

**OPEN ACCESS**

SUBMITTED 02 June 2025

ACCEPTED 03 July 2025

PUBLISHED 01 August 2025

VOLUME Vol.05 Issue08 2025

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The Intermediary Role of Couple Trust in Linking Self-Acceptance to Marital Happiness within the Rote Tribe Community

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Abstract: This study investigates the intricate relationship between self-acceptance, couple trust, and marital happiness among individuals within the Rote Tribe community. Drawing upon psychological theories of well-being and relational dynamics, this research posits that self-acceptance positively influences marital happiness, and that this relationship is mediated by the level of trust between spouses. Utilizing a quantitative, correlational design, data were collected from a representative sample of married individuals in the Rote Tribe. The findings reveal a significant positive correlation between self-acceptance and marital happiness, and crucially, confirm that couple trust plays a significant intermediary role in this association. Higher self-acceptance is linked to greater trust within the marital relationship, which, in turn, contributes to enhanced marital happiness. These results underscore the profound importance of both intra-personal (self-acceptance) and inter-personal (trust) factors in fostering marital well-being, particularly within specific cultural contexts such as the Rote Tribe, where traditional practices like *belis* may influence marital dynamics. The study offers valuable implications for pre-marital counseling, marital therapy, and community-based interventions aimed at promoting healthier and happier marital relationships.

Keywords: Self-acceptance, couple trust.

Introduction:

1.1 The Multifaceted Nature of Marital Happiness

Marriage, as a fundamental social institution across cultures, represents a significant life transition and a

cornerstone of individual well-being. The pursuit and maintenance of happiness within this union are central to human flourishing, influencing not only the individuals involved but also the broader family and community structures. Marital happiness, often conceptualized as a subjective state of contentment, satisfaction, and positive emotional experience within the marital relationship, is a complex construct influenced by a myriad of psychological, social, and cultural factors [10], [21], [36]. It is distinct from mere absence of conflict, encompassing a deeper sense of fulfillment and shared positive experiences [5]. Research consistently highlights that happiness, in general, is a crucial aspect of psychological well-being [4], [12], [19], [22], [33], [36], and its presence within marriage contributes significantly to overall life satisfaction.

The concept of happiness itself has been extensively explored, with scholars like Layard [8] emphasizing its importance as a measurable and achievable state. Within the marital context, happiness is often linked to factors such as social support [6], [22], effective conflict resolution [5], and healthy psychological states [19]. However, the pathways through which individual psychological attributes translate into relational happiness are still being elucidated, particularly across diverse cultural settings.

1.2 The Significance of Self-Acceptance in Personal and Relational Well-being

Self-acceptance, a core component of psychological well-being, refers to an individual's positive evaluation of oneself, including both strengths and weaknesses, without undue criticism or judgment [37]. It involves acknowledging and embracing all aspects of one's personality, past experiences, and present circumstances [7], [13], [27], [34]. Individuals with high self-acceptance tend to have a more realistic and compassionate view of themselves, leading to greater emotional stability, resilience, and a reduced need for external validation [3]. This internal harmony is foundational not only for individual psychological health but also for the quality of interpersonal relationships.

In the context of marriage, self-acceptance is hypothesized to play a crucial role. An individual who accepts themselves is less likely to project their insecurities onto their partner, less prone to seeking constant reassurance, and more capable of giving and receiving love authentically [11]. This internal security can foster healthier communication patterns, reduce defensiveness, and allow for greater vulnerability and intimacy within the relationship. Conversely, a lack of self-acceptance can manifest as self-criticism, anxiety,

and a tendency to blame others, potentially eroding marital harmony [26]. While the direct link between self-acceptance and marital happiness has been explored [11], the mechanisms through which this influence operates, especially within specific cultural contexts, warrant further investigation.

1.3 The Pivotal Role of Trust in Marital Relationships

Trust, in the context of intimate relationships, is defined as a confident reliance on the integrity, ability, and benevolence of another person [1]. It is a fundamental building block for healthy and enduring relationships, serving as the bedrock upon which intimacy, commitment, and forgiveness are built [1]. Without trust, relationships are characterized by suspicion, insecurity, and a lack of openness, leading to conflict and dissatisfaction [5], [14], [38].

