do not meet the study's criteria, which include being Malaysian, 18-26 years old, and not married. After that, a total of 392 cases remained in the study.

After univariate and multivariate outlier detection, 5 discovered outliers were removed from the research. As a result, the study continued with 385 cases,

Methods Employed for Addressing Missing Data

Cases with missing data ($n = 108$) were removed from this study. Additionally, 5 detected outliers also have been removed from this study.

Criteria for Post Data-Collection Exclusion of Participants

The study excluded the cases that failed to sign informed consent, did not complete the questionnaire, or failed to fulfil the study's criteria. Malaysians between the ages of 18 and 26 who are single and, in a relationship, meet the criterion.

Data Transformation

Data transformation was applied to the reverse items, including the conflict subscale in the scale BFRS, items 5 and 11 in the scale FBS, and item 3 in the scale IMS. Reverse scoring was applied to negatively worded items. The 5-point scale was reversed in BRFS and FBS, with 5 to 1, 4 to 2, 3 remaining unchanged, 2 to 4, and 1 to 5. In IMS, which utilises a 7-point scale from 0 to 6. Specifically, 6 was converted to 0, 5 was converted to 1, 4 was converted to 2, 3 remained at 3, 2 was converted to 4, 1 became 5, and 0 was converted to 6.

Defining and Processing of Statistical Outliers

Univariate Outliers

The presence of outliers was detected by converting the total score of family relationships, filial piety, and perceived social support into a Z-score. This was done using SPSS. Mowbray et al. (2018) stated that the z-score that exceeded 3.29 or was less than -3.29 was regarded as an outlier. There are 2 cases in which the z scores of family relationships are less than -3.29, and 4 cases in which the z score of perceived social support is less than -3.29. Consequently, 6 cases were identified as outliers and subsequently excluded from this investigation (Refer to Appendix I).

Multivariate Outliers

To assess the multivariate outliers in this study, Mahalanobis Distance (MD), Cook's Distance (CD), and Centered Leverage (CL) values were applied.

Mahalanobis distance reflects how far an observation is from the mean in standard deviation (*SD*) units (Ghorbani, 2019). According to Barnett and Lewis (1994), a conservative cutoff point for MD for a sample size of 100 is more than 15. In this study, there is 1 case with MD values that exceed the threshold and have been removed from this study (Refer to Appendix J).

Subsequently, Cook's distance (CD) is applied to evaluate the impact of individual data on the predicted coefficients in linear regression analysis (Cook, 2025). According to Cook and Weisberg (1982), cases with CD values greater than 1 are potential outliers. The CD values for each case in this study are less than 1, indicating that there were no violations in all cases (Refer to Appendix J).

Additionally, CL values show how an observed value affects its predicted outcome. According to Liu (2016), leverage evaluates outliers about the independent variables by

identifying observations that deviate significantly from the mean predictor values. The case with a leverage greater than $3(k+1)/n$ is a potential outlier (Stevens, 2001). Consequently, the calculation of $3(3+1)/385$ yields a cutoff value of 0.03.

This study includes 3 cases with CL values exceeding 0.03, which violate the assumptions (Refer to Appendix J). However, the 3 cases that exceeded the value 0.03 were not removed, as the other two assumptions, MD and CD, were not violated. According to Chatterjee and Hadi (1986), influential points are generally those with high leverage. It was also observed that not all high-leverage points have collinear influential observations, and vice versa. Furthermore, the model is being run without the high leverage value, and the results indicate that the coefficients exhibit minimal variation with and without the 3 violated cases.

As a result, a total of 7 cases were identified as univariate and multivariate outliers and have been excluded from this study. The sample size of the study is 385 after excluding outliers, which meets the target sample size of 384 and allows for the continuation of correlation and multiple linear regression analysis.

Assumptions of Multiple Linear Regression

Variable Types

All the variables in this study were categorised as continuous variables. It allowed the application of MLR analysis. This classification assures that the MLR assumptions of regression analysis were satisfied since quantitative variables were utilised to predict changes in the outcome variables.

Multicollinearity

In a MLR analysis, multicollinearity is a phenomenon of statistics characterised by the high correlation between two or more predictor variables (Daoud, 2017). To assess multicollinearity, it is essential to evaluate tolerance and the Variance Inflation Factor (VIF). According to Hair et al. (2010) and Pallant (2020), tolerance is the degree of variability in an independent variable that is not accounted for by other independent variables. A small tolerance value indicates high collinearity, and the cutoff threshold is less than .10. In contrast, VIF is the inverse of the tolerance value, and high VIF values imply a collinearity issue. The cutoff threshold is greater than or equal to 10. The finding that none of the variables has a tolerance value less than 1.0 and a VIF value of 10 or higher suggests that multicollinearity was not observed in this study (see Table 4.5).

Table 4.5

Multicollinearity

Scale	Tolerance	VIF
Family Relationships	.594	1.682
Filial Piety	.541	1.849
Perceived Social Support	.531	1.884

Independence of Error

The Durbin-Watson test is implemented to evaluate the assumption of error independence. The residual series can be considered to be free of autocorrelation if the Durbin-Watson statistic is approximately 2 (Chen, 2016). The recommended benchmark for this test falls within the range of one to three, with a preference for a value that is near two (Reddy & Sarma, 2015). The findings reveal that the Durbin-Watson value in this study is 1.894, which is near 2 and falls within the acceptable range of one to three. Therefore, there was no violation of this assumption (see Table 4.6).

Table 4.6

Independence of Error Test

Model	Durbin-Watson
1	1.894

Normality of Residuals, Linearity, and Homoscedasticity

The assumptions of normality of residuals, linearity, and homoscedasticity were examined using a scatter plot. The absence of any trend, such as linear or curved, in the scatter plot indicates that the residual and predictors are unrelated, supporting the assumptions of linearity (Kim, 2019). The scatterplot in this study demonstrates a random distribution with no visible curvature, which suggests that the linearity assumption has been met.

The homoscedasticity is evaluated by observing the distribution of residuals. According to Issa and Nadal (2011), the data will be rectangular in shape, with a high

concentration of scores along the centre line if the assumption of homoscedasticity is satisfied. The data becomes more heteroscedastic as the scores distance from the centre and/or the rectangular shape. Based on the scatterplot in this study, the residuals are distributed in a manner that resembles a flat rectangle, with no discernible curve, funnel, or pattern. This indicates constant error variance, suggesting homoscedasticity is met. Assuming a normal distribution, most observations are clustered around the regression line, while those that are further away from the line are infrequent (Kim, 2019). The normality assumption is satisfied because the residuals are distributed fairly evenly around 0, and there is no extreme clustering or extended tail. Therefore, no assumptions are violated.

Inferential Statistics

Correlation Analysis

Table 4.9 shows Pearson correlations of family relationships, filial piety and perceived social support with marriage intention. Pearson's correlation results indicated that the relationship between family relationships and marriage intention is significantly and positively correlated ($r= .24$, $p<.001$). According to the rule of thumb, a range of 0.20 to 0.40 signifies a low positive relationship (Guilford & Fruchter, 1973). Therefore, family relationships and marriage intention have a significantly low positive relationship. To conclude, hypothesis 1 in this study is supported.

Secondly, Pearson correlation also revealed a significant and positive relationship between filial piety and marriage intention among young adults in Malaysia ($r= .282$, $p<001$). Besides, filial piety and marriage intention have a significantly low positive relationship (Guilford & Fruchter, 1973). Therefore, hypothesis 2 in this study is supported.

Thirdly, a significant and positive relationship between perceived social support and marriage intention is also indicated in Pearson correlation analysis ($r= .311$, $p<001$). The

relationship between perceived social support and marriage intention is also considered low

(Guilford & Fruchter, 1973). To conclude, hypothesis 3 in this study is supported.

Table 4.7

Pearson Correlations of Family Relationships, Filial Piety and Perceived Social Support with

Marriage Intention

Variable	Marriage Intention
Family Relationships	.240**
Filial Piety	.298**
Perceived Social Support	.326**

**Correlation is significant at the 0.01 level (2-tailed).

Multiple Linear Regression Analysis

Multiple linear regression analysis was applied to test whether the family relationship,

filial piety and perceived social support predicted young adults' marriage intention in

Malaysia. The model was statistically significant, $F(3,381) = 17.53$, $p < .001$ and accounted

for 11.4% of the variance ($R^2 = .114$). However, family relationships did not significantly

predict the marriage intention of young adults in Malaysia ($\beta = .03$, $p = .61$). Therefore,

hypothesis 4 is rejected. Additionally, marriage intention is significantly predicted by filial

piety among young adults in Malaysia ($\beta = .14$, $p = .03$). Therefore, hypothesis 5 is accepted.

Finally, the analysis showed that perceived social support is a significant predictor of

marriage intention among young people in Malaysia ($\beta = .22$, $p < .05$). Consequently,

hypothesis 6 is accepted.

Table 4.8

Multiple Regression Analysis Predicting Marriage Intention from Family Relationships, Filial Piety and Perceived Social Support

Variable	Standardized Coefficients Beta	p-value
Family Relationship	.03	.61
Filial Piety	.14	.03*
Perceived Social Support	.22	.001*

*$p < 0.05$

Chapter Summary

Table 4.9

Summary of Findings

Hypothesis	Decision
H1: There is a significant relationship between family relationships and marriage intention among young adults in Malaysia.	Supported
H2: There is a significant relationship between filial piety and marriage intention among young adults in Malaysia.	Supported
H3: There is a significant relationship between perceived social support and marriage intention among young adults in Malaysia.	Supported

H_4: Family relationships significantly predict marriage intention, controlling for filial piety and perceived social support.	Rejected
H_5: Filial piety significantly predicts marriage intention, controlling for family relationship and perceived social support.	Supported
H_6: Perceived social support significantly predicts marriage intention, controlling for family relationship and filial piety.	Supported

Chapter 5

Discussion and Conclusion

Overview

This chapter provides an extensive review of the current study's findings. The chapter begins with the discussion of the findings, subsequently addressing both theoretical and practical implications. The study's limitations are also identified, along with recommendations for future research.

Discussion

Relationship between Family Relationships and Marriage Intention

The current study demonstrates that there is a significant positive correlation between family relationships and marriage intention among young adults in Malaysia. The first hypothesis of this study is supported, suggesting that those who reported stronger family relationships was more likely to move into marriage.

