



Pre-Wedding Education for Teenagers: Science Literacy, Character and Morals

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Abstract: Adolescents are at an emotionally unstable age and need social recognition and self-existence. Biologically, adolescents experience significant development of sex hormones such as testosterone and progesterone, leading to an increased attraction to the opposite sex. Socially, adolescents are highly vulnerable to entering the youth community and engaging in various juvenile delinquency activities. Therefore, sex education is necessary for adolescents to prevent promiscuity and prepare them for marriage. This study explores the importance of scientific knowledge and character in strengthening loyalty to their marriage vows. The research applies a survey method. Quantitative data are obtained from the results of the questionnaire. Data collection through personal interviews and group meetings with young people and families in St. Boniface Parish, Alasa, and Christ the King Gidō Parish are useful factors in this study. The data obtained were analyzed descriptively. The result showed science education, character and moral values, especially husband and wife morals, are fundamental in maintaining the sanctity of marriage. The virtues of life, especially morals, encourage a person to behave appropriately and correctly by applying moral values. Morality is defined as personal or cultural values, codes of ethics, or social customs that establish rules about right and wrong.

Keywords: Character; Morals; Pre-wedding education; Science literacy; Teenagers

Introduction

Character education aims to nurture moral virtues and promote moral literacy, which involves basic knowledge of right, wrong, and values. Character education is essential for fostering character and moral judgment in adolescents, as evidenced by a 3-year study of character education in British schools. Moral education has enhanced moral competence, nurtured moral judgment, and promoted ethical behavior in adolescents. Longitudinal studies have shown that moral education significantly predicts later psychological well-being, including higher psychological well-being, more positive emotions, and fewer negative emotions. Research has shown that basic

levels of moral education significantly predict later psychological well-being, suggesting potential long-term impacts on personal development.

The implementation of character and moral education is mixed and unsystematic, with challenges such as negative media and family influences and teacher and student ignorance. In conclusion, character and moral literacy education in premarital science for adolescents is essential for nurturing moral virtues, enhancing psychological well-being, influencing social behavior, and potentially influencing long-term personal development. However, there are challenges in its implementation, and ethical considerations must be considered to ensure the effectiveness of such education.

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This study aims to explore and reveal the believers' appreciation of the sacrament of marriage and the efforts made to prepare before receiving the sacrament of marriage. In this study, the author also aims to explore the believers' understanding of listening to their conscience when deciding (Naibaho et al., 2023). In making a decision, the role of the conscience, which is believed to be God's call, is a moral rule. Ola, in a study of the lifestyle of young people in modern times, emphasized that at this time, it is necessary to instill moral values (Ola et al., 2024). In modern times, we hear, see, and witness the failure of marriages experienced by families, including Catholic families. One of the causes of failure in the family is the understanding and inheritance of patriarchal cultural values. In the family as a basis for living together and in the work environment, discrimination is practiced as a result of a failure to understand patriarchal culture (Gregory, 2003).

The marriage preparation process is discovering the essence, meaning, and nobility of life's inherent dignity as the image of God. Everyone is expected to receive adequate character and moral education. Formal education and meetings can provide opportunities for solid character and ethical development (Ignatik, 2021). In reality, everyone finds various good things or bad things. Everyone is free to make choices, maintain the nobility of life, and realize common welfare. It is highly expected that everyone will choose what is good and right (Vogt, 2007). In determining a life partner, the ability to make good and right choices is fundamental. Believers who make marriage vows as husband and wife must understand the marriage vows well and correctly (Rubiyatmoko, 2011). Marriage preparation is essential to educate couples about the meaning of marriage. The Church firmly teaches and expects every believer to honestly know and understand marriage as a mystery of faith and fellowship sanctified by God.

Furthermore, in preparation for receiving the sacrament of marriage, each person is expected to be able to appreciate every encounter with compassion as taught by Jesus Christ. Purnanto's research confirms that every meeting must be based on sincere compassion and uphold the mission of the meeting, namely, for the common good (Purnanto, 2024).

The power behind the decision to marry is love. The power of love drives a man and a woman to form a life partnership in marriage. Love is a willingness to give and receive from each other. This aspect must be given attention in preparatory development as well as in ongoing development after marriage. Sometimes, injustice occurs in the reality of living together in society in general and in families in particular (Utomo, 2023). In sincere, honest, and earnest love, God reveals His will. If this aspect is well realized, the husband and wife will

maintain the sanctity of married life. In today's era, sometimes believers tend to view sanctity in negative terms as simply a decision to refrain from sexual activity (Pope Francis, 2017).

