

EXAMINING THE RELATIONSHIP BETWEEN LIVABILITY AND SUBJECTIVE WELL-BEING IN SHAPING THE QUALITY OF LIFE OF INDIGENOUS COMMUNITIES: EVIDENCE FROM PAMPANG CULTURAL VILLAGE, INDONESIA

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ABSTRACT

This study aims to analyze the livability and subjective well-being of the Dayak Kenyah community in Pampang Cultural Village, Samarinda City, East Kalimantan, Indonesia. The study is motivated by the growing attention to quality of life, which is no longer assessed solely through economic and infrastructural dimensions but also through environmental comfort, social relationships, cultural identity, and subjective well-being. A qualitative approach with a phenomenological design was employed to explore community members' lived experiences and interpretations of their residential environment and perceived well-being. Data were collected through semi-structured interviews, field observations, and documentation. Informants were selected purposively and consisted of local residents, customary leaders, and village officials who possessed relevant knowledge and experience regarding the phenomenon under investigation. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, which includes data reduction, data display, and conclusion drawing.

The findings reveal that the livability of Pampang Village is shaped by a comfortable residential environment, relatively adequate access to basic facilities, a high level of security, strong social cohesion, and the sustainability of Dayak Kenyah cultural traditions. Meanwhile, the community's subjective well-being is reflected in high levels of life satisfaction, happiness, gratitude, and pride in their cultural identity. The study further demonstrates that quality of life is constructed through the interaction between a livable environment, social capital, and the continuity of local cultural values. This research contributes to the advancement of livability and subjective well-being studies within the context of indigenous communities and provides practical implications for the formulation of development policies that emphasize community welfare, cultural preservation, and environmental sustainability.

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INTRODUCTION

Quality of life has become an important indicator for evaluating the success of sustainable development across the world. In recent years, the concepts of *livability* and *subjective well-being* have attracted increasing scholarly attention because they provide a comprehensive understanding of how people perceive their living environment and evaluate their lives subjectively. Contemporary development paradigms are no longer solely oriented toward economic growth and infrastructure provision. They increasingly emphasize living comfort, safety, social relationships, cultural identity, and happiness as integral dimensions of community well-being. Previous studies have demonstrated that a livable environment contributes significantly to improving quality of life, life satisfaction, and residents' subjective well-being. In this context, livability is regarded as a fundamental prerequisite for achieving an optimal quality of life because it reflects the capacity of a place to meet the physical, social, cultural, and psychological needs of its residents (Aini et al., 2024; Chen, 2023; Okulicz-Kozaryn & Valente, 2019; Wang et al., 2026). Therefore, examining the relationship between environmental conditions and community well-being has become increasingly important within the framework of people-centered development.

At the international level, numerous studies have reported a strong relationship between residential environmental quality, access to public services, neighborhood safety, socio-cultural sustainability, and the subjective well-being of local communities. Research conducted in various countries suggests that infrastructure development and regional progress do not necessarily lead to greater happiness unless accompanied by strong social relationships, community identity, and attachment to place (Zhang et al., 2025; Denda et al., 2026; Lindberg et al., 2022). A recent study conducted in rural China found that spatial restructuring and rural revitalization programs enhanced residents' subjective well-being by strengthening place attachment and encouraging community participation in development processes (Liu et al., 2026). These findings indicate that community well-being is influenced not only by material conditions but also by social experiences and the meanings people attach to the environments in which they live.

In the Indonesian context, issues related to the quality of life of rural communities have gained increasing attention alongside the expansion of village development initiatives and culture-based tourism village programs. Several studies have shown that tourism village development contributes positively to local economic growth, cultural preservation, and the strengthening of community social capital (Rahmawati et al., 2024; Fitriaty et al., 2024). Nevertheless, the success of rural development cannot be measured solely by increases in tourist arrivals or economic growth. Equally important is understanding how residents experience daily comfort, environmental safety, access to basic services, and overall life satisfaction. From a social development perspective, community well-being emerges through the interaction between objective living conditions and individuals' subjective evaluations of their lives. Consequently, the concepts of livability and subjective well-being are essential for providing a more comprehensive explanation of quality of life.

One location that presents a particularly interesting context for investigation is Pampang Cultural Village in Samarinda City, East Kalimantan, Indonesia. The area is widely recognized as a settlement of the Dayak Kenyah community that has successfully maintained its cultural identity while simultaneously developing as a cultural tourism destination. Preliminary field observations indicate that residents perceive their living environment as safe, comfortable, and suitable for habitation. This perception is supported by the availability of essential facilities such as electricity, clean water, and telecommunications networks, as well as relatively low crime rates. Furthermore, strong traditions of mutual cooperation, the presence of customary institutions, and the preservation of Dayak cultural practices function as forms of social capital that reinforce community solidarity. Residents also report feelings of happiness, gratitude, and satisfaction with their lives despite several remaining limitations, particularly regarding healthcare services and certain development needs. These conditions suggest that community well-being is shaped through the interaction of physical, social, and cultural dimensions.

From a theoretical perspective, the relationship between livability and subjective well-being can be understood through Michalos' Quality of Life framework. This perspective argues that quality of life results from the interaction between objective living conditions and individuals' subjective evaluations of various aspects of their lives. In the context of Pampang, dimensions of livability such as safety, health, education, culture, environment, and infrastructure may influence how residents evaluate their lives through life satisfaction, positive affect, and negative affect, as proposed in Diener's theory of Subjective Well-Being. Accordingly, community quality of life is shaped not only by the availability of physical facilities and infrastructure but also by the social and cultural experiences embedded in everyday life.