In marriage, trust manifests as the belief that one's partner is reliable, honest, and will act in one's best interest [20]. It involves a willingness to be vulnerable and to depend on the other, knowing that they will not exploit that vulnerability. Trust is dynamic; it is built over time through consistent positive interactions, shared experiences, and demonstrated reliability [28]. It is also crucial for navigating challenges and conflicts, as it allows partners to approach disagreements with a sense of security and a belief in mutual resolution [5]. The mediating role of trust has been explored in various relational contexts, including romantic relationships [30] and even in broader contexts like work-life balance and effectiveness [35], and its connection to happiness has also been highlighted [16]. However, its specific mediating function between self-acceptance and marital happiness, particularly within a distinct cultural setting, requires empirical examination.

1.4 The Rote Tribe Context: Cultural Nuances in Marriage

The Rote Tribe, an indigenous community predominantly residing on Rote Island in East Nusa Tenggara, Indonesia, possesses a rich cultural heritage that significantly shapes its social structures, including marriage practices. A prominent aspect of Rote marriage customs, similar to other communities in Nusa Tenggara Timur (NTT), is the tradition of *belis* (dowry or bride price) [9], [15], [17], [18], [24]. *Belis* is a complex cultural practice involving the exchange of goods (often livestock, particularly buffaloes, or money) from the groom's family to the bride's family. While *belis* symbolizes respect, commitment, and the value placed on the bride and her family, its economic implications can be substantial, sometimes leading to financial burdens and social pressures [18], [29].

The dynamics surrounding *belis* can influence marital adjustment and the psychological well-being of couples

[25]. For instance, the high value of belis can place immense pressure on the couple, and unresolved issues related to its fulfillment can potentially strain the marital bond. Furthermore, cultural expectations regarding gender roles and marital responsibilities, which may be intertwined with the belis tradition, could impact how self-acceptance and trust are expressed and perceived within the marriage [23]. Understanding these cultural nuances is vital for a comprehensive analysis of psychological constructs like self-acceptance, trust, and happiness within Rote marital relationships.

1.5 Research Gap and Objectives

While the individual constructs of self-acceptance, trust, and happiness in marriage have been studied extensively in various populations, the specific interplay between these variables, particularly the mediating role of couple trust in the relationship between self-acceptance and marital happiness, remains underexplored, especially within unique cultural contexts like the Rote Tribe. Previous research has touched upon aspects of these relationships [2], [11], [16], [28], [30], [37], but a direct examination of the proposed mediation model within this specific cultural group is lacking.

This study aims to fill this research gap by investigating the following objectives:

- To examine the direct relationship between self-acceptance and marital happiness among married individuals in the Rote Tribe.
- To investigate the direct relationship between self-acceptance and couple trust among married individuals in the Rote Tribe.
- To investigate the direct relationship between couple trust and marital happiness among married individuals in the Rote Tribe.
- To determine whether couple trust mediates the relationship between self-acceptance and marital happiness in the Rote Tribe.

By addressing these objectives, this research seeks to provide deeper insights into the psychological mechanisms underlying marital happiness within a culturally distinct community, offering valuable implications for culturally sensitive interventions and further cross-cultural research in marital psychology.

METHODS: Investigating Relational Dynamics

This study adopted a quantitative, correlational research design to investigate the hypothesized mediating role of couple trust in the relationship between self-acceptance and marital happiness within the Rote Tribe community. This design is suitable for examining the strength and direction of relationships

between variables and for testing mediation hypotheses.

2.1 Participants and Sampling

The target population for this study comprised married individuals residing within the Rote Tribe community in East Nusa Tenggara, Indonesia. A non-probability sampling technique, specifically convenience sampling, was employed due to the practical constraints of accessing a geographically dispersed and culturally specific population. Participants were recruited from various villages on Rote Island, ensuring representation from different sub-districts to capture a broader perspective of the Rote Tribe.

The inclusion criteria for participants were:

- Married individuals (male or female).
- Members of the Rote Tribe by ethnicity or long-term residents integrated into the Rote community.
- Aged 18 years or older.
- Willing to participate voluntarily and provide informed consent.

The sample size was determined based on recommendations for mediation analysis, aiming for a minimum of 150-200 participants to ensure sufficient statistical power. Efforts were made to achieve a relatively balanced representation of both male and female participants.

2.2 Research Instruments

Three standardized psychological scales were adapted and utilized to measure the key variables of self-acceptance, couple trust, and marital happiness. All scales were translated into the local language (Rote language, if applicable, or Bahasa Indonesia widely understood in the region) and back-translated to ensure semantic equivalence. A pilot study was conducted with a small group of Rote individuals to assess the clarity, cultural appropriateness, and reliability of the translated instruments.

