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The Quality of Life of Wives Married with *Belis*: Reviewed from Resilience and Self-Esteem

Paula Kristiani Widyaningsih Kale Lado

Universitas 17 Agustus 1945 Surabaya

Corresponding Author: Paula Kristiani Widyaningsih Kale Lado paulakale61@gmail.com

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ABSTRACT

This study aims to determine the relationship between resilience and self-esteem with the quality of life of wives married with *belis*. The subjects of this study were 267 wives who married with *belis* in Maulafa Subdistrict, Kupang City, East Nusa Tenggara. Cluster random sampling was used as a sampling technique and the data analysis used was Spearman-Brown analysis. The results showed that there was a significant positive relationship between resilience and quality of life. The higher the resilience, the higher the quality of life of the wife who married with *belis*. There is a significant positive relationship between self-esteem and quality of life. the higher the self-esteem, the higher the quality of life of the wife who married with *belis*

INTRODUCTION

The Unitary State of the Republic of Indonesia (NKRI) is an archipelago with various cultures, races, tribes, customs and traditions throughout its society. One example of the cultural differences that Indonesia has is related to marriage customs that are thick with local culture, one of which is carried out in East Nusa Tenggara, which in conducting a marriage requires *belis* or dowry (Seba, 2016). *Belis* is a dowry in traditional marriages from various tribes in the city of Kupang, East Nusa Tenggara, which is a crucial component in marriage and must be carried out by the male party in order to bring the woman to his tribal traditional house so that his children will be entitled to wear the name of the male party's tribe (Neonnub & Habsari, 2017). The groom must give a dowry to the bride's family with money or animals or goods (traditional cloth, gold, ivory and so on) (Jovani, 2020).

Interestingly, the demand for *belis* for brides in NTT has begun to decrease along with the progress of the times and changes in the mindset of the people. This does not mean that marriage in NTT is completely abolished. However, most people still maintain *belis* based on tradition, such as adjusting the *belis* that was once proposed by the groom and accepted by the bride's mother (Teuf, 2019). Unfortunately, currently the existence of *belis* in the community of Kupang city, East Nusa Tenggara has experienced a shift in the meaning of *belis* which leads to the calculation of profit and loss or how much parents spend on their daughters from childhood to adulthood (Neonnub & Habsari, 2017).

The change in the meaning of *belis* has also changed the character of NTT society in general, such as many NTT men who choose not to marry but live together with their partners as husband and wife without any marital ties either by custom or religion because they feel that the *belis* requested from the woman is too high (Kurnia, et al., 2022). There are even couples who cancel their marriage because of the high demand for *belis* by the female family due to the high education of the bride, which often makes the male party choose to go into debt to

be able to meet the nominal demands of the *belis* by the female party (Musbahar, 2019).

Changes in behavior to choose not to marry and even to get pregnant outside of marriage due to non-marital pregnancies are the result of large and expensive *belis* (Thamrin, 2010), which according to the Head of the Population and Civil Registry Office of NTT tends to occur because there is no *belis* agreement between the families so that church marriages cannot be carried out. In general, this illustrates that *belis* has a significant role in the marriage customs of the NTT community, but the meaning of marriage eventually changes because there is no agreement on the *belis* and the bride and groom choose to have sexual relations outside of marriage.

The *belis* tradition has led to an increase in cases of violence against women in East Nusa Tenggara (Simfoni-PPA, 2023; Nuwa, 2013) as well as further evidence that according to Mataradja (2022) husband violence against wives occurs because husbands feel they are responsible for the family by paying off all the *belis* requirements so they do not want their wives to manage them.

Research by Lango, et al (2022), explains that couples who marry with a *belis* that does not meet the demands of the woman feel depressed and quarrel. It is different when the male party is able to fulfill the amount of *belis* proposed by the woman's family, quarrels that lead to violence can generally still occur because of the unstable economy after marriage due to debts that must be borne by the male party.

The marriage conditions of women married with *belis* in NTT who experience the risk of domestic violence leading to suicide attempts certainly affect responses and behaviors related to one's quality of life in general (Rustanto, 2014). NTT women married with *belis* experience poor quality of life because of their perception of how they are in their lives in relation to the culture and value system in which they live, as well as how it relates to their goals, expectations, standards and concerns in depth, including physical and psychological health, level of independence, social

relationships, and their beliefs about all important things in their living environment (Hitijahubessy, 2016).

Hitijahubessy (2016) stated that positive quality of life refers to the components of life that make one's life feel prosperous, happy, and rewarding, such as having a good standard of living, finding meaning in work, and achieving self-realization (e.g. by developing their talents and abilities). Positive quality of life constructs themselves include the ability to behave or function well, well-being, happiness, and life satisfaction (Khariroh, 2018).

