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Hope's Harvest: A Phenomenological Study of Happiness in Lower-Middle-Class Families in Yogyakarta, Indonesia: Exploring Intrinsic Values and Resilience

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Abstract

This research investigated happiness conceptualizations among lower-middle economic status families in Yogyakarta, Indonesia. This study employed a qualitative phenomenological approach to explore the meaning of happiness in families in the Special Region of Yogyakarta, categorized as a poor province. Using purposive sampling, 15 IMP cadres from Bantul Regency were selected. Data were collected through in-depth interviews and analyzed using phenomenological reduction techniques. Credibility was ensured through data triangulation. Low-income families in Yogyakarta continue to exhibit strong religiosity, sincerity, and psychological resilience despite economic limitations. While economic factors influence happiness, intrinsic qualities play a more decisive role. This study challenges Western perspectives by emphasizing happiness rooted in internal resources. Welfare policies should address mental and social aspects, not just economic factors. Understanding culturally based happiness can help counseling practitioners support economically disadvantaged clients. Future research should explore additional happiness factors in similar contexts.

Keywords: lower middle-class, religiosity, mental well-being, happiness attributes

Abstrak

Penelitian ini mengkaji konseptualisasi kebahagiaan di kalangan keluarga berstatus ekonomi menengah-bawah di Yogyakarta, Indonesia. Penelitian ini menggunakan pendekatan fenomenologis kualitatif untuk mengeksplorasi makna kebahagiaan pada keluarga di Daerah Istimewa Yogyakarta, yang dikategorikan sebagai provinsi miskin. Dengan teknik purposive sampling, dipilih 15 kader Institusi Masyarakat Pedesaan (IMP) di Kabupaten Bantul. Data dikumpulkan melalui wawancara mendalam dan dianalisis menggunakan teknik reduksi fenomenologis. Kredibilitas temuan dijaga melalui triangulasi data. Keluarga berpenghasilan rendah di Yogyakarta tetap menunjukkan religiusitas, ketulusan, dan ketahanan psikologis yang kuat meskipun menghadapi keterbatasan ekonomi. Faktor ekonomi berpengaruh, tetapi kualitas intrinsik lebih menentukan kebahagiaan. Studi ini menantang perspektif Barat dengan menyoroti kebahagiaan berbasis sumber daya internal. Kebijakan kesejahteraan perlu mencakup aspek mental dan sosial, bukan hanya ekonomi. Pemahaman tentang kebahagiaan berbasis budaya dapat membantu praktisi konseling dalam menangani klien dari kelompok ekonomi rendah. Penelitian lanjutan disarankan untuk mengeksplorasi faktor kebahagiaan lain dalam konteks serupa.

Keywords: kelas menengah ke bawah, religiusitas, kesejahteraan mental, atribut kebahagiaan.

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INTRODUCTION

The pursuit of happiness is a universal aspiration for families as they navigate the myriad activities and challenges that characterize their lifespan. Numerous studies underscore the pivotal role of hope in fostering marital satisfaction within familial structures (Murphy et al., 2015; Rock et al., 2014). Moreover, happiness serves as a fundamental cornerstone, correlating strongly with the anticipated productivity and overall functionality of a family unit (DiMaria et al., 2020). Nonetheless, the attainment of familial happiness in Indonesia is frequently impeded by significant economic challenges, with poverty standing out as a primary barrier (Hanandita & Tampubolon, 2016; Tampubolon & Hanandita, 2014; Yusuf & Sumner, 2015). The Indonesian government has recognized the critical importance of addressing poverty, which is evident in a range of policies aimed at mitigating its impact. These policies include the implementation of regional autonomy (Bahasoan, 2023), the enhancement of tourism capacities (Kismartini & Pujiyono, 2020), and the strategic optimization of zakat collection and distribution (Hasan, 2020; Manara et al., 2018).