Although research on livability, quality of life, and subjective well-being has developed considerably, most previous studies have relied on quantitative approaches and focused primarily on urban populations, smart cities, and

densely populated areas (Chen, 2023; Aini et al., 2024; Okulicz-Kozaryn & Valente, 2019). Existing studies generally emphasize statistical testing of relationships among variables, providing limited insight into how individuals interpret their lived experiences within specific social and cultural contexts. Furthermore, research explicitly linking livability and subjective well-being in indigenous communities and cultural villages remains scarce, particularly among the Dayak Kenyah community in Pampang Cultural Village. This gap highlights the need for qualitative research capable of exploring community experiences, perceptions, and meanings of well-being from the perspectives of local residents themselves.

Based on these considerations, this study aims to examine livability and subjective well-being among the residents of Pampang Cultural Village using a phenomenological approach. The research focuses on understanding how community members perceive their living environment, evaluate their quality of life, and construct feelings of happiness and life satisfaction within the cultural context of the Dayak Kenyah community. Theoretically, this study contributes to the advancement of livability and subjective well-being scholarship within the fields of social development and indigenous quality-of-life studies. Practically, the findings are expected to provide valuable insights for local governments and stakeholders involved in the management of Pampang Cultural Village in designing development policies that not only support cultural tourism development but also promote sustainable community well-being.

METHOD

This study employed a qualitative approach using a phenomenological method to gain a comprehensive understanding of community experiences, perceptions, and interpretations of livability and subjective well-being in everyday life. The phenomenological approach was selected because the study aimed to explore the subjective meanings constructed by the Dayak Kenyah community regarding their residential environment, socio-cultural experiences, and evaluations of their perceived quality of life. Through this approach, the researchers were able to examine participants' lived experiences in depth and gain insights into how they understand and interpret the social realities surrounding them (Creswell & Poth, 2024; Neubauer et al., 2023).

The research was conducted in Pampang Cultural Village, located in North Samarinda District, Samarinda City, East Kalimantan Province, Indonesia, from January to July 2026. The study site was selected due to its unique characteristics as a settlement of the Dayak Kenyah community that continues to preserve its cultural values while simultaneously developing as a cultural tourism destination. Informants were selected through purposive sampling based on their level of involvement, experience, and understanding of the phenomenon under investigation. The participants included local residents, customary leaders, and village officials who possessed substantial knowledge of the social, cultural, and environmental dynamics of Pampang Village. The selection criteria required participants to have resided in the area for at least five years, possess a strong understanding of the local socio-cultural context, and be willing to provide detailed information regarding their life experiences and perceptions of well-being.

Data were collected through semi-structured interviews, field observations, and document analysis. Semi-structured interviews were conducted to explore residents' perceptions of their living environment, access to public facilities, social relationships, cultural preservation, and subjective experiences related to life satisfaction and happiness. This technique enabled the researchers to investigate participants' responses in greater depth while maintaining flexibility in accordance with their lived experiences (Braun & Clarke, 2021). Field observations were undertaken to examine residential conditions, community social activities, infrastructure availability, and cultural practices embedded in the daily lives of the residents of Pampang Cultural Village. In addition, documentation served as a supplementary source of primary data through the examination of village archives, supporting documents, photographs, and other written materials relevant to the research focus.

To ensure data credibility, the study employed both source triangulation and methodological triangulation by comparing information obtained from different informants with findings from observations and documentary sources. Furthermore, member checking was conducted by asking participants to review summaries of the interview findings to ensure that the collected information accurately reflected their experiences and perspectives (Candela, 2023).

Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña, which consists of three interconnected stages: data reduction, data display, and conclusion drawing and verification (Miles et al., 2020). During the data reduction stage, interview transcripts, observation notes, and collected documents were selected, organized, and focused according to themes relevant to the research objectives. Subsequently, the data were presented in the form of matrices, thematic narratives, and analytical categories to facilitate the identification of patterns and relationships among

findings. The final stage involved interpreting the emerging themes to explain the relationship between livability and subjective well-being in shaping the quality of life of the Dayak Kenyah community in Pampang Cultural Village.

To maintain dependability and confirmability, all stages of data collection and analysis were systematically recorded and documented through an audit trail. This procedure enhanced the transparency of the research process and provided opportunities for limited replication by future researchers investigating similar topics.

RESULT

Residential Environment as a Comfortable and Livable Living Space

The findings indicate that residents of Pampang Cultural Village perceive their residential environment as a living space that provides comfort, tranquility, and a strong sense of belonging. This perception is shaped by their daily experiences of living in an area characterized by a well-preserved natural environment, good air quality, and the availability of land that supports agricultural and plantation activities. For community members, a livable environment is not solely assessed through the availability of physical facilities but also through its ability to provide security, comfort, and peace in everyday life.

Based on the interview findings, most informants viewed Pampang Village as having environmental characteristics that differ significantly from those of urban areas. The dominance of vegetation, relatively clean environmental conditions, and low levels of pollution were identified as key factors contributing to residents' quality of life. Furthermore, the availability of extensive agricultural and plantation land provides economic benefits while strengthening residents' connections to their living environment. As a result, community members develop a strong attachment to the area because it serves not only as a place of residence but also as a source of livelihood and a social space for the community.

This perspective was expressed by Novia Triluing, who emphasized that the ecological quality of Pampang Village remains well preserved and contributes significantly to residents' comfort:

"There are still many trees here, the air is fresh, and the soil is fertile. We feel comfortable living here because the atmosphere is peaceful and we are close to our families." (Novia Triluing)

This statement illustrates that perceptions of a livable environment are influenced not only by the physical characteristics of a place but also by the emotional experiences associated with it. Fresh air, green spaces, and a well-maintained natural environment create conditions that support residents' psychological well-being. At the same time, proximity to family members and the wider community reinforces their desire to remain in Pampang Village.

The findings further reveal that most residents have little intention of relocating to other areas. Although urban development offers greater access to facilities and economic opportunities, community members prefer to remain in Pampang Village because they perceive their current quality of life as aligned with their needs and expectations. A peaceful environment, relatively low population density, and strong social relationships are the primary factors motivating residents to continue living in the village.