Mufarrohah & Kinanthi (2020) explain that people who have a good quality of life will have a purpose in life, good mental health, and the ability to feel prosperous. This means that a person's quality of life will be better if they react positively, but if they react negatively, it will have a negative impact on their quality of life (Larasati, 2011), as happened to NTT women who were married with *belis*.

Larasati (2011) in her research shows that individuals who have a physical picture that is always healthy, a psychological component that tries to reduce emotions so as not to get angry easily, a supportive environment, good social relationships with many people, and a sense of security are some examples of a positive quality of life. This means that if wives in East Nusa Tenggara (NTT) who marry with *belis* are able to have a positive quality of life, it can be seen from their physical health, from their psychological aspects that are able to reduce their emotions so that they are more patient, have good social relationships with family and friends, and have a supportive environment and give them a sense of security.

Several previous studies on quality of life show that the quality of life of individuals is partly due to resilience factors (Chung, et al. 2020; Pineda, et al, 2022; Juliansyah and Nugrahawati, 2022; and Kinanthi, 2020). Connor & Davidson (2003) resilience is a trait that allows a person to thrive in difficult situations. According to Maddi and Khoshaba (2005) resilience impacts physical and

mental health, and is an important component of success and happiness. Someone who has resilience will change the problems they face for the better, learn from the process to be successful, and feel satisfied with how they did it.

Not only the ability to survive, resilience is a person's ability to heal from painful wounds, control their lives, and live with compassion and love (Lestari, 2012). This is in line with the statement of one of the wife respondents who married with *belis* stating that although there were many problems experienced in the household related to *belis*, the individual claimed to be able to control his life because he had good family support.

Apart from resilience, quality of life can also be influenced by self-esteem (Fairuz and Satriadi, 2022; Daryanto and Khairani, 2020). According to Coopersmith (1967), self-esteem is an evaluation that a person makes of himself which is usually associated with the nature of self-esteem, the level of confidence in his own abilities, success and self-worth.

METHODS

Population and Sample

A correlational quantitative study was used in the research. Quality of life as the dependent variable, resilience and self-esteem as independent variables. The population of this study was all wives in Maulafa Sub-district of Kupang City, there are 9 villages with a total of 18,030 married couples as of 2023.

Sampling was done randomly using the help of the wheel of names.com website. The research population consisted of 9 clusters, the researcher took 2 clusters as the research sample with the consideration that this cluster was sufficient to represent the research sample. The number of research samples of 267 resulted from determining the sample size based on the table from Isaac and Michael with an error rate of 10%. This study used cluster random sampling technique.

Quality of Life

A person's perceived well-being derived from their satisfaction or dissatisfaction with important aspects of their life, such as health and functioning, socioeconomic, psychological and spiritual and

family is known as quality of life. The operational definition is based on the theory of Ferrans and Power (1992) including the dimensions of health and functioning, socioeconomic, psychological or spiritual, and family.

Reliability test of the quality of life scale obtained a Cronbach's alpha value of 0.958 with 48 valid items and 16 canceled items. 0,937. This means that the quality of life scale is proven to be reliable.

Resilience

Resilience is a person's ability to achieve goals even in situations of failure, calmness in action, the ability to accept difficulties positively, be able to relate safely with others, be able to control themselves and achieve goals, and be able to always fight because they believe in God and destiny. Based on Connor and Davidson's (2003) theory, this operational definition includes the following aspects: Personal competence; high standards and tenacity, Trust in one's instincts; tolerance of negative affect; strengthening of stress, Positive acceptance of change and secure relationships, Control and factors and Spiritual influences.

The results of the resilience scale reliability test found a Cronbach's alpha value of 0.937 with 34 valid items and 10 canceled items. This means that the resilience scale is proven to be reliable.

Self-Esteem

Self-esteem is the ability of an individual to regulate and control the behavior of others and their behavior, be able to provide care, attention, and affection to others and receive it from others, be able to follow the standards of norms and ethics and prevailing religion, and be able to carry out responsibilities properly. The operational definition above is based on Coopersmith's (1967) theory with aspects of Power, significance, virtue and competence.

The results of the self-esteem scale reliability test obtained a Cronbach's alpha value of 0.921.

This means that the self-esteem scale is proven to be reliable.

Data Analysis Technique

This study used multiple linear regression analysis to analyze the data. However, after conducting the assumption test, this study uses Non-parametric Correlation, namely Spearman Brown because the normality test results show that the data distribution is not normal so it does not meet the requirements for multiple linear regression analysis tests. The IBM SPSS (Statistical Packages for Social Science) Version 26.0 for windows program was used for data calculation.

