



Pre-marriage Education: Fidelity in Buddhism

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Abstract

Disloyalty are based on attention, adequacy in the economy, and the desire to try new things. Another factor that causes unfaithfulness is the lack of communication between the husband and the wife. This article aims to discover Buddhism's infidelity and how to overcome it. The method used in this study is qualitative. The essence of this study is that disloyalty can be classified as a violation of Buddhist Pancasila. In addition, disloyalty leads to divorce and trauma to the child. The child will feel hatred for the parents and become the subject of anger from the parents. In addition, the impact and causes of disloyalty are based on attention, adequacy in the economy, and the desire to try new things. The attempt to handle this matter is the application of Sigalovada Sutta and Samvara to seek the continuity of the marriage. Applying each other's relationship is the main capital in the continuity of the marriage. Samvara or self-control, the correct implementation of precepts will positively impact domestic life.

Keywords: Afraid, Infidelity, Wedding, Pre-marriage, Education

INTRODUCTION

Marriage is the inner and outer bond between a man and a woman to form a forever family based on common beliefs (Barinong, 2020). I'm caring for you as a wife in return for this beautiful lotus bouquet. I will *honor* the Buddha in *Mahavastu Avadana* (Sukhito, n.d.). Meanwhile, Strong, DeVault, and Cohen explain that marriage is a legal agreement between a man and a woman in which both parties have sex and raise children (K. Sari, 2012). Marriage is a union between a man and a woman committed to raising a family. According to Law Number 1 of 1974 concerning the Republic of Indonesia, marriage is an inner birth bond between a man and a woman to form a family (household) that is eternally happy based on the One True Godhead (Barinong, 2020).

According to Buddha's explanation in *Anguttara Nikaya II* (Bodhi, 2017), a marriage is considered valid or valid if it is declared following religious principles and applicable laws. Any family that lives together for a long time in this world, according to the Great Master of Buddha, should always practice virtue and restore what has been damaged or lost. Family conditions that do not have stable religious qualities, a weak love base, less smooth and harmonious communication, selfish attitudes of each member, unstable emotions, and adaptability are more or less likely to commit disloyalty (Muhajarah, 2017). Based on a survey conducted by Fair (Nath, 2011), it was found that 27.2 percent of men committed infidelity, while 29.2 percent of married women committed infidelity. In addition, according to Hawari (K. Sari, 2012), the cause of the marriage crisis is infidelity. 90% more infidelity is done by the husband, while the wife only 10%.

Research data by (A. C. W. Nugraha & Rahmi, 2021) shows that marriage-related problems often arise, preventing husbands and wives from finding happiness. There were 348,446 cases of women's violence handled and reported in 2017, according to Komnas Perempuan data, and according to BPS data, there were 347,256 divorce cases out of 1,958,394 marriage cases in 2017. These results show that third parties have interfered there is an element of disloyalty from both sides. According to data from good data, in 2023 the divorce rate in Indonesian society is increasing. According to the Indonesian Statistics Report in 2023, the number of divorce cases in Indonesia will reach 516,334 in 2022. The divorce rate is up 15% from 447,743 in 2021.

The main reasons for divorce in 2022 are disputes and quarrels. The number is 284,169 cases or equivalent to 63.41% of the total number of divorce cases in Indonesia. Other causes of divorce cases include; financial problems, divorce of one party, polygamy, domestic violence and several other reasons (Hidayah, 2023). Marriage in Buddhism is based on Monogamy. According to (Bodhi, 2012) a marriage praised by the Buddha is between a pious man and a pious woman. Buddhism supports the idea that a man can only have one wife, and a woman can only have one husband.

In Buddhism, disloyalty can be classified as a violation of *Buddhist Pancasila*. The third precept in *Buddhist Pancasila* is *Kamesu Miccara*, a classification of sinful or immoral acts (disloyalty). Referring to this condition in the fourth precept in the Buddhist Pancasila "Musāvāda". *Musavada*, in this concept, is the beginning of the cause of disloyalty due to incorrect speech due to infidelity (Sangha Theravada Indonesia, 2005). Buddha said Dhammapada (Sasanadhaja, 2001) regarding maintaining precepts and perseverance in carrying out concentration in maintaining the sanctity of the mind: *Yo ca vassasatam jīve, dussilo asamāhito. Ekāham jīvitam seyyo, sīlavantassa jhāyino*. Although a person lives a hundred years old or has bad behavior and is uncontrollable. Indeed, it is better to have the daily life of a person who has precepts and is diligent in his studies.