Poverty and familial unhappiness are intricately intertwined variables. Empirical research highlights that the level of happiness within families is profoundly influenced by the poverty status of the residents (Main, 2014; Piff & Moskowitz, 2018). For families to attain a state of peace and mental tranquility, it is imperative that their basic needs are adequately met (Chong & Sin, 2022; Eck et al., 2019; Vanobbergen et al., 2006). While there is a positive correlation between happiness and income at the individual level, this relationship is not as robust as often perceived; however, it becomes considerably more pronounced in international comparisons (Ma & Zhang, 2013). The economic situation of a family is undeniably crucial for its effective functioning, yet the satisfaction derived from family life is also closely linked to factors such as harmony, overall well-being, and material security (Kraus, 2020).

The widely accepted theory of the golden triangle of happiness postulates that the wellsprings of familial felicity are derived from a trifecta of factors: contentment with pecuniary circumstances, fulfillment in interpersonal relationships, and a sense of achievement in pursuing life's aspirations (Cummins, 2018; Cummins, 2019; Cummins, 2021). This theoretical framework posits that satisfaction with one's financial standing is a pivotal contributor to the overall happiness experienced within the family unit. Empirical evidence garnered from investigations conducted in the United States (Ward & King, 2016), Peru (Mateu et al., 2020), and Nicaragua (Vázquez et al., 2015) lends credence to this theoretical proposition. Regrettably, a dearth of scholarly inquiry exists regarding the conceptualization and determinants of happiness among the impoverished segments of Indonesian society, representing a lacuna in the extant literature that warrants further exploration. This article explores the concept of happiness among economically disadvantaged families from a phenomenological qualitative research perspective. Economically disadvantaged families can be found in various regions, including the Special Region of Yogyakarta (Listyaningsih et al., 2021; Rajafi et al., 2020). Despite being classified as a poor province in Indonesia, Yogyakarta exhibits a unique dynamic among its residents. Yogyakarta, despite its economic challenges, shows unique cultural resilience (Subandi et al., 2014; Subandi et al., 2023). The golden triangle theory may be different in Javanese culture (including Yogyakarta), where religiosity (Haryanto, 2022) and community (Wulandari, 2021) replace material satisfaction. Additionally, residents in this tourism area demonstrate a good quality of life and active social engagement (Kristina & Perdamaian, 2021; Minan & Agustin, 2020).



In conclusion, understanding the sources of happiness among economically disadvantaged families in Indonesia, particularly in regions like Yogyakarta, is crucial for developing effective policies that enhance their well-being. By exploring the intersection of economic conditions and familial satisfaction through a phenomenological lens, this research aims to provide a comprehensive understanding of how economic challenges impact family happiness. Such insights can inform targeted interventions that address both economic and social dimensions, ultimately fostering more resilient and contented communities. This study endeavors to discern the definition of happiness as espoused by families with lower-middle economic status.

METHOD

This study aims to identify the meaning of happiness in families who live in a province categorized as poor by the state, namely the Special Region of Yogyakarta. We use qualitative research with a phenomenological type to answer the research objectives. Phenomenology is a type of qualitative research that reveals the meaning behind the experiences of the people of the Special Region of Yogyakarta, with a relatively low minimum wage in Indonesia. The focus of this research is the meaning of the happiness of the families who live in areas categorized as poor provinces in Indonesia. In other words, we are trying to identify how the families of the Special Region of Yogyakarta give meaning to the phenomenon of happiness amidst the stigma of being poor in Indonesia.

In this study, we used a purposive sampling technique to select research participants. Specifically, the Yogyakarta region has cadres from the Institusi Masyarakat Pedesaan (IMP/ the Rural Community Institution) who are responsible for community assistance, where IMP cadres have the main task of fostering family resilience and improving family welfare. Participants in this study were IMP village cadres in the Bantul region, Special Region of Yogyakarta. Each sub-district in the research location has cadres who represent the voices of the community. We involved 15 participants from 15 villages in 4 sub-districts in Bantul Regency, Special Region of Yogyakarta. The four sub-districts are Imogiri, Pandak, Dlingo, and Kasihan. All participants in this study are people who are tasked with assisting families with the applicable minimum wage (Rp. 2,215,897) in the Special Region of Yogyakarta. The specific subjects in this study can be seen through table 1.

