

## EDUCATION IN BUILDING A HAPPY HOUSEHOLD IN THE PERSPECTIVE OF BUDDHISM

**Manggala Wiriya Tantra**

Filsafat Universitas Gadjah Mada

Correspondensi author email: manggalawiriyatantra1993@mail.ugm.ac.id

**Dida Wanti**

Universitas Muhammadiyah Bogor Raya

didawanti07@umbogorraya.ac.id

### **Abstract**

*A couple's journey into married life begins with marriage. Marriage, unlike celibacy, requires mutual understanding for the rest of one's life. The reality is that not every marriage is successful. There are different elements that can make strife and even lead detachment or separation. Separate from that happens in homegrown life is something that two or three needs to keep away from. From a Buddhist perspective, this article aims to educate readers on how to live a happy home life until death do us part. This qualitative study employs the literature review method. As a result, the advice in this article is very basic and can help any couple have a happy home life. Marriage is a cheerful life decision joined by responsibility and obligation of both a couple. In order to achieve harmony, creating a happy home requires adequate insight and comprehension.*

**Keywords:** *Buddhist Marriage, Happy Marriage, Household, Marriage, Education Marriage*

### **Abstrak**

Perjalanan pasangan menuju kehidupan pernikahan dimulai dengan pernikahan. Pernikahan, tidak seperti melajang, membutuhkan saling pengertian selama sisa hidup seseorang. Kenyataannya adalah tidak semua pernikahan berhasil. Ada beberapa elemen yang berbeda yang dapat membuat perselisihan dan bahkan menyebabkan perpisahan. Perpisahan yang terjadi dalam kehidupan rumah tangga adalah sesuatu yang harus dihindari oleh dua atau tiga orang. Dari sudut pandang Buddhis, artikel ini bertujuan untuk mengedukasi para pembaca tentang bagaimana menjalani kehidupan rumah tangga yang bahagia hingga maut memisahkan. Penelitian kualitatif ini menggunakan metode tinjauan pustaka. Hasilnya, saran dalam artikel ini sangat mendasar dan dapat membantu setiap pasangan untuk memiliki kehidupan rumah tangga yang bahagia. Pernikahan adalah sebuah keputusan hidup yang ceria yang disertai dengan tanggung jawab dan kewajiban dari kedua pasangan. Untuk mencapai keharmonisan, menciptakan rumah tangga yang bahagia membutuhkan wawasan dan pemahaman yang memadai.

**Kata Kunci :** Perkawinan, Rumah Tangga, Perkawinan Bahagia, Pendidikan Perkawinan, Perkawinan Buddhis

## **INTRODUCTION**

Marriage is a decision, a decision to carry on with a wedded life. Being married is a happy life choice rather than an obligation. The goal of marriage is not only to satisfy one's sexual needs, but also to raise a healthy, happy family. Building a family ought to be founded on standards, objectives and adequate knowledge, to understand a quality and amicable family. Obviously, early direction is expected to address inquiries concerning what ought to be ready before marriage, including setting up the brain. As a prerequisite for entering the marriage stage, guidance and advice for potential brides and grooms are regarded as significant. Marriage

ceremonies are typically regarded as sacred and holy by certain cultures or traditions of every society's religions and beliefs. Brides-to-be should be well-informed and prepared with information about marriage in general. In addition, maintaining and taking care of the marital relationship is just as important as anything else because marriage is just the beginning of married life, not the end. Being responsible for the relationship's upkeep and care is a rewarding responsibility.

Maintaining the commitment to making each other happy is essential to avoiding boredom. Although there are twists and turns along the way and household dynamics that sometimes occur beyond expectations, the expectation of family happiness must be realized, and not all families succeed. It is possible for the situation before and after marriage to differ by as much as one hundred eighty degrees. Flowers that are fragrant and bloom quickly if they are not cared for properly. Rather than delivering new buds that are supposed to blossom, they can dry out in light of the fact that they are seldom watered with love. Because people have always wanted to start a family, the conversation about marriage never ends and never stops being hot in any era. As a matter of fact, in the event that people understand the significance of marriage, it is to add satisfaction, not to add issues. This article will discuss education to build a happy household, which includes advice on how to get married, how to stay married, and how to keep a happy marriage forever.

Every individual has the right to live and protect their livelihood. To keep up with life and life, each individual has the privilege to continue posterity by framing a family through legitimate marriage (Legislature of Indonesia, 2017). The 1945 Republic of Indonesia Constitution's Article 28 A and B Paragraph 1 provides a philosophical definition of family formation. The way of thinking lies in the way that marriage is a right, not a commitment that should be satisfied. The right can be exercised or not so that there is no element of coercion in this fundamental matter. The next philosophical aspect is how a family is formed, specifically through a legal marriage. Lawful marriage is an indication of the local area's adherence to morals.