In the reality of believers today, the story as experienced, the destructive Shechem dignity of chastity before carrying out a sacred marriage, also often occurs. In society, violations of chastity during the preparation period for marriage usually happen in the form of premarital sex and living together (Hershberger, 2008). It should be understood that the decision of a couple to live together before marriage damages and tarnishes love; even this action damages the nobility of human dignity (Telaumbanua et al., 2024). On the other hand, we also still find couples who continue to try to maintain chastity and refuse to live together before marriage. Such couples use the preparation period for marriage as a time of formation in love, as self-sacrifice, truly following the leading example of Jesus Christ (Rubiyatmoko, 2011). The author hopes that the results of this study can be helpful for believers as a guideline for character development and moral values that are useful in life. Thus, the author believes that if everyone gets the opportunity to develop character and ethical values, everyone will grow into a wise, responsible person who can uphold the common good.

Method

The author discusses the importance of science education and character and moral values to encourage the need for comprehensive preparation for views that will carry out marriage. The author applies a survey method. Quantitative data are obtained from the results of the questionnaire and analyzed descriptively. The author will process all data found comprehensively. Data collection through personal interviews and group meetings with young people and families in St. Boniface Parish, Alasa, and Christ the King Gidō Parish are useful factors in this study. Furthermore, the author describes the data or facts found after obtaining permission from the person concerned. Thus, this study is helpful for the common good and anyone who reads it.

Result and Discussion

Character Building and Moral Values

Humans are creatures whom God bestows with reason and freedom. The freedom possessed by humans is beneficial in determining a moral decision (Welker, 2021). Becoming a person who can act reasonably and correctly cannot be achieved by itself; it must be studied and trained faithfully. Ethics is a field of philosophy that explains that character development and moral values are essential. The importance of character and moral

education is not only the moral rules, but also how to realize them in everyday life (Gill, 2000). Awareness of the importance of character education and moral values is not only a matter of the character of a particular person or individual, but a community's character that involves many people. The word character comes from the Greek word *charakte*, which means character as a collection of strengths and weaknesses that shape and express a person's identity. The problem of moral education and moral development in general is a topic that has been widely studied in the last decade (Arthur, 2010).

A simple question to pay attention to is why we must study character education and moral values. Why does everyone practice fairness and honesty? The fundamental thing is that being a good person and acting right is a way of life that allows everyone to grow towards maturity. Doing the right thing means that someone has obeyed the moral values, namely knowing how to choose the good and right and doing it (Gill, 2000). For everyone to increasingly understand the good and do it, the study of ethics is essential to protect people from wrong choices and improve the ability to choose the good and right, including determining a life partner. Marriage as a sacrament is the whole relationship between husband and wife that must express the meaning of a relationship that represents a total and reciprocal commitment to sacrifice oneself in love to meet one's needs, not just love that sacrifices oneself (Midgley, 1995).

In this case, morality is the principle of choosing and doing things that allow a person to be the best at every moment. This goodness encourages true goodness for oneself and others and allows society to be the best society that can be achieved at every moment in history (Wilkins & E. Gryczka, 1989). In the principle of morality, moral goodness applies elements of moral action, namely the object, circumstances, and purpose of an action. These three elements of moral action require guidance from the voice of conscience. Saint Paul introduced the voice of conscience into morality as the Greek term *suneidesis*; in Latin, it is *conscientia* (John Laux, 1990).

The process of character building and moral values needs to pay attention to two basic things: human quality and behavior. Quality is related to how close something is to the ideal or what is right according to the ideal standard or measure, or the benchmark used to judge an action (Richard M. Gula, 1989). This can be applied when someone makes a life choice, such as choosing a life partner who will be formalized in the sacrament of marriage. Likewise with human behavior. Some actions are closer than others to the ideal of human behavior. Human behavior, as the term is used in discussing morality, relates to actions carried out by humans consciously and voluntarily (Green, 2017). One

example is a woman who is forced to marry a man she does not know because a gun is pointed at her; she is not morally responsible for her actions, even though she ends up not loving her husband. She is not truly free to act responsibly. In other words, people are morally responsible for their actions to the extent that they are free to act and that their actions deviate from the ideal.

