

## **Emotional Harmony: Strategies for Building a Prosperous and Happy Buddhist Family (HITA SUKHAYA)**

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### **Abstract**

Humans as social creatures need interaction and depend on each other. So that this interaction can be in line with each individual, a group is formed. Family is the smallest group in life. A family is formed from a household life, but married life is a choice in Buddhism, so when the choice falls on married life it is necessary to pay attention to strategies to create a happy and prosperous family. Building a household is the same as building a house, a strong foundation is needed so that the house can stand firmly, likewise, with the right foundation for a household, a harmonious, prosperous and happy family will be created. When marriage is no longer just about two people but two families, uniting two individuals who may have different characters and emotions is not easy, let alone two families. For this reason, it is necessary to understand the right strategy to create harmony in household life based on Buddhist teachings. The method for this writing is qualitative with a descriptive approach through various literature studies. In this article, we will explain everything from self-preparation in choosing the right partner to make it easier to take further steps, understanding the nature of marriage to be more confident in carrying out domestic life, and also the economy which is a generator of prosperity which is quite a topic of disharmony in the household. at this time. There is great hope that after understanding all of these concepts, Buddhists who choose to live as married people can create a prosperous, happy and harmonious Buddhist family based on Buddhist teachings (Hita Sukhaya)

**Keywords:** Buddhist Family, Prosperous, Happy, Harmonious



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### **INTRODUCTION**

Apart from being individual creatures, humans are also essentially social creatures. (Ashfahani, 2019) The word individual comes from the Greek individuum, which means not divided or independent, so that individual creatures are small, limited units. However, in life, humans need to interact and depend on each other, according to the Big Indonesian Dictionary, humans are called social creatures. Every human being has a self-concept that describes the uniqueness of the human being both physically, psychologically, emotionally and socially, containing the physical and mental. This concept can be viewed as positive or negative depending on each individual's self-acceptance. (Hantono & Pramitasari, 2018) Understanding this self-concept cannot be separated from human concepts that must be understood. There are 3 human self-concepts based on character, namely superiority complex, inferiority complex, and equality complex. (Guna, 2020)

A superiority complex is an individual who feels he is superior in terms of truth, intelligence, ability, thinking, finds it difficult to accept advice from others, has no room for reconciliation, and is self-centered. An inferiority complex is the opposite of superiority, this individual always feels self-conscious. this is lower than other people, or the term introvert. Not confident and feeling ugly in front of other people. Meanwhile, the equality complex is an individual who is neither superior nor inferior, and can accept the situation as it is. This

character makes it comfortable to live with other individuals, creates a harmonious life, and can accept the strengths and weaknesses of each individual. The differences in these characters give rise to conflict in human social life, giving rise to various views and different lifestyles in interactions between humans (Guna, 2020). In order to interact with each other, one of the things that humans form is to live in groups. (Lamirin, Sangaji, and Lisniasari, 2020) The smallest group in life is the family.

Humans in living this life have two choices, namely being married (married) and not being married (not married) living life as a pabbajita. The choice to marry means building a family through a bond called marriage. (Dika Arya Yasa, 2022). In marriage, every family member wants to live in harmony and happiness, but the current phenomenon is often seen as disharmony in the household such as domestic violence (domestic violence). Basic human nature and different ways of life that are innate from birth as a result of social and family environmental factors, make each individual have a different character so that when two individuals want to unite, adaptation is needed so that harmony in the family can be realized. (Hosan et al, 2023 ) Humans are essentially creatures who like to interact, so communication is also an important part in creating a happy and harmonious family. (Merita Merita, 2022)

Another factor that needs to be considered in building a household life today is the economy. This often becomes a dynamic for householders in fulfilling their living needs. (Bawono et al, 2023) Searching for and managing wealth often becomes a dilemma, increasing needs are not balanced with the right income, consumerist and materialistic lifestyles are developing in almost all levels of society. (Haudi, 2021) The need to understand the concept of wealth management right so that prosperity is created which is quite identical to economic factors. Married life is a choice that many people choose nowadays. According to the portion, it cannot be denied that conflict phenomena within the household will emerge and be quite complex. This also happens among Buddhists, for this reason the aim of this article is to provide a basis for Buddhists who want to choose to live as a householder, understand the purpose of marriage correctly, increase the morals of householders so that conflicts can be avoided and creating a good environment in the family so that it can create a prosperous and happy family (hitta sukhaya), then harmony is maintained.