RESULTS AND DISCUSSION

This study is a correlational quantitative study whose data were analyzed using the Spearman Brown analysis technique. The first hypothesis in this study is that there is a relationship between resilience and self-esteem with the quality of life of wives married with *belis* cannot be proven because the analysis used is non-parametric.

The second hypothesis in this study is that resilience is positively correlated with the quality of life of wives married with *belis*. From the test results, it can be seen that the significance value is $0.000 < 0.05$, so it has a significant relationship with a correlation coefficient of 0.746, which means that the level of relationship between the two variables is strong. The value is positive, meaning that if resilience increases, the quality of life also increases. Conversely, if resilience decreases then quality of life decreases. These results illustrate that resilience is positively correlated with the quality of life of wives who marry with *belis*. Based on these results, the hypothesis of this study is accepted.

Table 1. Second Hypothesis Test Results

Correlation coefficient	p	Information
0,746	0,000	Very Significant

The third hypothesis in this study is that self-esteem is positively correlated with the quality of life of wives who marry with *belis*. From the test

results, it can be seen that the significance value is $0.000 < 0.05$, so it has a significant relationship with a correlation coefficient of 0.726, which means that

the level of relationship between the two variables is strong. The value is positive, meaning that if self-esteem increases, the quality of life also increases. Conversely, if self-esteem decreases then quality of life decreases. These results illustrate that self-

esteem has a positive correlation with the quality of life of wives who marry with *belis*. Based on these results, the hypothesis of this study is accepted.

Table 2. Third Hypothesis Test Results

Correlation coefficient	p	Information
0,726	0,000	Very Significant

Discussion

The acceptance of the second hypothesis of this study that there is a positive relationship between resilience and the quality of life of wives who marry with *belis* supports the results of previous studies that strong resilience can make quality of life better. Rahmawan, et al (2021) in their research found that there is a positive correlation between resilience and the quality of life of patients in the hemodialysis room during the covid-19 pandemic. According to research by Juliansyah and Eni (2022), high resilience will improve quality of life. According to Tansey, et al (2016) high resilience shows a positive aura. this is due to a person's desire and satisfaction related to their success in solving problems. Resilience can also improve quality of life by reducing stress, satisfaction, and happiness. This can happen because people who are resilient to pressure can adapt to physical and mental conditions as before experiencing various life pressures.

Davidson (2002) mentions the aspects of good resilience, namely when individuals try their best, are able to manage negative emotions, are able to adapt to change, and are able to control life well. Wife who married with *belis* if until now the *belis* debt has not been paid off, then until married life, the two individuals, namely the husband and wife, must jointly bear and pay off the existing *belis* debt even though it is the responsibility of the husband's family but when married and become a family, inevitably, the wife must also jointly feel the dependents of the *belis* that have not been paid off. This will certainly invite negative emotions that can be felt by wives who marry with *belis* so that they

are unable to adapt and control their lives. Tugade, et al (2004) state that resilient individuals are more likely to have a more complex understanding of the positive emotions they experience and utilize them to be able to adapt to stress or stressful circumstances. In line with this research, when wives who marry with *belis* are able to manage these negative emotions and are able to adapt to changes in the household, wives who marry with *belis* are able to feel good resilience and this is also able to improve a good quality of life. In this study, the results of the resilience test with the quality of life of wives married with *belis* were positively correlated, meaning that when resilience increases, the quality of life also increases. Conversely, if resilience decreases, the quality of life of wives married with *belis* also decreases. Respondents with high resilience can benefit from experiences and must be optimistic while living their lives as a wife married with a *belis*. Wives who are married with *belis* must have high standards in dealing with their life problems so that individuals are able to solve the problems faced properly so that they will maintain good physical health and mental health.

According to Aziza (2016), everyone faces challenges but humans have difficulties but humans have the strength to get up and increase their enthusiasm for life again. The existence of high resilience in wives who marry with *belis* can increase a good sense of self-control and be able to accept changes that occur well so that they are more responsible for every action taken, feel more satisfied in living life, and are able to calmly think even in stressful situations. For example, in married life, wives who marry with *belis* are able to manage

household finances well so that there are no pressing financial problems due to unpaid *belis* payments. With this, wives who marry with *belis* become more responsible in married life so that they can improve their quality of life as well.

Being a resilient individual is certainly inseparable from many things, for example when someone gets support from those closest to them or their own strengths. Herman, et al (2011) mention external factors that play an important role and influence a person's resilience ability is the environment which includes social support including relationships with family, friends and the neighborhood. In line with one of the quality aspects put forward by Ferrans and Power (1992), namely family or family related to the happiness felt by the family, relationships with family and the health of family members.