Table 1.

Demographic Profile of Study Subjects

Sociodemographic Data	Number of Participant
Gender	
Female	9
Male	7
Education Level	
Senior high school	6
Diploma	4
Bachelor's degree	5

We collected research data using the in-depth interview method. The in-depth interview process was used to reveal the meaning of happiness hidden behind the experiences experienced by the participants in obtaining the regional minimum wage in the Special Region of Yogyakarta. This study uses in-depth interview guidelines that

accurately identify the meaning of happiness for people living in areas that tend to earn a small regional minimum wage. However, interview guidelines can develop from procedures that have been made and adapted to conditions at the research location. We interact with the participants involved in the research in an informal, interactive way and based on open questions. Several questions posed to the participants were nominal wages, satisfaction with wages, family attitudes towards the wages received, and family expectations for the wages received. Ethical approval was obtained from Ahmad Dahlan University, with consent from all participants.

This research goes through several scientific procedures. First, we formulate a problem statement. The formulation of the problem in this study refers to the concept of happiness in families living in provinces categorized as poor Indonesia. Second, this study captures the phenomena that occur in happy families in the Special Region of Yogyakarta. The phenomenon that arises is that families can be happy if they are satisfied with their wages. The families in the research locations have a high life expectancy behind the categorization as poor provinces in Indonesia. Third, collect descriptive narrative data about the phenomenon under study. They were finally analyzing data and finding patterns of family happiness in poor areas in Indonesia.

The type of data in this study is primary data from affected communities with the categorization of people living in poor provinces in Indonesia. This study's preliminary data results from in-depth interviews with research participants. Data analysis activities include analyzing, organizing, finding out what is meaningful, and reporting systematically. Specifically, data analysis in this study used edit reduction, transcendental reduction, and phenomenological reduction procedures. Transcendental reduction involves unravelling the researcher's assumptions about poverty. Credibility and trustworthiness were considered in triangulation with one of the research assistants and notes taken during the interview to confirm the statement's truth during the discussion. The reliability of this study uses data triangulation by comparing and rechecking the degree of trust in information from different informants.

RESULT AND DISCUSSION

The narrative provided by one of the participants in this study indicates that the meaning of family happiness can be attained through several interpretations, namely gratitude, resilience, patience, and gathering with family.

"Happiness within a family entails a sense of gratitude, facing various trials together with patience, and not being disheartened by the achieved attainments."

The four meanings of family happiness that exist in the Special Region of Yogyakarta are also demonstrated by other participants who have their own interpretations of family happiness amidst the designation of poverty among Indonesian citizens. Each participant engaging in in-depth interview activities expressed their interest in conveying their understanding of happiness, which varies within the same context, namely families with relatively low-income levels in Indonesia. The meanings of happy families living in regions categorized as impoverished in Indonesia is presented in Table 2.



Table 2.
 The Meaning of Happy Family in Yogyakarta Special Region

No.	Code	Theme	Description
1	byrL1, byrL2, byrL3, byrL4	Gratitude	Accepting the conditions experienced in life
2	tghE1, tghE2, tghE3, tghE4	Resilience	Welcoming all conditions with joy, even in difficult and challenging situations
3	sbrE1, sbrE2, sbrE3, sbrE4	Patience	Doing things in moderation
4	bkpH, bkpH2, bkpH3	Gathering and Harmony	Living together harmoniously with the people around them

Table 2 reveals that families in impoverished regions of Indonesia find happiness through core values of gratitude, resilience, patience, and social harmony. They derive joy by accepting and appreciating their life conditions, maintaining a positive outlook despite hardships, adopting a balanced approach through patience, and valuing strong community ties and peaceful coexistence. These adaptive strategies highlight the importance of mental and social resources in coping with challenges. To enhance well-being, programs and policies should focus on promoting gratitude, building resilience, encouraging moderation, and strengthening community bonds, aligning with the intrinsic values of these communities.