## **RESEARCH METHODS**

The research method in this article uses a descriptive qualitative approach. The author conducted a literature review of journals that were searched through the publish or perish application with a literature review composed from 2018 to 2023. The theme chosen was related to the title of the article, namely family, in this case related to domestic life, economics, communication and human character. Apart from that, the author also took literature reviews from suttas, books and online sources. The data obtained was reduced through a selection process by choosing to focus on the topic, editing, verifying and describing it in the narrative to produce conclusions.

## **RESEARCH RESULTS AND DISCUSSION**

### **Prosperous and Happy Family**

In Law no. 10 of 1992 concerning population and building a prosperous family, The family is the smallest unit in society consisting of husband and wife or husband and wife and their children, or father and children or mother and children. And a prosperous family is a family that is formed based on a valid marriage, is able to fulfill the spiritual and material needs of a decent life, is devoted to God Almighty, has harmonious, harmonious and balanced relationships between members and between the family and society and the environment.

Another definition of family is a group of people who are related by marriage, born with the aim of maintaining a common culture, developing physically, mentally, emotionally and socially of family members (E.M. Duvall). From this understanding it can be concluded that a family can be formed from a marriage bond, which means building a household. For householders, building a family is like building a house. A sturdy house must of course have a strong foundation, the same goes for building a household. In order to create a sense of security, comfort and harmony in the family, a foundation is also needed as a basis for carrying out married life so that everything can run in harmony and balance, with mutual understanding and understanding. To create harmony and harmony in the household, it cannot be separated from the role of each family member.

### **Married Life Choices**

Buddhists can have two choices in living this life, as a householder or not as a householder. Not a householder or called Pabbajita, namely carrying out a monastic life, abandoning worldly life, not marrying, or known as a monk. Households choose to marry and live a household life guided by Dharma as the foundation. The main thing before stepping into married life is choosing a partner. There are four types of partners in this life (A.II.57-8), namely:

1. poor man with poor woman. Husbands who have bad behavior, low morality, as well as wives
2. poor man with goddess woman. A husband who behaves badly with a wife who has good morals
3. god man with poor woman. A husband with good morals and a wife with bad behavior
4. male god with female goddess. This is the most ideal pair of men and women who have good morals and live like gods and goddesses.

As a couple who has just chosen to live a married life, you should choose the right partner. There is a pair of householders who we can use as role models, namely Nakulapita and Nakulamita. Buddha explained to this couple that in order to remain husband and wife both in this life and in the next life as a couple they must have four things in common. The four equations are equal in belief, equal in morality, equal in generosity and equal in wisdom. (A.II.62) These four things lead to prosperity and happiness for a person or husband and wife, so that what is hoped and desired is achieved. Husband and wife who have the same unshakable belief in Buddha, namely Bhagava, the Most Holy, perfect in knowledge, traveler of the path, knower of the world, teacher of gods and humans. Dharma, the teachings of truth expounded by Buddha, invites wisdom to be proven, applied and studied. The Sangha, the Buddha's disciples who practice the good, upright and true path, are worthy of offerings, hospitality and respect, an incomparable field of meritorious deeds. The same belief in the Three Jewels, together implementing Buddhist teachings.

The second thing that husband and wife should have in common is good moral behavior, good morals are avoiding killing, not insulting and criticizing ascetics and brahmins. If both of them have good moral behavior then they are a pair of gods and goddesses. But when both of them are immoral, stingy and rude then it is a married couple who will have a miserable life. The third thing that is the same is generosity. Husband and wife who are generous, are not stingy, are light-hearted, and practice this generosity at the temple will bring happiness and prosperity to married life. The fourth thing that is the same is wisdom, if husband and wife have the same wisdom in marriage, when problems arise in the household they can be dealt with wisely and there will be no discrimination between each other. If in this life husband and wife can carry out these four equations, apart from being able to live together in the life to come, it

will also bring the benefits of avoiding enemies, being liked, living comfortably, happily and when they die they can be reborn in a happy world. (A.II.59) There are various types of couples who are known by their behavior (Pujimin, 2020) negatively and positively as follows:

1. There are three kinds of negative ones
  - a. behave like a murderer, have evil thoughts, are cruel and neglect their husband or wife.
  - b. similar to a robber, stealing and squandering his partner's income
  - c. superiority, rudeness, laziness and pressure on their partner
2. Four kinds of positive ones
  - a. like a mother, full of affection, caring for and looking after her partner
  - b. siblings, such as a younger sibling who respects their older sibling or vice versa
  - c. like a friend, appreciative and full of love and affection
  - d. a good servant, obedient, bears the burden patiently and is steadfast in facing it

After explaining the types of partners, we should choose a partner who is truly commensurate with good behavior, and as householders we must also be good individuals. It would be better for us to make ourselves better than to force others to be better. Households and monks both practice Dharma, the teachings of Buddha. However, there is a difference in morality for householders and monks. For householders, it is better known as Upasaka for men and Upasika for women. For householders, there are five morals that can be used as a basis for family life, namely (A.IV.220)

1. Avoid killing
2. Avoid taking items that are not given
3. Avoid immoral acts
4. Avoid lying
5. Avoid alcoholic beverages, intoxicants which can cause lethargy

These five precepts are what householders need to practice in order to achieve liberation and happiness.

