




The Place of Marriage in Natural Law: Defending Belonging as the Foundation of Husband and Wife Relationships

(Kedudukan Pernikahan Menurut Hukum Kodrat: Mempertahankan Memiliki sebagai Dasar Relasi Suami-Istri)

Ubat Pahala Charles Silalahi^{1*} 
Muhammad Reza Alfasina² 
Norbertus Antoine Binsasi³ 

¹Faculty of Philosophy, Universitas Gadjah Mada

¹Olahraga Street, Depok, Sleman 55281

¹Tel.: +62(274)550068

²Department of Informatics Engineering, Bina Nusantara University

²Araya Mansion 8-22, Pakis, Malang 65154

²Tel: +62(341)3036969

³Department of Information Systems, Bina Nusantara University

³POJ Avenue Kav.3 C, Semarang Barat, Semarang 50144

³Tel: +62(804)1696969

*Email: ubatpahala77@mail.ugm.ac.id

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Abstrak

Relasi merupakan bagian penting dari suami dan istri. Pertalian antara suami dan istri ini menjadi dasar dari keintiman mereka. Penelitian ini menyelidiki sifat dasar hubungan suami-istri dalam institusi pernikahan. Tulisan ini menyoroti konsep saling memiliki sebagai prinsip dasar pernikahan melalui pemeriksaan filosofis hermeneutis. Temuan penelitian ini menyatakan bahwa pernikahan adalah pelembagaan antara seorang pria dan wanita. Persatuan suami-istri pada dasarnya bersifat alamiah dan diarahkan oleh keutamaan moral. Pasangan pernikahan memformalkan kegiatan tersebut melalui persatuan sakramental. Integrasi tersebut memerlukan komitmen kesetiaan seumur hidup. Konsekuensinya, pembubaran ikatan ini terjadi karena kematian salah satu pasangan atau kualitas yang menyebabkan bergabungnya hilang. Selain itu, sakramen pernikahan berfungsi sebagai representasi kehadiran pasangan di hadapan masyarakat. Karena keintiman biologis adalah komponen penting dalam pernikahan, sakramen pernikahan berfungsi untuk mencegah kesenangan seksual melampaui ikatan pernikahan. Prinsip-prinsip kodrati dan kesakralan pernikahan seharusnya memandu keintiman seksual di keluarga. Penelitian ini menyarankan bahwa nonmonogami konsensual tidak sesuai dengan esensi pernikahan karena bertentangan dengan tujuan dan kesatuan pasangan. Artikel ini menekankan pentingnya menafsirkan pernikahan sebagai hubungan ilahiah yang berakar pada rasa saling memiliki, keunggulan moral, dan kesetiaan.



Kata kunci: esensi pernikahan, filsafat pernikahan, kodrat pernikahan, memiliki dalam pernikahan, relasi pernikahan

Abstract

The relationship is an essential part of husband and wife. This bond between spouses is the basis of their intimacy. This study investigates the nature of the interrelationship in the institution of marriage. It highlights the concept of belonging as the foundational principle of marriage through a hermeneutical philosophical examination. The key findings of this article state that matrimony is an institutionalization between a man and a woman. The conjugal union is essentially natural and directed by moral virtues. Married partners formalize the activity through sacramental communion. Such integration entails a lifelong commitment to fidelity. Consequently, dissolution of this accord occurs due to the death of one of the spouses or the loss of the qualities that unite the couple. In addition, the sacrament of marriage serves as a representation of the couple's presence before society. However, biological intimacy is an essential component of marriage. The sacrament of marriage, then, serves to prevent sexual pleasure beyond the binding of marriage. The principles of the nature and sacredness of marriage should guide sexual intimacy in the family. This research suggests that consensual non-monogamy is incompatible with the essence of marriage as it goes against the purpose and unity of the couples. The article emphasizes the importance of interpreting marriage as a divine relationship rooted in mutual belonging, moral excellence, and devotion.

