

Moral Education in the Family and the Phenomenon of Infidelity

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Abstract

Keywords:

Moral Education;
Family;
Infidelity.

Moral education is the fundamental basis for developing an individual's character, commencing within the immediate social context, specifically the family unit. The role of families in creating moral and ethical ideals that will serve as guiding principles for individuals in their daily lives is of the greatest significance. The absence of moral education contributes to the increasing rate of infidelity within current society. This article aims to highlight various factors influencing moral education within the family and explore their connection to the tendency to commit infidelity. This research uses an extensive literature review to collect data from various sources. Researchers analyzed research, books, and articles on moral education in the family and infidelity and looked for relevant findings. The results show that self-preservation morals play a crucial role in preventing infidelity. A case of infidelity behavior is frequently associated with a consistent pattern of moral values instilled by parents, whereby those who have been raised in an environment characterized by honesty, responsibility and love, tend to exhibit similar actions after getting married. A responsible person undertakes parental duties by demonstrating affection for his spouse, like he loves his mother or sister, thereby preventing infidelity.

Abstrak

Kata kunci:
Pendidikan Moral;
Keluarga;
Perselingkuhan.

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Pendidikan moral berfungsi sebagai dasar fundamental untuk pengembangan karakter individu, yang dimulai dalam konteks sosial terdekat yaitu keluarga. Peran keluarga sangat penting dalam membentuk moral dan etika seseorang yang akan berfungsi sebagai panduan bagi individu dalam kehidupan sehari-hari. Kurangnya pendidikan moral dalam keluarga merupakan salah satu faktor yang menyebabkan meningkatnya perselingkuhan dalam masyarakat saat ini. Artikel ini bertujuan untuk menyoroti berbagai faktor yang mempengaruhi pendidikan moral dalam keluarga, dan mengeksplorasi hubungannya dengan kecenderungan untuk melakukan perselingkuhan. Penelitian ini menggunakan metode tinjauan literatur yang ekstensif untuk mengumpulkan data dari berbagai sumber. Peneliti menganalisis hasil penelitian terdahulu, buku-buku, dan artikel tentang pendidikan moral dalam keluarga dan perselingkuhan, serta mencari temuan-temuan yang relevan. Hasil penelitian menunjukkan bahwa moral mampu menjaga diri dari yang bukan pasangan sah, memainkan peran penting dalam mencegah perselingkuhan. Perilaku perselingkuhan sering kali dikaitkan dengan pola nilai moral yang konsisten yang ditanamkan oleh orang tua dalam keluarga. Mereka yang dibesarkan di keluarga yang menekankan kejujuran, tanggung jawab dan kasih sayang, cenderung menunjukkan tindakan yang sama setelah berkeluarga. Orang yang bertanggung jawab mampu menjalankan tugas sebagai pimpinan keluarga dengan menunjukkan kasih sayang kepada pasangannya seperti dia mencintai ibu atau saudara perempuannya, sehingga terhindar dari perselingkuhan.

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INTRODUCTION

Moral education is the main foundation in shaping a person's character, which starts from the closest environment, namely the family. Forming noble morals should be started early because the formation will be easier than after the child reaches adulthood (Sholeh, 2017). Families have a vital influence in creating the moral and ethical principles that individuals follow daily. To enhance its efficacy, moral education should encompass multiple stakeholders, such as the home, school environment, and society (Subianto, 2013). The lack of moral education is one of the reasons for the emergence of the increasingly troubling phenomenon of infidelity in modern society today (Nugraha, Barinong, & Zainuddin, 2020).

Some research was done related to infidelity. A study conducted in Ponorogo revealed that the use of social media has led to an increase in extramarital affairs and online gambling (Izza & Huda, 2022). Ami also discussed the subject of romantic infidelity, including its origins and the resulting outcomes (Rokach & Chan, 2023). Aliabadi wrote to compare the effectiveness of mindfulness-based schema (MBS) therapy and forgiveness therapy in emotional responses, cognitive distortions, and self-compassion of women affected by infidelity (Aliabadi & Shareh, 2022). The next study done by Aimee Adam indicates that activities such as sexting and sexy Snapchatting are perceived similarly to both cybersex and physical sexual infidelity and that parasocial infidelity is seen similarly to pornography use (Adam, 2019). Faishol found factors that cause infidelity are frequent fights, boredom, living far apart, the presence of other women, no mutual attention (Faishol & Azzahrah, 2022). In addition, Haifa concluded that attitudes toward infidelity can be predicted by demographic, interpersonal, and intrapersonal factors (Nafisa & Ratnasari, 2022).