The result is consistent with the research conducted by Suryadi et al. (2023). In comparison to participants with harmonious parents, those whose parents are divorced have a more negative attitude towards marriage and a lower intention to get married. Likewise, participants who perceived their parents as unhappily separated and having conflict exhibited a negative attitude towards marriage and a lower intention to marry. Similarly, Interparental conflicts not only reflect a lack of harmony within a family, but it also indicates weak family relationships. The research of Sağkal and Özdemir (2019) indicated that interparental conflict was associated with a less favourable attitude towards marriage, which also suggested a decrease in the intention to marry. Although the country cultures of the previous studies differ from this study, the gender distribution, which includes over 70% of female participants and an age range of 18 to 25 years, can be attributed to the observed similarity in these findings.

Interestingly, another past research that was conducted in Malaysia with similar demographic features showed contradictory findings with this study (Choo et al., 2024). Despite the fact that the research focused on family functioning, their definition of family functioning is similar to this study. This is because they incorporate family connections and dynamics, as well as conflict, cohesion, and communication in their study. They discovered that there is no significant association between family functioning and attitudes towards marriage among young adults in Malaysia, while they also remarked that the result was nearly significant and may be worth investigating. Additionally, a study by Oswald (2022) also showed contradictory findings, indicating no significant correlation between the present quality of parental relationships and marriage views. The difference in the findings is attributed to the environment of various countries, since the study is conducted in the United States, which has distinct demographic features, predominantly including Black and White people.

Apart from that, there is qualitative research that focused on unmarried female students, which found that witnessing the dissatisfaction of family members in their marriages not only induces reluctance towards marriage but also influences their expectations of marital life. Many young women are hesitant about experiencing the same faults as others to avoid the perceived failures of others. Furthermore, their hesitancy is further exacerbated by personal experiences, such as observing unsuccessful marriages or witnessing family members being pressured into marriage decisions (Tabkhi et al., 2025). Thus, the unfavourable relationship between parents may suggest that the marriage is a failure, which in turn affects the woman's intentions to marry.

The findings of this study could be explained by the fact that supportive families contribute to the establishment of a positive relationship model. Qualitative research from Jakarta by Sulfinadia et al. (2025) concluded that promoting an optimistic view of marriage

through open communication and serving as a role model is a critical responsibility of the

family. It serves as the initial pillar in the development of individual values and perceptions.

Another study conducted semi-structured interviews with never-married Chinese women also

revealed that participants who assessed their parents' marriages as "positive" had a favourable

attitude towards marriage and expressed a desire to find "Mr. Right" to form a happy family.

In contrast, those participants who reported that their parents' marriages had been ruined by

conflict had a negative effect on their perception of marriage (Gui, 2023). Hence, growing up

in a warm, communicative family can provide a healthy model of intimacy and commitment,

which can make marriage seem desirable.

Additionally, the findings of the current study can be further explained by the Social

Exchange Theory (SET). This study deemed that the sense of security and satisfaction

derived from family relationships serve as rewards, whereas the sacrifices associated with

entering marriage are viewed as costs. The benefits of cohesive families are demonstrated by

Roman et al. (2025), which indicates that family cohesion is a substantial protective factor. In

cohesive families, emotional stability promotes motivation, increases cognitive engagement,

and aids in the development of self-regulation abilities. However, marriage is also perceived

as a cost due to its long-term commitment, due to factors such as a loss of autonomy, the loss

of certain benefits, and increased financial obligations (Cintulová & Radková, 2021; Sya'ima

et al., 2024). As such, an individual who receives sufficient benefits from a cohesive family

may develop the confidence to deal with the costs of marriage and subsequently intend to

marry, whereas an individual who lacks a cohesive family may not have the required

conditions to endure the costs of marriage.

It is also important to mention that the results suggested a weak correlation between

family FP relationships and marriage intention. This suggests that while family relationships

continue to be significantly associated with marriage intention, they are not a determining

factor. This might be attributed to the possible reason that family relationships may be crucial in serving as a model for a successful marriage; however, the majority of young women in this study may believe that they do not necessitate a marriage, regardless of the quality of their family relationships. A study from Iran mentioned that young women, particularly those who have attained emotional stability and financial independence, are increasingly inclined to believe that they do not require marriage (Tabkhi et al., 2025). As a result, the existence of other factors that are more closely associated with marriage intention could explain the weak correlation between family relationships.

Relationship between Filial Piety and Marriage Intention

The findings indicate a significant positive relationship between filial piety and marriage intention among Malaysian young adults. This finding supported the second hypothesis. This means that those who expressed greater filial piety were more inclined to get married.

The finding is consistent with multiple past studies (Xie & Hong,2022; Ye et al., 2024). According to Xie and Hong (2022), students' marriage intentions were positively correlated with subjective norms. As filial piety is also a subjective norm, it is also correlated with the intention to marry. The author of the same research indicated the notion that filial piety is the most significant of all virtues in China and that marriage is the command of parents. Therefore, parents' attitudes and recommendations are critical for college students' marriage intentions. The similarity in findings of both studies might be attributed to the fact that both studies featured young individuals from collectivist cultures, specifically China and Malaysia, where family and marriage play an important part in life decisions. Furthermore, the majority of participants in both studies had received higher education, with undergraduates and postgraduates accounting for more than 70%.

Furthermore, Ye et al. (2024) conducted a study with a sample of unmarried women in China, which demonstrated a positive correlation between cultural values and attitudes towards marriage. This suggests that women who prioritise traditional or collectivist values are more likely to have a positive attitude towards marriage, which is in line with the findings of this study. The observed consistency in results may be explained by the cultural and gender similarities among the participants, as the study was also conducted in China, with all the female participants involved.

Filial piety is a "cornerstone" of the Malaysian family structure (Ismail et al., 2009). In recent years, filial piety has emerged as a moral standard that influences the family lives of individuals and restricts their freedom of marriage, particularly for women (Davis, 2021; Lamont, 2020; Xie, 2021). According to Zhong and Wilkinson (2025), the response of the participants reveals that timely marriage and childbearing are expressions of filial piety that satisfy parents by enabling them to experience the pleasure of being with multiple generations. Therefore, marriage is perceived as a means of fulfilling filial obligations in a culture that highly values filial piety. This illustrates the relationship between filial piety and marriage intention, as young adults who proactively adhere to the value of filial piety will naturally bring more marriage intention to bring honour or pleasure to their parents and family.

Apart from that, filial piety is also seen as a way of repaying young adults' parents for their parenting. According to a study from China conducted by Li et al. (2021), the Confucian principles of "favouring the intimacy" and "repaying parents for their generous act of bearing and rearing children " are the foundation of reciprocal filial piety. These principles are interpreted as a natural disclosure of human nature, emphasising the repayment of intergenerational intimate affection and love. Reciprocal filial piety is a manifestation of human instinct, which demonstrates the phenomenon of individuals expressing gratitude to

those who have been kind to them. This study also inferred that young adults who have a strong sense of filial piety may desire to avoid causing their parents emotional distress, based on the definition of filial piety. Hence, marriage, particularly when it is in line with parental desires, can be viewed as a means of resolving that debt, thereby increasing the intention to marry.

Given that female participants constitute the majority of the sample, considerable emphasis will be placed on this demographic. In cultures that are influenced by filial piety, an unmarried status at a specific age can be perceived as socially undesirable and may negatively impact the reputation of the family, especially in women. A stigmatised term, "leftover women", is used to describe women who have reached the age that society typically considers to be marriageable but have not yet married (Liu, 2024). The results of a research study conducted in Malaysia indicated that married women had higher mean scores of psychological well-being than unmarried women. The researcher posited that this is due to the marriage belief that Malaysians hold regarding single women. Single women encounter stigma such as "anak dara tua" or the belief that there is something wrong with women who do not marry at a certain age, which may result in them feeling unaccepted due to their single status (Alias et al., 2022). According to Confucian philosophy, there are three categories of unfilial behaviour, with the absence of offspring and marriage being the most unfilial to one's parents (To, 2013, as cited in Xu, 2021). Therefore, the desire to protect and enhance the reputation of a family can serve as an incentive for marriage, and this is why filial piety has a positive correlation with marriage intention.

The findings can also be further described by the TPB. Intentions can be influenced by three components based on TPB: attitudes towards the behaviour, subjective norms, and perceived behaviour control. Filial piety is closely tied to subjective norms. Young adults may experience an intense feeling of obligation to fulfil their parents' expectations, which may

include the expectation to marry, in a culture that places a high value on filial piety. Consequently, filial piety supports subjective norms within TPB, increasing the likelihood that marriage is perceived as socially desirable and dutiful behaviour.

Another noteworthy observation is the low correlation between filial piety and marriage intention among young adults in Malaysia. This may suggest that the respect and responsibility individuals have towards their parents and family have a limited association with their intention to marry. Other factors might have a stronger association with marital intention. For example, the fear of marriage, which encompassed the fear of losing the opportunity to be promoted in the workplace, the fear of repeating the marriage of their parents, and the fear of marriage expectations, was unsuccessful (Ren, 2022). Therefore, the value of filial piety may be positively correlated with marriage intention; however, there are other factors, such as fear of marriage, that may be more closely related to marriage intention.

Relationship between Perceived Social Support and Marriage Intention

The third hypothesis is supported, given that the results indicate a significant positive relationship between perceived social support and marriage intention among young adults in Malaysia. Therefore, individuals with better social support are more likely to possess a higher inclination to marry.

The finding is consistent with past studies (Alfawair et al., 2023; Esmaeily et al., 2019; Ramdani et al., 2023). Past studies reported that perceived support is positively associated with the desire or decision to marry. In contrast to this study, the research conducted by Esmaeily et al. (2019) and Ramdani et al. (2023) has an equal number of male and female participants, whereas Alfawair et al. (2023) exclusively concentrate on females.

According to the research of Esmaeily et al. (2019), which showed similar findings, they explain their conclusions by emphasising that social support is regarded as a factor that

contributes to the overall development of human beings. A person's perception of or inability to perceive social support can result in substantial changes in their perspective on life and their interactions with the conditions. Given that marriage is one of the most significant and intricate life decisions, it presents unique challenges that necessitate the special attention and support of individuals in society, particularly family, friends, and close confidants, to navigate the path correctly. In the end, the more support one receives from societal support sources, the more appropriately and effectively they respond. Similarly, the support they receive further enhances their wish to form deep relationships with others.

Furthermore, in another study, Gul et al. (2025) studied participants aged 18–35. This research further confirms that social support has a relationship with young adults' perception of marriage, as it can mitigate marriage anxiety. The findings indicated that social support has been demonstrated to be negatively correlated with psychological distress and marriage anxiety. In the research, marriage anxiety is the condition in which an individual or a couple experiences feelings of apprehension, dread, or concern as they contemplate or prepare for a marriage. Although the past studies were conducted in foreign countries, they support the finding of this study that perceived social support is positively correlated with marriage intention.

