

Module Development of Premarital Guidance for Buddhist Couples

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Buddhist couples who are going to get married view marriage as something romantic, and see it as something that simple and fun, which makes them unaware of the problems that could emerge in a marriage. The purpose of this study was to develop a module as guidance for premarital Buddhist couples, and to know the advantages and impact of the module for the couples. Data were collected by using purposive sampling. Data were analyzed using a combination of quantitative and qualitative analyses techniques for the survey, assessment and intervention. The assessment and dissemination of the module show that: (1) Buddhist couples need precise information about marriage to evaluate optimistic and heuristic thoughts, (2) the module has been evaluated concerning its content, exercise and face validity and has been valued good by experts, Buddhist monks, and premarital couples, (3) participants in this study felt they have gain a lot of advantages after reading the module.

Keywords: premarital preparation, marriage readiness, marriage adaptation, Buddhist couple

Pasangan Buddhis yang hendak menikah memandang pernikahan dengan sudut pandang romantisme, menganggap pernikahan sebagai sesuatu hal yang sederhana dan menyenangkan, sehingga tidak menyadari masalah yang akan timbul dalam sebuah pernikahan. Tujuan penelitian ini adalah mengembangkan modul persiapan pranikah bagi pasangan Buddhis dan mengetahui manfaat dan dampak modul tersebut bagi pasangan Buddhis. Para subjek diperoleh melalui *purposive sampling*. Data dianalisis dengan kombinasi analisis kuantitatif dan kualitatif pada data tahap survei, asesmen, dan intervensi. Hasil penelitian asesmen dan diseminasi modul menunjukkan bahwa: (1) pasangan muda-mudi Buddhis memerlukan informasi yang tepat mengenai pernikahan untuk mengevaluasi pemikiran optimisme yang tidak realistis dan pemikiran heuristik, (2) modul yang dibuat telah dievaluasi secara isi materi, soal latihan, dan tampilan dan mendapatkan tanggapan nilai yang baik dari uji pakar, pandita vihara dan pasangan yang hendak menikah, (3) partisipan dalam penelitian ini mendapatkan manfaat setelah membaca modul persiapan pranikah.

Kata kunci: persiapan pranikah, kesiapan menikah, penyesuaian pernikahan, pasangan Buddhis

In the preliminary study, the authors made a survey to map the problems that was experienced by Buddhist couples. This survey was conducted towards 63 married couples. The subjects were asked to identify which aspects of marriage that emerges in their marriage and gave rating (1 until 5) about the degree of the problem. Five areas of marriage problems that were experienced by the married subjects can be seen in Table 1. This table was sorted by the mean score of the rating. (1 - not really an issue, 2 - quite a issue, 3 - sometimes an issue, 4 - is an issue, 5 - really an issue). Table 1

shows that more than 80% of 63 married couples point out the five aspects that sometimes become an issue in Buddhist marriage (sorted from the highest mean score) are quality time, emotional control, ineffective communication, financial, and loyalty. Basically, a marriage is a unity of two family systems and a development of a new family system (Santrock, 2002). This is not an easy task, like McGoldtrick (cited in Morris & Carter, 1999) pointed out, that couple life, including marriage, is the most complex and difficult transition of life. This transition in general will generate friction with problems. If these problems are not resolved it could cause marital distress which is a condition when an individual feels disappointed

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and not happy with their marriage (Lebow, 2011). Cooper et al. (cited in Graham, 1997) mentioned that marital distress is very close to the divorce rate. Failure in making dreams and hopes together is normally followed with the rise of problems within the marriage which becomes a threat.

Many researchers have found that one of the causes of problems in marriage is the low adaptation in marriage individuals (Karunia, 2011; Graham, 1997; Beard, 1986). Locke & Wallace (cited in Graham) defines marriage adaptation is "the accommodation of a husband and wife to each other at a given time". Spanier (1976) measured marriage adaptation from four aspects, which are satisfaction, consensus, cohesiveness and couple's affection expression. Marriage adaptation means that an individual need to adapt themselves with their partner in certain areas, which include, religion, social life and recreation, friends, financial, sexual, personal values, their partners development, communication, conflict resolution, affection, roles in marriage, cooperation, being a parent, trustworthy, and togetherness (Smith, as cited in Hashmi, Khurshid, Hassan, 2007).

Other factors that affect the success of marriage adaptation by individuals are factors caused by personality, unrealistic hopes and marriage myths, and gender (Karunia, 2011). Personality factor still becomes a debate among researchers as a success factor in marriage adaptation. Liunardi (2010) found that similarities in personality does not relate to marriage adaptation, but relates to positive conflict resolution and marriage satisfaction. Besides that, according to Eidelson and Epstein (cited in Karunia, 2011), unrealistic hope is a predictor factor towards the failure in marriage adaptation.