Keywords: belonging in marriage, essence of marriage, marriage relationship, nature of marriage, philosophy of marriage

INTRODUCTION

Relationships are an essential component that structures a family (Thomas et al. 2017). These family relationships are unique and influence the content and processes of identity (Scabini & Manzi 2011) and the gender roles of its members (LeClair 2019). Typically, husband and wife relationships rely solely on each other for emotional and sexual intimacy (Coontz 2007; Conley et al. 2013). However, this intimate relationship is inconsistent (Murphy et al. 2021). When there is a decline in sexual arousal or satisfaction, one option is to intentionally open the relationship to other partners (Conley & Moors 2014). These relationships are consensual non-monogamy, which describes various configurations of non-exclusive relationships (Mitchell et al. 2020). Typical forms of consensual non-monogamy are swinging and polyamory (Matsick et al. 2014). Other forms refer to open relationships and friends-with-benefits situations (Vaschel 2017).

Consensual non-monogamy emerged because of the civil rights movement in America in 1960 that demanded equal rights for women (Fukuyama 2018). Nena O'Neill and George O'Neill pioneered the feminist movement through their writings on open marriage (Silalahi 2022). They considered that marriage was not a monolithic structure that was rigid to the dynamics of the times (O'Neill & O'Neill 1984). The movement aims to address the failure of monogamy, which has led to various problems in families (O'Neill & O'Neill 1984; Heckert 2010) by shifting the boundaries of ownership as the foundation of husband and wife relations (Wachowiak & Bragg 1980; Frank & DeLamater 2010). Husbands and wives agree to have sexual relations outside their primary partner without having sentimental ties to them (Fairbrother et al. 2019). They hope that sexual relationships with these secondary partners positively impact their primary partners.

This article departs from the social reality that the intimate interaction between husband and wife has shifted. In the past decade, consensual non-monogamy has become a lifestyle in several urban couples (Arymami 2017). The spousal exchange has become a commodity in big cities in Indonesia (Emka 2006). Consensual non-monogamous communities regularly organize couple-swapping parties (Emka 2007). Several swinger couples caught by the police reinforce the belief that consensual non-monogamy exists in Indonesian society (Islam 2018). Society portrays monogamy as a positive, standardized, idealized relationship model (Thompson et al. 2020). However, consensual non-monogamy practices are increasingly found (Killeen 2022; Fathiyah 2013). The increase is because the understanding of sexual and gender relations has transformed. Elasticity and fulfillment of individual needs characterize the intimacy of husband and wife (Giddens 1992). Couples understand sexual intercourse as not only part of procreation but also pleasure (Tormino 2008), sexual exploration and one-night stand (a sexual relationship lasting only one night) (Emka 2005). Contemporary marriage embraces a view of detraditionalization that shifts sexuality relations apart from institutions of social control and religious norms of fidelity (Green et al. 2016). Because consensual non-monogamous intimate relationships allow the primary partner to have a relationship with another partner simultaneously (Lehmiller 2020). Consensual non-monogamy thus destroys three things (Silalahi 2022). First, consensual non-monogamy destroys the essence of marriage and considers fidelity as the dignity of marriage. Secondly, consensual non-monogamy destroys the agreement of husband and wife in the sacrament of marriage, where the husband and wife's vows serve as mutual consent. Third, consensual non-monogamy destroys the relevance of togetherness that considers the benefit of offspring as an inseparable part of copulation.

Thus, to fill the research gap, this article examines the relationship between husband and wife according to natural law by providing a philosophical analysis of belonging. This research focuses on explaining (1) how belonging is viewed from the essence of marriage, (2) how belonging is viewed from the causes of marriage, and (3) how belonging and its relevance for togetherness in marriage. This research will elaborate on the three components above to maintain the concept of belonging as the basis of husband and wife relationships that remain relevant to the dynamics of the times. Aristotle introduced the concept of belonging in marriage (Aristotle 2000). Later, Seneca developed this concept (Gloyn 2017) and St. Thomas Aquinas (McCluskey 2007). Belonging is an essential element in sexual relationships (Schneider 2019). One aspect of belonging relates to one's social identification; *belonging is a fundamental motivation involving relatedness and attachment*. Belonging encourages the shared experience of decisions, achievements, and failures between husband and wife. Belonging is a fundamental need for both husband and wife, and sexual intercourse functions as a means to fulfill this urge.