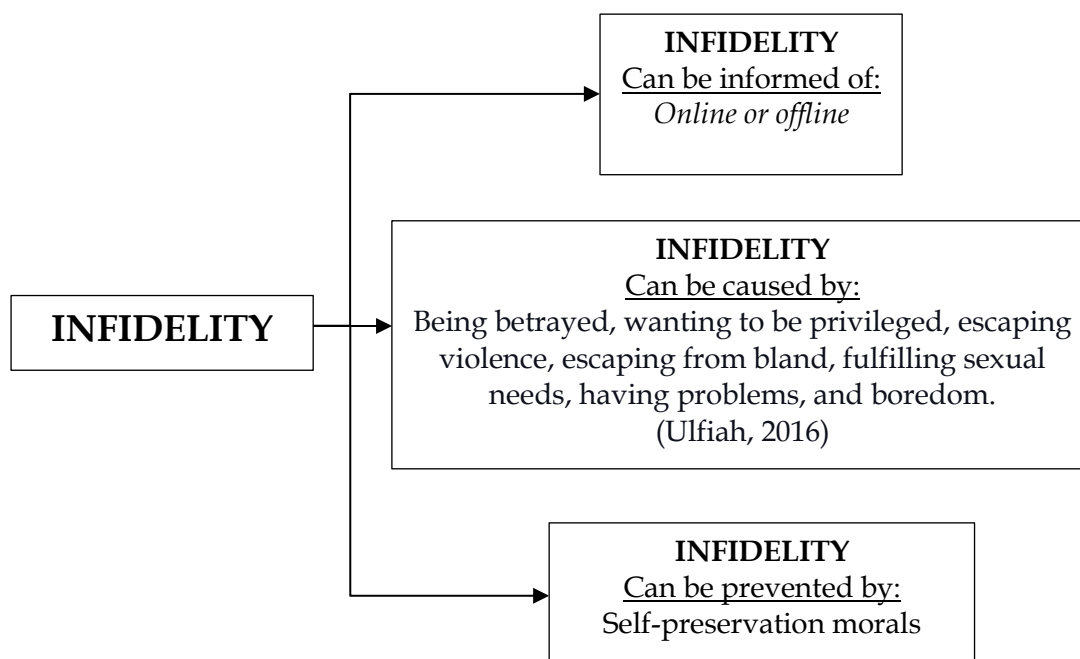
Based on the previous studies, none of those stressed moral education in the family to prevent infidelity. This is the gap that this article wants to fill. It calls for in-depth reflection on the effectiveness of moral education methods applied in the family and how they affect the stability of intimate relationships between married couples. By delving deeper into the relationship between moral education in the family and the phenomenon of infidelity, it will understand the dynamics that affect the moral integrity of individuals and will provide practical guidance for families to strengthen the values of honesty, responsibility, and integrity.

This study employs a qualitative research approach, leveraging an in-depth literature review as its primary methodology to gather comprehensive insights from diverse sources. The research delves into an extensive array of materials, including previous studies, books, and articles that explore the intricate dynamics of moral education within the family context and the phenomenon of infidelity. By critically analyzing existing research, the investigators aim to identify prevailing trends and significant findings within these domains. This research not only serves as a synthesis of prior work but also endeavors to augment the existing body of knowledge on the subject. Through an amalgamation of insights derived from varied sources, the study seeks to provide readers with a more nuanced understanding of the role of moral education in

the family sphere in preventing instances of infidelity. By extending and enriching the discourse, this research contributes to the ongoing scholarly conversation surrounding familial values and their impact on relational fidelity.