When it comes to emotional and informational support, according to Alfawair et al. (2023), social support from one's surroundings diminishes the pressure experienced, facilitating a sense of happiness and satisfaction. This is considered a collection of guidance and counselling components offered to individuals as needed, fostering feelings of value and self-appreciation, which in turn cultivates a sense of care, love, and belonging within a social network. An individual's attitude towards marriage is also related to their lack of trust in the assistance of others (Tabkhi et al., 2025). Individuals may require guidance and support

regarding partners or marriage decisions, yet they often encounter difficulties in trusting external sources such as friends, family, and significant others.

To provide a more detailed explanation in the context of family, support and collaboration among family members could foster family harmony and stability, as well as assist individuals in managing their emotions and maintaining a healthy state of mind. When the family made an effort to assist family members and was willing to engage in the decision-making process of the members, the members would feel appreciated and supported (An et al., 2024). In terms of peer support, a study conducted in Malaysia suggests that the support or pressure received from peers can either advance or postpone their marriage intentions, based on the actions or statements of their peers (Pavithran et al., 2025).

According to Tabkhi et al. (2025), the issue of lack of trust is particularly apparent when an individual perceives insufficient support from family or friends, or when their recommendations do not correspond with the individual's personal needs. A lack of trust regarding external assistance may result in an individual experiencing isolation in their decision-making. This isolation and accompanying uncertainty, particularly in significant issues such as marriage, may lead to doubts and mistrust in the process of selecting a life partner and initiating a family.

Apart from that, the result can also be attributed to SET, as this study implies that perceived social support also serves as a reward to mitigate the costs of marriage. The guidance, support, and advice offered by family, friends, and significant others assist an individual in overcoming the challenges and issues associated with their relationships with their partner and marriage, thereby increasing their intention to marry. In contrast, the absence of perceived social support results in a lack of resources to deal with the costs of marriage, which in turn leads to a low level of marriage intention. Therefore, the relationship

between perceived social support and marriage intention among young adults in Malaysia is also explained by SET.

Significantly, the weak positive correlation between perceived social support and marriage intention suggests that the advice, guidance, and fortitude of family, friends, and significant others may have a role, but to a limited extent. Perceived social support may offer reassurance; however, it does not directly address the more critical factors in marriage intention. For instance, as younger generations of respondents participated in the research surveys, their more liberal perspectives on the institution of marriage dominated the trend away from traditional values (Cheng & Yang, 2021). Therefore, while perceived social support may encourage young adults to form marriage intentions, their more liberal perspective may have a greater association with marriage intentions than perceived social support.

Family Relationships as a Predictor of Marriage Intention

This study revealed that family relationships did not significantly predict marriage intention, thus not supporting the hypothesis. Possible explanations include Generation Z's emphasis on individual readiness, the participants' religious composition, broader societal value shifts in the younger generation, and the predominance of female respondents who prioritise independence and equality. These reasons will be discussed further in the following paragraph.

The finding contradicts past research, which suggests family relationships significantly predict marriage intention (An et al., 2022; Rabenda-Nowak & Wylęgły, 2022). Although the current study and past studies both focus on young adults, the past studies focused on a broader age range compared to the current study. For instance, An et al. (2022) studied young adults aged 20–34, and Rabenda-Nowak & Wylęgły (2022) studied those aged

18–35, while this study focused on ages 18–26. This overlap suggests that all three research studies focused on young adults, which makes it possible to compare the results.

The possible reason for this result is that the study's target sample are age range from 18 to 26 years old, which fall within Generation Z. According to Debczak (2025), the Pew Research Center defines that, anybody born between 1997 and 2012 is considered a part of Generation Z. As of 2025, the age range of Generation Z is 13 to 28, which largely overlaps with the age range of participants in this study. According to Herawati et al. (2023), Generation Z feels that having a strong personality and making decisions on one's own are the actual markers of maturity rather than marriage. As indicators of maturity, they place importance on internal qualities such as autonomy, self-responsibility, mental well-being, and developmental identity. They do not oppose marriage, but they believe that before getting married, they should be ready by being of a proper age, finding a compatible spouse, maintaining a stable career, being in excellent mental health, and having sufficient understanding to manage marriage. Therefore, this emphasis on individual preparedness explains why the variable family relationships does not significantly influence marriage intention among young adults of Generation Z.

Besides, whether in kinship or marriage, Islam emphasises the virtues that bind family relations and its network (Mohadi, 2023). As in this study's respondents, most of the respondents (68.1%) identified as Buddhist, followed by Christians (20.3%), while Muslims (6.2%) make up the smallest percentage. In Islam, family relations may play a crucial role in shaping marriage intentions because they emphasise the principles that unite and strengthen family relations and networks. However, the results indicate that family relationships will not affect the marriage intention among young adults, which may be because the majority of

research respondents do not come from a culture that places as much emphasis on family relations as Islam does.

Furthermore, the younger generation's values and life orientations have evolved with the second demographic transition. Rather than being a life necessity, marriage has evolved into a deliberate personal decision. Even while the conventional views of marriage and family still influence the younger generation's marriage, this influence will exhibit a weakening tendency as society develops and advances at a quick pace (Xie & Hong, 2022). In summary, a more comprehensive explanation for the diminished influence of family connections in the results of this study is offered by social shifts in values and life orientations among the younger generation.

Moreover, another possible explanation for this study's results might be that the study's respondents are mostly female. According to Beck and Beck-Gernsheim (2002, as cited in Xie & Hong, 2022), women now can live for themselves rather than for others because of education, which has strengthened their individuality. According to Xu and Huang (2018, as cited in Xie & Hong, 2022), contemporary women reject conventional norms like male superiority and favour equality. Therefore, many women have chosen to delay, forego marriage or have lower marriage intentions because of imbalance or inequality in the divisions of labour within the family, which still compels women to contribute more than men (Bittman et al., 2003; Pierce et al., 2013, as cited in Xie & Hong, 2022). In Malaysia, there is also an increasing standard for single women looking for a spouse, which may be influenced by their level of education and financial independence, and they demand more equality in marriages (Abdullah et al., 2021). According to Himawan and Surijah (2023), the increasing individualism has led to greater equality in education and work, while also contributing to delayed marriage and remaining unmarried. While acknowledging the effect

of family-of-origin, the Asian female also emphasised the significance of speaking out for themselves. This implies that the female respondents' greater economic independence and educational attainment, which encourage them to place a higher value on their personal goals and higher partner expectations, may be the reason why family relationships were less significant in predicting marriage intention among young women.

The current study indicated that family relationship was not a significant predictor, even though the theory in this study, SET, suggests that good family relationships should serve as rewards that increase marriage intention. Therefore, this finding suggests a discrepancy with the assumptions of the theory, where the only good family relationship might not be sufficient to cover the marriage costs, which will be clarified in more detail in the theoretical implications section.

Filial Piety as a Predictor of Marriage Intention

This study revealed that filial piety significantly predicts marriage intention. The hypothesis is supported. This was consistent with past research, which stated that cultural values where people are expected to marry and contribute to the continuation of family lineage in traditional Chinese culture significantly predicted marriage attitudes (Dai & Chilson, 2021; Ye et al., 2024). The study of Ye et al. (2024) was conducted overseas which is in China. There are similarities between the current study and this past study in terms of sample characteristics and methodological approach. Regression analyses were used in both research quantitative designs to examine the prediction between the cultural values and marriage attitudes. This past study included single Chinese women, and the findings of the current study also included a larger percentage of women respondents and single individuals; thus, the samples' demographic emphasis was nearly similar. Besides, the past study of Dai and Chilson (2021) focused on the unmarried young adults in the United States. The results

from this past study showed that injunctive norms, which are the perceived expectations from parents, best friends, siblings, and partners parents have a greater impact on people's marriage intention.

However, there is a past study that contradicts the current study's results, which was conducted through interviews with young single Taiwanese people (Carsten et al., 2021). The interviewees in that study emphasised their past experiences, current circumstances, and future expectations, demonstrating how these influence their attitudes and decisions about marriage. They believe that marriage is more than just a filial obligation to parents and ancestors. Besides, other contradictory findings were also observed in Malaysia in the study of Yap (2020). The study claimed that Malaysian Chinese families have become more contemporary, and parenting approaches have changed to focus more on the mental and emotional wellness of the child. It suggested that the significance of the "Chinese face", which is the traditional culture of preserving family honour, has diminished. Meanwhile, younger Malaysian Chinese are becoming more independent, which frees them up to prioritise their satisfaction over family pride and honouring the family (Yap, 2020).

One possible for this result is that filial piety is essential in Malaysia. According to Ismail et al. (2023), a significant portion of Malaysian society exhibits filial piety. Asian cultures also rely on one another as a family and place a high value on the family. Besides, heterosexual marriage is still often seen as the typical route to maturity in Malaysia; it signifies the beginning of a family and the raising of children, the fulfilment of familial obligations, and the observance of religious precepts and filial piety (Jones et al., 2011, as cited in Quah, 2023). Additionally, filial duties, which are respecting and taking care of parents, are expected and practised by Chinese, Malays and Indians. Culturally, parents are seen as having hierarchical control over their children, and adult children are supposed to

marry heterosexually, carry on the family's tradition, and uphold the family's honour (Liow et al., 2023). Furthermore, adults in Malaysia are also expected to marry heterosexually and have children (Wenger, 2022).

Besides, this finding could also be explained by the possible reason that dutiful people feel compelled to honour their parents' wishes, seeking to please their parents, so they are more likely to accept or plan a marriage. According to Izharuddin (2023), the focus group discussion in the study held at Kuala Lumpur and one of the participants shared how filial piety, the need to comfort her widowed mother and respect for her late father's desire were more important than her own individual preferences. This prompted her desire to get married, even though she didn't agree initially with her mother arranging the marriage without communicating to her beforehand. Besides, in Southeast Asia countries such as Indonesia, unmarried people may feel pressured to enter the arranged marriage by their parents and relatives, just to follow the wishes of their parents (Himawan & Surijah, 2023). Thus, filial piety may cause individuals to prioritise parental wishes over personal preferences, which in turn increases their likelihood of moving to marry.

This finding is consistent with the theoretical framework of TPB, which emphasizes filial piety as a form of subjective norm. Since subjective norms represent social pressures that shape behavioural intentions, the significant effect of filial piety on marriage intention in this study supports the idea that parental expectations and cultural obligations can strongly influence young adults' intention to marry.