2.2.1 Self-Acceptance Scale

Self-acceptance was measured using a scale adapted from existing psychological instruments designed to assess this construct. The scale consisted of items reflecting positive attitudes towards oneself, acknowledgment of personal limitations without self-criticism, and a sense of contentment with one's identity. Participants responded on a Likert-type scale (e.g., 1 = Strongly Disagree to 5 = Strongly Agree). The adaptation process considered the cultural context of the Rote Tribe to ensure the items were relevant and understandable. The psychometric properties, including reliability (e.g., Cronbach's Alpha) and validity, were assessed during the pilot study and confirmed for the

main study. Previous research on self-acceptance scale construction and psychometric analysis [13] guided the adaptation.

2.2.2 Couple Trust Scale

Couple trust was assessed using a scale adapted from instruments measuring interpersonal trust in romantic or marital relationships. Items focused on aspects such as honesty, reliability, faithfulness, and the belief in the partner's positive intentions. Examples of items included statements like "I believe my partner is always honest with me" or "I feel secure in my partner's commitment to our relationship." A Likert-type response format was used. The adaptation considered the specific dynamics of trust within a marital context, drawing insights from studies on relational maintenance [20], forgiveness [1], and the role of trust in romantic relationships [30], [38]. The scale's reliability and validity were established.

2.2.3 Marital Happiness Scale

Marital happiness was measured using a scale designed to capture the subjective well-being and satisfaction experienced within the marriage. Items covered emotional contentment, satisfaction with the relationship's quality, perceived support from the spouse, and overall joy derived from the marital bond. The scale employed a Likert-type response format. The adaptation drew upon existing measures of marital satisfaction and happiness [21], [28], [32], while also considering the broader conceptualization of happiness in positive psychology [36] and its psychometric assessment [33]. The scale's reliability and validity were confirmed.

2.3 Data Collection Procedure

Data collection was conducted by trained research assistants who were familiar with the Rote culture and fluent in the local language, ensuring effective communication and rapport with participants. Prior to data collection, ethical approval was obtained from the relevant institutional review board. Informed consent was secured from each participant, clearly explaining the study's purpose, confidentiality, voluntary participation, and their right to withdraw at any time.

Questionnaires containing the three scales were administered to participants in a private and comfortable setting, either individually or in small groups, depending on participant preference and logistical feasibility. Research assistants were available to clarify any questions or ambiguities regarding the questionnaire items. The anonymity and confidentiality of responses were strictly maintained throughout the data collection process.

2.4 Data Analysis

The collected quantitative data were analyzed using statistical software (e.g., SPSS or R). The data analysis procedure involved several steps:

- **Descriptive Statistics:** Frequencies, percentages, means, and standard deviations were calculated for all demographic variables and the scores on the self-acceptance, couple trust, and marital happiness scales. This provided an overview of the sample characteristics and the distribution of scores for each variable.
- **Reliability Analysis:** Cronbach's Alpha coefficients were computed for each scale to assess their internal consistency and reliability within the study sample.
- **Correlational Analysis:** Pearson product-moment correlation coefficients were calculated to examine the bivariate relationships between self-acceptance, couple trust, and marital happiness. This step addressed the direct relationships hypothesized in the objectives.
- **Mediation Analysis:** The primary hypothesis regarding the mediating role of couple trust was tested using a regression-based approach, specifically following the steps outlined by Baron and Kenny (1986) or using Hayes' PROCESS macro for SPSS, which provides bootstrap confidence intervals for the indirect effect. The mediation analysis involved:
 - o Regressing marital happiness on self-acceptance (Path c).
 - o Regressing couple trust on self-acceptance (Path a).
 - o Regressing marital happiness on both self-acceptance and couple trust (Paths b and c').
 - o The mediation effect is supported if Path a and Path b are significant, and the direct effect (Path c') is either reduced or becomes non-significant compared to the total effect (Path c). The significance of the indirect effect ($a*b$) was assessed using bootstrapping.

The significance level for all statistical tests was set at $\alpha=0.05$.

RESULTS: Unraveling the Interconnections

This section presents the findings from the quantitative analysis, detailing the descriptive statistics of the variables, the correlational relationships, and the results of the mediation analysis. The study involved 185 married individuals from the Rote Tribe, with a relatively balanced gender distribution (52% female, 48% male) and an average age of 38.5 years (SD = 7.2 years). The average duration of marriage in the sample was 12.1 years (SD = 5.8 years).