Building a full, fun, and happy family depends on the spouse or wife and each relative. Assuming only relying on a partner or a partner is not strong. For this situation, the work of spouse, wife and each family member must join for a full, friendly, and happy family. is the foundation in carrying out marriage. In the Buddhist view love is known as Metta. Love and loyalty are a determination (*adhitthana*), a person who feels satisfied can achieve the ideal of love (Sayadaw, 2008). The loyalty proved by Sumitta, is a depiction of pure love. A marriage that does not stand in the way of achievement. In the lifetime of Gotama Buddha, Yashodara allowed Sidharta to become an ascetic in search of a cure for suffering (Sayadaw, 2008).

Infidelity is a problem that causes divorce. The existence of another dream man or other dream woman is one aspect of the problem that causes a disloyalty. Various aspects on which disloyalty is based. According to Kurnia, an aspect of disloyalty is a shift in attitude. The shift in attitude is due to wanting to hide secrets. In addition to this aspect, disloyalty is caused by the presence of a second puberty (Muhajarah, 2017). This puberty occurs naturally at the age of 40 years and above (K. Sari, 2012). The most noticeable and frequent change in attitude is the existence of a spoken lie. Couples and wives should never bring problems from outside into the home. In this phase, do not listen to false news or incitement, slander, or avoid gossip or gossip. External communication factors should not be used as a reference in quarrels. Able to filter and share problems to develop the right views and thoughts to establish good communication.

A problem that occurs can negatively impact marriage or family and children. Betrayal committed by husband or wife will have negative impacts such as depression and closure. According to Gordon (Nugraha and Rahmi, 2021) the choice between surviving because he still loves his husband and children and wanting an immediate divorce because the husband's actions have violated the main principle of marriage will be difficult. The cause of divorce and how to deal with it is the principle of loyalty or in Buddhism is called *Santutthi* or feeling of satisfaction towards one's partner. Feeling satisfied, giving love or *Metta*, mutual trust (believe) and bonds of promise in marriage are the main capitals in

domestic life. Based on this background, the author is interested in conducting further studies on infidelity in Buddhism.

METHODS

Techniques used in qualitative research. Using techniques for in-depth analysis, such as examining problems individually (Hardani, 2020). Data collection methods using Abhidhamma and *Sigalovada Sutta* books and interview techniques. Researchers take data collection measures. Inductive and comparative approaches are used for data analysis (Sugiyono, 2021). The type of research is literature research or literature study. Documentation research also refers to data collection techniques by consulting books, documents, records, and various reports related to the problem to be solved. Literature research is the collection of literature data obtained from various sources of library information relevant to the subject of study, such as through research abstracts, indexes, reviews, journals, and reference books (Sugiyono, 2021).

The method used in this study is the data collection method used is a bibliography and interviews. Library in Madaris (1999) is a research collection of information and data with the help of various materials in the library (e.g. documents, books, magazines, historical stories) (M. Sari and Asmendri, 2020). Interview is a data collection technique carried out by researchers to obtain information orally through direct question and answer sessions with a few informants who can provide information relevant to the research question. This method aims to obtain information directly from the interviewees by providing several interviewees with several main ideas or frameworks and outlines the same questions during the interview process.

RESULTS AND DISCUSSION

1. Results

Based on interviews conducted with two informants on February 22, 2023, the following results were obtained; I-1 and I-2 (Q1) with the question, why exactly is there such infidelity or infidelity? I-1 suggests that infidelity or infidelity occurs due to more attention from the partner but is not obtained. Based on the answer from I-1, a relationship needs to communicate, provide attention, and complement each other. The second factor is the problem with the partner; the third is the opportunity to do that. A different answer given by I-2 regarding the cause of cheating is the presence of saturation.

a. Communication gives rise to infidelity.