Perceived Social Support as a Predictor of Marriage Intention

This study revealed that perceived social support significantly predicts marriage intention. The hypothesis is supported. This was consistent with the past research, which suggests perceived social support significantly predicts marriage intention (Pavithran et al., 2025; Silalahi et al., 2023). The study of Silalahi et al. (2023) was conducted in Indonesia, which has the same collectivist culture as Malaysia, and showed that peers' support significantly predicted future orientation of marriage. Future orientation in marriage refers to the way people think about, plan for, and behave toward marriage as a part of their long-term life goals, guided by their perceptions of what marriage should represent (Seginner, 2003, as cited in Silalahi et al., 2023). Besides, another qualitative study of Pavithran et al. (2025) was conducted in Malaysia with a focused target group of local young men aged 23 to 30 years old. The study also concluded that peer support can influence their marriage decisions.

The possible reason for this result might be that this study's respondents are mostly female (75.3%) compared to males (23.4%). According to Esmaeily et al. (2019), females tend to receive more perceived social support in all three domains, which are family, friends and significant others, compared to males. Therefore, the predominance of female participants in this study may explain why perceived social support emerged as a significant predictor, as women tend to receive more perceived social support. Given that marriage is a major and complex life decision that often comes with unique challenges, support from people such as family, friends, and significant others can help individuals feel more prepared to take on such commitments. Therefore, feeling supported makes individuals more ready for marriage, which explains why perceived social support strongly predicts marriage intention.

Furthermore, perceived social support can predict marriage intention in terms of peer support because when their friends share about their positive marriage experiences, this will

make individuals feel hopeful and confident about getting married, which leads to an increase in marriage intention. According to Pavithran et al. (2025), young men's perceptions of marriage might be significantly influenced by their friends and social networks. Their own beliefs and choices may be influenced when they witness their peers getting married, talking about relationships, or expressing their opinions. Depending on what people around them are saying and doing, peer pressure or support may either support or impede their desire to get married.

The finding that perceived social support significantly predicts marriage intention is consistent with the theoretical framework of SET, as perceived social support can be understood as a reward that enable individuals to feel more secure and confident about marriage, thereby outweighing the potential costs of marriage.

This study's MLR results found that the model could only explain 11.4% of marriage intention. In other words, most of the reasons behind marriage intention remain unexplained, suggesting that marriage intention might be influenced by other factors (Gao, 2023). In a study of the Malaysian context, which consisted of mostly young female participants aged 18-25 years old showed that other variables that influence the attitudes towards marriage, such as attitudes towards childbearing (Choo et al., 2024). Besides, another local study found that young Malaysian men's marriage decisions are heavily influenced by economic factors, such as financial stability, as many of them would rather attain financial stability before taking on marital responsibilities (Pavithran et al., 2025). Therefore, there are other variables may influence marriage intention in both men and women, as family relationships, filial piety and perceived social support account for only a small proportion of the variance.

Theoretical Implication

First, this study fills the research gaps in the context of marriages in Malaysia, as most prior studies were conducted in foreign country contexts such as China, Indonesia, Iran, and Western countries (Alfawair et al., 2023; Suryadi et al., 2023; Xie & Hong, 2022). This research makes a valuable contribution to the body of literature that highlights the role of family relationships, filial piety, and perceived social support, offering a localised perspective for future research.

The results of this study revealed a positive and significant correlation analysis between family relationships, filial piety, perceived social support, and marriage intention, albeit with a small magnitude. MLR indicated that the low variance was explained by perceived social support and filial piety on marriage intention, while the family relationships was not a significant predictor. This implies that there are other determining factors influence the prediction of marriage intention among young adults in Malaysia. This finding can serve as a contribution to the national field of literature and may spark the interest of researchers who intend to further investigate marriage intentions and their factors.

Additionally, the findings that family relationships did not influence marriage intention among young adults in Malaysia does not align with the assumptions of SET. A possible explanation is that Malaysia has made significant progress towards enhancing women's status, as seen by the growth in female employment and education (Abdullah et al., 2021). Women's empowerment also reshaped attitudes towards traditional gender roles and family values, including marriage and reproduction. (Abdullah et al., 2021). Alongside this, most of the participants in this study come from bachelor's degree educational backgrounds (77.7%, n=299) and master's degree educational backgrounds (5.5%, n=21). The participants are also mostly female (75.3%, n=290). Therefore, female participants with higher education

may view family relationships as inadequate rewards to compensate for the perceived higher costs of marriage.

A study from South Korea suggests that higher education may indirectly influence marriage intentions by affecting other structural changes (e.g., increased female labour force participation, delayed marriage) and cultural shifts (e.g., widening gap between women's career aspirations and traditional gender stereotypes) (Lee et al., 2024). Due to these cultural and structural transformations, higher education may raise awareness of the sacrifices that are associated with marriage, including career disruptions, reduced personal autonomy, financial burden, and childcare responsibilities. Apart from that, the second demographic transition theory posits that individuals strive for greater self-worth during the post-industrial era, which is characterised by the increase in individualism and the enhancement of women's educational attainment (Xie & Hong, 2022). This theory explains why educated individuals might prioritise independence, professional development, and lifestyle choices, which exacerbates the costs of marriage. Therefore, even though family relationships are still important, they do not offer sufficient exchange value to offset the marriage costs that highly educated young female adults perceive.

Conversely, this study confirms the inferences that individuals are more likely to have an intention to marry if they perceive high levels of social support, which is consistent with SET. According to An et al. (2024), when individuals feel supported by their family, they experience a sense of acceptance, affection, and belonging, which helps build a stronger social support network. These positive experiences are seen as rewards from perceived social support, which can mitigate the costs of marriage and result in high marriage intention. In the absence of social support, individuals may experience heightened costs, such as emotional burden and lack of resources, resulting in a diminished intention to marry. Therefore, SET is

strengthened by the fact that an individual can mitigate the costs of marriage and develop a higher marriage intention when there is sufficient perceived social support.

The finding also further strengthens the theory TPB, which posits that individuals rely on information and reasoning to direct their behaviours. A greater desire to be involved in a behaviour should be associated with a more positive attitude and a stronger subjective norm for that behaviour, as well as a greater perceived behavioural control (Ajzen, 1991). Subjective norms, which refer to the perception of social pressure to either engage in or abstain from a behaviour, are a critical element of this study. Filial piety corresponds with subjective norms that prioritise the perspectives of parents and elders. Consequently, filial obligations, parental expectations, and the attitudes of parents will result in a high level of marriage intention, as this study hypothesises through TPB.

Practical Implication

The findings of this study are essential for assisting college students in the development of accurate perspectives on love and marriage, promoting the marriage intentions of college students, and formulating policies and strategies to enhance the marriage rate. According to Liu et al. (2024), several societal issues will arise because of late or no marriage, such as an ageing population, a declining fertility rate, and a declining national economy. It is vital to conduct research on the attitudes and beliefs of young people towards love in order to comprehend the impact of these attitudes and beliefs on their marriage intentions.

This study serves as a critical resource for policymakers, enabling them to identify the significant factors that contribute to the low marriage intention of young adults and address the issues in a constructive manner. Specifically, policymakers can improve public awareness and knowledge by implementing policies and programs that are driven by the factors at issue. For instance, policymakers may implement marriage promotion programs that enhance

family connections, communication, and the significance of social support within society. In addition, they can advocate for policies that foster a supportive environment in order to encourage the intention of young adults to marry, thereby influencing the attitudes of individuals towards marriage.

Other than that, this finding is advantageous for educators and counsellors, who may influence the attitudes of young adults towards marriage through education. For instance, they may incorporate filial piety values and the nurturing of family relationships into university seminars for young adults. Moreover, premarital counselling may analyse not just couple compatibility, but also the function of family support and cultural expectations in regulating young adults' desire to marry. This study is also able to encourage communities and non-governmental organisations to establish community-based support groups for young adults, particularly those with weakened family connections, to guarantee the existence of alternative support systems. They are also capable of promoting events that balance contemporary expectations of relationships with cultural traditions such as filial piety.

Last but not least, this study also benefits the public, including parents, by allowing them to reflect and take action to modify their behaviour. The discovery has the potential to inform parents about how family relationships, open communication, emotional support, and respecting autonomy can promote a healthy marriage, as opposed to pressure-based approaches.

Limitations

This study provides valuable insights into the family relationship, filial piety and perceived social support on marriage intention among young adults in Malaysia; however, it is important to acknowledge its limitations.

One of the limitations of this study is the over-representation of particular demographics, as it may not accurately represent the Malaysian population. The participants in this study were predominantly 85.2% Chinese, 75.3% females, and 68.1% Buddhists. This imbalance limits the generalisation of this finding to Malaysia's diverse, multi-ethnic and multi-religious young populations, particularly Malays and Indians. Since Malaysia is made up of three major ethnic groups, which are Chinese, Malay and Indian, cultural diversity is an important thing to consider. This is supported by Pavithran et al. (2025), who explained that cultural traditions strongly shape how people think about important life events like marriage. Consequently, the limited generalisability of the findings to the broader young population of Malaysia is a consequence of the demographic imbalance in this study.

Besides, this study has failed to account for other significant variables that can affect marital intention. The result may stem from weak correlations between filial piety, family ties, and perceived social support, along with low explained variance in regression. Therefore, it is important to consider other significant variables, such as individualistic value and educational level, that will affect marriage intention. Previous studies have linked individualism and the rise of educational level to changing marital views, indicating that these variables may provide additional explanatory power (Abdullah et al., 2021; Herawati et al., 2023).

Lastly, another limitation in this study is the use of self-reported questionnaires, which are vulnerable to social desirability bias. First, participants' answers could have been affected by social desirability bias by portraying themselves in a positive light rather than accurately reflecting their experiences. According to Rickwood and Coleman-Rose (2023), the primary driver of social desirability bias is impression management, specifically the desire to prevent shame. Additionally, compared to qualitative approaches or open-ended questionnaire

formats, these closed-ended questionnaire formats may limit the depth of responses since it is unable to reflect the richness of participants' individual experiences. Therefore, the use of self-report questionnaires might reduce the validity and accuracy of the findings in this study.

Recommendations

To strengthen future research on marriage intention among young adults in Malaysia, several recommendations are proposed based on the limitations identified in this study.

Firstly, future research is advised to aim for a more demographically balanced samples that reflect the ethnic, religious, and gender diversity of Malaysia by implementing the stratified random sampling method during recruiting the respondents. Since the current study over-represented Chinese, female, and Buddhist participants, future studies are encouraged to include more participants from Malay and Indian ethnic groups, as well as other religious and gender identities. For example, future research could first identify the national population proportions of the three major ethnic groups in Malaysia, which are Malays, Chinese, and Indians, and then randomly select the participants to match these proportions. According to the DOSM (2025), Malays make up 58.1% of the population, Chinese 22.4%, and Indians 6.5%; the sample should reflect these ratios to ensure cultural representativeness. Similarly, gender and religious representation can also be stratified. Through stratified random sampling, underrepresented groups are fairly included, population traits are better represented, and bias is minimised (Iliyasu & Etikan, 2021).

