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### Harmony Family Communication (Hita Sukhaya) In Buddhist Perspective

<sup>1</sup>Marjianto, <sup>2</sup>Ramdan Pelana, <sup>3</sup>Rudi Hartono

<sup>1</sup> Raden Wijaya State College of Buddhism, Wonogiri Central Java, Indonesia

<sup>2</sup> Universitas Negeri Jakarta, Indonesia

<sup>3</sup> Universitas Ibn Khaldun Bogor, Indonesia

Email: <sup>1</sup>antonmarjianto@gmail.com

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#### ABSTRACT

This research aims to reveal the relationship between the effectiveness of interpersonal communication and the hita sukhaya family and to reveal the factors affecting hita sukhaya family. The approach used is qualitative approach. The techniques used to collect the data are interview, observation, and documentation. The result of the study shows that interpersonal communication in hita sukhaya family has different characteristics between one and another. Some characteristics of an effective interpersonal communication in hita sukhaya family are openness, empathy, supportness, positiveness, and equality. An effective interpersonal communication can be materialized in a joyful atmosphere, full of understanding, full of compassion one and other so that it can emerge the intimate and cheerful atmosphere. To achieve hita sukhaya family, a family should have an equal conviction, an equal morality, an equal generosity, and an equal wisdom. A religious conviction, an effective communication, an equal between rights and responsibility, and economic factors are the parts that cannot be separated one and another to achieve a harmony or hita sukhaya family.

#### 1. Introduction

A family is formed beginning with a marriage or marriage performed by two men and a woman who have qualified in accordance with the law of marriage in Indonesia. Marriage is one of the important events that will be faced by everyone in the course of life. Marriage which is considered a shah in the Law of the Republic of Indonesia Number 1/1974 that is, when a couple and a woman have held a marriage, as stated in Chapter I, Article 1 that "Marriage is

an inner birth bond between a man and a woman as a husband and wife with the aim of forming a happy and eternal family based on the One True God".

In every religious teaching marriage has a sacred or sacred meaning, which basically aims to form a harmonious family. Nowadays marriage has faded from its sacred or sacred meaning due to the shift in values in life so it is not uncommon for a marriage to eventually lead to divorce. The high divorce rate in Indonesia is evident from data compiled by the Director General of the Religious Justice Agency of the Supreme Court of the Republic of Indonesia, in 2016 the institution recorded 885,184 divorce cases, which figures show the highest divorce rate since the last 5 years.

The threat of other problems that may arise due to divorce and domestic violence is not trivial. It needs to get more attention from all elements of society, academia and government. The community should also increase the sense of solidarity not the indifferent, because somehow the impact is on the community itself. Academics should also conduct various studies to find solutions to these problems. From the government aspect how the government conducts prevention, handling and supervision both through policy making and other matters to reduce these cases.

In Buddhism a harmonious family is often called the hita sukhaya family. As a Buddhist in order to form a happy family must follow The Buddha's teachings on the correct practice of life. In the Samajivi Sutta, Buddha showed the basics of harmonious marriage, which is harmonious, harmonious and balanced, i.e. when the husband and wife have equality or conformity in Saddha (belief), Sila (decency), Caga (generosity), and Panna (wisdom) (Anguttara N. II,62).

The implementation of Sila or good behavior is also the basis of a harmonious family. As mentioned in the Maha Parinibana Sutta, Buddha said to householders about the benefits of implementing sila. The benefits include; cause a person has a lot of wealth, name and notoriety will be widespread, when will die at peace and peace, will be reborn in the realm of Heaven.

In a marriage a man as a husband and a woman as a wife have their own rights and obligations, where the husband has an obligation to provide for his family while the wife has an obligation to manage and take care of the household. Along with the rapid growth and economic development that occurred in recent decades makes the socioeconomic demands in the family even higher. This often encourages women as wives to participate in meeting household needs by participating in work.

The impact of women's involvement in work is the conflict between the need for self-development in a career and the traditional values inherent in women that are responsible for home tasks. The conflict between work and family is present at a time when individuals must display multi-role i.e. work, spouse and as parents (Nugroho, 2007: 59).

There are many problems because the wife is so busy going through both routines that, where busyness makes them not have enough time to meet, share and communicate with each other. Lack of communication between husband and wife can cause distrust and negative thoughts so that there are often misunderstandings that can lead to conflict. Protracted conflicts make the

husband and wife relationship stretched and cause communication to become ineffective so that the marriage becomes inharmonious.