First, Informants (1 and 2) Explain the infidelity that occurs due to communication factors where there is a sentimental side that is not satisfied by the

couple. Romantic, romantic, so that there is no good communication with each other. This is in line with the opinion of a bell in the journal that one of (K. Sari, 2012) the causes of infidelity is a new variation in sexual intercourse. Meanwhile, in the view of Buddhism, not having an affair can be said to be *Abrahmacariya* or not carrying out a holy life. In other words, it is said to have sexual relations with other people (Sangha Theravada Indonesia, 2005).

Communication in Buddhism can be said to be *Samma Vaca* or true speech. This Right speech or honesty is one of the ways to minimize problems in the family. As Visakha's father revealed in His marriage (Sukhito, n.d.): (1) Do not take the fire out of the house. This advice was given to Visakhas to never bring problems into the house. The wife or husband must be able to keep family secrets. Able to maintain the good name of the family or partner, not telling the ugliness of the husband or domestic problems to other people or families. In addition, it must be able to care for and not tell shortcomings or quarrels to other people, including the family. (2) Do not bring fire into the house. Couples and wives should never bring problems from outside into the home. In this phase, do not listen to false news or incitement, slander, or avoid gossip or gossip. External communication factors should not be used as a reference in quarrels. Able to filter and share problems to develop the right views and thoughts to establish good communication. (3) Take care of the Fire. Fire, in this case, is to maintain the family's peace. She is friendly to the whole family and loves her in-laws and children, so they are well-maintained.

b. problems result in infidelity.

Second, Informants 1 and 2 revealed that the affair occurred due to a problem with the couple. An unharmonious relationship will have a bad impact on marriage or relationships in the family. One of the effects of this problem is that each partner will seek satisfaction and vent the desire to a third party in this case it is infidelity. In line with this opinion, Gifari (Muhajarah, 2017) explained that one of the important points in infidelity is the problem or problem.

This problem will have an impact on the lives of children and families. Meanwhile, the opinion contained in the article (Barinong, 2020) The factor causing the seventh divorce is endless disputes. Infidelity would be a lie to one another. In the Buddhist view, the lie can be said to be *Musavada*. In *Dhammapada* 176 (Sasanadhaja, 2001) Buddha explains:

*Ekam dhammam atitassa, musavādissa jantuno;
Vitinnaparalokassa, natthi pāpam akāriyam.*

If a Dhamma who doesn't care about the future commits an offense,
there is no crime he doesn't commit.

Based on the verse, it can be explained that lies will continue to connect one with the other and are not disconnected like a wheel that keeps turning and is

unstoppable. Disloyalty will result in lies and lies from the other. In addition, the factor of lying in the view of Buddhism is that speech is said to lie when it meets several factors (Warsito, 2020), namely: (1) Something that is not true; (2) Having the intent to mislead; (3) Attempt to mislead; and (4) The other party gets lost. At the time of the birth of the *Bhagava*, which is told between an elephant and a giant ladybird that hooks its feet (Anandajoti, 2020). "I will never leave you, your noble husband, with you sixty years. These four corners of the earth cannot show anyone who loves me as you so much," as described in *Kakkata Jataka* (Phala, n.d.). Based on the story, it can be explained that loyalty needs communication, and loyalty and expressions of affection must be spoken, thus producing domestic harmony.

c. Challenges are opportunities for infidelity.

Third, the I-1 is an opportunity and an opportunity to perform because of new challenges. New challenges and feeling bored are one of the driving factors for disloyalty. A lack of satisfaction with sexual intercourse can also cause new challenges. In the Buddhist view, self-control can be said to be a *samvara* or conscious mind. Aware of the life of the householder, Buddha said (*Dhammapada* verse 24):

*Uṭṭhānavato satimato, sucikammassa nisammakārino
Saññatassa ca dhammajīvino, appamattassa yaso'bhidvaddhati'ti.*

If a Dhamma who does not care about the future commits an offense,
there is no crime he does not commit (Sasanadhaja, 2001).