Besides, future studies should consider putting more focus on essential variables by reviewing more past studies. While this study focused on filial piety, family relationship and perceived social support, previous studies have focused on other factors such as socioeconomic background, personal values, educational attainment, fertility intention, and government policy, and these factors could offer greater explanatory power (An et al., 2022;

Blair et al., 2025; Lai, 2021; Xie & Hong, 2022). For instance, socioeconomic background and higher educational attainment in young adults have been associated with delayed or declining intentions to marry, suggesting that cultural and structural shifts play an increasingly significant role (An et al., 2022; Lai, 2021). Therefore, future studies should adopt a more holistic approach that integrates both personal and contextual factors to provide a deeper and more accurate understanding of marriage intention.

Moreover, to reduce the impact of social desirability bias, future studies should reinforce the message that all responses are anonymous and confidential by repeating this assurance throughout the questionnaire. Although this study has attached a consent form on the first page of the survey, some of the respondents might still respond with socially acceptable answers due to self-deception or pressure, especially on those sensitive topics such as marriage (Bispo Júnior, 2022). To address this, researchers are advised to include brief and reassuring statements in each section, emphasising that there are no standardised answers, and all honest perspectives are valued. Additionally, the participants could be advised to complete the questionnaires when they are in an environment where they feel secure and relaxed.

By addressing these areas, future research can improve our understanding of young adults' marital intentions in Malaysia's multicultural setting. This can lead to findings that are both more precise and more relevant for different groups.

Conclusion

The current study aims to investigate the family relationship, filial piety and perceived social support on marriage intention among young adults in Malaysia. In this study, family relationships, filial piety, and perceived social support were found to be positively associated with marriage intention. Additionally, this study also found that filial piety and perceived social support significantly predict marriage intention, but family relationships did not. Hence, the current study contributes findings that serve as a reference for understanding the factors influencing marriage intention among young adults in Malaysia. Therefore, policymakers, families and future researchers can use these insights to design appropriate strategies, support systems, or awareness programs to address the issue of declining intention to marry.

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Appendices

Appendix A: Ethical Approval for Research Project

UNIVERSITI TUNKU ABDUL RAHMAN *DU012(A)*

Wholly owned by UTAR Education Foundation   *Co. No. 578227-M*

Re: U/SERC/78-411/2024

17 December 2024

Mr Tay Kok Wai
Head, Department of Psychology and Counselling
Faculty of Arts and Social Science
Universiti Tunku Abdul Rahman
Jalan Universiti, Bandar Baru Barat
31900 Kampar, Perak.

Dear Mr Tay,

Ethical Approval For Research Project/Protocol

We refer to the application for ethical approval for your students' research project from Bachelor of Social Science (Honours) Psychology programme enrolled in course UAPZ3013/UAPZ3023. We are pleased to inform you that the application has been approved under Expedited Review.

The details of the research projects are as follows:

No	Research Title	Student's Name	Supervisor's Name	Approval Validity
1.	Family Relationship, Filial Piety and Perceived Social Support on Marriage Intention Among Young Adults in Malaysia	1. Chong Keat Yi 2. Lim Xin Yee 3. Michi Tay Ting Yin	Dr Sarvarubini a/p Nainee	17 December 2024 – 16 December 2025

The conduct of this research is subject to the following:

(1)   The participants' informed consent be obtained prior to the commencement of the research;

(2)   Confidentiality of participants' personal data must be maintained; and

(3)   Compliance with procedures set out in related policies of UTAR such as the UTAR Research Ethics and Code of Conduct, Code of Practice for Research Involving Humans and other related policies/guidelines.

(4)   Written consent be obtained from the institution(s)/company(ies) in which the physical or/and online survey will be carried out, prior to the commencement of the research.

Should the students collect personal data of participants in their studies, please have the participants sign the attached Personal Data Protection Statement for records.

Thank you.

Yours sincerely,

Professor Ts Dr Faidz bin Abd Rahman
Chairman
UTAR Scientific and Ethical Review Committee

c.c   Dean, Faculty of Arts and Social Science
       Director, Institute of Postgraduate Studies and Research

Appendix B: Questionnaire

Appendix C: Permission to use Intent to Marry Scale (IMS)

XIN YEE LIM <limxinyee0905@1utar.my>
To: "Rosen,Lee" <Lee.Rosen@colostate.edu>

Fri, Oct 25, 2024 at 11:04 AM

Dear Dr. Lee Rosen,

I hope this message finds you well.

I am writing to seek clarification regarding the use of *The Marital Scales*. As the scale comprises three subscales, I would like to inquire if it is permissible to use one subscale independently of the others, or if the entire scale must be utilized in its entirety for accuracy and validity.

I greatly appreciate your previous support in granting me permission to use the scale, and I look forward to your guidance on this matter.

Thank you once again for your assistance.

[Quoted text hidden]

Rosen,Lee <Lee.Rosen@colostate.edu>
To: XIN YEE LIM <limxinyee0905@1utar.my>

Fri, Oct 25, 2024 at 11:19 AM

Thank you for your question.

https://mail.google.com/mail/u/0/?ik=7ff3040a3f&view=pt&search=all&permthid=thread-a:r-3721955035714346133&simpl=msg-a:r-37203025524... 2/4

11/29/24, 10:45 PM   Universiti Tunku Abdul Rahman Mail - Request for Permission to Use 'The Marital Scales' for Research Project

Yes, you can use each of the three scales independently.

Lee A. Rosén, Ph.D.
Professor Emeritus
Department of Psychology
Colorado State University
Fort Collins, CO 80523-1876

Appendix D: Permission to use Filial Behavior Scale (FBS)

Dear Professor Chen,

I hope this email finds you well. My name is Chong Keat Yi, and I am an undergraduate student at University Tunku Abdul Rahman (Kampar, Malaysia), currently conducting research for my Final Year Project in the Psychology program. My research focuses on the relationship between filial piety, perceived social support, and parent relationships toward marriage intentions among young adults in Malaysia.

I came across your article titled "Decomposing filial piety into attitudes and filial enactments" and I found it highly relevant to my research. I am particularly interested in using the Filial Piety Behavioural Scale (questionnaire) developed by you in my study.

If possible, could you kindly provide me with a copy of the scale for research purposes? I would be grateful for your support, and I will ensure to appropriately acknowledge your work in my study.

Thank you very much for your time and consideration. I look forward to your positive response.

Warm regards,
Chong Keat Yi
Undergraduate Student, Psychology Program
University Tunku Abdul Rahman, Kampar, Malaysia

Chen, Sylvia [APSS]
to me ▾

Oct 28, 2024, 9:45 PM

Dear Chong Keat Yi,

Thank you for your interest in our research. Attached are the English and Chinese versions of the Filial Behavior Scale.

I hope your study will go well.

Appendix E: Demographic Statistic in Pilot Study

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Age	30	18	23	21.17	1.020
Valid N (listwise)	30				

Gender - Selected Choice

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	6	20.0	20.0	20.0
	Female	23	76.7	76.7	96.7
	Prefer not to say	1	3.3	3.3	100.0
	Total	30	100.0	100.0	

Ethnicity - Selected Choice

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Chinese	30	100.0	100.0	100.0

Religion

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Buddhism	23	76.7	76.7	76.7
	Christianity	3	10.0	10.0	86.7
	No religion	4	13.3	13.3	100.0
	Total	30	100.0	100.0	

Education Level

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Upper Secondary (SPM)	1	3.3	3.3	3.3
	Pre-University (STPM/Matriculation/Foundation)	3	10.0	10.0	13.3
	Bachelor's Degree	26	86.7	86.7	100.0
	Total	30	100.0	100.0	

Relationship Status - Selected Choice

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	21	70.0	70.0	70.0
	In a relationship	9	30.0	30.0	100.0
	Total	30	100.0	100.0	

State - Selected Choice

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Johor	2	6.7	6.7	6.7
	Kedah	1	3.3	3.3	10.0
	Negeri Sembilan	2	6.7	6.7	16.7
	Pahang	2	6.7	6.7	23.3
	Penang	5	16.7	16.7	40.0
	Perak	8	26.7	26.7	66.7
	Sabah	1	3.3	3.3	70.0
	Sarawak	1	3.3	3.3	73.3
	Selangor	7	23.3	23.3	96.7
	Federal Territories (Please specify: Kuala Lumpur, Putrajaya, Labuan)	1	3.3	3.3	100.0
	Total	30	100.0	100.0	

Appendix F: Reliability Value in Pilot Test

Brief Family Relationship

Reliability Statistics

Cronbach's Alpha	N of Items
.905	16

Filial Behaviour Scale

Reliability Statistics

Cronbach's Alpha	N of Items
.834	25

Multidimensional Perceived Social Support

Reliability Statistics

Cronbach's Alpha	N of Items
.924	12

Intend to Marry Scale

Reliability Statistics

Cronbach's Alpha	N of Items
.924	3

Appendix G: Reliability Value for Actual Study

Brief Family Relationship Scale

Scale: FR_Reliability

Case Processing Summary

		N	%
Cases	Valid	385	100.0
	Excluded[a]	0	.0
	Total	385	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.918	16

Filial Behaviour Scale

Scale: FP_Reliability

Case Processing Summary

		N	%
Cases	Valid	385	100.0
	Excluded[a]	0	.0
	Total	385	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.897	25

Multidimensional Perceived Social

Support Scale

Scale: PSS_Reliability

Case Processing Summary

		N	%
Cases	Valid	385	100.0
	Excluded[a]	0	.0
	Total	385	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.900	12

Intend to Marry Scale

Scale: IMS_Reliability

Case Processing Summary

		N	%
Cases	Valid	385	100.0
	Excluded[a]	0	.0
	Total	385	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.899	3

Appendix H: Descriptives of Study Variables

Descriptives

			Statistic	Std. Error
FR_Sum	Mean		62.95	.575
	95% Confidence Interval for Mean	Lower Bound	61.82	
		Upper Bound	64.08	
	5% Trimmed Mean		63.55	
	Median		65.00	
	Variance		127.368	
	Std. Deviation		11.286	
	Minimum		27	
	Maximum		80	
	Range		53	
	Interquartile Range		17	
	Skewness		-.718	.124
	Kurtosis		.077	.248
FP_Sum	Mean		94.56	.659
	95% Confidence Interval for Mean	Lower Bound	93.27	
		Upper Bound	95.86	
	5% Trimmed Mean		94.82	
	Median		95.00	
	Variance		167.007	
	Std. Deviation		12.923	
	Minimum		53	
	Maximum		123	
	Range		70	
	Interquartile Range		20	
	Skewness		-.282	.124
	Kurtosis		-.341	.248
PSS_Sum	Mean		67.41	.571
	95% Confidence Interval for Mean	Lower Bound	66.29	
		Upper Bound	68.53	
	5% Trimmed Mean		68.05	
	Median		69.00	
	Variance		125.383	
	Std. Deviation		11.197	
	Minimum		28	
	Maximum		84	
	Range		56	
	Interquartile Range		14	
	Skewness		-.768	.124
	Kurtosis		.541	.248

