



SELF MANAGEMENT IN BUDDHIST PERSPECTIVE

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Abstract

This research is motivated by the development of the times and advances in technology, to deal with these conditions, it is necessary to have good self-management. The purpose of this research is to find out how Self-Management in the Perspective of Buddhism. The research method used in this proposal is library research. The approach method in this scientific work uses text analysis and interpretation of the material text that will be used as a research source, namely in the form of primary sources and secondary sources. Primary sources consist of Buddhist scriptures, namely the Tripitaka, while secondary sources are taken from the opinions and writings of people who perceive self-management. Based on the literature review, it was found that self-management is very important to apply in everyday life. According to the teachings of Buddhism there are several suttas that discuss the importance of self-management, including namely; Dhammacakkappavattana Sutta, Parabhava Sutta, Cullaka Setthi Jataka, and Dhammapada Poem 103. As Buddhists, these suttas are our basis for implementing good self-management within ourselves.

Keywords: Self Management, Buddha

INTRODUCTION

In the current era of globalization, technological advances are growing rapidly and making it easier for people's daily lives. Humans cannot deny the existence of technological progress that is so rapid. Even humans themselves develop such technology. Because the technology created aims to simplify and help all human work to be easy and fast. However, we all need to know that this technological advancement has a positive impact, namely speeding up communication, facilitating work, but there is also a negative impact such as growing individualism, slander, and anti-social attitudes. etc. It is to this negative impact that needs attention, so that humans are not consumed by the ease and speed of technology which is developing very fast at this time. Human civilization that is increasingly advanced and developing creates different patterns of human life from era to era and even from year to year. Humans who previously lived without technology, only used nature to support their lives, in contrast to now where everyone uses technology to support their lives and when in the current era humans do not use technology they will be considered as outdated humans.

One of the facts that is happening in today's life is that humans cannot be separated from cellphones, which are products of the development of technological tools and their users are increasing. Almost all human activities that occur can be carried out and controlled via mobile phones. It should be used properly and useful for himself and others too. But in reality, the use of mobile phones can be a serious problem such as making decisions quickly without considering the consequences, easily emotional, anti-social, often procrastinating work, and staying up late. This is supported by one example of news regarding the use of mobile phones found on the web. The content in the news link states that problems that occur from frequent use of mobile phones are difficulties in adapting, lack of willingness to interact socially, and disrupting one's sleep quality.

Humans in dealing with the above, there must be a need for self-preparation in dealing with this condition by managing himself. Self-management is controlling and managing yourself against whatever you do. Self-management by aligning thoughts, words, and actions within. Humans who have good self-management will definitely get a positive impact because all tasks and obligations are completed properly.

Humans cannot be separated from a rule and even a norm that applies in a place, this is because humans are social beings who live in groups. In a group, there are norms and regulations that apply to create a harmonious and peaceful life, the implementation of a norm starts from the individual human being himself, when the human violates or deviates from an existing norm, he will get ridicule or ridicule. a warning where the individual human self does not have a good personality.

In his life, humans are always related to rules or norms such as the teachings of the religion they adhere to. These religious teachings function as guidelines or controllers for various human activities that believe in them. The values contained in religious teachings are implemented in daily life as a guide for living life. Religion also provides guidelines on how a person must be able to manage himself in order to be able to work for a living and how to use this income to support his life. Many studies have shown that one's religious values can contribute positively, such as the ability to reduce stress at work, influence individual ethical attitudes, and motivation at work.

As a case that occurs, it is included in the case of self-control, namely as reported on the Pontianak warta web. Where in the news there was a fight between the Solar Queues at the Batulayang gas station, Pontianak. According to AKP Suryadi, the fight that occurred on June 16 2022 was caused by both being impatient to queue to get subsidized diesel oil. They did not want to give in to queue for diesel fuel so that a fight broke out. This shows the presence of impatience in the case, impatience related to self-management. A person who cannot control his temper means that there is no self-management in that individual. In addition to harming oneself, it also harms others. The impact on oneself is getting caught in the law, then people hurt other people and prevent many people from waiting in line longer. So self-management is needed in many ways.