This implies that marriage isn't simply a custom, custom, or culture that applies in the public eye, however there is an exceptionally basic moral component. According to Law No. 1 of 1974 Concerning Marriage, 1974, marriage is an inward and outward bond between a man and a woman as husband and wife with the intention of forming a happy and lasting family or household based on God Almighty. There is something that draws in open consideration with respect to the clarification of marriage in Regulation No. 1 of 1974 concerning Marriage, that the Indonesian government and state are in a reasonable and uncompromising stance to consider a marriage legitimate assuming that it happens between a man and a lady as a couple, not a similar sex. Fundamentally, Indonesia is definitely not a strict nation, nonetheless, many wellsprings of positive regulation are impacted by the strict breath that exists in religion.

While it is true that the marriage registration system is recorded in accordance with the laws that are in effect, it should not be forgotten that marriage is considered legal if it is performed in accordance with the laws of each religion and belief. In this instance, it is clear that the laws of each religion and belief differ in how they regulate a marriage that is unquestionably regarded as sacred and holy. How then do Buddhists think about marriage? Is there any advice or advice for making a marriage work? The following discussion will provide responses to these inquiries.

## **METHOD**

Literature study is the method used in this research. Literature study is a method that uses literature sources as primary sources for reading, recording, and processing research materials. Books, scientific articles, and other scientific works that support research are sources of literature used in this study that contribute and are relevant to the subject matter. In addition, to complement the data, this research also investigated the concept of building a happy household in Buddhism. The researcher then used the Miles and Huberman analysis method to analyze the collected data, starting with data reduction, which includes separating relevant data from others, presenting data, and drawing in-depth conclusions about the data.

## **RESULTS AND DISCUSSION**

### **Marriage Vows As A Commitment Between Two People**

A commitment is required before a man and woman can start a family together as husband and wife. According to Bahasa, 2023, the Big Indonesian Dictionary defines pledge as a solemn promise. This pledge is said in front of the leader of the ceremony, the bride and groom's parents or their representatives, witnesses, and other relatives in a Buddhist marriage ceremony. There is an intriguing thing with regards to the marriage parade of perusing the marriage promise, interestingly the vow is perused by the lady and lucky man on the other hand. Reading the pledge in front of the Buddha altar continues after lighting a number of three (three) incense sticks and holding them in front of the chest with the hands of Anjali.

The groom reads the first alternating recitation of the pledge. The promise recounted by the man of the hour peruses as follows: I beg all of you to be willing to testify that on (mention the date, month, and year), I (mention the name) wed (mention the name) in front of the Buddhist altar, making a vow to: (1) always respect my wife; (2) always be gentle to her; (3) always be faithful to her; (4) always give her some authority; (5) give her jewelry; and (6) always be diligent and eager to earn a living for the family. The bride continued reading the marriage pledge after the groom had finished reading it. The following is the recitation of the groom's pledge: I ask everyone in this room to be willing to testify that on (mention the name, date, month, and year), I marry (mention the name) before the Buddhist altar and promise to: (1) always look out for the interests of all family members; (2) always be friendly to relatives from both sides; (3) always be faithful to my husband; (4) take good care of what my husband has earned; (6) always study to be clever and not be lazy at work; (7) obey all of my husband's good instructions. The bride and groom performed the namaskara (prostrate) three times together after the vows were read aloud (Dhammadhiro, 2005).

The author, a Buddhist, discovers a philosophical meaning in the vows that the bride and groom read. Philosophically, husband and wife hold equal positions and share responsibilities so that no one in the family is viewed as superior or inferior. Both of them play a strategic role in the family, and their relationship becomes cooperative rather than hierarchical. Buddhism's pledge is interpreted philosophically as determination. A clear intention, determination is determination. The commitment made in the marriage pledge is to achieve the household's ideals of happiness and prosperity. If the bride and groom commit to each other, their determination will grow stronger. Commitment is the obligation to carry out something, in this case the obligation to consciously and consistently carry out the marriage pledge.

Personally, I agree with the author that before getting married, it's important to set rules that will help strengthen the relationship and come to an agreement on the guiding principles. Why is it necessary to plan this? Naturally, their minds are still clear and unobscured by ego because they are still "sane" and not in conflict.