Gratitude

The first theme pertaining to the meaning of family happiness in regions categorized as poor provinces in Indonesia revolves around expressing gratitude. Families place gratitude as a crucial asset in their lives to attain genuine happiness. Furthermore, it is acknowledged that happiness cannot be purchased with money. One resident expressed their interpretation of happiness as follows:

"We simply accept what we have received. Whatever we acquire, that is what we will use to meet our needs (byrL1)."

Based on the narration above, participants articulate the meaning that happiness can be achieved by accepting what is rightfully theirs. The gratitude expressed by participants is manifested in maximizing their income to sustain their livelihoods. Gratitude stands as one of the distinguishing characteristics of Indonesian society, which consistently feels content despite the various challenges that confront them. Subsequently, the following research participant also conveyed their gratitude in a different manner:



"Regardless of the wage we receive, we simply express gratitude. It is this gratitude that will lead us to happiness (byrL2)."

The statement above serves as evidence that families living in provinces classified as poor also have the right to happiness. The meaning of happiness in the context of the phenomenon of poverty in Indonesia is unrelated to the income earned. Conversely, irrespective of the magnitude of income received, genuine happiness cannot be attained without a sense of gratitude. Gratitude serves as the key to true happiness for the residents of the Special Region of Yogyakarta. Other families hold a distinct interpretation of gratitude in achieving happiness:

"It's not easy to manage a meager income, but these are all achievements that we must be thankful for (byrL3)."

Based on the narration above, it can be understood that the people of the Special Region of Yogyakarta also acknowledge the challenges associated with their relatively modest incomes. They concede that their earnings may not be as substantial as those in larger cities, but this is not a reason to be ungrateful to God. A similar narrative is also expressed by another family regarding gratitude in achieving family happiness.

"We are content with our family income, and we are thankful that the cost of living in the Special Region of Yogyakarta is not high (byrL4)."

The statement from one of the residents reveals that to be a happy family, their happiness is not measured by the income they earn. Gratitude is emphasized, especially considering the relatively low cost of living in the Special Region of Yogyakarta. They believe that despite their limitations, with gratitude, they can find advantages that may not be attainable by people from other regions. The primary pattern of happiness among the people of the Special Region of Yogyakarta is gratitude. This research finding is supported by previous studies, which state that gratitude is one of the variables that triggers the emergence of happiness (Al-Seheel & Noor, 2016; Mahipalan & Sheena, 2019; Witvliet et al., 2019). This includes within the family setting, where one of the variables that can bring about genuine happiness among family members is gratitude (Algoe & Haidt, 2009; Gottlieb & Froh, 2019). The commitment to gratitude held by the people of the Special Region of Yogyakarta serves as evidence that a happy family cannot be bought with money (Jebb et al., 2018; Kushlev et al., 2015). Families in the Special Region of Yogyakarta have a unique way of expressing their gratitude amidst being categorized as poor in Indonesia. They have a strong life philosophy known as "narimo ing pandum," which encourages individuals to accept and be grateful to God for the achievements in the past, present, and future (Sarlanty et al., 2022; Yemimaistyasih, 2022). Local wisdom aspects play a crucial role in the culture of the people of the Special Region of Yogyakarta. Despite being categorized as poor, they remain special, exemplifying the resilience and uniqueness of their community.

Resilience

Resilience is one of the characteristics that distinguish the people of Indonesia, including those in the Special Region of Yogyakarta. In the economic sphere, Indonesia is not considered a strong economic power and is currently classified as a developing



country on the international stage. This reflects the status of a developing nation, as echoed by one of the research participants:

"While we may not yet meet our needs ideally, we strive to do so (tghE1)."