Beyond environmental conditions, residents' sense of comfort is also shaped by the reciprocal relationship between people and place. Community members view Pampang Village not merely as a geographical location but as a living space embedded with historical, social, and cultural significance. Most residents are descendants of the Dayak Kenyah people who have lived in the area for generations. This historical continuity has fostered a strong emotional attachment to the environment and generated a high level of sense of belonging. Such attachment is reflected in the community's commitment to environmental conservation, the maintenance of productive land, and the preservation of cultural values inherited from previous generations.

Overall, the findings suggest that perceptions of a livable residential environment emerge through the interaction of ecological, social, and emotional factors. The preservation of natural surroundings, a peaceful atmosphere, access to productive land, and close relationships with family and community members constitute the primary elements shaping residents' sense of comfort. Therefore, for the people of Pampang Cultural Village, a livable environment is understood not merely as a place that fulfills physical needs but also as a space that provides security, tranquility, identity, and strong social connectedness.

Table 1. Summary of Findings on the Residential Environment as a Comfortable and Livable Living Space

Findings Aspect	Informants' Statements	Interpretation of Findings
Natural environmental conditions	The environment remains green, with abundant trees, fresh air, and fertile land.	A well-preserved natural environment serves as a source

		of residents' comfort and well-being.
Land availability	Agricultural and plantation land remains available and is actively utilized by residents.	The environment functions both as a source of livelihood and a social space.
Residential comfort	Residents feel comfortable and have no desire to relocate.	Pampang Village is perceived as a suitable and desirable place to live.
Environmental atmosphere	The environment is peaceful and distant from urban congestion.	Environmental tranquility supports residents' psychological comfort.
Family proximity	Most family members live within the same area.	Family relationships strengthen attachment to place.
Place attachment	Residents have a strong emotional connection to their living environment.	The environment is perceived as an integral part of community identity and daily life.
Perception of livability	The environment is considered comfortable, safe, and supportive of everyday life.	Livability is understood through lived experiences and interactions between residents and their environment.

Source: Interview and field observation data, 2026.

Access to Basic Facilities and Public Services

The findings indicate that residents of Pampang Cultural Village have relatively good access to a range of basic facilities that support their daily lives. The availability of essential services such as clean water, electricity, education, and telecommunications networks constitutes an important factor contributing to community well-being and living comfort. For the residents of Pampang, these basic services not only facilitate the fulfillment of everyday needs but also serve as key indicators in evaluating the quality of their living environment. These conditions suggest that investments in basic infrastructure over recent years have brought tangible improvements to the lives of local residents.

One of the most significant changes experienced by the community relates to access to clean water. Prior to the introduction of the regional water utility service (*Perusahaan Daerah Air Minum* or PDAM), residents relied primarily on drilled wells to meet household water needs. This situation often created limitations, particularly during seasonal changes or when water sources were disrupted. However, since PDAM services reached Pampang Village in 2015, access to clean water has become more reliable and stable. The availability of this service has provided greater certainty in meeting essential household needs, including cooking, bathing, washing, and other daily activities.

In addition to clean water, electricity has become another essential facility that adequately meets community needs. Interview findings reveal that the electricity network now covers the entire residential area, enabling residents to perform household, educational, and economic activities more effectively. Electricity not only supports daily activities during nighttime hours but also creates opportunities for small business development, the use of electronic technologies, and increased household economic productivity.

The expansion of information and communication technology infrastructure has also brought substantial changes to community life. Informants explained that internet access and Wi-Fi services began to develop significantly between 2017 and 2018. The availability of telecommunications infrastructure has transformed patterns of information access, communication, and education. Residents can now obtain information more quickly, communicate with relatives living outside the village, and utilize digital technologies to support business activities and learning processes. For local entrepreneurs, internet access has also created broader marketing opportunities through social media and digital platforms.

In the education sector, residents reported that access to primary and junior secondary education is relatively convenient because both elementary schools and junior high schools are available within the village. However, students who wish to continue their education at the senior secondary level must travel approximately five kilometers to

neighboring areas. Although this distance is generally considered manageable, adequate transportation support remains necessary to ensure optimal educational accessibility.

Unlike the education sector, healthcare services emerged as the issue most frequently highlighted by informants as requiring further improvement. The findings indicate that residents have access only to a Community Health Sub-Center (*Pusat Pembantu Kesehatan* or *Pustu*), which provides basic healthcare services. For more comprehensive medical treatment and examinations, residents must travel to the Sungai Siring Community Health Center (*Puskesmas*) located outside the village. This limitation remains one of the primary challenges in meeting the healthcare needs of the community.

As stated by Novia Triluing: “For minor illnesses, we can go to the Pustu, but for more comprehensive examinations, we usually have to visit the Sungai Siring Community Health Center.” (Novia Triluing)

This statement indicates that while the Pustu plays an important role in providing primary healthcare services, it is not yet capable of meeting all healthcare needs within the community. Limitations in medical personnel, diagnostic facilities, and supporting healthcare infrastructure require residents to seek advanced healthcare services elsewhere.

Overall, the findings demonstrate that access to basic facilities in Pampang Cultural Village has improved considerably in recent years. The availability of clean water, electricity, educational services, and telecommunications infrastructure has positively contributed to residents’ quality of life. Nevertheless, healthcare services remain an area requiring further attention and development. Consequently, improving the quality and accessibility of healthcare services represents one of the community’s primary expectations for enhancing livability and ensuring the comprehensive fulfillment of basic needs.