RESULTS AND DISCUSSION

To explain the results, we offer the following graph showing the main findings of our study. A further explanation will be described below.



Graph 1. Summary of the main findings

Moral Education

Al Ghazali mentioned that morals are how a person behaves and lives correctly, per Islamic teachings. It involves an individual's moral and ethical qualities, including justice, honesty, patience, compassion, and kindness (Ghazali, 2008). Al-Ghazali also emphasized the importance of intention (*niyyah*) in behavior. According to him, good and ethical actions must be based on pure and sincere intentions to get closer to Allah, not for personal or selfish purposes.

Sokip also noted that character (*akhlaq*) encompasses internal states, features, qualities, and talents that individuals possess. These attributes influence their behavior, which becomes habitual and automatic, without the need for conscious thought and decision. The teachings of Islam hold intrinsic significance. It encompasses both internal attributes and external actions of individuals and is founded on the belief that behaviors are intricately connected to the essence of the soul and its intents. In addition to the home, school is another important environment where character can be instilled (Sokip, Akhyak, Soim, Tanzeh, & Kojin, 2019).

In Islamic terminology, the term "character" is synonymous with "khuluq" (the singular form of "akhlaq"). "Akhlāq" refers to the moral qualities and behaviors that encompass both the inner and outside situations or status of persons. The term "akhlaq" originates from the terms "manners" and "character," and traditions. According to the etymology analysis, the term "akhlaq" originates from Arabic and its singular form, "khuluqun," refers to character, temperament, behavior, or character in dialect. This statement includes the word "khalqun," which refers to an event. It is closely connected to "khalīq," which means creator, and "being," which means created (Ramayulis, 2012).

An example of a role model in "*akhlaq al karimah*" or noble morals is the Prophet Muhammad because he was sent to perfect noble morals. His example is also mentioned in the Quran Surah Al-Ahzab verse 21, which means: "*Verily, there is in the Messenger of Allah a good example for you (i.e.) for those who hope for Allah's mercy and the Last Day and mention Allah a lot.*"

When it comes to the moral behavior between a husband and wife, the Prophet serves as an exemplary model of exhibiting noble morals towards his wives, which includes providing them with proper financial support to the best of his capacity. He demonstrates his affection by engaging in actions that sustain the bond between a husband and wife. Providing counsel, direction, and a superb education to his spouse. In addition, he encourages his wife to cultivate love, devotion, and good behavior, and to refrain from engaging in prohibited activities. He also employs methods of discipline and handles interactions with his wife in the context of education (Arthur, 2002; Azmi, Hadijaya, & Syah, 2022; Suryani, Ma'tsum, Wibowo, Sabri, & Mahrisa, 2021).

In addition to all the praiseworthy morals above, if someone follows just one of the Prophet's morals and honesty, then infidelity will never occur in a Muslim family. Honesty is a valid word for the reality that others can see in their actions (Al-Hasyimi, 2014). Related to this character, Qur'an Surah Al-Ahzab verses 23-24 mentions: "*Among the believers are those who fulfill what they have promised Allah. Moreover, among them are those who fall, and among them are those who wait, and do not change their pledge in the least. That Allah may reward the truthful for their righteousness, and punish the hypocrites if He wills, or accept their repentance. Indeed, Allah is Forgiving, Merciful.*" These words make a point of distinguishing between those who are honest and those who are hypocritical. Since his faith in Allah and the Qur'an is lacking, the hypocrite is the only person who may be involved in infidelity.

To teach honesty in the family and to cultivate a virtuous character of honesty in children, parents must first serve as exemplary role models. Secondly, parents should educate their children on the distinction between honesty and falsehood. Thirdly, parents must actively encourage their children to be truthful and commend them when they demonstrate honesty (Mustarsida, Maarif, & Rusydi, 2023). Fourthly, parents should advise their children to distance themselves from deceitful companions, even if they happen to be close relatives, as children are prone to imitating others. Fifthly, if a child is caught in a lie, parents should address the issue privately and engage in a sincere conversation. Parents should emphasize that lying to one's parents will be recorded by celestial beings, and that Allah is aware of their actions. Lastly, parents should narrate

stories that highlight the virtues of honest individuals, as children have a fondness for such narratives (Atsari, 2010).