Communication that is often used by husband and wife in interacting is interpersonal communication. Interpersonal communication is communication between people face-to-face, allowing each participant to capture the reactions of others directly, both verbally and nonverbally. One type of interpersonal communication used in interacting with married couples is the educated one, namely through communication in more intimate, deeper and personal situations.

Good communication is effective communication, which has the characteristics of openness, empathy, mutual support, positive attitude and equality (Devito, 1997: 65). The results of Defrain and Olson's research concluded that 90% of married couples feel happy in their relationship by communicating with each other so that they can feel and understand the desires and feelings of the couple, and if there is a difference or problem can be solved by communicating with each other (Pratiwi, 2006: 75).

Based on the description above can be seen the problems that arise in the family. Starting from the ineffectiveness of interpersonal communication, divorce cases and Domestic Violence (KDRT). A family should have harmony, tranquility and well-being. It is contained in Anguttara Nikaya II that a family will be filled with harmony or happiness if family members share in beliefs, good behavior, generosity, and wisdom.

In this study the authors formulated the following problems: How the effectiveness of interpersonal communication and factors what affects family harmony (hita sukhaya) The purpose of the study is: to find out the effectiveness of interpersonal communication in family harmony and to uncover the factors that affect family harmony (hita sukhaya).

#### The Foundation of Theory

There are several definitions of interpersonal communication according to experts. According to Joseph A. Devito in his book *The Interpersonal Communication Book*. the process of sending and receiving messages between two persons, or among a small group of persons, with some effect and some immediate feedback. Devito, 1997:4. Meanwhile, according to Mulyana defined interpersonal communication as an interaction that only two people, such as husband and wife, two colleagues, two close friends, a student teacher and so on. Mulyana, (2000:73)

In the book *Interpersonal Communication*, Alo Liliweri (2011: 13) quotes Joseph A. Devito's opinion on the characteristics of effective interpersonal communication, namely: Openness (openness) Willingness to respond with pleasure to information received in the face of interpersonal relationships. Empathy is one's ability to know what others are going through at some point, from someone else's point of view, through someone else's glasses. In contrast to sympathy what it means to feel for others. People who empathize are able to understand the motivations and experiences of others, their feelings and attitudes, and their hopes and desires for the future so as to communicate empathy, both verbally and non-verbally. Support (supportiveness) The

situation is open to support effective communication. An effective interpersonal relationship is a relationship in which there is a supportive attitude. Individuals show supportive attitudes by being descriptive rather than evaluative, spontaneous rather than strategic. Positiveness. One must have a positive feeling towards him/ her, encourage others to more actively participate, and create a communication situation conducive to effective interaction. Equality. Interpersonal communication will be more effective if the atmosphere is equal. That is, there is a tacit recognition that both parties appreciate, are useful, and have something important to donate.

Based on DeVito's definition, interpersonal communication is communication that occurs in a dialogical way, where when a communicator speaks, there will be feedback from the communion so that there is interaction. In dialogical communication, both communicators and communiques, both are active in the process of exchanging information that takes place in interactions.

From some of the above understandings, it can be concluded that domestic harmony is the creation of synergistic circumstances among its members that are based on love, and able to manage life with full balance (physical, mental, emotional and spiritual) both in the family body and its relationship with others, so that its members feel at peace in it and carry out their roles with full maturity of attitude, and can go through life with effectiveness and inner satisfaction.

Understanding the Hita family sukha. In Buddhism there is a terminology used to describe a happy, harmonious and peaceful family. The terminology is family hita sukha. The hita sukha family means a family that lives in harmony with the Teachings of the Dhamma Buddha. In *pattakammaragga* of *Angutara Nikaya II*, Buddha taught a Sutta to Anattapindika about the four types of happiness for laypeople or householders, the four happinesses being; happiness has wealth, happiness has material wealth, happiness without debt, impeccable happiness or mistakes (Virya, 2007: 29).

Husband and wife as the first element of forming the family is certainly the center of the Buddha's attention as well. On one occasion, the Buddha outlined four requirements that should be met to foster harmonious marriage and form a happy family both in this life and in the lives to come. The description of this can be found in *Anguttara Nikaya II: 59* which is that "if a couple wants to stay together, both in the present life and in the future, then both must have the same beliefs, the same virtues, the same generosity, and the same. These four fundamental things must be aligned to be done and run by husband and wife to obtain a family hita sukha.

In addition, according to Virya (2007: 37-42) there are four attitudes of life that should be owned by husbands and wives so that the household can take place safely and peacefully. The four attitudes of life are willingness (Dana), inner balance (Samantata), doing things that benefit him (Atthacariya), and good speech (Piyavaca).