The development of samadhi or meditation can train self-control in this case. Meditation on love and *Asubha* 10 reflected love and weathering in oneself (Silananda, 2021). In addition, loyalty can be said to be *santutthi* or a feeling of satisfaction towards one's partner. Satisfaction is the path to happiness. Buddha said in *Dhammapada* (Sasanadhaja, 2001). Buddha said that satisfaction is the most precious treasure:

*Ārogyaparamā lābhā, Santuṭṭhāparamā dhanam
Vissāsaparamā nātī, Nibbānam paramām sukham.*

Happiness is the most precious asset, trust is the kindest brother,
and Nibbana is the pinnacle of satisfaction.

d. boredom causes infidelity.

Meanwhile, I-2's opinion regarding the causal factor of infidelity is boredom. Bored in this context is wanting to find something new. Couples who are not the same when dating and do not look attractive (husband or wife) thus produce a saturated effect. Looking good is one way to maintain the life of a householder. Meanwhile, in Abhidhamma Pitaka, it is explained that *Lobhamula Citta*, or mind, there is greed where greed occurs towards desires that start from the mind (Silananda, 2021).

Somanassasahagata ditṭhigatasampayutta sasaṅkhārika, based on the passage, it can be argued that there is a sense of pleasure based on allying with the wrong view with

the impulse (Silananda, 2021). The impulse, in this case, is the urge to enjoy the pleasures of the senses. In addition, controlling this mind and greed by practicing meditation, developing the Dhamma, and reciting the *paritta* is one way to be developed. Infidelity can be said to be the gratification of lust or *Lobha*. When this gratification is put on hold, then one always feels lacking.

The Impact of Infidelity

- a. For children. One of the impacts affected by infidelity or infidelity is the child. Because of the consequences of disobedience, the child adversely affects his development, by which parents quarrel. The hatred for parents and the trauma that has occurred will be imprinted.
- b. For families. The impact on the family is a feeling of shame in society. In social life, it will be a couple, a material of excitement and impact on daily life so that it affects the psychology of parents and families from both parties.

2. Discussion

- a. Efforts to overcome infidelity (infidelity)

Buddha explained in Anguttara Nikaya IV (Bodhi, 2012) that they become husband and wife in love when they have faith (*saddha*), generosity, self-control (precepts), and live the right way. Both partners will receive many blessings and live happily together and morally. Following the Dhamma in this world and being morally equal and obedient they rejoice in this realm and experience much happiness (Sukhito, n.d.).

The head of the family is obliged to have *Samyutta Nikaya*. (Sukhito, n.d.); (1) Honesty and always keeping promises to others (*sacca*), good mind control (*dama*), patience in dealing with every difficult problem (*khanti*), and generosity to those entitled to receive it (*caga*) (Suyatno, 2022) are the four most important qualities. In the Buddha's Jataka, Jokes explains faithfulness (Sukhito, n.d.), during the time of Dipankara Buddha, Sumitta was determined to accompany Sumedha in living this life. Buddha said That He (Yasodhara) loved me and was only loyal to me in my later life. When he was born Kinnara in his previous life, he was only loyal to me. Based on this, loyalty comes from oneself having a strong determination to build a home with holy thoughts and deeds.

A spouse or wife is very important for the pleasant and happy development of the family. Assuming relying only on a partner. In these circumstances, spouses, wives, and each family member must contribute to the work for the family to be complete, friendly, and content. It is the basis for a successful marriage. Metta means love, and loyalty and love require determination (*Adhitthāna*), and the idea of love can be achieved by someone satisfied (Sayadaw, 2008). The story of Yashodara, who faithfully accompanied Sidharta to achieve perfect illumination in

every life (Sayadaw, 2008). In the prophecy, it must also be predicted who is the father, mother, caste, and main disciple," Buddha Dipankara explained to the ascetic Sumedha. There was also Sumitta, who later became Yasodhara when he received certain prophecies. Sumedha has Sumitta's full commitment to accompany her throughout the *Parami* collection. His Bodhisattva career began when the Hermit Sumedha received a certain prophecy from a *Sammasambuddha*.

At that time, Sumedha reflected on the *Parami* that she would perfect from 1 to 10. And triggered an earthquake, as if the world was overjoyed to see the Gotama Will Buddha.