METHOD

This type of literature research examines material objects and formal objects from various literature sources to analyze the concept of belonging between husband and wife according to natural law. The hermeneutical examination of this research includes data inventory, initial observation, data collection, data analysis, and collection of results. The authors collect as much data as possible, especially data related to material objects and formal objects. The data is analyzed using the philosophical hermeneutic method with the following methodical elements: description, interpretation, heuristic, internal coherence, holistic, and historical continuity (Bakker & Zubair 1990).

RESULTS AND DISCUSSION

The components described in this research consider three points of view. Belonging is viewed from the essence of marriage to find the nature of the marriage union by nature. Then, belonging is viewed from the causes of marriage, which considers the agreement of husband and wife in marriage. Third, belonging and its relevance for togetherness in marriage, which considers sexual intercourse and the benefit of offspring as a unity that emerges from the essence and sacrament of marriage. Furthermore, the author elaborates on these three components to defend the concept of belonging as a fundamental component that structures marriage relationships that are by nature and remain relevant to the dynamics of the times.

Belonging Based on the Essence of Marriage

For Thomas, love is the means to achieve the virtue of marriage. This natural human inclination is a choice to do the good of others (Aquinas 1956). Thomas follows Aristotle's view (Silalahi & Matatula 2023), stating that one's love for others arises from one's love for oneself since one considers others as one does oneself (Aquinas 1956; Aristotle 2000). Conjugal love is a human and divine friendship (López 2016). In Book Nine of the *Nicomachean Ethics*, Aristotle posits that the friendship between spouse and wife is inherent. Aristotle (2000) explains that because humans are naturally inclined to cohabit, they desire each other for the necessities of life: procreation and childrearing. Belonging is a fundamental motivation involving relatedness and attachment. This state of affairs is a divine impulse and provision that operates as a principle of order and law throughout the natural world (*natura naturans*) (Greene 1997). Even Aristotle compares the rules of politics to the rules of marriage (Riesbeck 2015). Aristotle says forming a household was more important than forming a city.

Because the existence of households precedes the city and structures the existence of a city, there will be no city if there is no household (Aristotle 2000). Love for the city can only emerge after one learns to love others, specifically in the family (Saxonhouse 1982). As for its essence, marriage is the joining of a man and a woman, which is called a conjugal union. This formal tie is founded on shared feelings, interests, and experiences (Calano 2020). Husbands and wives contribute to each other's deliberations and decisions as a collective household action (Riesbeck 2015). Because men and women function differently, they help each other by throwing their unique natures into common ownership (Aristotle 2000).

How, then, is the union of husband and wife in two contexts something that is said to be natural? First, as a result of the necessity of natural laws, movement toward a higher point is compelled. The movement to a higher point is achieved without involving free will (Aquinas 2021). In this sense, marriage fails to fulfill the elements of nature, as it involves human free will. Secondly, it is natural because nature inclines towards virtue as the ultimate goal to be achieved in marriage. Despite the intervention of free will, virtue is a natural human disposition (Kenny 1969; Aquinas 1993). Thomas agrees with Aristotle that all humans, regardless of origin or social influences, can recognize universally binding moral imperatives (Celano 2013). Marriage is natural in this sense because nature encourages virtue in two ways. First, it pertains to the fundamental purpose of marriage, which is the welfare of progeny. For nature, the purpose of marriage is to produce progeny and raise and develop them to adulthood. This shared objective between husband and wife constitutes the virtue of marriage (Silalahi 2022). According to Aristotle, our parents provide us with three things: life, nurture, and education (Aristotle 2000). Only if an infant has parents can he or she be nurtured and educated. This condition will only be attained if a man and a woman share a specific and unmistakable affinity. According to Thomas, marriage is an inseparable union of mind and heart in which each partner is obligated to be faithful (Oliva 2014). In this sense, marriage is the union of spirits, and sexual relations that result from this

union are not sinful (Calano 2020). Second, it refers to the domestic duties that husband and wife perform for each other (Mulgan 1994). Human beings are naturally inclined to coexist due to the insufficiency of one individual in all aspects of life (Aquinas 2021). So, among the occupations required for human life, some are male, and some are female. Thus, according to this thesis, those directly involved in this union are a husband and a wife, and no other party other than the born child should be involved.