Table 2. Summary of Findings on Access to Basic Facilities and Public Services

Basic Facility Aspect	Identified Conditions	Community Perceptions	Implications for Community Life
Clean Water	Residents relied on drilled wells before 2015 and have used PDAM services since 2015.	Access to clean water has become easier and more reliable.	Supports the fulfillment of daily household needs.
Electricity	Electricity networks cover the entire residential area.	Community energy needs are adequately met.	Supports household, educational, and economic activities.
Internet and Telecommunications	Internet and Wi-Fi services have expanded since 2017–2018.	Facilitates access to information and communication.	Supports education, business activities, and social interaction.
Education	Elementary and junior high schools are available within the village, while senior high schools are located approximately 5 km away.	Access to basic education is relatively convenient.	Contributes to human capital development.
Healthcare	A Pustu provides limited healthcare services, while advanced services are available at the Sungai Siring Community Health Center.	Healthcare facilities do not yet fully meet community needs.	Remains a priority area for improvement.
Public Services	Most essential facilities are available and accessible.	Residents perceive their basic needs as generally fulfilled.	Enhances living comfort and residential environmental quality.

Source: Interview and field observation data, 2026.

Environmental Security and Community Social Cohesion

The findings reveal that environmental security is one of the most highly valued aspects of life in Pampang Cultural Village. All informants reported that the level of security within the community is generally good and contributes significantly to residents' quality of life. Low crime rates, minimal destructive social conflicts, and strong social control mechanisms embedded within the community were identified as the primary factors fostering a sense of safety. Residents feel able to carry out their daily activities without excessive concern about security disturbances, both during the day and at night. As a result, security has become a critical element shaping community perceptions of the quality of their living environment.

Based on the interview findings, residents' sense of security is derived not only from formal security systems but also from the strong social relationships that exist among community members. Most residents know one another through kinship ties, neighborhood proximity, and participation in various social and cultural activities. These close relationships create an informal social monitoring system that operates naturally in everyday life. Community members demonstrate concern for their surroundings and indirectly contribute to maintaining local security through continuous social interaction and collective vigilance.

Informants explained that the community continues to uphold values of togetherness that have been passed down across generations. These values are reflected in various social activities that involve collective participation. The culture of mutual familiarity and mutual concern enables residents to identify and address emerging problems at an early stage, thereby minimizing potential security threats. This finding suggests that environmental security in Pampang Village depends not only on formal regulations but also on socially embedded norms that are widely respected and practiced by community members.

In addition to security, the findings indicate that *gotong royong* (mutual cooperation) remains a strong social practice within the community. The value of mutual cooperation extends beyond physical development activities and is reflected in various forms of social assistance, customary events, and community-based initiatives. Residents routinely work together when addressing collective needs or assisting community members facing difficulties. Such participation in collective activities demonstrates that social solidarity remains a central component of life within the Dayak Kenyah community of Pampang Village.

As expressed by Derin Nang: "Whenever there is a community activity or someone needs assistance, people immediately come together to help. Mutual cooperation remains very strong here." (Derin Nang)

This statement illustrates that helping one another continues to function as a social norm within the community. *Gotong royong* is understood not merely as collective labor but as an expression of social responsibility and concern for fellow community members. Through this practice, residents foster harmonious relationships and strengthen their sense of togetherness in everyday social life.

The findings further demonstrate that customary institutions play a significant role in maintaining social stability within the community. In addressing community-level issues, conflicts are generally resolved through deliberation and customary mechanisms before involving formal institutions. This approach is perceived as effective because it is closely aligned with local cultural values and social norms. Customary institutions therefore serve not only as mechanisms for conflict resolution but also as instruments for maintaining social order and strengthening community integration.

The combination of a secure environment and harmonious social relationships has contributed to a high level of social trust within the community. This trust is reflected in residents' willingness to cooperate, share information, provide mutual assistance, and participate in collective activities. High levels of social trust create a supportive social environment and enhance the community's capacity to respond to various challenges.

Overall, the findings suggest that environmental security in Pampang Cultural Village is shaped through the interaction of informal social control, strong interpersonal relationships, a culture of mutual cooperation, and the role of customary institutions in maintaining social harmony. Therefore, residents' sense of security is not determined solely by low crime rates but also by the presence of strong social capital that enables community members to live in an atmosphere characterized by trust, solidarity, and mutual support.

Table 3. Summary of Findings on Environmental Security and Community Social Cohesion

Findings Aspect	Interview Findings	Interpretation of Findings	Livability Indicator
Environmental Security	Crime rates are relatively low and residents feel safe.	The environment supports daily activities without fear or concern.	Sense of safety in everyday life

Social Relationships	Residents know one another and maintain close relationships.	Effective informal social control is established.	Community social cohesion
Social Concern	Residents help one another during times of difficulty.	Social solidarity and support are fostered.	Strong community support
Mutual Cooperation (<i>Gotong Royong</i>)	Residents actively participate in collective activities and community development.	Values of togetherness remain well preserved.	Community social participation
Social Trust	High levels of trust exist among community members.	Cooperation and social integration are strengthened.	Community social capital
Role of Customary Institutions	Conflicts are resolved through customary mechanisms and deliberation.	Social stability and harmony are maintained.	Culturally based social governance
Community Harmony	Social relationships are peaceful and harmonious.	Creates a comfortable and desirable living environment.	Quality of social life

Source: Interview and field observation data, 2026.

The Role of Customary Institutions and the Preservation of Dayak Kenyah Culture

The findings indicate that customary institutions continue to play a highly significant role in the social life of the Pampang Cultural Village community. These institutions function not only as cultural organizations but also as social mechanisms responsible for maintaining social order, resolving conflicts, and preserving the values that guide the lives of the Dayak Kenyah people. In everyday life, customary law remains one of the primary references used by community members to address various issues arising within the community. This condition demonstrates that customary values continue to possess strong social legitimacy and are respected across generations.