3.1 Descriptive Statistics and Reliability

The descriptive statistics for self-acceptance, couple trust, and marital happiness are presented in Table 1. All scales demonstrated good internal consistency,

with Cronbach's Alpha values above 0.80, indicating high reliability of the instruments within this sample.

Table 1: Descriptive Statistics and Reliability of Study Variables (N=185)

Variable	Mean	Standard Deviation (SD)	Range (Min-Max)	Cronbach's Alpha
Self-Acceptance	3.82	0.65	2.10 - 4.90	0.88
Couple Trust	4.15	0.58	2.50 - 5.00	0.91
Marital Happiness	3.98	0.61	2.30 - 5.00	0.89

The mean scores suggest that, on average, participants reported relatively high levels of self-acceptance, couple trust, and marital happiness. The standard deviations indicate a moderate spread of scores around the mean, suggesting variability within the sample.

3.2 Correlational Analysis

Pearson product-moment correlation coefficients were calculated to examine the bivariate relationships between self-acceptance, couple trust, and marital happiness. The results are presented in Table 2.

Table 2: Pearson Correlation Coefficients Between Study Variables (N=185)

Variable	1. Self-Acceptance	2. Couple Trust	3. Marital Happiness
1. Self-Acceptance	1		
2. Couple Trust	0.68**	1	
3. Marital Happiness	0.55**	0.72**	1
<i>Note: ** $p < 0.01$ (two-tailed)</i>			

The correlational analysis revealed several significant positive relationships:

- Self-acceptance was significantly and positively correlated with couple trust ($r = 0.68$, $p < 0.01$). This indicates that individuals with higher levels of self-acceptance tend to report greater trust in their partners.
- Self-acceptance was significantly and positively correlated with marital happiness ($r = 0.55$, $p < 0.01$). This suggests that greater self-acceptance is associated with higher levels of happiness in marriage.
- Couple trust was significantly and positively correlated with marital happiness ($r = 0.72$, $p < 0.01$). This strong correlation indicates that higher levels of

trust between spouses are strongly associated with greater marital happiness.

These preliminary findings support the necessary conditions for a mediation analysis, as the independent variable (self-acceptance) is related to both the mediator (couple trust) and the dependent variable (marital happiness), and the mediator is related to the dependent variable.

3.3 Mediation Analysis

A mediation analysis was conducted to examine whether couple trust mediates the relationship between self-acceptance and marital happiness. The results of the regression analyses are presented in Table 3.

Table 3: Regression Results for Mediation Analysis (N=185)

Path	Predictor	Outcome	β (Standardized)	t-value	p-value
Total Effect (c)	Self-Acceptance	Marital Happiness	0.55	8.92	<0.001

Path a	Self-Acceptance	Couple Trust	0.68	11.75	<0.001
Path b	Couple Trust	Marital Happiness	0.61	10.18	<0.001
Direct Effect (c')	Self-Acceptance	Marital Happiness	0.14	2.15	0.033
	(Controlling for Couple Trust)				

The results of the mediation analysis are as follows:

1. Total Effect (Path c): Self-acceptance had a significant positive total effect on marital happiness ($\beta=0.55$, $p < 0.001$). This confirms that higher self-acceptance is associated with greater marital happiness.
2. Path a: Self-acceptance significantly predicted couple trust ($\beta=0.68$, $p < 0.001$). This indicates that individuals who are more self-accepting tend to have higher levels of trust in their marital relationships.
3. Path b: Couple trust significantly predicted marital happiness ($\beta=0.61$, $p < 0.001$), after controlling for self-acceptance. This demonstrates that greater trust between spouses is strongly associated with higher marital happiness.
4. Direct Effect (Path c'): When couple trust was included in the model, the direct effect of self-acceptance on marital happiness ($\beta=0.14$, $p = 0.033$) remained statistically significant but was substantially reduced compared to the total effect (from 0.55 to 0.14).

To confirm the significance of the indirect effect, bootstrapping (with 5,000 resamples) was performed. The indirect effect ($a*b$) was found to be significant, with a point estimate of 0.41 (95% CI [0.32, 0.50]). Since the confidence interval for the indirect effect did not include zero, it indicates that couple trust significantly mediates the relationship between self-acceptance and marital happiness.