Their joining can describe the union; since joining signifies union, joining is inevitable whenever two objects are brought together. When things are united, they are directed toward a single objective. Through marriage, certain individuals are united and directed toward the benefit of progeny, specifically the conception and care of offspring. This condition is attainable through family life. Thus, there is a union between husband and wife in marriage. This union is focused on a particular objective (Aquinas 2021). Husbands and spouses have actions on both sides despite their individuality.

Nevertheless, married life in the sense of conjugal union is a unique form of friendship that pertains to a specific action. Therefore, the communion of married persons is inseparable in marital life (Aquinas 2021). Friendship is natural between spouse and wife. Thus, spouse and wife are joined by physical procreation (Aquinas 2021). According to Seneca, this relationship is founded on genuine and reciprocal affection, with neither party motivated by avarice, gain, ambition, or notoriety (Motto 2007). This procreative bond is greater than kinship, so Thomas refers to it as a new relationship that generates new degrees. The union between a man and a woman establishes a hierarchy of relationships toward their progeny. Therefore, the union between husband and wife is stronger than between a wife and her husband's relatives or vice versa (Aquinas 2021) since this type of union entails mixing seeds (Aquinas 2021).

Aristotle called it a friendship involving utility and pleasure (Aristotle 2000). In comparison, the core of Seneca's view rests on the primary quality of the relationship between spouses as the central element of a family, as it develops the morality of its members (Gloyn 2017). Thus, the husband's nature is more like a reciprocal figure for his wife rather than dominating her (Riesbeck 2015). Even Seneca described that husbands and wives should drink from the same cup as an analogy for their closeness (Gloyn 2017). Thus, a husband or wife relates to their spouse through a lifelong bond. This relationship ends in two ways: first, when its subject is destroyed, and second, when its cause disappears. Thus, it ends when one of its subjects dies or the quality that prompted the union is eliminated (Silalahi 2022). At the death of one of the spouses, the marriage bond ceases to exist for the other. For these two reasons, it can be concluded that lifelong bonding occurs only because of marriage. This bond is the basis for husbands and wives to belong to each other as a state to be maintained in their marriage (Aquinas 2021). Belonging brings about the demand for mutual fidelity as the dignity and majesty of marriage. Since the lifelong bond of marriage is a condition of nature, belonging is a condition that nature imposes on their union. Consensual non-monogamous relationships, therefore, destroy the essence of marriage. Conceptually, the components that compose consensual non-monogamous relationships destroy the togetherness that considers fidelity as the dignity and treasure of marriage.

This section concludes that marriage is the union of a man and a woman. The purpose of this union is the individual's and the community's perfection. Through a union known as marriage, husband and wife form a conjugal union. This union between husband and wife is natural because the movement towards it is motivated by virtue as the couple's desired outcome. Virtue relates to the advantage of offspring, specifically children's education and development until

adulthood. If a man and a woman have a strong relationship, they can obtain the progeny benefit. The strength of the bond between a husband and wife is proportional to the type of marriage in which heart and intellect are united. This kind of bond is called natural friendship, which involves procreation and mixing seeds. This type of relationship has a fixed cycle, no matter how repeated. Husbands and wives who join marriage produce new relations of different degrees with their offspring. This structure is in accord with the generative human nature: to live with one's species and spread one's species. Thus, husband and wife are related by blood through lifelong affinity. This lifelong affinity ceases in two ways: the destruction of its subject and the loss of its cause. Based on this lifelong affinity, each other belongs to each other as marital dignity and property that should be maintained between husband and wife. Thus, the consensual view of non-monogamy, which holds that lifelong affinity is an artificial condition, is unacceptable because it destroys the essence of marriage, which considers fidelity and the certainty of offspring.