The Nature and Sanctity of Marriage in the Doctrine of the Catholic Church

The call comes from God for every believer to choose, determine, and live a particular way of life. God wants everyone to accept and answer God's call freely and responsibly (John Paul II, 1989). God's call and human response are specific to each person. The story of Moses' call is about when God wanted to provide guidelines for the Israelites through the Ten Commandments on Mount Sinai (George, 2018). God also invites believers to answer God's call, especially in the call to sacred marriage. The response to God's call to holy marriage has consequences and obligations that must be accepted. From the beginning, God called men and women to live in unity in marriage. In the unity of man and woman, the image of God is found (cf. Gen. 1:27). The union of man and woman in sacred marriage simultaneously must "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea and the birds of the air and over every living thing that moves on the earth" (Gen. 1:28). Thus, from the beginning the call to holy marriage is both a blessing and a responsibility (Raharso, 2006).

The Code of Canon Law (CRC) provides a noble basis for a valid marriage according to the Church as follows, " Marriage valid (*matrimony validum*) between baptized people called only *queen*, when no *consummation*; *consummation* and *consummation*, if the couple has do intercourse between they (*actus coniugal*) in a human way which is itself open to the birth of children" (Congregation for the Doctrine of the Faith, 2016). In this universal call to holiness, the foundation of marriage is found as a vocation. In marriage, the couple, as one, are called to holiness and to the apostolate that springs from a life in service to God and others. The call to marital communion is the path willed by God to involve the family in fulfilling life in Christ (Pope John Paul II, 1981).

Husband, wife, and parents follow Christ through the uniqueness of the way of life carried out in the bond of holy marriage as their path to holiness with faithful love. They should support each other in grace throughout their lives and be open to the will of God, who bestows their offspring. In meetings with respondents, the author found critical data about the importance of character building and moral values in the

family, so that young people understand marriage's nature as a sacrament.

Table 1. Young Generation's Opinion on the Importance of Developing Scientific Literacy, Character and Moral Values, Especially Regarding the Sacrament of Marriage

Respondents	Age /years	Scientific Literacy, Character and Moral Values	Executing Subject	Understanding the sacrament of marriage
Anna Gule	19	This is something that doesn't get enough attention from parents.	Parent	Lack of understanding
Arjun Sarumaha	23	Parents faithfully do this activity	Parent	Understand well and commit to implementing
Petra Nduru	20	This activity has received little attention	Parent	Lack of understanding
Alicia Hia	18	Parents are busy with their affairs	Parent	Lack of understanding
Peter Hulu	19	This activity is accepted in the family	Parent	Understand well and commit to implementing
Zio Hia	25	This activity is not in the family	Parent	Lack of understanding
Silvany Gea	39	This activity is not considered necessary by parents	Parent	Lack of understanding
Evita Sarumaha	41	There is this activity, even though it is not very frequent	Parent	Understand, although not very deeply
Natalia Barus	38	Not familiar with this activity	Parent	Lack of understanding
Andrew Duha	19	There is this activity, although it is less routine	Parent	Understand

Research has shown that young people do not understand the meaning of the sacrament of marriage properly, because parents do not pay serious attention to the importance of character development and moral values in the family. Therefore, it is unsurprising that they easily break their marriage vows when they choose to get married and find difficulties. Most young people think that their parents do not pay enough attention to character development and moral values, especially not paying enough attention to the importance of preparing for the sacrament of marriage. Young people expect their parents, the people closest to them, to pay more attention to their character development, mainly so that they understand the meaning of the sacrament of marriage better.

Parents have a very significant role in forming character and moral values. Young people are first instilled with values in the family. In this way, they give everyone an example of tireless and generous love; in this way, they build a brotherhood of love. Such a way of life shows that husband and wife are witnesses and partners of God in the fruitfulness of the Church. The marriage bond lived by the faithful shows that Christ loves his Bride, and for this, he gives himself for her (Vatican II, 2006).