Social support helps individuals need psychological resources to overcome the challenges of cognitive, emotional, financial, and skill difficulties (Taoli, et al, 2016). Support obtained from husbands, children and family and closest friends can help wives who marry with *belis* to increase resilience well so that they can create a good quality of life. With good social support from the environment, wives married with *belis* are able to feel calm, happy, and free from anxiety and physical health is also better maintained. If the wife who married with *belis* feels physically and mentally healthy, then the wife who married with *belis* will be able to maintain the health of her family well. This can also improve a good quality of life in line with the family aspect proposed by Ferrans and Power (1992).

Connor and Davidson (2003) explain that resilient individuals are always able to struggle because of their belief in God. They believe in God and will believe that the challenges they face are the result of God's will. They can also overcome challenges with positive feelings, which helps them continue to strive to achieve their life goals. Wives who marry with *belis* if they have good resilience will be able to struggle to face household problems and life problems experienced because they believe

that problems are the result of gifts from God and must be passed with optimism to be able to solve life problems that occur. However, if wives who marry with *belis* respond to problems in their lives with negative feelings such as crying, disappointment, and even blaming God for problems in their lives, individuals will be down and unable to get up and fight to solve existing problems. This will also affect the resulting quality of life which will not be good.

The third research hypothesis which explains that there is a positive relationship between self-esteem and the quality of life of wives who marry with *belis* has been proven. This study is in line with research conducted by Widiastama (2018), Iskendarsyah, et al (2017), Din (2023), and Isnaeni (2021) who obtained research results on the positive correlation between self-esteem and quality of life. Self-esteem is an individual's evaluation of himself by seeing how one's behavior and other self-beliefs match, a person can determine his own level of confidence. The control a person has over their life goals and success affects their self-esteem, according to Poter and Perry (2008). Those who feel valued by others and value themselves usually have high self-esteem. Conversely, people who feel worthless and unappreciated usually have low self-esteem which causes them to feel hopeless and useless.

According to Irawati (2012) there are several sources of stress that can cause someone to feel less confident. One of them is not feeling loved or accepted in the group. They rarely get praise from others and are not rewarded for their efforts. It can be concluded that wives who marry with *belis* have positive self-esteem because they are in tune with their self-esteem standards. Wives who marry with *belis* can have positive self-esteem due to external factors such as confidence that remains high, appreciation for the work done, and togetherness in the group. Thus it can have a good impact on living life as a wife married with a *belis* and being able to improve the quality of life even better.

When living life as a wife married with a *belis*, she will interact with the husband's extended

family. If the wife who is married with a *belis* is able to do good things so that she is appreciated by the husband's family, the wife who is married with a *belis* will feel loved and appreciated. This can increase the self-esteem of wives married with *belis*, which will certainly improve their quality of life. Conversely, if the wife married with a *belis* is unable to establish good interactions with the husband's family, there will be rejection and a lack of respect that will be felt by the wife married with a *belis*. This will certainly create low self-esteem and will also affect the quality of life.

Coopersmith (1967) in one aspect explains that individuals with good self-esteem will be able to obey the rules, norms and ethics and religion that apply in society. It is known that marrying with *belis* is a cultural observance that has been followed by wives who marry with *belis*. Thus, it can develop a positive self-esteem when it has obeyed the existing rules so that it affects the increase in a good quality of life.

Although the descriptive and categorization results of the 3 variables are moderate, there are still some that are low. It is proven from the facts found in the field that wives who are married with *belis* are still able to carry out their duties and activities well even though many things cannot be handled properly, for example, such as *belis* debts that still have to be repaid, but wives who are married with *belis* are still able to carry out their responsibilities well. By applying positive thoughts, enthusiasm for achieving life goals and establishing good relationships with the surrounding environment, namely family and relatives, wives who are married with *belis*, even though the results of the study found a moderate quality of life, resilience and self-esteem, wives who are married with *belis* can still be able to live their lives well.

CONCLUSION

The well-being felt by a person derived from satisfaction or dissatisfaction with important aspects of their life such as health and functioning, socio-economic, psychological and spiritual and family is referred to as quality of life. Wives who marry with

belis if they have a good quality of life will feel satisfaction in the field of life so that they are able to function properly in their environment. Many factors influence the quality of life of wives married with *belis*, but resilience and self-esteem have a significant influence on quality of life and there have not been many previous studies with the context of the same phenomenon.

The purpose of this study was to determine the relationship between resilience and self-esteem with the quality of life of wives who married with *belis*. The subjects of this study were 267 wives who married with *belis* in Maulafa District, Kupang City, East Nusa Tenggara. The results of this study found that the first hypothesis which states that there is a relationship between resilience and self-esteem with the quality of life of wives married with *belis* cannot be proven, the second hypothesis which states that there is a positive correlation between resilience and the quality of life of wives married with *belis* has been proven, and the third hypothesis which states that there is a positive correlation between self-esteem and the quality of life of wives married with *belis* has been proven.

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