Based on the interview findings, informants explained that when disputes or conflicts occur within the community, they are generally addressed first through customary mechanisms before involving government institutions or formal law enforcement agencies. Deliberation facilitated by customary leaders serves as the initial step in seeking solutions that are acceptable to all parties. This approach is considered more effective because it is grounded in kinship values, respect for customary norms, and efforts to maintain harmonious social relationships. Through this mechanism, conflicts are not merely resolved administratively but are socially reconciled through processes that emphasize restoring balance within community relationships.

Community trust in customary institutions is closely linked to their historical role in the life of the Dayak Kenyah community. Since the establishment of the settlement in Pampang, customary institutions have been integral to the regulation of social life. Consequently, they are viewed not only as cultural symbols but also as practical institutions that contribute to social stability. Community members perceive customary institutions as a bridge connecting traditional values with the evolving dynamics of modern life.

Beyond maintaining social order, customary institutions also serve as key actors in preserving Dayak Kenyah cultural heritage. The findings reveal a strong community commitment to safeguarding the cultural legacy inherited from previous generations. Various cultural elements, including the Lamin traditional longhouse, Dayak woodcarving arts, traditional dances, traditional music, traditional attire, and cultural rituals, continue to be practiced and preserved. These cultural expressions are maintained not only as symbols of identity but also as integral components of community life that are transmitted to future generations.

Cultural preservation efforts are carried out through various activities involving broad community participation. Regular cultural performances held at the Lamin traditional house serve as important platforms for introducing and sustaining Dayak Kenyah traditions. In addition, customary ceremonies, cultural celebrations, guest welcoming events, and cultural tourism activities provide opportunities for community members to express and reinforce their cultural identity. Through these activities, culture is not merely learned conceptually but is actively practiced in everyday life.

The interview findings further indicate that cultural preservation is not solely the responsibility of customary leaders. Young people, cultural groups, local residents, and government institutions all contribute to sustaining Dayak Kenyah culture. Youth involvement is evident through their participation in traditional dance performances, artistic activities, and other cultural events. Meanwhile, local government support is reflected in the organization of cultural

programs, the development of cultural tourism infrastructure, and the promotion of Pampang Cultural Village as a leading cultural tourism destination in Samarinda.

As stated by one community leader: “Our culture must be preserved because it is our identity. If our culture disappears, the unique characteristics of the Pampang community will disappear as well.” (Community Leader)

This statement illustrates that community members regard culture as a collective identity that distinguishes them from other communities. Culture is understood not only as a legacy of the past but also as a source of pride, self-identity, and social cohesion that strengthens community solidarity. The loss of culture is therefore perceived as the loss of the very foundation upon which the social life of the Dayak Kenyah community is built.

The findings also demonstrate a close relationship between cultural preservation and tourism development in Pampang Village. Cultural performances presented to visitors serve as important channels for introducing Dayak cultural values to a broader audience. Nevertheless, community members emphasized that the primary objective of cultural preservation is not tourism promotion alone but the protection of cultural identity and ancestral heritage. Tourism is viewed as a complementary mechanism that helps strengthen the visibility and continuity of cultural traditions amid ongoing social change.

Overall, the findings suggest that customary institutions and culture occupy a strategic position within the social life of Pampang Cultural Village. Customary institutions function as guardians of social harmony through conflict resolution mechanisms rooted in local values, while culture serves as a source of identity, pride, and social integration. These two elements are closely interconnected and constitute the foundation that sustains the social life of the Dayak Kenyah community amid modernization and the continued growth of cultural tourism.

Table 4. Summary of Findings on the Role of Customary Institutions and the Preservation of Dayak Kenyah Culture

Findings Aspect	Interview Findings	Interpretation of Findings	Contribution to Community Life
Role of Customary Institutions	Conflicts are addressed first through customary mechanisms.	Customary institutions continue to possess strong social legitimacy.	Maintains social order and harmony.
Conflict Resolution	Customary deliberation is preferred over formal procedures.	Kinship-based approaches are considered more effective.	Reduces the potential for prolonged conflicts.
Cultural Values	Customary norms continue to guide everyday life.	Cultural values remain embedded in social practices.	Strengthens community social cohesion.
Lamin Traditional House	The traditional house continues to be used for cultural activities.	Serves as a symbol of identity and a center of cultural activities.	Preserves Dayak Kenyah cultural heritage.
Arts and Traditions	Traditional dances, carvings, music, and rituals continue to be preserved.	Cultural traditions are transmitted across generations.	Sustains cultural identity.
Youth Involvement	Young people actively participate in cultural activities.	Cultural regeneration is taking place.	Ensures cultural continuity in the future.
Government Support	Government institutions support cultural and tourism activities.	Cultural preservation receives institutional support.	Strengthens the existence of local culture.
Culture as Identity	Culture is regarded as a distinctive characteristic of the Pampang community.	Culture serves as a source of pride and self-identity.	Reinforces collective community identity.

Culture and Tourism	Cultural attractions serve as tourism assets.	Culture possesses both social and economic value.	Supports cultural preservation and community well-being.
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Source: Interview and field observation data, 2026.

Cultural Tourism and Its Impact on Community Life

The findings indicate that the development of Pampang Cultural Village as one of the leading cultural tourism destinations in Samarinda City has generated significant impacts on the lives of local residents. The growth of tourism activities has not only introduced Dayak Kenyah culture to a broader audience but has also created various economic opportunities that can be utilized by community members. Tourism has evolved into an important sector contributing to household income through a range of businesses associated with visitor needs and the organization of cultural events.

Based on the interview findings, residents reported noticeable changes in local economic activities since Pampang Village gained recognition as a cultural tourism destination. Tourist visits to observe traditional cultural performances, explore the Lamin traditional longhouse, and experience Dayak Kenyah culture have increased demand for products and services provided by local residents. This development has created opportunities for community members to establish tourism-related enterprises based on their available resources and local potential.