Another Vatican II document, *Apostolicam Actuositatem*, presents the aspect of the holiness of the vocation of a married couple. Husband and wife must cooperate with God's grace and encourage, support, and bear witness to God's love. Thus, as a couple united in the sacrament of marriage, they are obliged to teach and

convey the faith in Jesus Christ to their children and educate them in Christian virtues through word and primarily through the testimony of a good life. The Council also reminds married couples that their vocation is to produce fruits of love according to the uniqueness of their life. Furthermore, the Council invites families explicitly, especially in the modern era, which has changed drastically; society needs Christian families to witness fidelity, sincerity, and the sanctity of the marriage bond. The family becomes the first herald of faith and educator for their children (Vatican II, 1984).

The Second Vatican Council in the Pastoral Constitution *Gaudium et Spes* provides a fundamental understanding of the nature of marriage. This document is one of the essential sources for viewing the Catholic Church's doctrine on marriage (Vatican II, 2011). The family discussion in the document is even placed under the topic of urgent matters. It explains the nature of marriage as a fellowship willed and created by God, as well as the importance of paying attention to the dimensions of love and fidelity as a guarantor of the continuity of that fellowship (Lovasik, 2000).

The Special Grace of the Sacrament of Marriage

The vocation of Christian marriage is a life of community between husband and wife that is the foundation of life in society which is a great sacrament in Christ and the Church (cf. Eph 5:32). Married life as a special community is faced with the reality of modern culture which can be both an opportunity and a challenge. When facing this challenge, sometimes

families think the task is impossible. The experience of helplessness experienced by families was also experienced by the Apostles when they received difficult teachings from Christ (cf. Mt 19:25). In the experience of dilemma and feeling incapable experienced by families, especially to experience the special grace of the sacrament of marriage and the obligations that must be carried out, the words of Jesus to his disciples become a guide that confirms that: "With humans this is impossible, but with God all things are possible" (Mt 19:26). Thus, husbands and wives who accept the call to marriage realize that God is the author of marriage, and men and women receive this gift "from the hand of the Creator" (Congregation for the Doctrine of the Faith, 2007).

Thus, through Christ and his Church, the union between man and woman, blessed by God, is raised to the dignity of a sacrament (Cf. CCC No. 1601). God, the loving father, gives man what is needed to respond to his call. When God calls a man and a woman to the marriage vows, he provides the grace necessary to live the marriage faithfully. Through the sacraments, the Church always provides a special grace to the open and faithful faithful to answer the Lord's call and respond appropriately. Likewise, in the sacrament of marriage, husband and wife experience a special grace to perfect the couple's love and strengthen their inseparable unity (Rubiyatmoko, 2011). With this grace, husband and wife can help each other achieve holiness in married life and welcome and educate their children with gratitude and great joy (Cf. CCC 1641). This special grace of the sacrament of marriage is abundant because Christ himself blesses married life. God always blesses couples to live their marriage if the family remains faithful to hear Christ's invitation and makes Christ the center of family life (Hogan & Levoir, 1985).

Thus, the sacrament of marriage has a special grace and means for God to encounter His people and bless them. In sacred marriage, the spirit of God's presence is manifested in ancient times, meeting His people with a covenant of love and fidelity. Thus Christ, the spouse of the Church, meets the couple who wish to strengthen their union through the sacrament of marriage. In this way, husband and wife can live out the nobility of their calling as parents who will teach their children the sanctity of life according to God's will (Vatican II, 2006). Christ lives with them, giving them strength so that husband and wife can carry their crosses and struggle to rise again when they fall and can forgive each other. By understanding and helping each other and trying to live out the calling of marriage in communion with Christ, the family will grow and flourish as a joyful family and enjoy the "marriage supper of the Lamb" (Congregation for the Doctrine of the Faith, 2007).

The Church affirms that as long as a husband and wife maintain life and cooperate with Christ, the family will grow and bear fruit in life. Through the sanctifying grace received through the sacrament of marriage, God blesses the husband and wife to maintain their fidelity with the strength and tenderness of the love of Christ, the true Bridegroom. In this way, the husband and wife willingly take up the cross of their daily lives and unite it with the cross of Christ, this bond of marital love being a sign of Christ's love for His Church (cf. CCC, no. 1615). Pope John Paul II, in his Apostolic Letter, *Familiaris Consortio*, stated that the grace of the sacrament of marriage gives the couple the strength to live out their specific vocation amid the world (Pope John Paul II, 1981).