At the end of the pandemic, all work and learning activities that were previously carried out online or at home now have to adjust to normal activities like before the pandemic. This may be a difficult thing for some people because they feel comfortable with working from home (WFH), and have to adjust to returning to normal conditions. And many of us find work and assignments falling apart. In fact, some wake up late, are late for meetings or classes, work or assignments are piling up, to overtime or staying up late to fulfill work and assignments. In fact, the quantity of work or tasks that must be completed is the same when we work or study at the office and school. This of course happened for several reasons. For example, often procrastinating work, not focusing on doing tasks or work that day, or having homework to do. To overcome this, good self-management is needed in us.

Self-management is the ability to control or manage oneself in order to make priority proportions. It can be said that the ability to self-management is very necessary for all activities, be it activities at home, office or school, to be carried out in a directed and appropriate manner. The ability of humans to manage themselves is different and not the same as other humans due to various factors. As a Buddhist, the author knows that the Buddha is a teacher of gods and humans who has expounded the Dhamma, one of which is the noble eightfold path which can be the center point of self-management. Based on this, the writer is therefore interested in studying self-management from a Buddhist perspective. The aim is to find out how Self Management in the Perspective of Buddhism. Through this study, it is hoped that there will be follow-up and further research from other researchers or Buddhist academics who are interested in seeing this study.

METHOD

This study uses the library research method, which is a study method that is carried out based on written works, including the results of both published and unpublished research. Where its activities are related to library data collection, reading, recording, and managing research materials. This research examines in depth about Self-Management. The steps in this Tripitaka study in outline are examining the phenomenon of self-management, determining a title, gathering sources in the form of suttas related to self-management, reading and understanding these suttas, then concluding. The approach method in this scientific work uses text analysis and interpretation of the material text that will be used as a research source, namely in the form of primary sources and secondary sources. Primary sources consist of Buddhist scriptures, namely the Tripitaka, while secondary sources are taken from the opinions and writings of people who perceive self-management.

RESULTS AND DISCUSSION

Self-Management in the Study of the Dhammacakkappavattana Sutta

From a Buddhist perspective, good self-management can be learned from the Dhammacakkapavattana Sutta; In the Noble Eightfold Path, the aspect of wisdom (panna) can include right perspective and right motivation, this is good for developing good and right self-management. Basically, “right view” means having faith in the Four Noble Truths, that misery is life, craving for temporary things causes misery, they all pass quickly and one can get rid of all desires simply by following the Noble Eightfold Path. Understanding concepts such as reincarnation and the law of karma is also necessary to hold this view. According to the Four Noble Truths and the Noble Eightfold Path, “right motivation” is the will to make positive changes. The motivated individual takes the Buddha’s teachings as the standard for his own thinking and actions.

The Noble Eightfold Path incorporates moral aspects (sila) such as right speech, right conduct, and right livelihood as well as proper self-management to avoid bad karma. The use of words that are honest, polite and purposeful is referred to as “correct speech”. This means avoiding harassing remarks, lying, or spreading gossip. The concept of correct speech applies to both written and spoken communication. Avoiding spiritual and metaphysical subjects is an attractive effect of right speech. Avoiding murder, theft, adultery, and other vices is considered "right action." The most fundamental factor in determining the right or wrong behavior is whether it will harm others. Similar to right conduct, “right livelihood” relates to one's occupation. This principle states that individuals must refrain from engaging in activities that are harassing or harmful to others.