The family, the first and foremost educator for every child, has a vital role in the development of children's education. The family environment begins the formation of everyone's personality in implementing every action, which will later become a character in daily habits. A husband responsible for being the head of the household should be wise in dealing with every problem in the family. He must be forgiving, willing to listen to the reasons the wife and children put forward, and not immediately punish them by warning them. A husband is an exemplary figure for his wife and children in *akhlakul karimah*. *Akhlakul karimah's* values will guide children in their daily behavior and attitudes in life (Jumiati & Kartiko, 2022; Rahmah, 2021). In addition, one of the main things in the family is religious education, which must be learned from an early age because Islamic teachings must be the foundation or guidance in the development of the child's soul (Tarmujianto, 2020).

To become a parent, one must possess a genuine love and affection for their child, as well as devote full attention to their child's development. It is important for parents to not take their child's development for granted and to consider things from the child's perspective, rather than solely their own. When parents internalize this sentiment, it will foster a harmonious atmosphere within the family, promoting mutual trust, honesty, and openness. Without a genuine sense of affection, love, and sincere attention, such honesty and openness cannot be achieved. The absence of these qualities can hinder the family's growth and development, particularly during the crucial stage of adolescence for children (Mahmudin & Muhid, 2020).

Infidelity

According to Drigotas, the occurrence of infidelity can be attributed to a perception held by an individual that their spouse has transgressed the established norms of their partnership by engaging with a third party outside of the relationship (Drigotas, Safstrom, & Gentilia, 1999). In addition, Blow and Hartnett defined *infidelity* as an act involving both sexual and emotional engagement by an individual who is in a committed relationship. This act takes place outside of the primary relationship and results in a breach of trust and violation of established norms, whether explicit or implicit, about exclusivity in romantic, emotional, or sexual aspects of the relationship (Blow & Hartnett, 2005).

Based on the previously mentioned definitions, infidelity is prevalent in Indonesia. The occurrence of infidelity is a persistent issue in marriage that not only remains constant but also tends to escalate over time. Engaging in adultery is a transgression of both societal conventions and the principles of the Islamic faith. Infidelity is socially unacceptable due to its potential to disrupt the marital tranquillity of a marriage. Apart from the social side, infidelity is also prohibited by religion because there are many violations of Islamic law (Faishol & Azzahrah, 2022).

Infidelity, a complex phenomenon, manifests due to a myriad of interplaying factors. In the context of the workplace, several dynamics contribute to the occurrence

of infidelity. One significant factor is the prolonged and frequent interaction between individuals within professional settings. Proximity and continuous collaboration may inadvertently pave the way for emotional intimacy and attachment beyond professional boundaries, potentially leading to breaches of trust and fidelity. Furthermore, societal norms and gender dynamics can play a pivotal role, with women sometimes being perceived as more susceptible to male temptation due to cultural stereotypes and power differentials within organizational hierarchies. This combination of proximity, opportunity, and societal perceptions can create an environment conducive to the erosion of relational boundaries and the emergence of infidelity in workplace settings. Understanding these multifaceted influences is crucial for developing strategies to mitigate the risk of infidelity and maintain a harmonious and ethical work environment. Opening this opportunity is due to the woman's lack of self-preservation morals (*iffah*) (Muslimah & Marizal, 2022).

There are a few things that females can do to avoid romantic scandals in the workplace (Muslimah & Marizal, 2022). Although these tricks are suggested to female, these are also suitable for male in avoiding infidelity. 1) Understand that it is a sin. Infidelity is a sin because it is close to Zina. Surat Al Isra verse 2 mentions, "*And do not approach adultery; indeed, adultery is an abominable deed.*" Someone who has a strong belief in the Qur'an will not be involved in this sin or infidelity. 2) Feel ashamed to hang out with men anywhere, especially with office colleagues. Shaming to do bad things should be told in the family in early childhood. So, this became the habit of a person. 3) Minimize interaction with male co-workers. Please do it for work purposes only. When it is done, then leave it. 4) Being alone together with a man is a dangerous moment for a love affair or even an opportunity for sexual harassment in the workplace. 5) Show your displeasure when a male colleague calls you 'honey,' 'baby,' or anything that shows affection. 6) If you have already been trapped in a love affair, repent and ask to move sections so you are no longer in the same division as the male colleague.