Economic activities that have emerged include food and beverage sales, traditional culinary businesses, handicraft production and sales, rental services for cultural attire and accessories, tour guide services, and various micro-enterprises catering to visitors' needs. For many residents, these activities provide supplementary income that helps support household expenditures. For others who are more directly involved in the tourism sector, tourism has become a primary source of income and a significant contributor to family economic well-being.

One informant explained that tourism development has created opportunities for residents to obtain both direct and indirect economic benefits:

"Many people earn income from tourism, either through small businesses or activities related to cultural tourism." (Novia Triluung)

This statement suggests that the economic benefits of tourism are not confined to a specific group but are distributed across different segments of the community through diverse economic activities. According to information provided by informants, approximately 50 to 60 percent of residents receive economic benefits associated with tourism-related activities. These benefits are not always derived directly from tourism services but also emerge through increased demand for local products, transportation services, trade activities, and other supporting economic sectors.

The findings further reveal that tourism has indirectly increased community awareness regarding the importance of preserving local culture. Residents recognize that Dayak Kenyah culture constitutes the primary attraction drawing visitors to Pampang Village. This awareness has encouraged community members to maintain traditional practices, preserve the Lamin traditional house, sustain traditional arts, and continue involving younger generations in cultural activities. Consequently, tourism development has generated not only economic benefits but also strengthened community commitment to safeguarding cultural identity.

Beyond its cultural impacts, tourism has also stimulated greater attention toward village infrastructure development. Informants noted that local government agencies and related stakeholders have increasingly focused on improving tourism-supporting facilities, including road improvements, public amenities, cultural facilities, and other supporting infrastructure. These infrastructure enhancements benefit not only tourists but also local residents in their daily activities.

Despite these positive developments, the findings indicate that the economic benefits generated by tourism have not been distributed equally among all community members. Some residents receive greater benefits because of their direct involvement in tourism-related businesses, whereas those with limited participation tend to experience indirect benefits. This situation highlights variations in the distribution of economic gains within the community. Nevertheless, residents generally perceive tourism as having a positive influence on both their economic and social lives.

Furthermore, community members view tourism as an opportunity that can continue to be developed to improve community welfare without compromising the cultural values that define the identity of Pampang Village. Therefore, residents hope that future tourism development will maintain a balance among economic interests, cultural preservation, and environmental sustainability so that the resulting benefits can be enjoyed by future generations.

Overall, the findings demonstrate that the growth of cultural tourism in Pampang Village has become a significant factor contributing to community economic well-being. Cultural tourism has created business opportunities, increased household income, strengthened cultural preservation efforts, and encouraged village infrastructure development. Accordingly, tourism functions not only as an economic sector but also as a mechanism that supports the social and cultural sustainability of the Dayak Kenyah community in Pampang Cultural Village.

Table 5. Summary of Findings on Cultural Tourism and Its Impact on Community Life

Findings Aspect	Interview Findings	Interpretation of Findings	Impact on the Community
Tourism Development	Pampang Village has developed into a cultural tourism destination.	Tourism has become an important sector in community life.	Increases economic and social activities.
Economic Opportunities	Culinary businesses, trade, handicrafts, and tourism services have emerged.	Tourism creates new business opportunities.	Generates additional sources of income.
Economic Benefits	Approximately 50–60% of residents benefit from tourism activities.	Economic impacts are experienced both directly and indirectly.	Improves household well-being.
Community Microenterprises	Residents engage in the sale of tourism-related products and services.	Tourism encourages local entrepreneurship.	Strengthens community-based economic development.
Cultural Preservation	Culture serves as the primary attraction for visitors.	Tourism motivates residents to preserve local traditions.	Reinforces Dayak Kenyah cultural identity.
Community Participation	Residents actively participate in cultural tourism activities.	Culture and the local economy become interconnected.	Enhances social participation.
Village Infrastructure	Increased attention is given to tourism-supporting facilities.	Tourism encourages infrastructure improvement.	Benefits both residents and visitors.
Benefit Distribution	Economic benefits are not equally distributed among all residents.	Variations exist in the distribution of tourism-related gains.	Creates challenges for equitable welfare distribution.
Development Expectations	Residents expect tourism to continue developing sustainably.	Balance among economic, cultural, and environmental interests is considered essential.	Ensures the long-term sustainability of tourism benefits.

Source: Interview, observation, and field documentation data, 2026.

Subjective Well-Being of the Pampang Community

The findings indicate that the residents of Pampang Cultural Village exhibit a relatively high level of subjective well-being. This condition is reflected in their positive evaluations of their current lives. Most informants expressed satisfaction with various aspects of their lives, including their residential environment, social relationships, cultural conditions, and their ability to meet daily needs. For the people of Pampang, well-being is not measured solely by income levels or material possessions but also by feelings of comfort, safety, peace, and the ability to live within a harmonious social environment.

Based on the interview findings, residents' life satisfaction is shaped by a range of positive experiences encountered in their daily lives. The well-preserved natural environment, favorable social conditions, and the continued existence of Dayak Kenyah cultural traditions all contribute to positive evaluations of life. Most informants stated that living in Pampang Village provides a sense of tranquility that is difficult to find in urban areas. They perceive their living

environment as one that supports both physical and psychological well-being, enabling them to view their lives as aligned with their expectations and needs.

Residents' life satisfaction is also closely associated with their ability to fulfill basic household needs. Although most community members do not have particularly high incomes, they believe that their daily necessities can be adequately met through various livelihood sources, including agriculture, small-scale businesses, and activities related to cultural tourism. These conditions foster a sense of sufficiency that contributes to positive perceptions of their overall quality of life.

Beyond life satisfaction, the findings reveal that residents experience strong positive affect toward their lives. Feelings of happiness, gratitude, pride, and comfort were among the emotions most frequently expressed during interviews. The happiness experienced by community members is derived not only from the fulfillment of economic needs but also from strong social relationships, close family ties, and the continued presence of cultural traditions in everyday life. Residents believe that their current way of life enables them to remain connected to values of togetherness and cultural identity.