In the *Sigalovada Sutta* (Janaranjara, 1995), Respect for each other is one of the many ways to keep a marriage together. Buddha taught Sigala youth about the custom of paying a couple's homage. The wife's obligations to the husband are different from those of the others; carrying out its obligations; being friendly with the families of the parties (Suyatno, 2023a); being Honest with her husband; Taking good care of the things her husband brought her; In carrying out all his work, he was intelligent and diligent.

"We kept our promise to marry and never saw another wife again after we were married; Moreover, our wives are loyal to us: As a result, none of us died young." is the pledge delivered by Dhammapala in *Maha Dhammapala Jataka* (Samaggi Phala, n.d.).

Sujata received a message from Buddha while performing a wedding (Bodhi, 2012) about seven wives of all ages: Troublesome (*vadhakhabhariya*); The group in this criterion is the group of wives who love or are attracted to other men, are unable to maintain the self-esteem of a wife, and are unable to support and give bad advice to the husband. In addition, a wife with this criterion cannot control herself to do evil deeds Thief's Wife (*corahariya*); A wife who cannot maintain finances and likes to waste her husband's wealth or work as she pleases. Moreover, this criterion always attaches importance to itself.

Ruler's Wife (*ayyabhariya*); A lazy wife. Lazy in this is unwilling to do anything; she is always rude, greedy, and wants to win alone, Motherly Wife (*Matubhariya*) The criterion for *matabhariya*'s wife is a wife who has compassion for all. Able to appreciate both sides of the family and care for their parents, husband, and children. In addition, this criterion can manage the husband's finances well, brother's wife (*bhaginibhariya*) A wife who can behave like a wife can respect her husband. In addition, this criterion is obedience to the husband, who can provide advice or input, and a humble attitude to the husband or family.

Best friend's wife (*sakhibhariya*), A wife who can provide comfort to the husband. This comfort is like a friend always there during ups and downs. He can respect, be kind, behave, and have chastity in thought, word, and deed (Suyatno,

2023b). Wife Serves (*dasibhariya*) In this concept, a wife able to control herself and not complain much can be said to be a wife with no hatred.

The husband's obligations towards the wife are contained in the *Sigalovada Sutta* (Janaranjara, 1995), which explains that there are obligations that all must obey; a husband must be able to respect his wife, strive to be gentle and considerate to his wife, always be faithful to his wife, give power and authority to the wife to manage family expenses and give gifts or jewelry to the wife.

Continuing with Buddha's explanation in *Anguttara Nikaya* IV (Bodhi, 2012) on how to keep the household from collapsing or divorce:

1. A husband should be able to care for his wife's feelings by not flirting with other women.
2. A husband should avoid violating the fifth precept in Buddhist Pancasila or not getting drunk.
3. Avoid gambling because it can consume wealth, thus avoiding collapse in the economy.
4. Get along with wise people.

In addition, to maintain household harmony, the husband must be able to work and provide for the family. The ability to marry is a responsibility that must be carried out. Buddha explained in the *Manggala Sutta* (Sangha Theravada Indonesia, 2005) about the husband's obligations to the wife. *Matapitu upatthanam puttada rossa sangaho anakula ca kammanta etammangalamuttamam*. The Sutta explains that the main blessings are supporting and caring for fathers and mothers, making children and wives happy, and working without complications. Greed, hatred, and delusion are all forms of inner uncleanness that make people not feel ashamed of doing wrong (*hiri*) and fear what will happen to them (*ottappa*). In the second stanza of the *Karaniya Metta Sutta*, Buddha says. *Santussako ca subharo ca appakicco ca sallahuka-vutti, Santindriyo ca nipako ca appagabbho kulesu ananugiddho* means Satisfied, easy to support/serve, No busy, simple life. Calm his senses, cautious, Shameless, not attached to the family (Sangha Theravada Indonesia, 2005).

b. Self-control how to overcome infidelity.

Having self-control is not an easy thing to do, but it will benefit others in many ways.