Preparation for Receiving the Sacrament of Marriage

Believers who accept God's call to family life need adequate preparation, not just a canonical process before marriage. Alfonso Cardinal López Trujillo emphasized this: "Preparation for marriage, for married and family life, is of great importance for the good of the Church. The sacrament of marriage has great value for the whole Christian community and, in the first place, for the spouses whose decision is such that it cannot be improvised or made hastily" (Pope John Paul II, 1981). The affirmation conveyed by the head of the family commission above is intended to guide believers who will carry out the sacrament of marriage. Before carrying out the sacrament, every believer needs to be prepared sufficiently and not in a hurry. The Church is truly aware that a family that begins with the reception of the sacrament of marriage has a noble task. A family can't carry out this task and call if they do not understand the specifics of their choice (Atkinson, 2014). The author found the importance of preparation before receiving the sacrament of marriage.

Research shows that character building, especially the preparation activities for receiving the sacrament of marriage, are closely related to the experience of the sacrament of marriage in the reality of life. In the five (5) *Focus Group Discussions* (FGD) interviewed, they honestly admitted that preparation before receiving the sacrament of marriage is closely related to the experience of the sacrament of marriage. *The Familiaris Consortio* document fundamentally describes God's plan through marriage that binds men and women in a special calling (Pope John Paul II, 1981). Adequate preparation received by the faithful before getting married will enable them to be loyal, happy, and able to carry out the duties inherent in their marriage. The most fundamental thing for families, namely the development of faith and character for children, has undergone significant changes over time. The Church hopes that changes in family formation will remain centered on the

foundation of life, namely, the taste of faith (Vatican II, 2006). Therefore, the role of the gift of the Holy Spirit must remain the soul of the calling of parents in the mission as builders of faith (cf. 1 John 2:20). Changes in

family relations marked by the civilization of media devices and electronic means supporting the media revolution have shown the fact of globalization that knows no boundaries (Lahikainen, 2017).

Table 2. Relationship between Marriage Preparation and Marriage Experience

FGD	Preparation for Receiving the Sacrament of Marriage	Appreciation in life
St. Justin Martyr	This activity is an environmental program, regularly animated by the Parish Priest, Associate Priest, and Church-Based Community administrators.	Young families, in particular, rejoice in family life and are better able to accept family situations. When problems arise in the family, they are better able to face them faithfully.
St. Cecilia	Faith development activities, especially before marriage, are routine development programs.	Believers, especially young families, are increasingly skilled in building family life. Families do not give up easily when facing difficulties in family life.
St. Vincentius	There are preparatory activities before receiving the sacrament of marriage, but many young people are not interested in participating in these activities.	Some young families are less able to faithfully live out their marriage vows. When problems arise in the family, they tend to run away and are less able to overcome the difficulties.
St. Agatha	Faith development activities, especially before marriage, are routine and well-organized development programs.	Young families are generally happy, and older families provide a living example of loyalty in married life.
St. Monica	Faith development activities, especially those before marriage, are routine development programs and the flagship programs of the Church-based community.	People are happier in undergoing marriage. Children in the family also receive affection and guidance in faith and character.

The Church truly places hope and trust in the faithful who are united as a family with a strong commitment to lead children in all aspects of life, especially to respond wisely to technological developments. Families need to pay serious attention not just to the prerequisites for the continuity of faith and character development in the family; on the contrary, the continuity of faith and character development needs to be upheld to maintain family values (Atkinson, 2014). Family relationships are maintained and strengthened in the family every day through warm interactions. This will create and maintain a spirit of family and solidarity that guarantees the sustainability of the family. The family is the most basic group as an institution of social interaction between generations, and children first become social beings and recognize their identity in the family (Pope John Paul II, 1981). In modern times and the digital era, families need to properly understand media use to improve healthy interactions with the help of media.

Furthermore, the Church emphasizes that social communication media are not always sensitive to blurring good relationship values, and sometimes, there is a crisis of conscience in the family (Pope John Paul II, 1981). The correct way to use media can also be a topic of discussion in preparation for receiving the sacrament.

Commitments and Challenges of Christian Families

Pope John Paul II appreciated and motivated the family to truly rejoice in the calling entrusted to them.

