

Perceptions of Husband/Wife Couples about Belis (In Terms of The Subjective Well-Being)

Vera Juliana Ribka Langor¹, Indra Yohanes Kiling², Yeni Damayanti³

¹⁻³Psychology Study Program/Faculty of Public Health/Nusa Cendana University

e-mail: *[1lgovera18@gmail.com](mailto:lgovera18@gmail.com), [2indra.kiling@staf.undana.ac.id](mailto:indra.kiling@staf.undana.ac.id),

[3yeni.damayanti@staf.undana.ac.id](mailto:yeni.damayanti@staf.undana.ac.id)

Abstract. Perception is a sensing process where the stimulus is received by the individual through the senses and then interpreted so that the individual understands the stimulus he receives. A husband/wife pair is known as a man and a woman who are united in a legal marriage to form a happy and prosperous family both physically and mentally. Marriage of husband/wife couples in NTT cannot be separated from the customs known as "Belis". Belis or dowry is a gift from the groom to the woman in a large amount of value. Marriage by a husband/wife couple can be done using a belis or without a belis. Subjective well-being is when the individual assesses the quality of life as expected, so that pleasant and prosperous emotions arise. So this literature review discusses the perception of married couples using belis and without belis. Evidence shows that married couples using belis do not feel subjective well-being and husband/wife couples who marry without belis feel subjective well-being.

Keywords: *Belis, Husband and wife, Perception, Subjective Well-being*

Abstrak. Persepsi merupakan proses penginderaan, dimana stimulus diterima oleh individu melalui alat indera kemudian diinterpretasikan sehingga individu mengerti tentang stimulus yang diterimanya. Pasangan suami/istri dikenal sebagai pria dan wanita yang bersatu atas pernikahan yang sah yang mempunyai tujuan membentuk sebuah keluarga yang bahagia dan sejahtera baik lahir maupun batin. Pernikahan pasangan suami/istri di NTT tidak terlepas dari adat istiadat yang dikenal dengan "Belis". Belis atau mas kawin merupakan bentuk pemberian dari pengantin pria kepada perempuan dalam sejumlah besaran nilai. Pernikahan oleh pasangan suami/istri dapat dilakukan dengan menggunakan belis maupun tanpa belis. *Subjective well-being* dimana individu menilai tingkat kualitas hidupnya sebagai suatu yang diharapkan sehingga muncul emosi yang menyenangkan dan sejahtera. Sehingga tinjauan pustaka ini membahas tentang persepsi terhadap pasangan suami/istri yang menikah menggunakan belis dan tanpa belis. Bukti menunjukkan bahwa pasangan suami/istri yang menikah menggunakan belis tidak merasakan kesejahteraan subjektif dan pasangan suami/istri yang menikah tanpa belis merasakan adanya kesejahteraan subjektif.

Kata kunci: *Belis, Pasangan Suami/Istri, Persepsi, Kesejahteraan Subjektif*

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Introduction

Belis is a dowry for traditional marriages from various ethnic groups in Kupang City, East Nusa Tenggara. Dowry is generally interpreted as a gift from the groom and his family to the female partner and their family (Ashraf et al., 2015). In general, the people of East Nusa Tenggara call the dowry belis. This form of traditional marriage is claimed to be honest and carried out by paying a certain amount of "trust" or dowry to the prospective bride (Hardikusuma, 1990). Belis is interpreted as a substitute for the sacrifice of a woman's parents who have cared for and raised her child. In addition, the goal is to make the prospective wife part of the husband. Belis is also an expression of gratitude to the parents of women's families who have gone to great lengths to take care of, nurture, and raise, send their children from childhood to adulthood, and even get decent jobs for their children. Belis is a substitute for the girl. These views and meanings have been passed down from generation to generation as a culture that must still be carried out and preserved by the next generation (Lawang & Purwaningsih, 2010).

Marriage is crucial because a legal marriage causes the relationship between men and women to be respected in social interactions. Generally, marriage is the core of its relationship with "Belis". The validity of marriage has been systematically regulated in Law number 1 of 1974, and marriage is also an act of agreement in family law. The problem is regarding the interpretation to understand the meaning and content of the provisions of Law number 1 of 1974. Government Regulation 9 of 1975 concerning the validity of marriage and considering marriage also means a legal action that occurs because of an agreement in the field of family rules. Then the

problem can be determined how legal a marriage is as regulated in Law number 1 of 1974, which is reviewed from the point of view of the law of agreement, using the hope that clarity can be obtained about a perfect interpretation of the validity of marriage; so that dependence in understanding the legality of marriage can be resolved.