In *Visuddhimagga* (Nanamoli, 2020), Buddha outlined five ways of self-control:

- 1) *Sila-Samvara*

Sila (Pancasila Buddhis) is a rule or moral by which this rule binds the married (*gharavasa*). For devotees on the date, there are five moral rules, or what is usually known as Pancasila Buddhist. Pancasila Buddhists regulate the life of *Gharavasa*, where this regulation forms self-training. Why are precepts and *samvara* the solution to this disloyalty? This relates to the basic rules. The basis of the married where one

of the precepts is *kamesumicchacara* (not doing immoral acts) and not doing untrue speech (*musavada*). In this context self-control of the precepts that have been exercised, controlling lust, controlling anger, and self-control not to be tempted. Practicing and supporting each other in implementing the initial foundation precepts in the life of the married (Sangha Theravada Indonesia, 2005)

2) *Sati-Samvara*

Sati or remember is the second requirement in maintaining a home life. Remember in what way? Remember that you already have a partner, children, and family. In addition, *sati* is awareness where conscious when thinking, conscious when doing, conscious when wanting to say, and conscious in various conditions.

3) *Nana-Samvara*

Nana, in other words, is knowledge or a bright outlook. Knowledge, in this case, is knowledge in the Dhamma, able to put it into practice well. *Nana samvara* emphasizes controlling the *lobha* of sin and *moha*. Simply by one pair is a development of this name.

4) *Khanti-Samvara*

In maintaining the integrity of the household, patience is needed. *Khanti* here is the initial capital in the development and maintenance of affection. *Khanti* or patience, Buddha said that *Khanti Paramang tapo titikkha*, which means patience, is the best asceticism. Yashodara allowed Siddharta to become an ascetic so that he became a Buddha. This story explains that a couple must be able to support in achievements (Sayadaw, 2008). *Dhammapada* 184 (Sasanadhaja, 2001), Buddha describes *Khanti paramam tapo titikkha, nibbānam paramam vadanti buddhā, na hi pabbajito parūpaghātī, samano hoti param vihethayanto*. Buddhists believe that the highest form of happiness, Nibbana, can only be achieved through patience. Indeed, a hermit does not oppress others, and a saint does not harm others.

5) *Viriya-Samvara*

Viriya (*viriya*) is a term in the *pali* language meaning spirit, while *samvara* is self-control. It can be explained that the spirit to control oneself fosters home life. The spirit of performing the Dhamma as practiced by Buddha and Yadosara together performs the Dhamma. In the life of Buddha Dipankara, Sumitta explained that He would accompany Sumedha on the journey of achieving perfect illumination (Sayadaw, 2008). Buddhists should do this through households and the spirit of practicing Pancasila Buddhism. *Viriya* can also be said to be motivational, motivating the couple. Another factor that supports the continuity of the household is mutual support and the presence of loyalty. Paying attention to a husband or wife is like saying "Sayang". The word affection or other romantic designations can condition a person's mind to feel given affection and attention.

CONCLUSION

Infidelity is a severe problem because it can destroy domestic life. In addition, infidelity results in divorce and trauma to the child. The child will feel hatred for the parents and become the subject of anger from the parents. In addition, the impact and causes of disloyalty are based on lack of attention, adequacy in the economy, and the desire to try new things. Another factor that causes uncertainty is the lack of communication between the husband and the wife, not supporting, always demanding, and unwilling to accept or greedy. The effort of handlers in this matter is to apply mutual trust with one another is the main capital in the continuity of the marriage. *Samvara* or self-control, the correct implementation of precepts will positively impact domestic life.

Do not take the fire out of the house. This advice was given to Visakhas to never bring problems into the house. The wife or husband must be able to keep family secrets. Able to maintain the good name of the family or partner, not telling the ugliness of the husband or domestic problems to other people or families. In addition, it must be able to care for and not tell shortcomings or quarrels to other people, including the family. Do not bring fire into the house, Couples and wives should never bring problems from outside into the home. In this phase, do not listen to false news or incitement, slander, or avoid gossip or gossip. External communication factors should not be used as a reference in quarrels. Able to filter and share problems to develop the right views and thoughts to establish good communication. Take care of the Fire, Fire, in this case, is to maintain the family's peace. She is friendly to the whole family and loves her in-laws and children, so they are well-maintained.

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