In the Noble Eightfold Path, aspects of concentration (samadhi) can include right concentration, right effort, and right mindfulness in terms of self-management to make all our actions calculated. When practicing other aspects of the Noble Eightfold Path, "right effort" requires perseverance and mindfulness. This implies trying to avoid pessimistic thoughts and negative emotions such as anger. Again, human nature's tendencies to be sluggish and selfish make this teaching difficult to apply. People who don't want to change cannot change themselves through Buddhism. Similar to right effort, “right mindfulness” focuses more on internal acceptance of philosophy. Self-inquiry and heightened self-awareness are at the heart of Buddhism, especially in how one responds to one's experiences and the world around them. This kind of awareness is not related to the future or the past, but to the present. The main practice of Buddhism is known as “right meditation,” and it involves controlling the breath, repeating mantras, and other methods of focusing on objects. This kind of practice aims to clear the mind of things other than what one wants to treat.

Based on the Noble Eightfold Path, it is in line with human Self-Management to avoid bad karma and gain happiness. The Main Eightfold Path provides an explanation that a person cannot fulfill all aspects of the interests demanded just by wishing, but must follow the right path to get what we want. Self-management emphasizes being able to control oneself through awareness in managing all the interests that are needed by oneself without sacrificing other interests and not depending on one's own ego.

Self Management in the Study of the Parabhava Sutta

In the parabhava sutta which is a conversation between the Buddha and a God and discusses matters that cause a human's spiritual decline. In this sutta it is explained by the Buddha from the question posed by the deva regarding the Things that cause the decline of a human being. The decline of a human being can occur because of the following things, namely; It can be easily seen who is progressing, that is, he who loves Dhamma will progress and whoever hates Dhamma will experience setbacks; associate with bad people do not like to associate with honest people; preferring the teachings of the wicked; sleepy, fussy, slow, lazy and irritable; does not support parents who are old and weak; deceive and impersonate an ascetic, monk or spiritual teacher; only enjoy their own property, assets, wealth; being arrogant because of heredity, wealth, and looking down on relatives; playing with women, drinking, gambling, and squandering what he has earned; dissatisfied with his own wife and involved with prostitutes or other people's wives; marry someone else who is still young; trusting and empowering women who like to get drunk and spend money; have burning ambitions but do not have adequate means and want to pursue power or want to dominate others.

It can be seen from the things conveyed by the Buddha in the Parabhava Sutta which strongly refer to negative qualities and actions or actions that are not good which will definitely have bad consequences for the human being himself. The reason for the initial decline in human beings is the

nature of greed (loba), hatred (dosa) and stupidity (moha), because basically humans still have these three roots of evil, so that makes humans themselves agitated every time they face this life in which there is good and bad. In the Khuddaka Nikaya, Mūla Sutta, the Buddha explains this as follows: "So it has been said by the Buddha... Monks, these three are roots of evil. What are these three? The evil root of greed (lobha), the evil root of hatred (dosa), and the evil root of delusion (moha). These, monks, are the three evil beginnings. ...The greed, hatred, and delusion that spring up from within him harm those with evil thoughts, just as the bamboo shoots destroy the very growth of the tree."

The three roots of evil exist in man, and can destroy man himself. The three roots of evil arise when the senses come into contact with their respective objects, which will give rise to a feeling, this feeling which should be realized as something that is changeable or impermanent. When you are aware of this, wisdom (panna) will arise. and concurrently with practicing virtue (sila), and concentration (samadhi). And it has been described by the Buddha in the noble eightfold path. It is easy to know who is progressing, that is, he who loves Dhamma will progress and whoever hates Dhamma will experience setbacks. When someone does not have good self-management then they can do the things that have been said by the Buddha in the Parabhava Sutta which lead to the decline of a human being, but someone who has good self-management can develop dhamma that is beneficial to himself and others other.

Self Management in the Study of Cullaka Setthi Jataka

Good self-management from a Buddhist perspective is also found in the Cullaka Setthi Jataka. In this sutta there is a verse conveyed by the Buddha "Starting with humility and small capital, he who is smart and capable can increase wealth, even his breath seems to be able to keep a small flame". From these verses we can conclude that as a Buddhist to form good self-management, we must be able to appreciate or start from simple things to be able to achieve something we want. We must dare to try small things to prove that we can achieve something amazing.