The obligation to remain together for the rest of life should be continually recollected and revived. For what reason does it should be recalled and restored? In all honesty, since people have a feeling of fatigue that can cause them to neglect themselves and neglect guarantees. So, how can I remember it and feel renewed? One powerful way is to open a collection of recollections. At the very least, it will trigger the beautiful memories from the past by opening the memory. If you break the vows you both made, it will, at the very least, bring shame and fear. The marriage promise joins two individuals, yet in addition requirements to focus on the family members of the two players. The marriage pledge explicitly states that a wife must always be friendly to relatives from both sides and pay attention to the interests of all family members. However, the pledge implicitly requires the support of a husband to be carried out. Therefore, taking care of the needs of relatives from both sides is not just the job of a wife.

Love and affection alone are not enough to sustain a marriage, so it is clear that adequate financial support is essential. Because the fact of the matter is that building a family ark requires funds not to satisfy endless desires but rather to meet needs. It is true that the marriage pledge explicitly states that the husband must work hard and eagerly to support the family. However, it is acceptable for the wife to contribute to the family's income and is not at all prohibited. Also, expressly a spouse likewise makes a vow to constantly study to be shrewd and not sluggish at work. Because it has a strong husband and wife, the family will grow strong. The meaning of solid refers to a state in which individuals are united in a solid and unbreakable way. Strong requires collaboration, trust, and shared help between one another. Many things that would be impossible for a couple to accomplish on their own are possible when they are united and strong. At the point when people fabricate a strong relationship, having common trust permits them to feel daily reassurance and security, to develop and create as entire people. Both can develop and assist one another in realizing their full potential and abilities. Weber defines solidarity as the social solidarity that is formed among people in a society based on shared values and goals.

This steadfastness has an impact on social interactions and improves coordination and cooperation in achieving shared objectives. According to Durkheim, solid is the force that holds people together in a society. There are two kinds of social solidarity: organic solidarity and mechanical solidarity. According to Ritzer (2014), mechanical solidarity is based on people who share similar characteristics, beliefs, and norms. Meanwhile, individual interdependence and task specialization foster organic solidarity in complex modern societies. According to Soyomukti (2016), professions that vary according to social development dominate small groups of people, such as families, in parts of society where there is natural solidarity. When it comes to building a household, having a comprehensive understanding of solidarity can be beneficial because husbands and wives who are solid will be better able to accomplish common objectives.

## Happy Marriage Advice

The decision to get married should not be based on feelings, lust, or a temporary desire to not be husband and wife. Instead, it should be based on love, mutual understanding, a need for safety, and knowing all the consequences that will follow. It's normal to feel at a crossroads when faced with a decision, but you shouldn't get bogged down in it. The engaging quality of day to day life can be felt when each second is in an amicable environment. If a household is in harmony, you'll have a lot of luck, and the opposite is also true. It would appear that every action and circumstance created by humans, including married couples, will always be subject to the laws of the universe.

Most married people want to have a child or children to complete their happiness. However, the author conveys the implicit Buddhist message that having children or offspring is not necessary for a happy household. The presence or nonattendance, having or not having posterity isn't a proportion of outcome in building a family ark, not the beat reason behind accomplishing joy. Whether there are youngsters, having or not having, two or three has the option to be content. The meaning of bliss is made and felt by the actual couple, not in view of the judgment of others. Even couples who do not want to have children or have no children tend to be judged by society in general.

The level of judgment can be thought to be sadistic and very bad for mental health. Template questions, such as when to get married, when to have children, when this person will have a younger sibling, when this younger sibling will have another younger sibling, and so on, don't really deserve to be asked because it violates privacy. The truth of the matter is that not all couples who have kids or posterity are blissful, there are likewise the individuals who, in actuality, feel troubled in light of the presence of youngsters, feel that their joy is diminished, a ton of time is taken up. However, since society's questions and judgments can never be avoided, married couples need to thicken and strengthen their mental walls. It is smarter to wear shoes so as not to step on sharp rocks that can harm the feet than to need to fix the whole street with fine covers.

Marriage is a private space where people who want to be happy live. Its inhabitants have the power to decide their own will and destiny, including whether or not to get married in a happy and intimate relationship. There will always be a conversation about marriage, and it will never end. Bucin, also known as the "love slave," is one phenomenon that is frequently discussed in relation to family relationships. Love slaves are experienced not only by young people who are in a relationship but also by those who are already married. It is not uncommon for spouses to be so devoted to one another that they wish for their relationship to continue even after the death of the partner—not just in this world.