Based on the narrative of a participant who is a member of a family in the Special Region of Yogyakarta, it is clear that their limited income is not a reason for them to be unable to meet their needs. They make efforts to endure and persevere even when their efforts require greater intensity. Through such determination, they manage to suppress their desires for a more comfortable life and find happiness within their families. Another participant expresses their resilience with the following statement:

"Whether it's enough or not, we simply have to make it enough (tghE4)."

The narrative of this research participant reflects an optimistic and resolute attitude as they endeavor to make their income sufficient to meet their basic needs. They acknowledge that their family's income may not be ideal for sustaining their livelihood, but they continue to cultivate happiness within the family to maintain harmony among its members. They employ various means to supplement their income to meet their living expenses, as exemplified in the following narrative:

"At times, we have to borrow from others to make ends meet, but we believe it's all a test from god, and we strive to pass this test (tghE2)."

The effort to provide for the family's needs, as indicated by the narrative above, signifies the family's determination to find ways to meet their requirements despite economic constraints. They hold the belief that God will not impose challenges beyond the capabilities of His people. Religious attitudes serve as a significant asset for family members to persevere and find happiness. The religious principles upheld by families in the Special Region of Yogyakarta are also reflected in the narrative of another participant:

"To stay happy, we simply adhere to the principle that to achieve success, we begin in a way that may be stumbling (tghE3)."

Another participant's narrative conveys that to become a successful family, a process is necessary. They strive to undergo this process with happiness, moving toward the goals they have envisioned. Families in the Special Region of Yogyakarta hold the value that the journey they undertake will not betray the ultimate outcome. The concept of happiness may not be as widely embraced outside the Special Region of Yogyakarta. The religiosity present among these families encourages the expression of resilience in facing challenging situations. Several research findings indicate that a high level of religiosity contributes to the development of resilience (Ahmed, 2009; Watterson & Giesler, 2012). This resilience becomes an asset for people to find happiness in navigating difficult circumstances in their lives (Sağkal & Özdemir, 2019). The character's resilience demonstrated by the residents of the Special Region of Yogyakarta includes dealing with trauma resulting from various disasters, such as earthquakes and volcanic eruptions. For instance, teachers who experienced trauma from natural disasters contributed to a less conducive learning environment for their students (Seyle et al., 2013). Students also exhibited problematic behavior two years after the earthquake, such as a decline in academic motivation (Widyatmoko et al., 2011). Despite the profound trauma experienced by disaster-affected residents, they are recognized as a community that recovers from trauma more quickly compared to others in Indonesia (Akbar, 2014;

Subandi et al., 2014). The research findings presented serve as evidence that families in the Special Region of Yogyakarta are truly exceptional, and their resilience allows them to swiftly recover and find happiness.

Patience

One of the characteristics of Javanese people, including those in the Special Region of Yogyakarta, is their ability to remain unoffended easily, which is a manifestation of patience. The patience of families towards their income becomes a determining factor for family happiness. They consider patience as the most realistic response to convey amidst the poverty that is embedded in their lives. Research participants expressed their narratives about the attitude they exhibit when their income is limited:

"We simply exercise patience, sir, to maintain our mental well-being (sbrE1)."

This narrative illustrates their acceptance of the conditions they face to preserve hope and happiness. Protests or dissatisfaction with their circumstances in any form are not seen as the answer to achieving something better. The patience exhibited by family members is not a pessimistic attitude but rather an optimism towards future changes. Another form of patience expressed by a participant is as follows:

"We accept with patience whatever we receive, sir (sbrE2)."

Another manifestation of patience in maintaining hope for happiness is self-acceptance. The effort to accept themselves within the families in the research area is reflected in the absence of arrogance and their continuous efforts for the well-being of their families. They acknowledge that their desires should not necessarily be fulfilled, and they are capable of tolerating their failures in achieving an ideal standard of living. Moreover, their religious attitude is inherent, as evidenced by the narrative of one research participant:

"It's actually challenging to manage such a tight budget, but we simply accept it as God's blessing (sbrE3)."