Like the story in the Cullaka Setthi Jataka about a young man who picked up a dead rat and sold it for a quarter of a cent to a tavern to serve as food for the cats there. With that money, he bought molasses and brought a jug of drinking water. He looked for flower pickers who had just returned from the forest, gave them some molasses and spooned water to drink. Everyone gives a bunch of flowers to him. Then he sold the interest and he got 8 cents. And so on he took advantage of this small opportunity until he got two hundred thousand pieces of money. In this story it means that wealth can be sought in many ways. Sometimes the methods that can be used seem simple and beyond thought. It is very important to be observant of the slightest opportunity that arises. Because we will never know, if we don't try the opportunity. In simple terms, opportunities that don't have capital, are worth trying as a first step.

In the Cullaka Setthi Jataka how to manage good self-management is divided into several important points. The first point is (1) associating with and listening to the right people, meaning that if we want to be successful in business, we have to get together with entrepreneurs as well; (2) do not feel ashamed or proud of the work to be carried out, meaning that whatever the job, no matter how low the position, money can be obtained from any business. There is no need to feel ashamed, towards our initial work, the most important thing is that the work we do does not harm ourselves or others; (3) using profits for bigger things, meaning that profits are earned, not to be wasted just like that, but to be played back for the next capital. Here steadfastness, persistence and simplicity are very important, because one must be able to withstand the desires of the heart that are never satisfied. The point is, the profit earned, is not to fulfill one's own pleasure, but must be used as capital again. In this condition, it is more comfortable to do it when you are young and you don't have a partner, either a girlfriend or a wife, because if you already have a partner, you have to be able to find someone who wants to live a hard life first and fight together; (4) good at getting along, broad-minded, being smart, and building relationships or good relations with many parties that are not detrimental. It means to love what you are doing, because when we love something, we will pay more attention to it, so we can realize even small opportunities. Keep in mind, the right association, is one of the keys to success. As the Buddha said, if you want to be wise, then associate with wise people; (5) not forgetting one's kindness. The meaning is clear, that one must know oneself and know reciprocity. Anyone who has helped us achieve success, then that person is very worthy of our respect.

There are many benefits that we can get from good self-management, some of which are; (1) goals can be achieved easily, because if we are able to apply good management within ourselves then we will know the ways or steps to achieve these goals. An example is in the Cullaka Setthi Jataka about a young man who is able to apply good management within himself, to face the economic difficulties he faces, he takes advantage of the opportunities that exist and he knows the right steps to take advantage of the capital he gets, so he can face economic difficulties and earn a lot of money. (2) being able to do things in an orderly and systematic manner, because when we are able to apply good self-management, there will be many things that can be managed, starting from time management to do something to the system for how to do it. Because we can manage time and work, we are able to work in an orderly, systematic and unhurried manner. In the Cullaka Setthi Jataka it is explained that this young man can apply good self-management, so that in a short time he can earn hundreds of thousands of coins. (3) Improving the ability to make decisions, in this case by applying good self-management it will be easier for us to make the right decisions, because we already know that we will never know if we don't try something new. For example in the Cullaka Setthi Jataka, if the young man does not make a decision by listening to Cullakasetthi's words to take the rat and take advantage of the opportunities that exist, then the young man will continue to experience economic difficulties and live in poverty forever. But because he was able to apply good self-management, even with a mouse he could take advantage of the various opportunities that existed, so that he could earn hundreds of thousands of pieces of money and he could overcome his economic difficulties.

Self Management in Dhammapada Verse 103

Good self-management from a Buddhist perspective is contained in the Dhammapada 103 verse. In this verse, it means "Even though one can conquer thousands of enemies in thousands of battles, actually the greatest conqueror is one who can conquer himself". It can be concluded from the poem that freedom and independence can be achieved by fighting the enemy within oneself, not by chasing and attacking enemies from outside. A true conqueror, according to Dhammapada 103 above, is one who has conquered himself, not thousands of enemies on the battlefield. As a result, we are satisfied because we are able to fight against our own enemies, namely greed (lobha), hatred (dosa), and delusion (moha).