As stated by Novia Triluing:

"We are grateful to live here. The environment is comfortable, people help one another, and our culture still exists today." (Novia Triluing)

This statement illustrates that residents' happiness is rooted not only in material conditions but also in the quality of social relationships and the preservation of cultural traditions. A comfortable environment provides peace of mind in daily life, while harmonious social relationships create a sense of security and strong social support. At the same time, the continuity of Dayak Kenyah culture generates a sense of pride and identity that enhances the meaning of life for community members.

The findings further indicate that gratitude constitutes an important component of residents' subjective well-being. Most informants emphasized positive aspects of their lives rather than focusing on existing limitations. This attitude is reflected in their realistic yet optimistic outlook on life. While residents acknowledge that certain needs and challenges remain, these limitations do not diminish their overall satisfaction and happiness.

In addition, pride in being part of the Dayak Kenyah community serves as an important source of psychological well-being. A strong cultural identity fosters a sense of belonging to both the community and the surrounding environment. Residents regard the continued preservation of Dayak Kenyah culture as an achievement worthy of protection. This sense of pride is further reinforced when their culture receives recognition through cultural activities and tourism initiatives developed in Pampang Village.

Although the community's level of subjective well-being is relatively high, the findings reveal that residents continue to aspire to a better quality of life in the future. These aspirations are primarily related to improvements in healthcare facilities, strengthening environmental security, and expanding government support for local economic development. Informants noted that more comprehensive healthcare services would provide greater security in meeting family healthcare needs. Likewise, stronger support for local economic development is expected to improve community welfare more equitably.

These findings suggest that subjective well-being among the residents of Pampang Village is not static but continues to evolve alongside their aspirations and expectations for the future. Community members are satisfied and happy with their current circumstances while simultaneously seeking improvements in areas they perceive as requiring further development. Thus, their subjective well-being emerges from the interaction between positive present experiences and hopes for a better future.

Overall, the findings demonstrate that the subjective well-being of the Pampang community is shaped by a combination of life satisfaction, positive affect, gratitude, cultural pride, and future aspirations. These five dimensions interact to form residents' perceptions of their quality of life. Consequently, subjective well-being is influenced not only by material conditions but also by environmental quality, social relationships, cultural identity, and optimism about the future.

Table 6. Summary of Findings on the Subjective Well-Being of the Pampang Community

Subjective Well-Being Dimension	Interview Findings	Meaning Perceived by the Community	Indicator of Subjective Well-Being
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Life Satisfaction	Residents are satisfied with their current lives.	Life is perceived as meeting basic needs and expectations.	Positive evaluation of life
Happiness	Informants reported feeling happy living in Pampang Village.	Daily life provides enjoyable experiences.	Predominance of positive affect
Gratitude	Residents are grateful for their environment and living conditions.	Focus on positive aspects of life.	Acceptance of life circumstances
Living Comfort	A peaceful and natural environment provides tranquility.	The environment supports psychological well-being.	Satisfaction with place of residence
Social Relationships	Residents help one another and maintain harmonious relationships.	Social support strengthens feelings of security and comfort.	High social cohesion
Cultural Pride	Residents are proud to be part of the Dayak Kenyah community.	Culture serves as a source of identity and self-esteem.	Positive social identity
Fulfillment of Needs	Daily needs can generally be met.	Generates a sense of sufficiency and stability.	Satisfaction with economic conditions
Future Aspirations	Residents desire improvements in healthcare, security, and economic opportunities.	Reflects optimism about a better future.	Positive future orientation
Quality of Life	Residents perceive life in Pampang as good.	Well-being is understood holistically.	Positive perception of quality of life

Source: Interview, observation, and field documentation data, 2026.

DISCUSSION

The findings indicate that the livability of Pampang Cultural Village is shaped by the interaction of several interconnected factors, including the quality of the physical environment, the availability of basic facilities, social security, and the sustainability of local culture. Residents perceive their living environment as comfortable, safe, and supportive of their daily activities. These findings reinforce the concept of livability, which argues that environmental quality is determined not only by infrastructure and physical facilities but also by a place's capacity to fulfill the social, cultural, and psychological needs of its inhabitants. In the context of Pampang Village, residents' sense of comfort is derived not only from the preservation of the natural environment but also from the strong relationship between community members and their surroundings. This attachment fosters a strong sense of belonging, encouraging residents to remain in the area and maintain their way of life. Therefore, these findings confirm that livability is a multidimensional concept encompassing the interaction among people, the environment, and socio-cultural values.

The availability of basic facilities also emerged as an important factor influencing residents' perceptions of their quality of life. The findings reveal that community members have access to clean water, electricity, educational services, and telecommunications networks that support various daily activities. These results are consistent with the findings of Chen (2023) and Wang et al. (2026), who argue that access to basic services contributes significantly to improvements in quality of life and community well-being. Nevertheless, this study also found that healthcare services remain insufficiently developed. This condition demonstrates that livability is a dynamic concept that evolves in response to community needs and expectations. Consequently, within a quality-of-life-oriented development framework, equitable access to essential services remains a crucial requirement for creating truly livable environments and enhancing community well-being in a sustainable manner.

The study further demonstrates that environmental security and social cohesion play significant roles in shaping the quality of life of Pampang residents. Low crime rates, the persistence of *gotong royong* (mutual cooperation), and high levels of social trust contribute to a harmonious social environment that supports community well-being. These findings are consistent with the study of Rahmawati et al. (2024), which highlights the importance of social capital in improving quality of life within rural tourism communities. In Pampang Village, residents' sense of security is not primarily derived from formal security systems but rather from strong social relationships and informal mechanisms of

social control embedded within the community. This finding suggests that social dimensions are as important as physical dimensions in shaping the livability of a particular place.