Appendix I: Univariate Outliers

	Case Summaries			Case Summaries
	Zscore (FR_Sum)			Zscore (PSS_Sum)
1	-3.40031		1	-3.67963
2	-3.31453		2	-3.59587
3	-3.05721		3	-3.51211
4	-2.97144		4	-3.42835
5	-2.97144		5	-3.26083
6	-2.71412		6	-2.92580
7	-2.62834		7	-2.92580
8	-2.54257		8	-2.75828
9	-2.54257		9	-2.67452
10	-2.45680		10	-2.50700
11	-2.45680		11	-2.50700
12	-2.37102		12	-2.42324
13	-2.19948		13	-2.33948
14	-2.11370		14	-2.25572
15	-2.02793		15	-2.25572
16	-2.02793		16	-2.25572
17	-1.94216		17	-2.00445
18	-1.94216		18	-1.92069
19	-1.85638		19	-1.92069
20	-1.77061		20	-1.92069

Appendix J: Multivariate Outliers

Case Summaries

	Mahalanobis Distance	Cook's Distance	Centered Leverage Value		Mahalanobis Distance	Cook's Distance	Centered Leverage Value
1	16.35739	.03010	.04183	39	6.50586	.00120	.01664
2	14.31994	.04274	.03662	40	6.47768	.00080	.01657
3	12.12196	.00132	.03100	41	6.47270	.00266	.01655
4	11.97859	.00443	.03064	42	6.44137	.00011	.01647
5	11.66051	.06073	.02982	43	6.28768	.00041	.01608
6	10.73353	.02439	.02745	44	6.24066	.00062	.01596
7	10.66702	.01414	.02728	45	6.08911	.01039	.01557
8	10.57267	.00007	.02704	46	6.00925	.00516	.01537
9	10.36058	.00913	.02650	47	5.91577	.00475	.01513
10	10.27414	.00049	.02628	48	5.87800	.01940	.01503
11	9.43226	.00626	.02412	49	5.83550	.01195	.01492
12	9.42426	.00035	.02410	50	5.66176	.00094	.01448
13	9.10721	.00155	.02329	51	5.49868	.00035	.01406
14	8.69288	.00912	.02223	52	5.46673	.00362	.01398
15	8.53708	.00334	.02183	53	5.40610	.01016	.01383
16	8.41248	.02881	.02152	54	5.24673	.00330	.01342
17	8.33296	.00277	.02131	55	5.14926	.01434	.01317
18	8.25259	.00236	.02111	56	5.11993	.01994	.01309
19	8.10555	.00004	.02073	57	4.93272	.00428	.01262
20	8.10555	.00050	.02073	58	4.85077	.00130	.01241
21	8.10555	.00534	.02073	59	4.80101	.00315	.01228
22	7.99194	.00033	.02044	60	4.77591	.01279	.01221
23	7.79680	.00893	.01994	61	4.55537	.00116	.01165
24	7.74037	.00158	.01980	62	4.47233	.00064	.01144
25	7.65851	.00001	.01959	63	4.45853	.00010	.01140
26	7.55888	.00504	.01933	64	4.45628	.00846	.01140
27	7.54410	.00153	.01929	65	4.34063	.00020	.01110
28	7.53485	.00753	.01927	66	4.29578	.01460	.01099
29	7.53390	.00631	.01927	67	4.23281	.00449	.01083
30	7.37032	.00357	.01885	68	4.14383	.00060	.01060
31	7.30391	.02997	.01868	69	4.12172	.00002	.01054
32	7.03902	.00004	.01800	70	4.11730	.00422	.01053
33	7.02918	.00113	.01798	71	4.04964	.00055	.01036
34	6.88848	.00747	.01762	72	4.04583	.00096	.01035
35	6.88176	.00130	.01760	73	4.04011	.00466	.01033
36	6.66361	.00130	.01704	74	4.03321	.00399	.01032
37	6.55535	.00024	.01677	75	3.99936	.00014	.01023
38	6.52350	.00010	.01668	76	3.97131	.00050	.01016

	Mahalanobis Distance	Cook's Distance	Centered Leverage Value		Mahalanobis Distance	Cook's Distance	Centered Leverage Value
77	3.95316	.00830	.01011	115	3.17873	.00750	.00813
78	3.95258	.00008	.01011	116	3.14798	.00003	.00805
79	3.93181	.00101	.01006	117	3.13029	.00634	.00801
80	3.92627	.00053	.01004	118	3.11599	.00012	.00797
81	3.89827	.00086	.00997	119	3.11265	.01112	.00796
82	3.86472	.00029	.00988	120	3.09963	.00149	.00793
83	3.86243	.00075	.00988	121	3.07110	.00020	.00785
84	3.85618	.00126	.00986	122	3.06311	.00019	.00783
85	3.82439	.00050	.00978	123	3.01482	.00004	.00771
86	3.82023	.00469	.00977	124	2.93898	.00007	.00752
87	3.78992	.00224	.00969	125	2.93818	.00012	.00751
88	3.77590	.00262	.00966	126	2.91584	.00078	.00746
89	3.77551	.00077	.00966	127	2.89811	.00730	.00741
90	3.65131	.00120	.00934	128	2.86865	.00508	.00734
91	3.63061	.00722	.00929	129	2.84126	.00306	.00727
92	3.62755	.00648	.00928	130	2.80662	.00092	.00718
93	3.54626	.00102	.00907	131	2.80636	.01173	.00718
94	3.50109	.00172	.00895	132	2.80301	.00175	.00717
95	3.49452	.00257	.00894	133	2.79749	.00000	.00715
96	3.48262	.00011	.00891	134	2.76270	.00049	.00707
97	3.47361	.00105	.00888	135	2.75781	.00015	.00705
98	3.45163	.00189	.00883	136	2.75115	.00576	.00704
99	3.44874	.00086	.00882	137	2.73941	.00180	.00701
100	3.44579	.00116	.00881	138	2.73750	.00207	.00700
101	3.43795	.00032	.00879	139	2.72482	.00155	.00697
102	3.43658	.00016	.00879	140	2.70157	.00132	.00691
103	3.43658	.00016	.00879	141	2.67585	.00014	.00684
104	3.43658	.00209	.00879	142	2.66327	.00014	.00681
105	3.43658	.00741	.00879	143	2.64980	.00027	.00678
106	3.35899	.00003	.00859	144	2.64435	.00006	.00676
107	3.35883	.00541	.00859	145	2.63923	.00475	.00675
108	3.35645	.00224	.00858	146	2.62281	.00611	.00671
109	3.33429	.00113	.00853	147	2.59099	.00032	.00663
110	3.31035	.00005	.00847	148	2.56523	.00195	.00656
111	3.30582	.00014	.00845	149	2.54291	.00487	.00650
112	3.29515	.00011	.00843	150	2.52538	.00307	.00646
113	3.24777	.00177	.00831	151	2.52449	.00087	.00646
114	3.22467	.00103	.00825	152	2.51066	.00046	.00642

|	Mahalanobis Distance	Cook's Distance	Centered Leverage Value		Mahalanobis Distance	Cook's Distance	Centered Leverage Value
153	2.50192	.00041	.00640	191	2.08875	.00392	.00534
154	2.49821	.00000	.00639	192	2.08729	.00003	.00534
155	2.48337	.00220	.00635	193	2.08443	.00083	.00533
156	2.46549	.00458	.00631	194	2.06367	.00000	.00528
157	2.45572	.00188	.00628	195	2.05429	.00059	.00525
158	2.44624	.00151	.00626	196	2.04755	.00317	.00524
159	2.43933	.00044	.00624	197	2.04150	.00135	.00522
160	2.43522	.00103	.00623	198	2.02964	.00007	.00519
161	2.43279	.00143	.00622	199	2.02383	.00238	.00518
162	2.41511	.00036	.00618	200	2.00891	.00206	.00514
163	2.40554	.00708	.00615	201	1.99390	.00025	.00510
164	2.40297	.00864	.00615	202	1.98202	.00017	.00507
165	2.39807	.00216	.00613	203	1.98030	.00942	.00506
166	2.36758	.00760	.00606	204	1.97938	.00515	.00506
167	2.35097	.00855	.00601	205	1.95948	.00015	.00501
168	2.33709	.00163	.00598	206	1.95891	.00001	.00501
169	2.33028	.00056	.00596	207	1.95660	.00178	.00500
170	2.32719	.00390	.00595	208	1.93533	.00000	.00495
171	2.29468	.00045	.00587	209	1.93073	.00043	.00494
172	2.29247	.00001	.00586	210	1.90474	.00004	.00487
173	2.28829	.00004	.00585	211	1.89205	.00198	.00484
174	2.27824	.00076	.00583	212	1.88332	.00138	.00482
175	2.27208	.00218	.00581	213	1.87643	.00039	.00480
176	2.26517	.00026	.00579	214	1.85450	.00044	.00474
177	2.25260	.00003	.00576	215	1.83397	.00046	.00469
178	2.24525	.00129	.00574	216	1.82662	.00155	.00467
179	2.22790	.00002	.00570	217	1.82292	.00497	.00466
180	2.22046	.00189	.00568	218	1.81525	.00047	.00464
181	2.21544	.00068	.00567	219	1.80415	.00033	.00461
182	2.19072	.00000	.00560	220	1.80171	.00000	.00461
183	2.18568	.00010	.00559	221	1.78962	.00029	.00458
184	2.16411	.00548	.00553	222	1.77492	.00000	.00454
185	2.16094	.00154	.00553	223	1.77436	.00874	.00454
186	2.15433	.00187	.00551	224	1.74947	.00022	.00447
187	2.13818	.00066	.00547	225	1.74797	.00025	.00447
188	2.12928	.00001	.00545	226	1.74737	.00029	.00447
189	2.12428	.00116	.00543	227	1.74737	.00065	.00447
190	2.12184	.00294	.00543	228	1.73990	.00065	.00445