The purpose of marriage according to Buddhism is to achieve happiness both in the present life and the life to come. To support the purpose of the marriage, the Buddha explained in *Anguttara Nikaya IV:62* that if the husband and wife

have a strong intention to make each other happy both in the present life and the life to come the main requirement that must be understood, the husband and wife must have Saddhavanta which is a firm belief in Tri Ratna. (Wowor, 1991: 57).

## 2. Research Methods

This research approach uses a qualitative approach. Based on the reason that a particular phenomenon or event will have more meaning and meaning if described in words than using numbers. Moleong expresses the definition of qualitative approach as a research approach that intends to understand phenomena about what the research subjects experience, such as behavior, perception, motivation, action, and others holistically and by way of description in the form of words and language in a special context that is natural and by utilizing scientific methods. Moleong (2007: 5)

The qualitative method used in this research is case study approach. Creswell (2007: 15) states that case studies are a model that emphasizes the development of a system that is limited to one or more cases in detail, accompanied by in-depth data mining involving a variety of sources of information. The case study will give you a clear picture of the cause of a case and describe the patterns that arise. Therefore in this study case studies are used to find the cause or root cause of the problem and the best solution.

Population and Sample. Kerlinger (in Furchan, 2004: 193) states that the population is all members of a clearly formulated group of people, events, or objects. In this study, the population is Buddhists who have a family in Jumo Subdistrict Temanggung Regency, Central Java. The sampling technique used in this study was purposive sampling. Sugiyono (2001: 61) stated that purposive sampling is a sampling technique with certain considerations. The samples contacted were tailored to specific criteria applied based on research objectives.

Data Collection Techniques. In this study there are three main techniques used in collecting data, namely: Interviews, observations and documentation.

Validity of Data. In this study, data validity testing was conducted in the following way: Triangulation. Triangulation is checking data from various sources in various ways and various times (Sugiyono, 2011: 85). Triangulation consists of three types, namely data source triangulation, engineering triangulation, and time triangulation. In this study the triangulation used was source triangulation and engineering triangulation. To obtain credible research results, researchers conducted triangulation techniques, namely data that has been obtained from the results of interviews checked with observations or documentation.

Data Analysis and Interpretation. Data analysis commonly used in qualitative research case study method is thematic analysis. Braun and Clarke (2006: 100) explained thematic analysis is a method of identifying, analyzing, and reporting theme patterns in the data. This method could be used by researchers to focus on detailed analysis of certain aspects of the data most relevant to research questions or provide a rich description of the data as a whole. This thematic

analysis allows researchers to engage with the theory in order to obtain more in-depth data analysis.

### 3. Research Results And Discussion

The research was conducted by conducting in-depth interviews on five families (parents and children) selected based on certain criteria according to Buddhists in the local environment. That is a family that has good behavior or good behavior, has good faith, has good wisdom, has a high generosity and balance in terms of rights and obligations as a family member. These five families have represented each village in Jumo Subdistrict, where it is considered the most worthy to be studied among other families based on the criteria mentioned by local Buddhists. To measure the effectiveness of interpersonal communication is used five criteria or aspects that have been presented in the foundation of the previous theory, namely; openness (openness); equality (equality); support (supportness); positive attitude (positiveness); and Empathy (Empathy).

Interpersonal communication in the first family that the author encountered seemed good. Five indicators of interpersonal communication, namely openness, equality, empathy, support, positive attitude run quite well. What stands out among family members, however, is the support aspect. The support that arises from this family can be seen from the results of interviews conducted on husbands or fathers who say that "I have always supported the wishes of my wife and children as long as it is positive". In addition, the wife also revealed that her husband always supports what he and his children do. wife states:

"My husband is very understanding, he always supports what I do, not only for me but also for his children. Like when I was very busy taking care of my temple trading business in the market because sometimes buyers were complicated and complained, he enthusiastically helped when I called from the market he immediately left home even though he might be tired because he had just finished making temple. For children, he gives a little direction, but if his child wants other things as long as it is positive and the child likes him, he will support him. For example, when the first child will marry a woman of different beliefs. He directed it to think about it and strengthen it so that he didn't immediately say no. Then his second child was called and because the woman really wanted to move to join Buddhism, the woman's family also didn't mind that finally everything went smoothly until now. "

From the statements of the wife and husband, it can be seen that the husband as the head of the family always tries to provide the best support he can do. This aspect of support is a very important element in fostering the Hita Sukhaya family. Apart from the support provided by the husband to his wife and children, the wife and child also do the same for the husband and father. As expressed by the husband who said that in principle they support each other when the husband is busy with the people's affairs so that making temple is disturbed by the wife or children who are always willing to help. child also says:

"We as a family always support and help each other. I often help you make tempeh, help you go to the market, because you are sometimes busy taking care of the residents, and you are not completely fluent in managing the tempe trade. But we were all happy to do this. When I was in high school, I often delivered tempe to traders in the market to help my mother "

Support between children and parents in this family also runs optimally. This was proven when the first child wanted to find a job which required a large amount of money and the second child wanted to go to college. The second child relented and chose to enter another college with a different major. These things indicate that there are factors of mutual support between these first family members. Mutual support between family members will certainly be very beneficial to form a strong, intact and harmonious family. Support will provide a sense of comfort to fellow family members. Even though support or supportness is very prominent in this family, this does not mean that the other 4 factors of interpersonal communication are ignored. Empathy, openness, equality and a positive attitude also exist and are applied in this family even though they are not as strong as the support factor.

This first family has a pretty good sense of empathy. Empathy means being able to feel what other people feel. This was felt by both parents when their children were in trouble. As told by the mother, "I was very sad when I saw that my first child had difficulty finding work because he had only graduated from religious education. When finally he was accepted at a bank in Semarang I was very happy ". The father just added, "yes, it is indeed difficult as a religion graduate to find work because the scope is small. At that time I was also really heavy but I still gave my spirit "

Meanwhile, the child's empathy for their parents is still not very visible. This was proven when the second child said "the important thing is that I don't know where the money will come from, but surely my parents can afford it". However, the fact is that parents also often find it difficult and heavy when the child asks for money, especially if suddenly. However, this is a little different in the first child, he tends to try to understand the needs and circumstances of the parents, even though this is not so clear. The first child only explained that the reason he did not want to go to a non-religious school was that it was a large cost, he just knew the parents' income was not that big. Meanwhile, the empathy between children and children is still not visible. This is because from childhood they are not very close, especially because they are of different genders so they are more familiar with friends than relatives. Even when they are adults their communication is still not optimal.

Openness is a very important factor in interpersonal communication. This openness in the first family is still limited to openness related to public matters. This means that there are other things that are not yet open. As stated by the husband, he cannot be open in certain matters, especially to children, if he confesses to his wife that he is always open. The wife added, "My husband does not want to tell the children about school fees or college fees, unless they are stuck or confused.

On the other hand, children are not very open to their parents. children never talk about problems at school and problems with close friends, but only talk about school fees. Meanwhile, the openness between the first child and the second child was also not very good. This was proven when the first child stated that he and his younger siblings rarely talked about personal problems, but they often talked to their friends.

Positive attitudes or positive behaviors are very diverse, such as honesty, discipline, self-control, optimism, etc. In this family a positive attitude is shown in various ways, the father who works as a temple maker as well as the head of the hamlet has a high level of discipline. Meanwhile, wives as traders tend to be optimistic in various ways. This is evident from his statement which reveals that profits and losses in a business are normal. According to him, the most important thing is the effort and prayer that he believes will produce good things.

Meanwhile, in the children of this family, positive attitudes are still less formed. The first child is always pessimistic that an alumni of a Buddhist university (PTAB) will find it difficult to get a job, even though in reality there are also many PTAB alumni who have worked, the problem is whether they want to try or not. In the second child, the positive attitude is still not visible. This was proven when the mother shared that the second child was often irritated when what she asked for was not followed. This proves poor self-control.

This first family has one boy and one girl, but in caring for and caring for the two parents, they never differentiate between one another. They treat both of them fairly. The second child is never spoiled even though she is a woman, on the contrary they want their children to be independent. My husband also said, "In guiding my children, I always treat them the same, I don't differentiate them so that they feel fair".

Meanwhile, children to parents also behave the same way. To their father and mother respect both. Even though the two children are closer to their mother, they respect both of them in their behavior. In telling stories or discussions, they also heard advice from both their father and mother, they did not consider one piece of advice more important than the other.

The second family has characteristics that are quite unique when compared to the other 4 families. In the family they look very close to each other and there is no great distance between father-son, mother-child, children or husband and wife. Parents look very happy to joke together while watching television or sitting in the living room. Without realizing it, he has implemented interpersonal communication in his family.