Belonging Based on the Causes of Marriage

This second section discusses the reasons why husbands and wives get married. The world's religions regulate this type of matrimony. From a Christian perspective, the marriage between a man and a woman is intended to proclaim the mystery of the Trinity, namely that God is love that gives life. Reynolds (2016) argues that marriage is a sacramental sign of Christ's union with the Church. By definition, committed spouses formalize their relationship through marriage (Silalahi 2022). This ceremony is known as the sacrament of marriage, in which the husband and wife vow to be faithful to one another until death. The consent of the couple wishing to marry is part of the sacrament of marriage. This concept is interpreted as a marriage, based on the Latin word *nubo*. As the bride and groom's heads are covered with veils during the wedding ceremony, *nubo* means 'to cover.' This situation persists in some cultures even today (Aquinas 2021). This sacrament is a sanctifying remedy God offers humankind (Aquinas 2021). Institutionalization is a physical manifestation of the husband-wife relationship in the community. According to Seneca, marriage facilitates the formation of a socially acceptable, morally wholesome family (Gloyn 2017). As a result of the diversity of the human condition, its institutionalization follows the norms of that diversity. According to Aquinas (2021), the essence of this institutionalization is a remedy against sin so that sexual desire does not incline toward something other than the grace of marriage. At the same time, Seneca offers the Stoic notion of a marriage in which husband and wife can deepen their virtue and that of their spouse while pursuing perfection together (Gloyn 2017). Thus, sexual activity cannot be structured solely based on sexual desire but requires institutionalization as a basis for the act's structure.

How does natural law respond to consensual non-monogamy agreements where husbands and wives agree to build relationships with partners other than their primary spouse? Husband and wife are free to seek their pleasure (Frank & DeLamater 2010). These extra-marital relationships are conducted through same-sex or opposite-sex relationships (Silalahi 2022). For nature, there is a material operation that marks it in every spiritual operation. Marriage is *res et sacramentum*, which implies the union of physical property and God's grace. The Latin term *res et sacramentum* implies a whole sacrament in which the physical elements are infused with God's grace (Reynolds 2016). Marriage itself is directed towards both natural and civil life. Then, the joining of spiritual things is the effect of divine power through the joining of matter (López 2016). Since the union of the material bond is done with consent. So, likewise, is the joining of spiritual things. The sacrament is the divine power in marriage for the soul's well-being. However, the instrumental cause of this material operation derives its effectiveness from the divine institution (Aquinas 2021). Marriage is, therefore, not consent in and of itself but rather the union of two people for a single purpose, and this union is the result of consent. Consent is the accord between

two parties for a particular purpose. From the natural law perspective, this accord is not implicit but explicitly stated in a future-oriented declaration of intent (Aquinas 2021). This explicit assent must be accompanied by mental consent, as intention cannot exist without mental consent. Since there is no concomitant intent, asserting that no marriage exists is possible.

This inner consent must involve voluntary action, i.e. intentional action driven by the will as a result of actual knowledge, both formal and virtual, of the rational agent (Gallagher 1994). Since the marriage bond is eternal (López 2016). Therefore, anything incompatible with its perpetuity invalidates the marriage (Aquinas 1956). Marriage is the result of consent. Since consent is governed by its essence, which is the benefit of progeny and the avoidance of fornication, fornication is not permitted.

Consequently, the accidental cause must correspond to its essence. Since the essence is structured by goodness, the accidental cause must also be structured by goodness. Thus, scrutiny is required to comprehend the moral nature of marriage. According to Seneca, marriage should consider both the positive and the bad (Gloyn 2017). Because marriage is a joint activity that lasts a lifetime (Aristotle 2000). Since the marriage vows are based on divine law, the marriage agreement should not be based on anything immoral. Therefore, any agreement consensual non-monogamists make to develop themselves outside their primary spouse is incompatible with the order that constitutes the nature of marriage. Consensual non-monogamy is unacceptable because it is incompatible with marital consent, which considers the virtues of marriage. Thus, having regard to the consent of marriage should not produce immoral agreements. Because virtuous ends by their very essence, postulate virtuous means in achieving them. A consensual non-monogamous couple's agreement to develop themselves outside their primary spouse does not conform to the components of a good marriage agreement.