	Mahalanobis Distance	Cook's Distance	Centered Leverage Value		Mahalanobis Distance	Cook's Distance	Centered Leverage Value
229	1.72452	.00005	.00441	267	1.27325	.00016	.00326
230	1.71653	.00316	.00439	268	1.27167	.00652	.00325
231	1.71379	.00061	.00438	269	1.26225	.00124	.00323
232	1.69337	.00186	.00433	270	1.24451	.00887	.00318
233	1.63487	.00125	.00418	271	1.20195	.00185	.00307
234	1.63403	.00088	.00418	272	1.20008	.00304	.00307
235	1.61402	.00003	.00413	273	1.19934	.00011	.00307
236	1.60590	.00000	.00411	274	1.19294	.00023	.00305
237	1.57956	.00067	.00404	275	1.19220	.00070	.00305
238	1.55634	.00005	.00398	276	1.18794	.00100	.00304
239	1.54877	.00362	.00396	277	1.16454	.00008	.00298
240	1.54330	.00486	.00395	278	1.16419	.00238	.00298
241	1.53866	.00392	.00394	279	1.15935	.00007	.00297
242	1.53406	.00070	.00392	280	1.15900	.00190	.00296
243	1.52596	.00100	.00390	281	1.13062	.00769	.00289
244	1.51449	.00190	.00387	282	1.12711	.00240	.00288
245	1.50240	.00235	.00384	283	1.12656	.00054	.00288
246	1.49692	.00011	.00383	284	1.11978	.00327	.00286
247	1.49318	.00180	.00382	285	1.10337	.00097	.00282
248	1.47884	.00013	.00378	286	1.09823	.00053	.00281
249	1.46763	.00263	.00375	287	1.08896	.00002	.00279
250	1.46510	.00183	.00375	288	1.07750	.00030	.00276
251	1.44214	.00039	.00369	289	1.06152	.00333	.00271
252	1.40425	.00009	.00359	290	1.05494	.00377	.00270
253	1.39783	.00054	.00358	291	1.05169	.00050	.00269
254	1.37996	.00204	.00353	292	1.03461	.00034	.00265
255	1.37892	.00263	.00353	293	1.03347	.00290	.00264
256	1.37751	.00101	.00352	294	1.02212	.00015	.00261
257	1.37101	.00089	.00351	295	1.01987	.00292	.00261
258	1.34603	.00042	.00344	296	1.00861	.00126	.00258
259	1.34055	.00157	.00343	297	1.00626	.00222	.00257
260	1.33313	.00203	.00341	298	.95057	.00013	.00243
261	1.32955	.00000	.00340	299	.93675	.00159	.00240
262	1.32619	.00009	.00339	300	.93638	.00000	.00239
263	1.31701	.00034	.00337	301	.91451	.00000	.00234
264	1.31387	.00045	.00336	302	.91212	.00097	.00233
265	1.30946	.00054	.00335	303	.91199	.00314	.00233
266	1.28975	.00000	.00330	304	.90622	.00011	.00232

	Mahalanobis Distance	Cook's Distance	Centered Leverage Value		Mahalanobis Distance	Cook's Distance	Centered Leverage Value
305	.89166	.00094	.00228	343	.56497	.00244	.00144
306	.86639	.00112	.00222	344	.55363	.00058	.00142
307	.85917	.00429	.00220	345	.52359	.00004	.00134
308	.83022	.00027	.00212	346	.51550	.00004	.00132
309	.82541	.00046	.00211	347	.50227	.00011	.00128
310	.81993	.00082	.00210	348	.49113	.00000	.00126
311	.80596	.00163	.00206	349	.48586	.00047	.00124
312	.80440	.00041	.00206	350	.48210	.00040	.00123
313	.80073	.00463	.00205	351	.46339	.00006	.00119
314	.79666	.00162	.00204	352	.46339	.00019	.00119
315	.79198	.00174	.00203	353	.43221	.00135	.00111
316	.77091	.00042	.00197	354	.41817	.00181	.00107
317	.77087	.00002	.00197	355	.40622	.00108	.00104
318	.76566	.00624	.00196	356	.40352	.00104	.00103
319	.72985	.00006	.00187	357	.39578	.00008	.00101
320	.72508	.00189	.00185	358	.39542	.00002	.00101
321	.72309	.00138	.00185	359	.36393	.00011	.00093
322	.71305	.00048	.00182	360	.33809	.00014	.00086
323	.69692	.00113	.00178	361	.33457	.00137	.00086
324	.69394	.00003	.00177	362	.32876	.00006	.00084
325	.69105	.00149	.00177	363	.32744	.00000	.00084
326	.68795	.00283	.00176	364	.32712	.00042	.00084
327	.67825	.00357	.00173	365	.32617	.00019	.00083
328	.67257	.00228	.00172	366	.31334	.00125	.00080
329	.67111	.00008	.00172	367	.31071	.00065	.00079
330	.67054	.00363	.00171	368	.28785	.00220	.00074
331	.66259	.00014	.00169	369	.26788	.00359	.00069
332	.65078	.00189	.00166	370	.26685	.00183	.00068
333	.63765	.00087	.00163	371	.26647	.00001	.00068
334	.63433	.00009	.00162	372	.25743	.00020	.00066
335	.63251	.00003	.00162	373	.25743	.00043	.00066
336	.63031	.00158	.00161	374	.25348	.00045	.00065
337	.62649	.00023	.00160	375	.24655	.00191	.00063
338	.59619	.00137	.00152	376	.24309	.00020	.00062
339	.59451	.00010	.00152	377	.22895	.00007	.00059
340	.59073	.00619	.00151	378	.16858	.00179	.00043
341	.58986	.00015	.00151	379	.15023	.00014	.00038
342	.57228	.00068	.00146	380	.10163	.00106	.00026

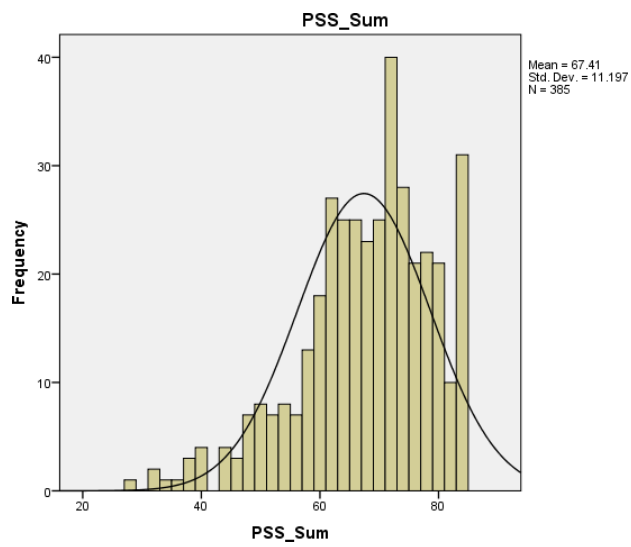|	Mahalanobis Distance	Cook's Distance	Centered Leverage Value
381	.08495	.00016	.00022
382	.06130	.00017	.00016
383	.04403	.00002	.00011
384	.03456	.00042	.00009
385	.02055	.00024	.00005
386	.01441	.00122	.00004
Total N	386	386	386

Appendix K: Histogram

Histogram of Family Relationships
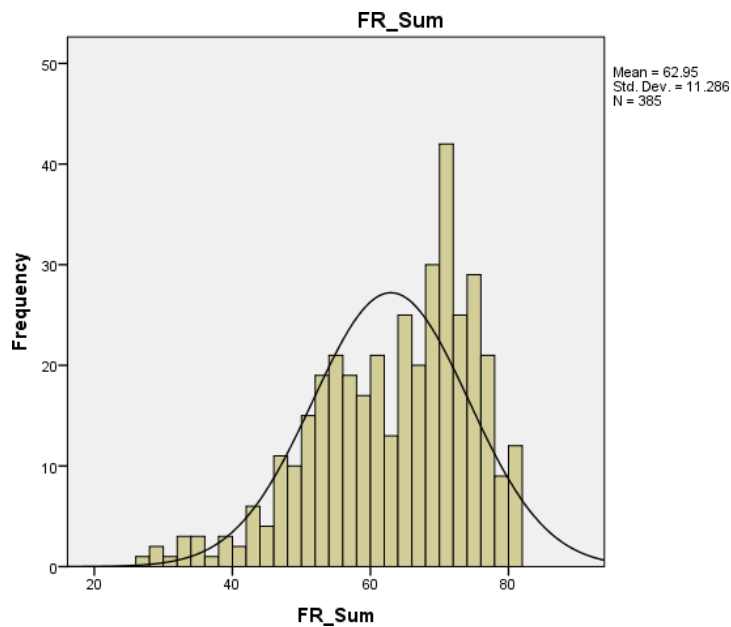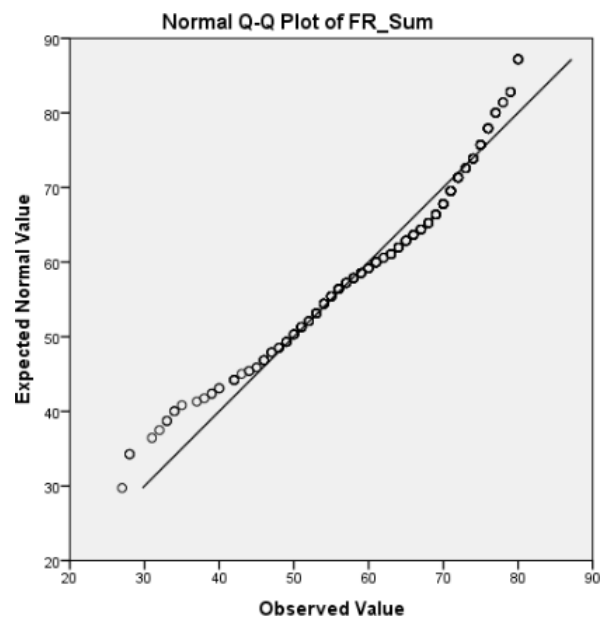