Ulfiah mentioned in her book that the causes of someone having an affair are revenge (because they have been betrayed), wanting to be privileged, escaping violence, escaping from bland, fulfilling sexual needs, having problems, and boredom (Ulfiah, 2016). Another study demonstrated that, overall, there were substantial associations between marital satisfaction, thankful disposition, gender, and prior infidelity experience that can forecast individuals' views toward infidelity (Aliani, Alam, Rofiq, & Srinio, 2023; Nafisa & Ratnasari, 2022).

There are multifaceted variables that underpin the prevalence of domestic infidelity, drawing from extensive observation of cases and phenomena in this realm. Among the myriad factors, economic considerations emerge as a significant influencer, as demonstrated by a specific case study. This case elucidates the intricate interplay between financial stressors, socio-economic disparities, and the dynamics of intimate relationships. Moreover, it highlights how economic instability can catalyze vulnerabilities within partnerships, fostering an environment conducive to breaches of fidelity. By delving into such instances, researchers gain invaluable insights into the

complex nexus of economic factors and interpersonal dynamics that shape the landscape of domestic infidelity. This academic exploration not only enriches our theoretical understanding but also offers practical implications for interventions aimed at mitigating the prevalence of infidelity within domestic settings. Those are: 1) Wife cheating on her ex-boyfriend. 2) The phenomenon of spouses engaging in infidelity, namely due to the element of husbands not devoting enough time to their families. 3) The instance of a wife engaging in infidelity is influenced by the significant age difference between her and her husband. 4) The factor of having an opportunity to cheat. 5) Weak economic circumstances as contributing factors. 6) The influence of unethical values. 7) Communication deficiency, 8) Influence of social media, 9) The emergence of reunions. 10) Internal factors that can influence a situation include conflict, disappointment, unhappiness, and financial issues. 11) External factors: Environment (Nugraha et al., 2020). All these factors can be avoided if the couple is honest, responsible, and loving each other.

Besides offline infidelity, with the development of technology, infidelity also occurs via social media, and the impact is the same. Social media has a significant impact on married life. The influence of social media abuse creates conflict in marital life (Izza & Huda, 2022). It happens because when users connect with old or new friends, they initially only share news. However, over time, they start making out even through text messages, which continues the practice of infidelity (Baddu, Fikri, & Mutmainnah, 2023). Adam also mentioned that in her research, she found that flirting or sexual behavior conducted via social media is indeed perceived similarly not only to cyber-sexual behaviors but also to physical sexual infidelity, which is similarly hurtful to marital relationships (Adam, 2019; Wismayanti, O'Leary, Tilbury, & Tjoe, 2021).

In addition, the research done in Jordan also showed that social media is a factor leading to family instability, highlighting its involvement in causing conflicts within families, enabling sexual deviations among youngsters, promoting unhealthy marriage relationships, and impacting children's well-being. The act of defying paternal authority, escalating instances of spousal unfaithfulness among both genders, and the actions in question potentially erode the ethical and cultural framework underpinning Jordanian family units (Al Khataybeh, Obeidat, Al-Zubaidi, & Aljedayah, 2023).

A further investigation into the phenomenon of tolerance for emotional internet infidelity has revealed intriguing insights, particularly regarding the correlation between relational thriving and intolerance towards such behavior. The study underscored that individuals characterized by a greater degree of relational thriving tend to display a heightened aversion towards emotional internet infidelity, with this trend being particularly pronounced among males. Relational thriving, defined as the overall satisfaction and fulfillment derived from interpersonal relationships, appears to serve as a protective factor against the acceptance or tolerance of behaviors that threaten the emotional bond between partners. These findings shed light on the complex interplay between relational dynamics and attitudes towards digital infidelity, suggesting that individuals who experience greater satisfaction and connection within

their relationships are less likely to condone or overlook behaviors that undermine trust and emotional fidelity, especially within the context of online interactions. Further exploration of these dynamics could offer valuable insights into the mechanisms underlying relationship satisfaction and fidelity in the digital age. Intolerance can result in dissatisfaction within a marital relationship and, in extreme cases, may even lead to the dissolution of the marriage (Azizah, Jariah, & Aprilianto, 2023; Octaviana & Abraham, 2018; Qomariyah, Adityawati, & Aprilianto, 2023).