### **The essence of marriage**

As Buddhists who choose to live as a married person, they will not avoid marriage. Marriage according to Law no. 1 of 1974 is a physical and spiritual bond between a man and a woman as husband and wife to form a happy and eternal family based on the belief in the Almighty God. As previously explained, before going any further into marriage, you should choose a suitable partner so that you can create a prosperous and happy family. A marriage, especially in Buddhism, prioritizes long commitment, mutual attention, understanding and good morality. Buddha did not stipulate marriage laws or divorce laws, but Buddha only gave instructions on how to build a prosperous and happy marriage based on Dharma. Like when Buddha first explained the Dharma to the five ascetics, Buddha invited us to understand the emergence of suffering, the root of suffering, the cessation of suffering and showed the way how we can be free from suffering and achieve liberation.

One of the most important things that needs to be prepared when deciding to get married is the purpose of the marriage. Of course there must be the same and strong commitment in carrying out this marriage. However, in general, everyone has the goal of marriage to bring happiness, prosperity and harmony. Because humans have different characters, these differences will be found in married life, so that they can become the root of suffering in the household. For this reason, we need to practice Buddhist teachings for householders so that we can bring happiness to everyday life in the household and learn to understand each other,

accept our partner's strengths and weaknesses. In the Sigalavada Sutta, the obligations as husband and wife are explained. The husband's obligations are:

1. Respect your wife
2. Be polite and friendly
3. Maintain loyalty
4. Entrust household affairs to the wife
5. Give gifts

While the wife's obligations to her husband:

1. Carry out their obligations well
2. Be polite and friendly to the families of both parties
3. Loyal
4. Take good care of gifts from your husband
5. Clever and diligent in carrying out his responsibilities

Marriage is an important choice, so before taking the step into marriage, you should have inner and outer readiness (Pujimin, 2020). Inner readiness for marriage:

1. Be aware of your own strengths and weaknesses, those of your partner and your extended family
2. Knowing the feelings, needs and hopes of the partner's vision
3. Willing to fight and commit together
4. Able to regulate emotions, communicate, compromise, be patient and forgive each other if there are mistakes.

Outward readiness for marriage:

1. Established economy
2. Biological needs of healthy wives and husbands
3. Readiness to have and educate children
4. Daily needs
5. Carry out their rights and obligations as husband and wife properly

As time goes by, being husband and wife is like being friends. Friends who are good and wise, have fun and overcome obstacles together (Dh. 328) so they need to be maintained. Good intentions and determination from a friend will bring happiness, the happiness created from a long relationship will further strengthen this friendship.

### **Economics from a Buddhist Perspective**

In accordance with the theme of building a prosperous and happy family, the word prosperity is of course inseparable from economic factors. In worldly life, economics has an important role, and in marriage economics is one of the main needs. The economy here is very closely related to livelihoods. Through human livelihoods accumulate wealth, the accumulated wealth is used to meet life's needs and realize dreams. However, the problem here is how humans, especially householders, accumulate this wealth. As is known, Buddhists strongly adhere to principles and ethics where in doing everything they pay more attention to harmony without violence or harming themselves or others, known as right livelihood which is one of the groups of sila (right speech, right action, right eye). right livelihood. (Wijoyo and Nyanasuryanadi, 2020) To fulfill life's needs and desires, one of the efforts that humans make is to earn a living. There are 4 desires that humans can achieve in this world (A.II.66), namely:

(1) may wealth come to me in the right way, (2) may fame come to me, my relatives and teachers, (3) may long life come to me and I can I enjoy it, (4) I hope I can be born in heaven. With the right livelihood, these desires can only be achieved.

The right livelihood is a livelihood that does not harm other people, injure other creatures, make other parties suffer and does not contain violence. Like a bee that takes honey from a flower, without making the flower lose its beauty (D.III.188). And the core of Buddhist economic values is compassion collaborating with prosperity which leads to wisdom. Correct livelihood can be achieved by avoiding the five types of trade, namely trading (1) weapons, (2) humans, (3) meat, (4) poison, (5) liquor or drugs (A.III.208). And you should be honest, serve well, take reasonable profits when trading (M.III.75). As householders we can accumulate wealth as a form of prosperity, "those who in their youth do not accumulate wealth are like old herons in a pond without fish" (Dh.155). However, when accumulating wealth, it should be in line with spirituality, wealth can support the spiritual journey and be used properly and not give rise to greed and waste, because wealth can be used as a tool to do good deeds, to cultivate the main blessings.