Marriage is one of the crucial aspects of early adult life, where this sacred event makes two different individuals into a pair known as husband/wife. In this case, a marriage held in NTT related to belis, some marriages are married using belis and without belis. Psychological impact in marriage related to belis determines subjective happiness. Subjective well-being is a term that can describe the state of well-being experienced by individuals based on individual subjective evaluations. Subjective well-being is where individuals assess their quality of life as expected so that pleasant emotions emerge.

This makes researchers feel it is essential to examine the marriage of married couples in Kupang City who marry using belis and without belis related to the psychological impact of subjective well-being.

Concept of Perception

Perception is a process that is preceded by a sensing process, namely the process of receiving a stimulus by the individual through the senses or can be considered a sensory process. The process does not just end; the stimulus will be continued, and the following process means the perception process. The process of interpreting this stimulus is generally influenced by the experience and learning process of the individual. The senses act as a liaison between the individual and his external view. So perception is a stimulus that is sensed by an individual, organized, and then interpreted, and the individual is aware of and understands what is being sensed. In other words, perception is a process involving entering messages or images into the

human brain. In the thought process, individual perceptions are required to assess an object that can be positive/negative, happy or unhappy, and so on. With this perception, an attitude will be formed, which is a stable tendency to act or act in a certain way in certain situations (Shafaruddin et al., 2013).

The understanding put forward by Stephen (2007) is that perception can be a process when individuals organize and interpret sensory impressions to give meaning to their environment because individual behavior is often based on their perception of reality. In this case, perception includes the interpretation of objects, receipt of stimulus (Input), organizing the stimulus, and the interpretation of the stimulus that has been organized by influencing behavior and forming attitudes. Robbins (2003) also describes perception concerning the environment as a process in which individuals organize and interpret their sensory impressions to give meaning to their environment. Thus perception is a process that cannot be separated from sensing, and the sensing process is a precursor to the perception process. The sensing process will take place at any time when the individual receives a stimulus through the senses, namely through the eyes as an instrument of sight, the ear as a hearing instrument, the nose as an instrument of smell, the tongue as a means of tasting, the skin on the palms of the hand as a tool of touch, all of which are instruments of touch. Senses are used to receive stimuli from outside the individual. The sensed stimulus is then organized and interpreted by the individual so that the individual realizes and understands, what is sensed, and this process is called perception.

According to (Sunaryo, 2004), there are two kinds of perception: External Perception is a perception that occurs because of stimuli that come from outside the individual, and Self Perception is a perception that occurs due to stimulation from the individual. In this case, the object is itself. Based on these opinions, perception contains a cognitive component, an affective component, and a conative component, which is a willingness to act or behave. From Purbianto, 1998 (in, Hety, DS, 2016).

Perception can also be divided into 2, namely positive and negative. Positive perception describes all knowledge (knowing it or not, knowing it or not) in the response that its use is continued. In contrast, negative perception is a perception that describes all knowledge (knowing it or not, knowing it or not) and responses that are not in harmony with the perceived object.

Perception proceeds from the existence of an object that causes a stimulus and a stimulus regarding the senses. The sensory nerves transmit the stimulus received by the sense organs to the brain. Then there is a process in the brain becoming the center of enlightenment so that individuals realize what they see, what they hear, or what they feel. Individuals can take responses as a result of perceptions in various forms (Walgito, 2010). Furthermore, there are several characteristics of perception, among others, that perception arises spontaneously in humans, namely when a person is faced with a world full of stimuli. The conditions for the emergence of perception are the presence of an object, the presence of attention as the first step to perpetuate perception, the presence of sensory organs as stimulus receptors, namely sensory nerves as a tool to transmit the stimulus to the brain and from the brain carried through the motor nerves as a means of responding (Sunaryo, 2004).

Marriage

From the linguistic point of view, the term marriage comes from the origin of the word "marry" which is an Arabic translation of "marriage". The term "marriage" contains two meanings: in the real sense (essence) means gathering, and in the figurative sense, it means the contract or entering into a marriage agreement. While the definition of marriage from Law number 1 of 1974 as formulated in Article 1 of Law number 1 of 1974 determines the meaning of marriage, which reads: marriage is an inner and outer bond between a man and a woman to become husband and wife to produce a family (household) that is happy and eternal according to the One Godhead. According to Bower and Spanier in Rahmi (2003), there are several reasons for someone to get married such as receiving economic security, forming a

family, receiving emotional security, parental expectations, getting away from loneliness, wanting togetherness, having sexual attraction, receiving protection, get a social position and prestige, and because of love. Indonesia is the absolute existence of a National Marriage Law that simultaneously accommodates the principles and conveys the legal basis for marriage which has been the guide and has applied to various groups in our society. Thus, in general, marriage is the essence of its relation to "Belis" as one of the provisions of traditional marriage by the people of East Nusa Tenggara.