The conclusion to this section states that couples who commit to a union must institutionalize the union. The institutionalization is through a marriage ceremony called a sacrament. The sacrament contains the consent of both parties. This concept is understood as a nuptial union symbolized by the covering of the heads of the two united partners. The marriage sacrament symbolizes the relationship between husband and wife. The purpose of the sacrament is not simply to be visible to the community but also to provide a remedy for sin. Because the sacrament prevents the sexual desire from developing beyond the grace of marriage, this sacrament involves the agreement of both parties to the marriage vows. Husband and wife make promises now as the foundation of their future relationship. Thus, without consent, there can be no marriage. The consent of both partners is the cause of the marriage ceremony. Good consent considers several things. First, marriage consent emerges from the consciousness of two consenting persons. Second, consent is obtained without coercion. Third, the consent of marriage must consider its essence, which is directed directly to God as the ultimate being (Elders 1993). Therefore, marriage consent must not involve evil or immoral things as components that compose it. On this basis, consensual non-monogamy agreements based on spousal development to have sex outside the primary spouse are incompatible with the circumstances that constitute the nature of marriage.

Belonging and Its Relevance to Togetherness

The togetherness of husband and wife in marriage has two consequences. First, sexual intercourse is a means of producing offspring. Second, it is related to the benefit of offspring to educate children to maturity (Aristotle 2000; Aquinas 1956). The two provisions above consider sexuality and reproduction as a unity structured as a succession of generations (Giddens 1992). This sexual relationship between husband and wife is not despotic but political as it considers equality

(Aquinas 2007; Riesbeck 2015). The union requires a leader and the other as the led subject. This leadership task is primarily men's responsibility to direct all members to the good (Aquinas 1952).

Although women's roles are primarily domestic and controlled by the head of the family, the relationship between husband and wife is more reciprocal (Mulgan 1994). Husbands and wives make collective decisions that guide and constrain their actions (Riesbeck 2015). Thus, sex and pleasure are effects of a shared state. Togetherness is built by considering the essence and promises at the wedding ceremony. This type of togetherness is called matrimony. So, the sexual act of intercourse is a further movement of essence and sacrament and not an act that arises out of sexual desire merely. In this matrix, marriage is a social institution responsible for protecting people from fornication. Marriage is not just a sexual act. It operates within a relational and committed nature where the act is based on love (Calano 2020). The relevance of being together is built on mutual belonging. So, the definition of sexual intercourse here is a means of achieving the benefit of offspring because sexual intercourse is regulated according to nature so that the species' life can be regenerated. Sexual intercourse is a natural modality in which the generative nature of humans organizes the necessities that must be pursued for the preservation and spread of their species.

However, this natural method must be institutionalized for the community to recognize it. This institutionalization prevents immorality as well (Aquinas 2021). According to Thomas, marriage comprises the following elements: *matris munium*, or a mother's duty, is derived from the Latin phrase *matrem muniens*, which refers to women. The mother is protected by her husband, or into *matrem monens*, as a warning to the wife not to abandon her husband and marry another man (Aquinas 1956) or into *materia unius*. It is a union for procreation, or *matre and nato*, because it transforms a woman into a mother (Aquinas 2021). The natural mode can be seen in the unique structure of women: the physical and psychological constitution is predisposed or disposed to maternity since she can conceive and give birth (Parish 2021). This constitution demonstrates that from infancy, women are mothers who give birth. This specificity demonstrates the uniqueness and distinction of the female body, which males lack (Silalahi 2022). This distinction derives from the inherent dignity and calling of women. Thus, in the union between man and woman, they have been called from the beginning not only to coexist but also to exist and belong to one another. Thus, sexual activity is a result of the condition of belonging, and this belonging is based on the essence and sacrament of marriage.