If wealth is managed wisely it will bring worldly happiness. There are four happiness that can be felt, namely the happiness of having wealth, being able to enjoy what has been obtained, not being in debt and finally happiness because wealth is obtained and used in accordance with Dharma (A.II.68). Apart from that, to gain progress in wealth, do work with persistent effort, take good care of the wealth you have acquired, live a balanced life, associate with good friends (A.IV.281). And avoid the four channels of waste, namely extravagant living, gambling, associating with bad friends, addiction to intoxicating drinks. The wealth that has been accumulated can be managed wisely so that a prosperous and happy family can be achieved. To manage wealth, it can be divided into three parts: one part to be used for daily needs, two parts to develop a business or as business capital turnover, another part to be saved or used in emergencies (D.III.188). And the wealth that has been obtained can be used as well as possible to (1) please yourself, parents, wife, children, servants, employees and followers, (2) help relatives and friends, (3) help overcome disasters or disasters, (4) fulfilling obligations to relatives, guests, authorities (taxes), those who have died and the gods, (5) glorifying religion, supporting clergy (A.III.45-46).

In this advanced era, there will be many additional needs that are sudden or that do not exist. Therefore, after knowing the correct way to seek wealth, the correct use of wealth, so that this can run as expected, this wealth should be managed and planned well for its entry and exit. In current terms it is known as financial planning. There are several things you can do in financial planning, namely determining short, medium and long term goals. Know current finances and potential that can be used for the future, carry out integrated planning for household budget, daily/weekly/monthly cash flow, insurance, taxes, investments. Avoid debt that is unproductive and makes income always greater than expenditure. Inheritance is also a part of planning that should be prepared. In the Sigalovada Sutta it is said that: Parents are obliged to give an inheritance to their children, while children are obliged to make themselves worthy of receiving an inheritance. Inheritance is not only in the form of material possessions, but also the good name/traditions of the family (D.III.189).

### **Building a Buddhist Family**

Building comes from the word wake, which in the Big Indonesian Dictionary means building, building and repairing. A family is a group of people consisting of husband, wife, and descendants, namely children, preceded by marriage. Marriage unites two individuals and families with different characters and personalities, a sacred thing with a long-term bond and

commitment. So building a Buddhist family means establishing and nurturing a group within the bonds of marriage and repairing and caring for the family well based on Buddha Dharma. Home is the first school for children and parents are their first teachers. So it is a big responsibility for parents to better their children's future and shape them into good individuals. Building a harmonious Buddhist family requires harmony from all family members based on family norms and Dharma norms as guidelines for carrying out domestic life. Things that need to be considered so that a family can survive for a long time if it has four things, namely looking for lost wealth, repairing what is old, eating and drinking in moderation, appointing a moral man or woman as leader (A.II.249).

A happy family can be achieved if the husband knows and carries out his obligations properly and correctly, as well as the wife, mutually carrying out and carrying out the obligations and responsibilities that have been given. If each person understands their responsibilities and understands each other, a happy family will be created. Comfort in the family is the main factor in the continuity of domestic life, feeling comfortable and safe as well as good communication, accepting partners as they are, especially for new couples. It has clearly explained the steps that must be taken into account in building a family guided by Buddhist teachings, which are based on Dharma. Like a house, the first thing to be built is the foundation. This is the foundation that was so clearly explained by Buddha, build a strong foundation in the household to create a comfortable, safe, harmonious, prosperous and happy family, which is the main goal of building a Buddhist family.

## CONCLUSION

There are two choices for Buddhists in choosing their journey in life, as householders or not as householders. If we choose to marry, then live this life seriously. Marriage is a long-term commitment, with the aim of bringing happiness and prosperity together in the family. The goal of marriage will be achieved, especially in a Buddhist family, if it is based on the same beliefs, good morality, mutual cooperation and responsibility for each other's obligations, mutual understanding, maintaining equality and balance and guided by Buddha Dharma. Grow positive seeds in the household, refrain from spreading negative seeds, present true love, do not discriminate, and be able to process or manage wealth well, so that prosperity will be created, the foundation is strong, the household is harmonious and happy, make it Buddha Dharma as a guide to our love story so that we achieve happiness.

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