Husband / Wife

In the Big Indonesian Dictionary (KBBI), the husband has the meaning of a man who is the official life partner of a woman (commonly referred to as the wife). The wife is the life partner of a man, which is bound by a status which is called a legal marriage so that the husband/wife is known as a man and woman united in a legal marriage. Between a man and a woman as husband/wife who aims to form an eternal, happy, and prosperous family, both physically and mentally. A husband/wife couple who enters family life in a marriage institution is a dream, one of the essential aspects of early adult life, because the Indonesian cultural structure views marriage as a sacred thing. Thus, marriage is a socialization process that allows communication relationships not only between the couple but also between the two extended families.

Mas Kawin

Mahar, etymologically is a dowry. In terminology, dowry means that a gift must come from a prospective husband to a prospective wife to be the sincerity of a prospective husband to build a sense of love for a wife to her future husband. Alternatively, a gift that is required for a prospective husband to his future wife, both in the form of goods and services. Dowry is defined as "wealth, namely the wife's rights over her husband according to a contract or deed of mutual

agreement." Mahar or dowry is the right of the wife as compensation for marrying a man.

Meanwhile, the "Big Indonesian Dictionary" defines the dowry as a gift of money or mandatory goods from the groom to the bride. Dowry is a symbol of appreciation, honor, respect, and the desire to make the woman who will become his wife happy. In the Indian wedding tradition, one of the most critical components is the *Dowry*. *Dowry* is the bride's property that she brings to her husband and family since the wedding, and the request for dowry continues until after the marriage

Belis

Belis or other names *paca* is interpreted as a dowry or marriage dowry. Discusses the history of belis originating from several tribes in East Nusa Tenggara. The Manggarai Dictionary by Jilis AJ Verheijen (1967) says that belis (*béiling*) is a wina's son (a boy) in return for a rona (daughter) gift in the form of money, cloth, and so on. One of the tribes in NTT with the most significant meaning of belis in the life of the Manggarai people, horses and buffalo are animals that must be paid for and are called "*paca*". It is seen that this animal is exchanged for a woman. At first, belis was a symbol of strengthening the bond pledged by the two prospective brides (Coolhaas, 1942). Furthermore, Coolhaas (1942) explains that the amount of belis payments (not furnace marriages) for women is in accordance with the social status in the Manggarai community, namely:

- a. *Dalu* (noble title) gives 20 animals (horses and buffalo).
- b. *Degreeang* (intermediate) which gives 10 horses and buffalo.
- c. *Leke* (ordinary people) which gives 7 horses and buffaloes.

Ende's traditional marriage never gave elephant tusks as belis because it was considered too burdensome for the men. Therefore, belis in Ende's custom is given only in the form of money. Even if there are livestock such as cows, buffalo, and

goats, it is only a complement to the belis given by the male family to the female family for a party.

Unlike the Alor tribe, Moko is the result of prehistoric culture in Indonesia and is a local type of bronze nekara in Indonesia. Alor is known as the island of a thousand moko. Moko has several functions related to the moko as a belis. Each moko has a different value depending on the decorative pattern and location. The moko is valued because the value for a moko with the same shape and motif can have different values in each region in the Alor district. Just like the belis in the Lamaholot Tribe is different from the belis in the Rote Tribe, the belis in the Lamaholot Tribe use elephant tusks as in the Southwest Sumba district, apart from ivory for several animals, and money. In contrast, in the Rote Tribe, they use money, even inheritance. As for the marriage tradition of the Insana community (TTU), the innate prepared by a man before marriage and brought during the traditional night, namely a certain amount of money (according to the request of the woman's family), gold (a set of jewelry), woven cloth, 1-5 livestock (cows and buffaloes), betel nut, and makeup and women's clothing.

The four values in belis are historical, cultural, social, and economical. From its historical value, belis provides a value that has been held since ancient times and still exists today. In terms of cultural values, by constantly looking at the development of belis in the lives of local people who never leave a tradition, it can be said that we are preserving a culture that can be inherited. Meanwhile, social values are maintaining the integrity of the extended family of the two parties to the prospective bride and groom and maintaining kinship. In contrast, the economic value of belis is the return of compensation for the fatigue of the female parents who have taken care of and raised them, not to mention sending women to school to grow up and become beautiful women and have to leave them to live and live with men.