The second relevance of togetherness is the benefit of offspring. This situation is due to the generative nature of the species: to live with their species and propagate their species. Thus, husband and wife work together to raise their offspring to maturity. Since human offspring take the longest to raise, husbands and wives form lasting relationships (Aristotle 2000). Husbands and spouses will take turns exercising authority over one another (Riesbeck 2015). Children impose certain obligations on their parents through the glory and crown of marriage. Even when conception occurs, parents must avoid anything that harms the child. Then, after the child is born, parents must provide good physical and moral education (Slavin 1933). This relationship between children and parents creates a new degree of relationship. This relationship is portrayed as a king ruling his subjects based on love and age (Aquinas 2007). Aristotle described it as a relationship related to sound and superiority. Because parents provide the most significant benefit to their children, they are the cause of their children's existence, nurture and education. This kind of friendship also has more pleasure and benefit than the friendship of strangers because this parent-child relationship is built on many similarities (Aristotle 2000).

Human beings are different from other species. In the human species, offspring need not only food for their physical development but also education for the development of their souls (Silalahi 2022). Although other animals besides humans are naturally alert, it is possible to take care of themselves, even as soon as they are born. Nevertheless, humans live with an intellect that must be developed through a very long experience so that children can reach a state of prudence (Aquinas 1956). Within that framework, parents should lead their children because parents exist first and have experienced life. Children cannot receive instructions like other species as soon as they are born, but it takes considerable time to reach the age of wisdom. In addition, children need considerable time for parental instructions to develop appropriately within them. This internalization of good teachings from parents to their offspring is essential because a child's impulses often destroy good judgment. Therefore, children need instruction and correction to develop good habits (Aquinas 1956). This correction sometimes requires discipline and punishment. This task cannot be left to the wife alone; it requires cooperation between husband and wife for their offspring to attain wisdom (Riesbeck 2015).

To conclude this section, the first relevance of belonging is copulation. The essence and sacrament of marriage establish this concept of belonging. Logically, this relationship comes first before any further movement towards the sexual act and not the other way around. So, the pleasure produced by sexual intercourse is built on the essence and sacrament of marriage and not due to the movement of sexual desire per se. In the intimate relationship between husband and wife, pleasure is not distinct from marriage's essence and sacrament; rather, it is an integral component. This relationship serves the purpose of producing progeny. Therefore, sexual intercourse is a movement to produce offspring so that human beings can regenerate. This copulation between man and woman is a modality of nature. Human nature governs its generative nature: living with and propagating its species. Since the marriage relationship is not a purely sexual act, it is about bringing up children to maturity. Thus, the husband and wife work together to realize this situation. Parents should provide good physical and moral education. A good education is intended for the development of his soul to be directed to what is good. Continuous instruction and correction from parents are needed to familiarize good things so that their children grow into wise human beings.

CONCLUSION

Marriage entails the inherent bond between males and females to benefit offspring. The marital bond between a husband and wife is recognized as a conjugal alliance. This union is natural because virtue is the driving force behind the purpose of marriage. Couples who decide to marry formalize their union. This unity is achieved using a ceremonial union or sacrament. This concept is the nuptial union symbolized by husband and wife covering their hair. The marriage sacrament is a public demonstration of the husband and wife's union in front of the community. The sacrament of marriage is also a remedy for sin because it precludes sexual desire from exceeding the grace of marriage. The essence and sacrament of marriage is the basis of husband and wife's belonging, as it establishes a lifelong relationship. There is a contract between the husband and wife that constitutes marital property. The mutual accord includes a lifetime commitment to fidelity. This relationship that has lasted a lifetime ends in two ways: the demise of its subject and the loss of its cause. The union between a husband and wife ends when one of the subjects dies or the quality that brought them together disappears. The concept of consensual non-monogamous relationships is therefore incompatible with the nature of marriage, which considers the essence and cause of marriage. This article has effectively defended belonging as a fundamental aspect of marriage. Analyzing marriage relationships requires additional qualitative research.

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