Either offline or online, Ulfah mentions that the types of infidelity can be divided into the following: 1) Serial affair: An affair that involves the least amount of emotional intimacy; this could be a one-night stand or a multiple that happens many times. This affair shows the desire to avoid emotional involvement or intimacy but rather for pleasure alone, including sex. Couples who have a one-night stand are satisfied to stop there; meeting again will produce anxiety and complicate their lives. 2) Flings: Relationships that only happen once. These affairs lack emotional intimacy. A one-night stand occurs, then goes away over months. However, it is usually a one-time act of infidelity with no commitment to have sexual relations again because the one-night stands are perceived to pose a more significant threat to the marriage with their real partners. 3) Romantic love affair: Involves a deep emotional connection. They should place romantic love further along the continuum as it involves high levels of emotional attachment in the lovers. The relationship is significant, and the sense of love indicates how the affair will be integrated into their lives. 4) Long-term affair: An emotionally involved relationship the most profound that can last throughout married life. At the end of a long-term relationship, which lasts for the end of the year or perhaps the entire married life of one of the partners.

Whatever the causes and the types are, infidelity is associated with various negative consequences, including adverse effects on mental health, disruptions within the family unit, persistent preoccupation with the events surrounding the infidelity, and alterations in women's attitudes regarding the unfaithful individual (Aliabadi & Shareh, 2022). Infidelity causes grief and relational problems to the individual, the couple, and even their offspring (Rokach & Chan, 2023). Divorce due to infidelity also has a more severe impact on children compared to parents. Children who are victims of divorce lose one of their role models, so they become hampered by the fulfillment of attention, affection, and love and even have a wrong picture of the household (Fadhilah J, Lukman, & Zainuddin, 2023).

Some victims of infidelity should go to a counselor to get help to be able to continue their lives in the future or for the sake of their children. However, some victims remain in the marriage because of their children. Research showed that the victim stayed in the marriage because she was financially dependent on her husband and considered infidelity, not a reason for divorce (Sari, 2013).

However, there was a different decision taken by another victim. Praghlapati study shows that people who divorce because of infidelity do not like each other and do not accept each other's circumstances; the child factor is not something that can prevent

someone from cheating (Pragholapati, 2020). Related to victim response to the husband, there is also a report from the management of Griya Lansia Husnul Khotimah who said that the elderly, especially men who live in Griya Lansia, 80% are people who have hurt their partners, especially by having an affair. He said that when the men were successful, they looked for other women and left their first wives. But when they retired, the other woman did not want to accept any more. Meanwhile, the first wife also does not want to accept him and the children do not want to take care of him because they are more defensive of their mother (Azwar, 2022; Fikriyati, Katoningsih, & Hasan, 2023). This is because they saw in front of their eyes how their mother suffered as a result of their father's infidelity. This is one of the bad consequences of infidelity for the survival of the person's life until old age.

Among the different manifestations and causes of infidelity, there is a clear connection between an individual's moral values and their tendency to engage in infidelity. An individual who has developed a habit of honesty within their family from a young age will also exhibit honesty in their romantic relationship. On the other hand, a child who observes his parents engaging in infidelity is likely to imitate their behavior as parents serve as influential figures for their children (Arianto et al., 2024; Munawir, Alfiana, & Pambayun, 2024; Wuryaningsih & Prasetyo, 2022).