The good news is that wives and husbands can find very interesting advice for how to see each other not only in this life but also in future lives in Buddhism. The Buddha once offered advice to Nakulapita and Nakulapita, two married couples who had never acted badly toward one another during their marriage. The Buddha provided the following response when they inquired about how they could see each other not only in this life but also in future lives: "Householders, if both spouses wish to see each other not only in this life but also in future lives, they must share the same faith, virtue, generosity, and wisdom. They will then be able to meet frequently in both this life and subsequent lives." (Bodhi., 2015)

The Buddha continues by elaborating on his commentary in clear and profound language, such as the following: The husband and wife are both self-assured, kind, and self-reliant, and they greet each other with pleasant remarks. They enjoy many advantages and live comfortably. When both are morally equivalent, their adversaries will be disappointed. They rejoice in the divine realm (heaven) after death, enjoying sensual pleasures, having practiced the Dhamma (truth) in virtuous behavior and equal conduct. This suggestion to simplify analysis for better comprehension is interesting. In the first place, the guidance in regards to a similar confidence can be perceived to imply that the couple both have faith in the law of activity. The relevant law of action states that the results of any action will be returned to the performer. Because of the widespread belief in the law of actions, husband and wife will become more aware of the need to always do only good deeds because, naturally, the outcomes that will be received are also beneficial, bringing luck and happiness. In contrast, if an evil deed is committed, the consequences are misfortune and suffering. Simply comprehending the law of action is all that is required.

Second, guidance on maintaining the same moral conduct. Human behavior is referred to as morals (Rahardjo, 1990). Morality is reflected in every human action. The awareness that is bound by the need to achieve good based on prevailing values and norms is the foundation of morality as a source of human life behavior. Whether moral values are taught consciously or unconsciously, they will have a significant impact on society's future civilization. According to Effendy (2000), morality—also known as moral behavior—is a soul-driven attitude that inspires good, beautiful, and admirable human actions and deeds toward God, other people, and the natural world around us. Morality is how humans interact with one another and the world around them. In Latin, the term "urbanitas" refers to subtlety and kindness, specifically manners as opposed to harsh actions (Abdurrahman, 2003). Habits are illustrations that are typically given almost immediately by guardians to their kids to comprehend how to appropriately act. Etiquette is derived from ethics. According to Suseno (1986), moral teachings are not ethics; rather, they are moral teachings that are on a different level from ethics. Moral teachings are derived from this explanation, and they play a crucial role in arranging life.

For the husband and wife who run the business, a morally sound life undoubtedly yields results and advantages that are not insignificant. The Maha Parinibbana Sutta (Widyarma, 1999) describes, among other things, the outcomes of the Buddha's moral life: (1) wealth and treasure will increase due to diligence; (2) a fragrant name; (3) an attitude of complete confidence in oneself in relationships; (4) dying peacefully; and (5) being born in a pleasant realm, the realm of heaven. If you always take your morality seriously, you will reap these five benefits. The advantages got from carrying on with an ethical life can in addition to the fact that felt be after death, however can be felt quickly while still invigorated. On the other hand, unfavorable outcomes await those who violate morality. If a husband and wife break the moral code, they will suffer the following consequences: (1) they will lose a significant amount of property due to negligence; (2) they will have a bad reputation; (3) they will be timid and anxious in relationships; (4) they will die in anxiety; and (5) they will be born in a miserable realm, an unpleasant realm, a low realm, or a hell realm after death. The best way for a husband and wife to be happy is to follow the moral code and avoid doing things that hurt themselves or other people. Their generosity, in addition to their moral behavior, will bring them happiness.

Liberality is consideration towards others, liberality. According to Samilim (2002), the word "generosity" comes from the Hebrew word "dermawan," which means "a person who likes to give charity or is generous." Giving assets to others without asking for their rights is an admirable trait (Al-Mas'udi, 2012). Because, from a philosophical standpoint, one human being needs another human being, it is essential for husbands and wives to be generous and give to one another. When you care about each other and want to help each other, life will be easier. Giving and good cause thoughtfully don't anticipate rewards, however in Buddhism it is made sense of that giving is one method for delivering connection. Suffering can be brought on by attachments to beloved things, possessions, and even family. So, shouldn't you be allowed to have things you like? Is it not affirm to have assets? Is it wrong to have a family if it causes you pain? That is not the very thing it implies. So, what is the right meaning? Wisdom enables correct comprehension. Both a couple really must have a similar insight.