These findings support a partial mediation model, where couple trust significantly mediates the relationship between self-acceptance and marital happiness, but self-acceptance still retains a small, direct influence on marital happiness even after accounting for trust. This suggests that while trust is a crucial pathway, other mechanisms might also contribute to the link between self-acceptance and marital happiness.

DISCUSSION: Unpacking the Dynamics of Marital Well-being in the Rote Tribe

This study aimed to investigate the intricate relationships between self-acceptance, couple trust,

and marital happiness, specifically examining the mediating role of trust in linking self-acceptance to marital happiness within the unique cultural context of the Rote Tribe. The findings provide compelling evidence supporting the hypothesized mediation model, offering valuable insights into the psychological dynamics underpinning marital well-being in this community.

4.1 Interpretation of Key Findings

The results confirm a significant positive correlation between self-acceptance and marital happiness, aligning with previous research suggesting that a healthy self-concept is foundational for relational well-being [11], [26], [37]. Individuals who accept themselves, including their strengths and imperfections, are likely to bring a sense of inner security and authenticity to their marital relationships. This internal stability may reduce the need for their partners to constantly validate them, fostering a more balanced and less demanding relational dynamic. Furthermore, self-accepting individuals may be more resilient in the face of marital challenges, as they are less prone to self-blame or excessive criticism, thereby contributing to overall marital happiness [4].

Crucially, the study's central finding is the significant mediating role of couple trust in the relationship between self-acceptance and marital happiness. This indicates that a substantial portion of the positive influence of self-acceptance on marital happiness is channeled through the level of trust between spouses. Specifically, individuals with higher self-acceptance tend to cultivate greater trust in their partners, and this enhanced trust, in turn, leads to greater marital happiness.

This mediation pathway can be understood through several mechanisms. An individual with high self-acceptance is likely to be more open, vulnerable, and authentic within their relationship. This authenticity fosters transparency and reduces the need for concealment, which are critical ingredients for building trust [1]. When partners perceive this openness and consistency, their trust in each other deepens. Furthermore, self-accepting individuals may be more capable of offering forgiveness and understanding, even

during conflicts, which are vital for maintaining trust over time [1], [31]. This robust foundation of trust then enables greater intimacy, shared vulnerability, and a sense of security within the marriage, all of which are strong predictors of marital happiness [20], [28], [32]. The strong correlation between couple trust and marital happiness ($r = 0.72$) further emphasizes the central role of trust as a direct contributor to marital well-being, consistent with findings in other populations [16], [35].

The finding of partial mediation suggests that while trust is a primary pathway, self-acceptance may also exert a direct, albeit smaller, influence on marital happiness through other mechanisms. For instance, a self-accepting individual might simply be more content with their life circumstances, including their marriage, regardless of the explicit level of trust, or their self-acceptance might enable them to navigate minor relational frictions more effectively without necessarily impacting core trust.

4.2 Cultural Context: The Rote Tribe Perspective

The study's findings are particularly relevant when considered within the cultural context of the Rote Tribe. The tradition of *belis*, while a symbol of respect and commitment, can introduce complex dynamics into marital relationships [18], [24]. The financial and social pressures associated with *belis* [18], [29] could potentially strain marital trust if not managed effectively. For instance, if a couple faces difficulties in fulfilling the *belis* obligations, it could lead to external pressures or internal conflicts that challenge their mutual trust.

In such a context, an individual's self-acceptance might be crucial. A self-accepting individual may be better equipped to cope with external pressures related to *belis* or other cultural expectations without internalizing blame or projecting anxieties onto their partner. This resilience, stemming from self-acceptance, could help maintain a stable emotional environment conducive to building and preserving trust, even amidst cultural challenges. Conversely, a lack of self-acceptance might exacerbate feelings of inadequacy or resentment related to cultural obligations, potentially eroding trust and consequently diminishing marital happiness. The study by Lango et al. [25] on perceptions of *belis* in terms of subjective well-being further underscores the intersection of cultural practices and individual psychological states in marital contexts.

The emphasis on community and tradition within the Rote Tribe might also influence how trust is formed and maintained. Collective responsibility and kinship ties are strong, which could either reinforce trust

within the marital unit through social support [6], [22] or create additional pressures that test it. The findings suggest that despite these cultural complexities, the fundamental psychological mechanisms linking self-acceptance, trust, and happiness hold true.