Pope John further stated that the family is the first and most important among the many paths. This is based on the belief of this shepherd of the people that the family plays a role as a standard and special path for everyone, because everyone present in this world is born into a family, and the presence of each individual born into the world cannot be repeated (Danby, 2017). Starting from the letter of Pope John Paul II, we increasingly realize that children first experience love, care, and moral teachings both physically and spiritually in the family. The family consciously makes a fundamental contribution and needs to be arranged balanced. The needs in question refer to the formation of faith, character, emotional understanding, crisis, conflict, and turmoil arising from the desires of family members. The Encyclical *Redemptor Hominis* emphasizes that children's needs first occur in the family in the spirit of God's love (Pope John Paul II, 1979). Families create and build their standards, values, rules, and obligations within the framework of their culture and subculture, including making a correct choice. Pope John Paul II also, in *Familiaris Consortio*, highlighted the challenges of the family in modern times. The Pope reminded us of the importance of realizing the nature of the family as a communion of persons and placing family life in the plan and will of God. In addition, Pope John Paul II said that the family's mission is to develop life (Pope John Paul II, 1981).

In today's era, it cannot be denied that there is a degradation of loyalty, openness, and communication

within the family. The family is experiencing a profound crisis of faith and culture, especially the weakness of faith, character, and family ties in the nuclear family. There is a growing phenomenon among families today that parents entrust the guidance and care of their children to others, such as domestic helpers. This is because parents are busy carrying out their duties and responsibilities, especially to meet the family's financial needs. Such a family situation, according to Bertens, will weaken character education in the family (Bertens, 2016).

The lack of character building in the family indicates a weakening of the bonds of love and emotional bonds, which are very serious because of the family. In other words, the family is the basic cell of society, the first place children learn to live with others, and character building weakens. Parents fail to pass on faith and show love to their children. This will hurt children as adults, even when they choose to get married. In the family, children experience love and develop a character to love (Pope Francis, 2017).

Thus, the challenge in marriage today is the tendency of families to prioritize material or economic satisfaction, but families are fragile in faith and love. As a result, husbands or wives easily forget their marriage vows. Others easily tempt them and even have relationships contrary to the nobility of the sacrament of marriage. Consequently, various forms of emotional satisfaction are developed incorrectly or modified at will (Lovasik, 2000).

As the first and primary environment for human growth, the family requires adequate preparation for prospective couples receiving the sacrament of marriage and ongoing family development. Parents, as the child's first teachers, have significant responsibilities for the education and development of faith and character. Being a parent means being a teacher of faith and morals for children (Spollen, 2007). In the process of social interaction that occurs in the family, children learn to adapt to their parents. They know the importance of values and rules, and they learn to understand the need for limitations in social life that cannot be avoided.

The Code of Canon Law (CNC) provides a pastoral and theological basis for the nature of Catholic marriage as, "a covenant between a man and a woman who make their lives one, in good faith because they are looking after each other's well-being but also for the sake of producing and educating children" (Congregation for the Doctrine of the Faith, 2016). This affirms the calling and duty of parents to educate and direct their children according to the teaching of God's love. Because of the nobility and dignity of family life, the Church pays serious attention, especially to adequate preparation before receiving the sacrament of marriage. Thus, from an early age, namely in the family, children receive the

privilege of being human beings created by God in the image of God himself (cf. Gen. 1:27). God is present and manifests aspects of his infinite splendor in the family. Every person is born into the world in a family, and the call to embrace family life is also found in the family. Thus, the personal and collective journey of the family as the image of God leads to eternal happiness.

Conclusion

Science education, character and moral values, especially husband and wife morals, are fundamental in maintaining the sanctity of marriage. The virtues of life, especially morals, encourage a person to behave appropriately and correctly by applying moral values. Morality is defined as personal or cultural values, codes of ethics, or social customs that establish rules about right and wrong. Thus, moral values can be understood in the context of what is objectively right or wrong. Morality can be defined as the behavior of an ideal and correct moral person in any situation. Each person has a unique character, although the same moral values must guide everyone. Thus, character education and moral values are very important, especially in encouraging everyone to choose their rights and be responsible.

Author Contributions

Conceptualization, M.N. and B.S.Y.; methodology, M.N.; software, S.L.; validation, M.N., B.S.Y. and B.S.; formal analysis, M.N.; investigation, M.N.; resources, M.N.; data curation, A.W.; writing—original draft preparation, M.N.; writing—review and editing, B.S.Y.; visualization, S.L.; supervision, B.S.; project administration, M.N.; funding acquisition, B.S.Y. All authors have read and agreed to the published version of the manuscript.

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