Wisdom is the ability to solve fundamental issues pertaining to behavior and life's purpose. The characteristics of a wise person are inseparable from the discussion of wisdom, as wise people typically possess a personal character filled with peace and compassion for people and the world. According to Sternberg (R.), wisdom is an assessment of a person's understanding of their problems by involving solutions as alternative methods of problem solving that maximize various types of balance between themselves, others, and various aspects of their lives. (Jordan and J., 2005). Wisdom is seen as a mix of cognitive, emotional, and reflective aspects. A person's maturity in integrating the three dimensions of cognitive, reflective, and affective wisdom is called wisdom. The dynamic process that takes place between the three works in harmony with one another, which, in the end, is reflected in the manner in which they approach and respond to a variety of life's challenges (Ardelt, 2003). Wisdom in the context of household possessions that are cherished and adored does not require attachment because they are transitory and change over time. Simply put, a person's favorite things can be damaged, their possessions can be diminished or lost, and their loved ones can age and die because they are susceptible to change. Clinging to something that is changing can cause suffering because it is difficult to accept the change. Therefore, it is not necessary to hold on to anything that is changing. Indeed, it is necessary to love without clinging. Wisdom is loving without clinging.

## **CONCLUSION**

True comprehension of a significant decision is the foundation of a happy marriage. The decision to get married is not an easy one because it will have repercussions. Philosophically, people do not have to get married in order to start a family; however, marriage is a choice that carries the responsibility of ensuring that both parties are happy. Husband and wife have roles that are not linear and do not lead to a higher or lower position. No one is more respected, glorified, or preferred than the other, but both are life partners who can grow and accomplish goals together.

The family is the littlest hierarchical component in a nation, however the substance of its work program can't be supposed to be little in scale. Happiness is the only goal that can be achieved. There is a vision and a mission. Happiness does not have to be found far away by traveling to places that are currently referred to as "healing," but it can be found very close to

home by finding happiness in oneself and in one's spouse. Indeed, happiness flees more quickly the more it is pursued.

As part of marital education, it is highly recommended to obtain as much information as possible before creating a happy household. Again, a happy family is only possible if the husband and wife understand each other, keep their commitments to each other, are able to accept each other, and don't demand much perfection but rather perfect the imperfect.

## REFERENCE

- Abdurrahman, M. (2003). *Pendidikan Di Alaf Baru: Rekonstruksi Atas Moralitas Pendidikan*. Yogyakarta: Prisma Sobhie.
- Al-Mas'udi, H. H. (2012). *Akhlak Mulia Terjemah Taisirul Khallaq. Terj. Achmad Sunarto*. Surabaya: Al Miftah.
- Ardelt, M. (2003). Empirical Assessment of a Three-Dimensional Wisdom Scale. *Research On Aging*, 25(3), 275–32.
- Bahasa, B. P. dan P. (2023). *KBBI VI Daring*. <https://kbbi.kemdikbud.go.id/entri/ikrar>
- Bodhi. (2015). *Anguttara Nikya, Khotbah-Khotbah Numerikal Sang Buddha*. Jakarta: DhammaCitta Press.
- Dhammadhiro. (2005). *Paritta Suci*. Tangerang: Yayasan Sangha Theravada Indonesia.
- Effendy., M. (2000). *Ensiklopedi Agama Dan Filsafat*. Palembang: Universitas Sriwijaya.
- Pemerintah Indonesia. (2017). Perundang-undangan Undang-Undang Dasar Negara Republik Indonesia Tahun 1945. *Undang-Undang Nomor, 23, 1*. [https://www.mpr.go.id/img/sosialisasi/file/1610334013\\_file\\_mpr.pdf](https://www.mpr.go.id/img/sosialisasi/file/1610334013_file_mpr.pdf)
- Rahardjo, D. (1990). *Etika Ekonomi Dan Manajemen*. Yogyakarta: Tiara Wacana.
- Ritzer, G. (2014). *Teori Sosiologi (Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Postmodern)*. Yogyakarta: Pustaka Pelajar.
- Salim, P. S. dan Y. (2002). *Kamus Bahasa Indonesia Kontemporer*. Jakarta: Modern English Press.
- Soyomukti, N. (2016). *Pengantar sosiologi dasar analisis, teori dan pendekatan menuju analisis, masalah-masalah sosial, perubahan sosial, dan kajian strategi*. Ar-Ruzz Media.
- Sternberg, R. J., & Jordan, J. (2005). *A Handbook of Wisdom : Psychological Perspective*. Cambridge University Press.
- Suparta, M. (2012). *Selamatkan Bangsa dari Korupsi Melacak Genealogi Korupsi dan Solusinya*. Jakarta: Inspektorat Kementerian Agama RI.
- Suseno, F. M. (1986). *Kuasa dan Moral*. Jakarta: Gramedia.
- UU No. 1 Tahun 1974 Tentang Perkawinan. (1974). 1–15.
- Widyarma., S. (1999). *Riwayat Hidup Buddha Gotama*. Jakarta: Club Penyebar Dhamma.