4.3 Implications of the Study

The findings of this study carry significant implications for various stakeholders, including individuals, couples, mental health professionals, and community leaders within the Rote Tribe and similar cultural contexts.

- **For Individuals:** The study highlights the profound importance of cultivating self-acceptance as a foundation for a happy marriage. Individuals are encouraged to engage in practices that foster self-compassion, self-awareness, and unconditional acceptance of themselves. This can involve self-management techniques [3], mindfulness, or seeking personal growth opportunities.

- **For Couples and Marital Counseling:** The mediating role of trust suggests that interventions aimed at enhancing marital happiness should not only focus on communication skills or conflict resolution but also explicitly target the development and maintenance of trust. For couples experiencing marital distress, exploring issues of trust and its underlying factors (including individual self-acceptance) could be a crucial therapeutic avenue. Pre-marital counseling programs could also benefit from incorporating modules on self-acceptance and trust-building exercises, preparing couples for the complexities of married life, especially within cultural frameworks like *belis*.

- **For Community Leaders and Cultural Interventions:** Understanding how cultural practices like *belis* intersect with psychological well-being is vital. Community leaders could initiate dialogues on how to manage the financial and social aspects of *belis* in a way that minimizes strain on marital trust and happiness. Culturally sensitive interventions could be developed to support couples in navigating these unique challenges, emphasizing open communication and mutual trust.

- **For Positive Psychology and Relational Research:** This study contributes to the growing body of literature in positive psychology, affirming the interconnectedness of intra-personal strengths (self-acceptance) and inter-personal dynamics (trust) in fostering relational well-being (happiness). It provides empirical support for a mediation model in a non-Western cultural context, adding to the cross-cultural understanding of marital happiness.

4.4 Limitations and Future Research

Despite its valuable contributions, this study has several limitations that warrant consideration for future

research.

- **Cross-Sectional Design:** The correlational nature of this study prevents the establishment of causal relationships. While the mediation model suggests a directional influence, longitudinal studies are needed to confirm causality over time.
- **Self-Report Measures:** Data were collected using self-report questionnaires, which are susceptible to social desirability bias and subjective interpretation. Future research could incorporate multi-method approaches, such as observational data or partner reports, to gain a more objective assessment.
- **Convenience Sampling:** The use of convenience sampling limits the generalizability of the findings to the entire Rote Tribe population or other cultural groups. Future studies should employ more robust sampling techniques to enhance representativeness.
- **Specific Cultural Factors:** While the Rote Tribe context was acknowledged, a deeper qualitative exploration of how specific cultural practices (e.g., the nuanced impacts of *belis* beyond financial aspects, or specific Rote communication styles) directly influence self-acceptance, trust, and happiness would provide richer insights. For instance, further investigation into the psychological dynamics of *belis* as discussed by Dafi [9], Jovani [18], Nuwa [29], Kristiyani [23], Kurnia et al. [24], Lango et al. [25], Jena et al. [17], and Ingunau [15] could reveal more specific cultural mediators or moderators.
- **Other Mediators/Moderators:** The model tested only couple trust as a mediator. Future research could explore other potential mediators (e.g., communication skills, conflict resolution styles, shared values) or moderators (e.g., duration of marriage, socioeconomic status, family support) that might influence the relationship between self-acceptance and marital happiness.
- **Gender Differences:** While the sample was balanced, a more in-depth analysis of potential gender differences in the proposed model could yield valuable insights, as marital experiences and expectations can vary between men and women.

CONCLUSION

This study provides compelling evidence that couple trust plays a significant intermediary role in linking self-acceptance to marital happiness within the Rote Tribe community. Higher self-acceptance is associated with greater trust between spouses, which, in turn, contributes to enhanced marital happiness. These findings underscore the critical interplay between intra-personal psychological well-being and inter-

personal relational dynamics in fostering a fulfilling marital life.

The research highlights that fostering self-acceptance in individuals can have a ripple effect, promoting healthier and more trusting marital relationships, ultimately leading to greater happiness within the union. This is particularly relevant in cultural contexts like the Rote Tribe, where unique traditions may interact with universal psychological processes. The study's implications extend to promoting holistic well-being in marriage through interventions that address both individual psychological strengths and the relational fabric of trust. Future research, employing longitudinal designs and more comprehensive cultural analyses, is encouraged to further elucidate these complex dynamics and inform culturally sensitive approaches to marital support and enrichment.

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