The dimension of interpersonal communication that is very prominent in this family is the openness factor. When the father was asked if he was always cheerful and familiar every day, the father answered that since we were little, we were used to telling stories and joking. According to him, his wife is always open to everything. Since the beginning of their marriage they have committed to taking the time even if only one hour to be able to tell each other either about

problems or just share. This gives rise to trust and openness between the two, reducing suspicion and jealousy because there is nothing to hide.

"We are every half seven in the evening until half past 8 or sometimes seven o'clock always telling stories and various. All family members get together and tell what they do every day. Nothing is covered up, all the stories and jokes. Usually the children tell the problem of school lessons if my wife and I work. While telling stories my wife and I also sometimes give some advice.

This openness in the family is done in a very unique and interesting way, which can be used as an example for other families to foster a harmonious family. Openness which is the main foundation in this second family is formed on the basis of an awareness of the importance of communication in a family. Interpersonal communication in a family will run optimally if it is based on high awareness. When asked how the idea came up for storytelling and sharing, the husband answered, "we are aware that a family will have many and varied problems, so we need a method and technique that must be done to overcome this. The technique or method that can be done is of course discussion and communication".

This is also supported by a statement from his wife and first child who said that from the beginning they started their family always trying to maintain harmony and openness by telling stories and sharing every day. All family members must be willing to take the time to put all activities and activities and communicate and tell stories.

Support is often associated with praise. This is because the effect of praise can create a motivation which can support someone's life. In this second family, praise is also often expressed by all family members. For example, when they are telling a story or sharing in the end there will be someone who says "good" or great or something else that is praising. This is extraordinary and should be developed by all families.

The positive attitude in this second family is quite well established. This positive attitude exists in each family member with different forms and strengths. In both parents, this positive attitude can be seen from the way they respond to children's stories and behavior which tend to be more descriptive than evaluating and judgmental.

Whereas in children this positive attitude arises from the character who likes to work hard and is loyal to friends. The hard work attitude of the first and second children in this family has been shown since they were young. The first child, who is now a wood entrepreneur since childhood, has been diligent in going to the garden and helping his parents. Meanwhile, the second child is indeed a diligent and smart child, as evidenced by his good school grades. Besides that, they also have quite a lot of friends.

Empathy can be defined as understanding and feeling similar to others. Empathy is very important in a family because with empathy a family will be able to recognize one another from the bottom of their heart, not only from the outside. In this second family, empathy appears most strongly from the relationship between parents and children. Whereas between husband and wife

there is empathy but not as strong as their children. The empathy between children is also quite good.

The empathy between parents and children can be seen when the second child becomes a civil servant. Parents were very happy and moved to tears. Besides that, when the second child got married this also happened. Whereas in the first child, it can be seen when parents get grandchildren. In addition, when the timber trade business problem happened to their first child, both parents also suffered quite a bit of thinking about it.

The empathy between children can be seen when one of them gets into trouble with his partner. Both are trying to find the best solution, including their parents. Until finally the problem can be resolved.

Equality refers to the same treatment or attitude given to one person and another. Equality in the second family has been formed since they had their first child. This was conveyed by the husband who said, "My wife and I are determined to help each other and guide our children. This is not the wife's duty and this is the duty of our husbands together to look after and care for the children. The wife added, "although usually the affairs of the children are the wife's business, the husband also always helps in various things". This shows equality between husband and wife in caring for and looking after their children. When the children are older, the equality is maintained and there is no difference between the first child and the second child. All are treated the same. Meanwhile, in relation to children and parents, this equality also exists and is maintained. This is supported by the expression of the first child who says that he always respects his parents and obeys both.

#### **4. Conclusion**

The effectiveness of interpersonal communication in harmony families (Hita Sukhaya); each family has a different character. A harmonious family (hita sukhaya) between husband, wife and children needs an effective relationship or communication. In today's modern era, in addition to direct interpersonal communication, it can also be done through communication media such as mobile phones, the internet and others. Harmonious family (hita sukhaya) means a family that lives in harmony with the teachings of Buddha / Buddha Dhamma. Since the goal of Buddhist marriage is to achieve physical and spiritual happiness in this life as well as in the next life, a husband and wife who want to stay together both in this life and in the future must both have the same belief, the same morality, the same generosity and wisdom. the same one. These four basic things must be done and carried out by husbands and wives to have a hita sukhaya family. Balance in the rights and obligations of family members is also an important component in realizing a harmonious family (hita sukhaya). Apart from these factors, namely belief in Buddhism, effective communication, the balance of rights and obligations, there are other factors that are quite dominant, namely economic factors. Thus the elements, namely: religious belief, effective communication, balance of rights and obligations and the economy are inseparable parts to make a harmonious family or hita sukhaya.

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