Greed (Lobha) is the desire to have something again and again, more than once, and over and over again to quench thirst or addiction to its presence. In other words, there is a strong desire for something. When someone is greedy, driven by greed, or overcome by greed, one kills, imprisons, plunders, denounces, or expels others under false pretenses to cause them suffering. Everyone has certain preferences. this is expected. However, liking becomes unnatural when it is combined with the desire to constantly have or experience one thing and wanting more and more of it is lobha. In this Kundalakesi story, the thief or her husband has greed, that is, he is only interested in wealth and jewelry.

Hatred (Sin) is the desire not to have something or to not experience it many times in the past, and can be considered as an addiction or thirst for its absence. In other words, there is a lot of opposition to something. A person who is consumed by hatred, motivated by hatred, and whose mind is dominated by hatred will cause suffering to others under false pretenses by killing, imprisoning, looting, denouncing or expelling them. Everyone is bound to have a dislike of something at some point. Sin, on the other hand, is the feeling of aversion to wanting something that is not there or not being (destroyed) constantly and wanting more and more.

Ignorance (Moha) is an idea or view that is not based on the truth as it really is and is based on something imagined. As a result, it is impossible to tell which is beneficial and which is harmful. When a person is full of delusion, driven by delusion, or possessed by delusion, he kills, imprisons, plunders, denounces, or expels others under false pretenses to cause them suffering. In the story, Kundalakesi has a side of delusion in Kundalakesi and her husband, namely Kundalakesi, falls in love with a thief which causes Kundalakesi to not find happiness, and her husband has an inner delusion that is only interested in wealth and jewelery so he does not think of reciprocating being a good husband for her. Kundalakesi.

In the Dhammapada 103 verse, good self-management methods can be obtained, (1) making good use of time, meaning that if you want to have good thoughts about life, you should take time to

gather with people so that life becomes open and gain new insights with people. who we don't know, (2) make a good analysis, meaning that we should think about something in detail and in detail so as to avoid the wrong life, (3) don't socialize haphazardly, meaning that we must be selective in choosing people to be friends with so as not to influence the wrong mindset us and make our way of thinking wrong, (4) self-control well, meaning that we must be able to control our nature and will if we want to gain success, with good control it will be a good capital in our self-management in the future.

CONCLUSION

Self-management is very important for the life of a creature, especially humans. In the human realm there are two conditions where humans can do good deeds and bad deeds, a human being can do good deeds if they have good knowledge and self-management and vice versa a human will commit bad deeds when he does not have good self-management inside . So that self-management is very important for human life to live everyday life, both in the family environment, work environment and social life of the community. In the Dhammakatavatana sutta the Buddha explained the noble eightfold path, this Noble Eightfold Path in harmony with human Self-Management to avoid bad karma and attain happiness. Self-management emphasizes being able to control oneself through awareness in managing all the interests that are needed by oneself without sacrificing other interests and not depending on one's own ego. Then in the Parabhava Sutta the Buddha explained about the things that make humans decline because they don't manage themselves properly. The setback was a self-inflicted consequence. So that it can be seen that the thing that causes the decline itself is from the person himself. It can be seen from the things conveyed by the Buddha in the Parabhava Sutta which strongly refer to negative qualities and actions or actions that are not good which will definitely have bad consequences for the human being himself. In the Cullaka Setthi Jataka how to manage good self-management is divided into several important points. The first point (1) associate and listen to the right people; (2) not feeling ashamed or proud of the work to be carried out; (3) using profits for bigger things; (4) good at socializing, broad-minded, being smart, and building relationships or good relations with many parties that are not detrimental; (5) not forgetting one's kindness. The meaning is clear, that one must know oneself and know reciprocity. Anyone who has helped us achieve success, then that person is very worthy of our respect. In the Dhammapada 103 verse, good self-management methods can be obtained, (1) making good use of time, (2) making good analysis; (3) don't socialize carelessly; (4) control yourself well.

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