This means that the dowry plays a role in determining the obligations and duties, and ownership between husband and wife. Husbands also have rights over

their wives by carrying out the responsibility for the dowry. Janet Hoskin (2006), in her article entitled slaves, brides, and other “gifts”: resistance, marriage, and rank in Eastern Indonesia, wrote that the people of eastern Indonesia gave dowry in the form of gold or cattle. He argues that women, concerning marriage and dowry, have two roles: wives and slaves. Because he argues that the dowry makes women a commodity to be exchanged. The determination of the belis is also through a negotiation process and is usually mediated by spokespeople from both men and women. Negotiations and negotiations to find results in accordance with the request and also the ability of men and women to avoid conflict. The approval of this negotiation can be used as a provision when the woman will then leave and settle at home or on the side of the man's family.

The giving of belis is motivated by many values and meanings, from respect to female parents for raising and sending their daughters to school to a form of gratitude for letting girls become part of the male clan with the traditional form of giving and passing down the family. Belis itself has positive and negative points of view. Positive aspects Just as the woman's family feels valued, the dignity of men is respected because they are considered able to pay the belis determined by the woman's family or tribal leader. Through the provision of belis, the prospective groom and bride have received the blessing of their parents and family, so they are allowed to continue marital relationships. In addition, the negative side of belis risks degrading women's dignity and elopement if they both like it. The man cannot pay for the belis, causing debts if the male family is unable to pay for the belis, taking shortcuts and getting pregnant first until finally, they are not married by men, the high demand for belis results in many men and women marrying at an old age and even not getting married. If the bride and groom cannot pay for belis from the woman, it is not allowed to pay in instalments so that it is canceled to carry out the marriage. Belis burden and psychological welfare make debt behavior more and more a person's choice in solving problems to meet their needs. This desire for debt arises because of particular needs requiring a money supply that exceeds income.

Discussing the impact of belis is taken from several data collected by the Women's Division of the Volunteer Team for Humanity-Flores (TRUK-F). TRUK-F conducted research in the Sikka-Maumere district from 2003 until several months in 2006. From the case data collected, there were 104 cases, and it was concluded that belis was the reason for violence against women. In 2005, among others, there were 12 cases of women being violently treated by their husbands. When the wife fled to her family, her husband and family insisted on returning because the belis had already been paid in full.

Meanwhile, the findings in 2006 included 19 cases of husbands wandering, looking for money to pay for belis. In contrast to the case with men who have not been able to pay for belis, they are given customary sanctions; namely, they are required to live with their wife's family and work in the father-in-law's field and are not allowed to visit their family until they get permission from their father-in-law (Janggur, 2010). The description of the case data taken involves subjective well-being.

With Subjective well-being owned will encourage individuals to obtain welfare. Subjective well-being is where individuals assess their quality of life as expected, so that pleasant and prosperous emotions emerge. Diener (1984) states that subjective well-being is an individual state that focuses on evaluating his life. The evaluation can be done in the form of cognitive, namely an evaluation of overall life satisfaction, and in the form of effective, which means an evaluation that appears from individual emotions such as positive and negative affect. Several factors, including the quality of social relationships, personality, social support, optimism, community, and cultural influences, demographic factors, religion and spirituality, can also influence this. It is predicted that marriages using belis appear not prosperous, and marriages without belis appear prosperous. This impact is related to subjective well-being, which is related to psychology. One of the influential psychological aspects is resilience. Resilience is a person's ability to

recover from crises and challenges. Not only individuals but now families also have very challenging experiences or crises caused by various things.

Conclusion

Perception, in other terms, is a process involving the entry of messages or images in the human brain, which occurs because of stimuli from outside the individual and from the individual himself. Based on the opinion, perception contains cognitive, affective, and conative components: they will act. Connection with a marriage that sparked the term often known as the "Husband/Wife Couple" is where different individuals unite. In marriage, one of Indonesia's religious cultures, some customs bind a marriage to the culture of the people of East Nusa Tenggara. Known as "belis", this gift is usually given by the man's family to the family of the woman who previously agreed to give belis in nominal form or other symbols of giving. Belis is given as an expression of gratitude to the family of a woman who has released her daughter, who has raised her to send her to school. However, belis are also considered from various points of view, such as the higher the educational background or female descent, the larger the belis will be. This is reviewed because, in general, subjective well-being shows positive emotions. However, as time goes on, belis itself experiences a shift in meaning, so giving belis has an impact on the perception of husband/wife couples on subjective well-being in each individual who carries out the role of husband/wife of a marriage that uses belis and without belis.

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