This narrative conveys the meaning that all blessings are gifts from God resulting from human efforts. The principle that blessings are never misallocated makes them content, and it is not a significant issue if they accept them with an open heart. The family's income, once obtained, will not be insufficient or excessive if managed wisely and used for benevolent purposes. As seen in the following narrative expressed by a research participant:

"Sak madyo, sir. Allah never makes mistakes in distributing blessings. Aamiin (sbrE4)."

The meaning of "sak madyo" based on the participant's narrative above is that living in this world should be moderate and characterized by simplicity. This life philosophy becomes one of the Javanese principles of happiness that can lead to genuine happiness. The family members in the research area do not feel deprived and live in contentment while meeting their daily needs.



Patience in one's way of life is a variable that contributes significantly to family happiness. When patience is not demonstrated, the consequence is the emergence of life dissatisfaction, which can lead to the development of mental illnesses (Rahmania et al., 2019). For example, mental illnesses that can develop as a result of life dissatisfaction include aggression (Varshney et al., 2016), criminal behavior (Batastini et al., 2017), and even suicide (Dharmawardene & Menkes, 2017). Unlike the Western model that prioritises income (FitzRoy & Nolan, 2021), Javanese families derive happiness from "sak madyo" (simplicity).

"Urip Prasojo lan Sak Madyo" is a life philosophy embraced by the Javanese community, encouraging a simple way of life that avoids excess and deprivation (Hamidi et al., 2019). This life philosophy has contributed to the residents of the Special Region of Yogyakarta having the highest life expectancy compared to other communities in Indonesia. Several research findings support the notion that the life expectancy index of families in the Special Region of Yogyakarta tends to be higher than that of families living in other regions (Kencono & Iqbal, 2021; Matahari et al., 2019). A high life expectancy serves as a manifestation of the happiness of the residents, making it a compelling reason for many urban dwellers to choose the Special Region of Yogyakarta as their residence (Giyarsih, 2017; Widiyastuti & Ermawati, 2020).

Gathering with family

One of the happiness that families can experience is the ability to gather together. Gathering with family is a moment that cannot be valued with money. A research participant expressed their narrative as follows:

"Whether we have little or much in terms of income, as long as we can gather with our family, we are happy (bkpH1).

The narrative of this research participant conveys the meaning that the income earned by a family, whether it is little or much, cannot guarantee the happiness of a family. In other words, the family's income is not the sole measure of a family's level of happiness. Instead, being able to gather with family is the true source of happiness. Another research participant expressed a similar sentiment: "Even if the income is small, what matters is being able to gather, because there are many who have money but their families are not happy (bkpH3)."

The prevalence of cases of dysfunctional wealthy families serves as evidence that wealth does not guarantee genuine family happiness. The narrative of the participant above conveys the belief that, with even a modest income, happiness can be obtained as long as they can gather with their family. By gathering with family, they can share and alleviate the burdens they experience. Another participant expressed that the form of blessings does not always have to be money, as seen in the following narrative:

"Blessings don't have to be in the form of money, sir, but gathering with family is also a blessing that can lead to happiness (bkpH2)."

The narrative of this research participant conveys the rejection of the statement that blessings are solely in the form of money. Gathering with family is considered one of the blessings that every family should be grateful for. The ability of a family to come together is not experienced by all families, and yet, the gathering of all family members is a source of genuine happiness that cannot be purchased with anything. The principle



that happiness is derived from the gathering of family members is not widely held by families from other regions or countries

The concept of family happiness stemming from the gathering of family members is rooted in every human's need for love, as articulated in Maslow's theory of personality (Acevedo, 2018; Winston, 2016). Another theory stemming from reality psychotherapy also reveals that love and a sense of belonging are among the most challenging needs for humans to fulfill (Haskins & Appling, 2017). By gathering together with family members, love can be expressed and received from other family members. Gathering with family becomes one of the strengths in achieving happiness (Crompton et al., 2020).