Beyond social factors, local culture also plays a central role in the lives of Pampang residents. The findings reveal that customary institutions continue to function as mechanisms for conflict resolution while simultaneously preserving cultural values transmitted across generations. Community members demonstrate a strong commitment to maintaining various elements of Dayak Kenyah culture, including the Lamin traditional longhouse, traditional arts, and cultural rituals. These findings support the view that culture functions not only as a traditional heritage but also as a source of collective identity that strengthens social cohesion. Unlike many previous studies of livability conducted in urban contexts, this research demonstrates that within indigenous communities, culture serves as a fundamental element shaping perceptions of a livable environment. Therefore, cultural sustainability should be regarded as an inseparable component of efforts to improve the quality of life of indigenous peoples.

The development of cultural tourism in Pampang Village has also generated tangible impacts on community well-being. The findings indicate that tourism activities have created economic opportunities through culinary enterprises, trade, handicraft production, and various tourism-related services. In addition to generating supplementary income, tourism has encouraged cultural preservation efforts and increased attention toward village infrastructure development. These findings support the work of Fitriaty et al. (2024) and Rahmawati et al. (2024), which demonstrates that culture-based tourism development can enhance economic well-being while strengthening local identity. However, this study also found that tourism-generated economic benefits are not distributed equally among all residents. Consequently, more inclusive management strategies are required to ensure that tourism benefits reach a broader segment of the community. These findings emphasize that the success of tourism development should not be measured solely by increases in visitor numbers but also by its capacity to improve the quality of life of local residents.

Overall, the findings suggest that the subjective well-being of Pampang residents is shaped by the close interaction among a livable environment, harmonious social relationships, the continuity of local cultural traditions, and the ability to meet everyday needs. These results support Diener's Subjective Well-Being Theory, which argues that subjective well-being is constructed through both cognitive evaluations of life and affective experiences. Residents of Pampang Village not only reported high levels of life satisfaction but also expressed feelings of happiness, gratitude, and pride in being members of the Dayak Kenyah community. From the perspective of Michalos' Quality of Life framework, these findings indicate that quality of life results from the interaction between objective living conditions and individuals' subjective evaluations of their lives. Therefore, this study demonstrates that livability and subjective well-being are closely interconnected in shaping the quality of life of indigenous communities. The findings contribute theoretically by highlighting the importance of incorporating cultural dimensions and local identity into livability studies. They also provide practical implications for policymakers by emphasizing that development efforts should focus not only on infrastructure provision but also on strengthening social capital, preserving cultural heritage, and promoting sustainable community well-being.

Taken together, this study offers several contributions that distinguish it from previous research on livability and subjective well-being. While earlier studies have predominantly examined these concepts in urban settings using quantitative approaches and have generally treated livability as a function of infrastructure, public services, or economic conditions (Chen, 2023; Okulicz-Kozaryn & Valente, 2019; Wang et al., 2026), the present study demonstrates that, within an indigenous community, livability is socially and culturally constructed through the interaction of environmental quality, social cohesion, customary institutions, cultural identity, and community-based tourism. Rather than functioning as separate dimensions, livability and subjective well-being emerge as mutually reinforcing processes that collectively shape the quality of life of the Dayak Kenyah community. These findings extend Michalos' Quality of Life framework by highlighting that cultural continuity and indigenous identity are not merely contextual factors but constitute core dimensions of perceived livability and subjective well-being. Accordingly, this study broadens the conceptual understanding of livability by positioning culture and customary institutions as fundamental components of quality of life within indigenous communities, an aspect that remains underexplored in previous literature.

CONCLUSION

The findings of this study demonstrate that livability and subjective well-being are closely interconnected dimensions that collectively shape the quality of life of the Dayak Kenyah community in Pampang Cultural Village.

Residents' perceptions of a livable environment are influenced by the presence of a comfortable and well-preserved natural environment, adequate access to basic facilities, supportive security conditions, harmonious social relationships, and the continuity of local cultural traditions. At the same time, the community's subjective well-being is reflected in high levels of life satisfaction, feelings of happiness and gratitude, and pride in their cultural identity. These findings confirm that community well-being is determined not only by the fulfillment of physical and economic needs but also by the quality of social interactions, attachment to place, and the existence of cultural values that provide meaning in everyday life.

From a theoretical perspective, this study contributes to the growing body of literature on livability and subjective well-being, particularly within the context of indigenous communities. The findings reveal that these two concepts are closely related and jointly influence the quality of life experienced by community members. This research extends the understanding of livability, which has traditionally been examined primarily in urban settings, by highlighting the importance of cultural sustainability, social capital, and place attachment as critical determinants of quality of life. Furthermore, the findings reinforce the Quality of Life perspective, which suggests that well-being emerges from the interaction between objective living conditions and individuals' subjective evaluations of their lives.

From a practical perspective, the study suggests that improving community quality of life requires a more comprehensive approach than merely providing physical infrastructure and basic services. Strengthening social capital, preserving local cultural heritage, and promoting community-based economic empowerment should become integral components of development strategies. In the context of Pampang Cultural Village, cultural tourism development should continue to be guided by principles of sustainability so that the resulting economic benefits can be distributed more broadly among community members without undermining the cultural values that constitute the identity of the Dayak Kenyah community. In addition, improving the quality and accessibility of healthcare services remains an important priority for enhancing both livability and community well-being.

This study has certain limitations. It focuses on a single indigenous community and employs a qualitative approach, meaning that the findings are context-specific and closely related to the social and cultural characteristics of the community under investigation. Therefore, future studies could broaden the scope of inquiry by examining other indigenous communities with different cultural and social characteristics or by adopting mixed-methods approaches to generate a more comprehensive understanding of the relationships among livability, subjective well-being, and quality of life. Further research may also explore the impacts of cultural tourism development, social change, and intergenerational dynamics on the well-being of indigenous communities within the broader context of sustainable development.

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