A man is responsible for the family before getting married and will be responsible to his partner after marriage. A man takes over the father's responsibility when he marries a woman. He will love his wife like he loves his mother or his sister. This feeling prevents him from infidelity. Getting married means taking on responsibilities. *First*, providing maintenance, according to the husband's ability, should be given according to needs. *Second*, a decent place to live or house for the wife's rights, which is the husband's responsibility. *Third*, a husband must treat and interact with his wife well. *Fourth*, the husband is obliged to give a dowry to his wife voluntarily, accompanied by love and affection, without expecting anything in return (Hidayatulloh, 2019).

To build the responsibility of children, certain parents create a schedule of duties for each of their children. The roster is determined by the individual's chronological age and their physical capabilities. Every accountable task is elucidated to every member of the family. If something is overlooked, a reminder is sent (Hasanah, 2021; Rokhman, Usman, Usman, Kassim, & Muslihun, 2023; Syahbudin, Basir, Karim, & Barni, 2022).

For instance, within the household, youngsters undertake various responsibilities to contribute to its upkeep and smooth functioning. These tasks encompass washing dishes, sweeping floors, scrubbing bathtubs, watering plants, and overseeing younger siblings during Quran recitations and reading sessions. The distribution of these duties is contingent upon factors like the number of children in the household and their respective ages. Through this arrangement, children learn the value of cooperation, responsibility, and contributing to the family's shared goals and well-being. (Mahmud, Rahmi, Nufiar, Nurbayani, & Nurdin, 2023).

Individuals who possess a background of adeptness in fostering sound and transparent communication within familial dynamics before entering into matrimony

typically exhibit a continuity of such communicative proficiency post-marriage. This continuity is exemplified in scenarios wherein an individual engages in a discourse with a longstanding acquaintance, and the conversation takes a trajectory toward topics associated with infidelity. In such instances, the individual is inclined to promptly relay the details of this interaction to their spouse, asserting that the aforementioned acquaintance is not of virtuous character, and subsequently advocating for the necessity of blocking their contact. This consistent commitment to open communication underscores the enduring importance placed on maintaining a communicative foundation that aligns with ethical considerations and preserves the sanctity of the marital relationship. Through this open communication, infidelity can be avoided. It is as shown by the research done in Donggala that relationship management in interpersonal communication for married couples who reconciled in Donggala Regency, namely being able to behave maturely, forgiving each other's mistakes, not bringing back problems that have occurred, making good use of social media accounts, being open to each other, not committing acts of infidelity and not being easily instigated by remarks coming from family and surrounding people (Adrian, 2022).

CONCLUSION

Self-preservation morals play a crucial role in preventing infidelity, particularly in the workplace, where prolonged relationships and male temptation can lead to infidelity. There are various reasons for infidelity, including revenge, privileged pursuits, escaping violence, fulfilling sexual needs, partner issues, and boredom. Social media also has significantly influenced infidelity, both offline and online, leading to significant conflicts in married life due to its influence on technology development. To avoid romantic scandals in the workplace, Muslim women should understand that infidelity is a sin and have a sense of shame to hang out with men, especially alone. Minimize interaction with male co-workers for work purposes and show displeasure when a male colleague calls you 'honey' or 'baby.' If trapped in a love affair, repent and move sections to avoid further scandals.

The most important result of this study is that infidelity behavior is often linked to a red thread in parents' morals, with those who have been honest in their family from childhood usually adopting similar behaviors. Parents who are honest, responsible, and loving towards their partner and family tend to pass these values on to their children. Before marriage, an accountable person assumes parental obligations because they love their spouse as much as they love their mother or sister, which helps them avoid cheating on their spouse. Partners who engage in infidelity often witnessed their fathers or mothers doing the same thing during their childhood. This experience is deeply embedded in the subconscious mind and becomes the blueprint for their behavior.

This finding will likely contribute to preventing infidelity with the new concept that should be addressed early in the family by teaching children to be honest, responsible, and have integrity. One effective way to instill these moral values is through the good example or role model of the parents. Nobody can stop the rapid development

of technology and social media, but many parents can teach morals to their children from early childhood. The researchers acknowledge that this study is limited to qualitative and library research. Therefore, a follow-up study that includes quantitative and field research is needed for a deeper and more comprehensive understanding. With more in-depth results, more appropriate policies can be formulated.

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