The concept of happiness through gathering with family for the research participants is related to the Javanese philosophy of "Mangan ora mangan sing penting ngumpul," which translates to "Whether eating or not, what's important is being together." This philosophical foundation of Javanese society emphasizes the principle of togetherness as a path to happiness (Sihombing, 2020). The value of local wisdom promoting unity serves as a fundamental mindset embedded in the community, compelling them to prioritize living together with their families rather than focusing on matters that might disrupt family harmony. Evidence of family happiness stemming from togetherness within the family is supported by research findings indicating that one of the themes of children's happiness includes "relating with others in the family." (Ayriza et al., 2022).

This study's findings affirm that happiness in lower-middle-income families is rooted in intrinsic qualities such as religiosity, acceptance, and resilience, rather than merely in financial wealth. These insights align with counseling approaches that focus on clients' internal strengths, as advocated by Rashid & Seligman (2019) in positive-strength-based therapy. Furthermore, the importance of religiosity and spirituality in mental well-being is confirmed by Hefti (2011), highlighting the need for cultural competence in counseling. Our findings also reinforce Soto et.al (2018) argument that counselors must understand clients' cultural constructions of happiness for effective interventions. Lastly, our research supports Akhtar et al.'s (2021) call for counseling approaches tailored to the Indonesian cultural context, particularly in understanding and enhancing family happiness. Thus, this study provides valuable insights for counselors to design culturally sensitive, internally focused, and holistic strategies to support clients' well-being, regardless of their economic status. The discussion presented in this study is visually summarized in Figure 1, which highlights the key dimensions of family happiness, including gratitude, resilience, patience, and gathering with family. Figure 1 illustrates how gratitude and resilience mediate between poverty and happiness. These dimensions are depicted as interconnected with the core concept of family happiness, emphasizing intrinsic qualities over financial wealth. Additionally, Figure 1 outlines the broader implications of the study, such as the development of a happiness education model, culturally sensitive counseling strategies, and the integration of local wisdom. This visual representation provides a comprehensive overview of the study's findings and their significance within the context of Indonesian families.





Figure 1. Conceptual Framework of Family Happiness and Its Key Dimensions

While the elucidation of various conceptual dimensions of family happiness in the Special Region of Yogyakarta provides valuable insights, it's essential to acknowledge certain limitations inherent in the research. Firstly, the findings may not be universally generalizable across all regions of Indonesia, as cultural, socio-economic, and demographic factors vary significantly between provinces. Secondly, the study's scope may not have captured the full spectrum of experiences and perspectives within the Special Region of Yogyakarta due to potential sampling biases or limitations in data collection methods. Additionally, the research may have overlooked nuanced contextual factors that could influence the dynamics of family happiness, such as historical background and community-specific traditions. Therefore, while the findings offer a foundational basis for further exploration, caution should be exercised in extrapolating them to other regions without comprehensive cross-validation and contextualization.

CONCLUSION

Family happiness stands as a paramount objective pursued by every individual. However, the prevailing circumstances encountered by individuals do not consistently align with their aspirations for genuine familial contentment. Research reports delineate several conceptual dimensions of family happiness, including sentiments of gratitude, resilience, patience, and harmonious coexistence. These research findings serve as a pivotal cornerstone, catalyzing further inquiry into the imperative for the development of a broader-scope happiness education model. Such initiatives are indispensable not only within the confines of the Special Region of Yogyakarta but also across all provinces of Indonesia. Future research endeavors should strive for broader inclusivity and contextual sensitivity to foster a more comprehensive understanding of familial well-being across diverse Indonesian provinces. This study's revelation that lowermiddle-income Indonesian families derive happiness from intrinsic qualities like religiosity and resilience equips counselors to foster culturally sensitive, internally focused strategies for wellbeing, transcending economic status. Future research should compare Javanese and non-Javanese families to explore cultural diversity.

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