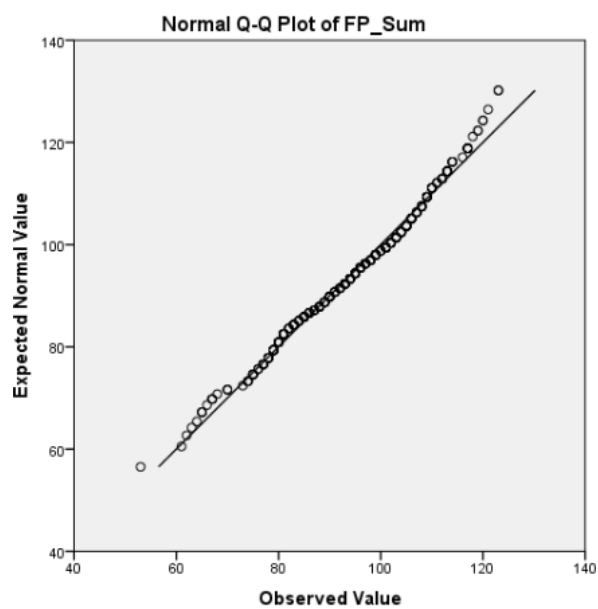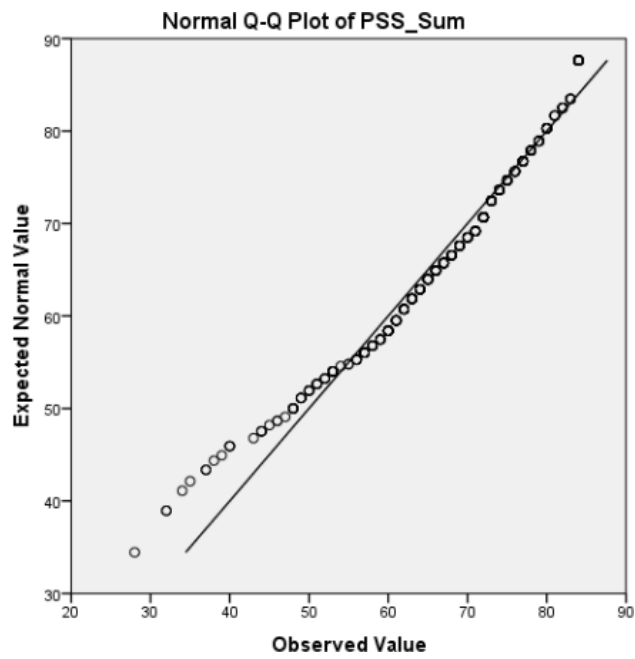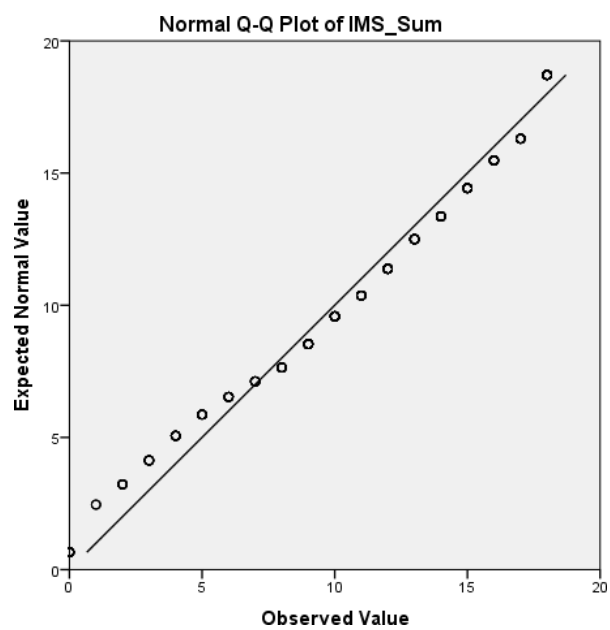## Histogram of Filial Piety
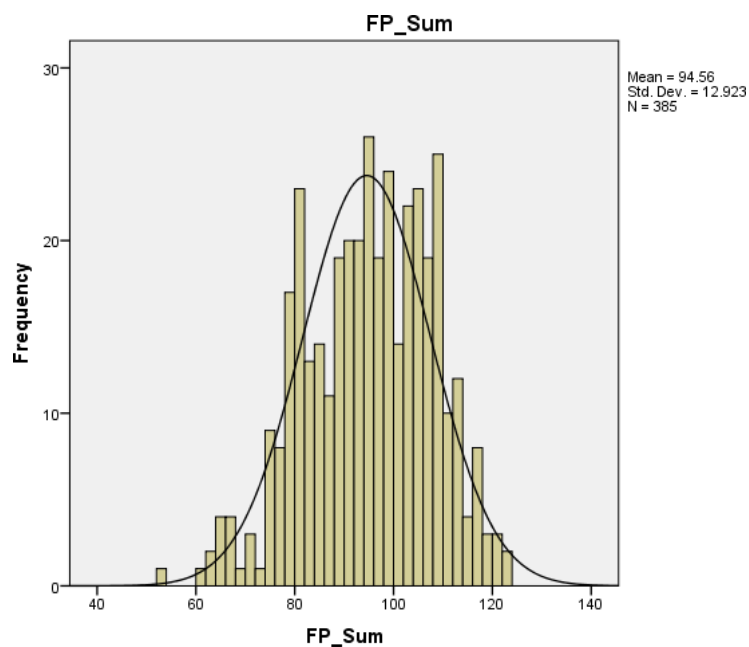
Histogram of Perceived Social Support

Histogram of Marriage Intention
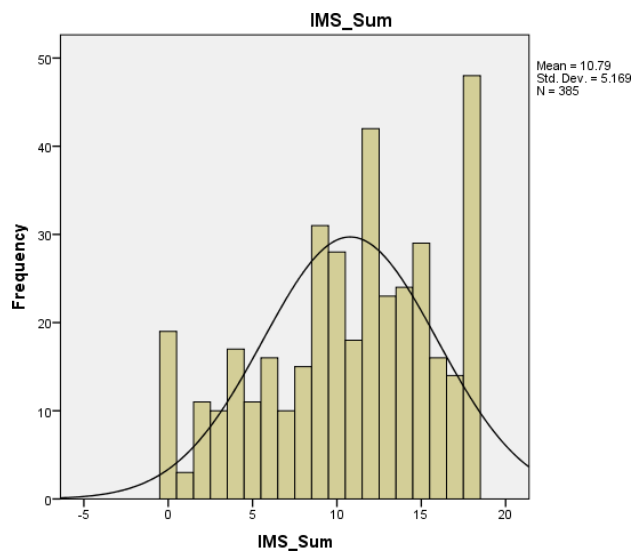
Appendix L: Q-Q Plot

Q-Q Plot of Family Relationship

Q-Q Plot of Filial Piety

Q-Q Plot of Perceived Social Support

Normal Q-Q Plot of PSS_Sum

Q-Q Plot of Marriage Intention

Normal Q-Q Plot of IMS_Sum

Appendix M: Skewness and Kurtosis

Statistics

		FR_Sum	FP_Sum	PSS_Sum	IMS_Sum
N	Valid	385	385	385	385
	Missing	0	0	0	0
Mean		62.95	94.56	67.41	10.79
Std. Deviation		11.286	12.923	11.197	5.169
Skewness		-.718	-.282	-.768	-.420
Std. Error of Skewness		.124	.124	.124	.124
Kurtosis		.077	-.341	.541	-.718
Std. Error of Kurtosis		.248	.248	.248	.248
Minimum		27	53	28	0
Maximum		80	123	84	18
Percentiles	33	58.00	89.00	64.00	9.00
	66	70.00	101.76	73.00	13.76
	100	80.00	123.00	84.00	18.00

Appendix N: Kolmogorov-Smirnov (K-S) Test

Tests of Normality

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
FR_Sum	.109	385	.000	.951	385	.000
FP_Sum	.058	385	.004	.988	385	.003
PSS_Sum	.085	385	.000	.955	385	.000
IMS_Sum	.102	385	.000	.947	385	.000

a. Lilliefors Significance Correction

Appendix O: Scatterplot Demonstrated the Normality of Residuals, Linearity, and

Homoscedasticity

Scatterplot
Dependent Variable: IMS_Sum
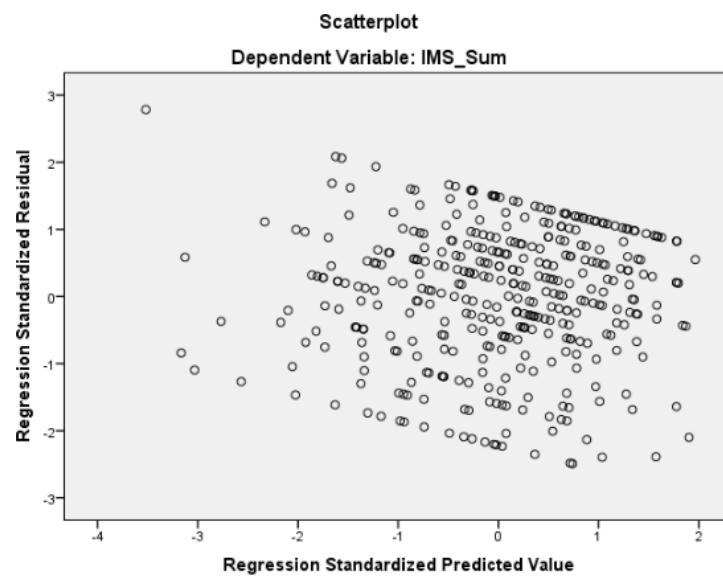
Appendix P: Pearson Correlation Analysis

Correlations

		FR_Sum	FP_Sum	PSS_Sum	IMS_Sum
FR_Sum	Pearson Correlation	1	.569**	.580**	.240**
	Sig. (2-tailed)		.000	.000	.000
	N	385	385	385	385
FP_Sum	Pearson Correlation	.569**	1	.630**	.298**
	Sig. (2-tailed)	.000		.000	.000
	N	385	385	385	385
PSS_Sum	Pearson Correlation	.580**	.630**	1	.326**
	Sig. (2-tailed)	.000	.000		.000
	N	385	385	385	385
IMS_Sum	Pearson Correlation	.240**	.298**	.326**	1
	Sig. (2-tailed)	.000	.000	.000	
	N	385	385	385	385

**. Correlation is significant at the 0.01 level (2-tailed).

Appendix Q: Multiple Linear Regression Analysis

Model Summary of Multiple Linear Regression

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.348[a]	.121	.114	4.864	1.894

a. Predictors: (Constant), PSS_Sum, FR_Sum, FP_Sum

b. Dependent Variable: IMS_Sum

Summary of ANOVA

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1243.916	3	414.639	17.525	.000[b]
	Residual	9014.619	381	23.660		
	Total	10258.535	384			

a. Dependent Variable: IMS_Sum

b. Predictors: (Constant), PSS_Sum, FR_Sum, FP_Sum

Coefficient

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Tolerance	VIF
1	(Constant)	-2.303	1.910		-1.206	.229	-6.058	1.452		
	FR_Sum	.015	.029	.032	.513	.608	-.041	.071	.594	1.682
	FP_Sum	.057	.026	.142	2.176	.030	.005	.108	.541	1.849
	PSS_Sum	.101	.030	.218	3.313	.001	.041	.161	.531	1.884

a. Dependent Variable: IMS_Sum