Gender contributes an important role in shaping marriage, especially in Buddhism. Women in general are valued as a subordinate than men, having more roles, demands and duties much more than men. Women are conditioned like this because basically (in line with the gender theory) women are more emotional in viewing something (Benokraitis, 2011). This condition is given with the intention so that women can gain control of them and think more rationally than emotionally (Pandita VBU, personal interview, April, 2011). Therefore, adaptation to marriage becomes very important as a bridge in unifying two unique individuals (Hurlock, as cited in Anjani & Suryanto, 2006), adaptation in hopes and reality so that it would give successfulness in marriage.

In order to help individuals in enabling to adapt in marriage, the ministry of religion tries to facilitate couples who are going to get married through premarital education. One of the vision and mission in

Magabudhi, the Buddha Theravada Indonesian assembly mentions that one of the means of in propagating Dhamma in Indonesia is to increase the harmony and happiness of Buddhist family, giving counseling service in marriage, law, business and others, also to create religiousness in family. In terms of fulfilling the vision and mission, the Theravada Buddhist Monastery in Surabaya has given premarital education to couples who are planning to get married.

The material of the premarital education in Buddhist marriage are the introduction to Dhamma, the basic teachings in Buddha which is fundamental in building a marriage especially for couples with different religions or have not known Buddha. Not all Buddhists can comprehend and implement Buddha teachings correctly. After premarital education of Dhamma, the monks then educate them with premarital education with the purpose to establish a firm understanding about premarital life in Buddha. Premarital education is more directed as an advisory process based on experience and sharing.

After premarital education is given; marriage is not yet problem free. Questions keeps emerging about problems in marriage even though married couples have been given pre-marital education as mentioned in Table 1. Data shows there are couples who are married and got premarital education, still fails to resolve their problems ending up in divorce. Logically, premarital education given in Buddhist Monastery is more focused in planting religious values. Couples do comprehend but still have difficulties in applying it. This becomes a gap in the rift of the relationship.

As for the other factors that influence the success or failure in marriage is the unpreparedness for marriage because of the romanticism and myth in marriage. Often young couples view marriage from a romantic point of view and believe it as something simple and fun. The romanticism point of view causes young couples to be unprepared towards the transition and problems in marriage (McGoldrick, as cited in Morris & Carter, 1999). Romanticism and sentimentality causes many bridal couples to deceive in front of the altar when they take their vows to establish a true partnership and made a promise that they fulfill completely, and believe by saying those vows, their life would be just fine (Smith, 2007).

These phenomenons seem to be experienced by young Buddhists. There are Buddhist couples who feel they do not need premarital education in premarital life, they even view that premarital education will only be a bother. Interview results with the subject shows that subjects have unrealistic hopes, that is, there

aren't any changes from dating to marriage and that everything will be just fine. However, in marriage there will be many changes in conditions, status and roles, which obviously can affect a person's psychological being. Having hope in marriage is something common. But a good hope is a hope that is realistic. Hopes that are not realistic will later affect the adaptation in marriage. Unrealistic hopes emerge because individuals lack the correct information about marriage life (Agustitia, 2010).

Couples who are getting married focuses more on the preparation externally, for example, meeting with the Event Organizer (Agustitia, 2010), making them ignoring the preparation mentally and psychologically. One of the Buddha Monastery monks justify that many couples who are about to get married are busy preparing the wedding, most of them are also busy working, making them lacking time to attend the premarital education provided by the Monastery.

This is an irony, couples are governed by romanticism, sentimentalism, hopes and myths about marriage that are not realistic. They are also occupied with the details of their wedding and have not got a clue about what marriage life is. Couples attending premarital education are not active in sharing or asking questions. Based on theory and findings, many Buddhist couples were captivated by romanticism, sentimentalism, hopes and myths about marriage that are not realistic, and details about their wedding. In result, it made them feel that the premarital education is boring and bothersome, therefore couples did not make time to attend provision class. This fact shows the lack in awareness of Buddhist youth on marriage which indicates unpreparedness of marriage. The only preparation they did was for the wedding itself, not prepared psychologically and mentally.

In the Buddha teachings, marriage is a choice in life; to reach a Hita Sukhaya (happy) marriage, an individual must decide to get married in full consciousness. This means, he/she must know, comprehend and aware about the consequences and impact in a marriage. Thus, it is expected that Buddhist youth are able to prepare themselves for marriage, a subjective evaluation form for the readiness to take responsibility and challenge in marriage (Larson, as cited in Badger, 2005). Readiness of marriage is related with feeling and attitude towards getting married have been found as a key variable in deciding to get married and also a significant predictor in marriage satisfaction (Badger, 2005).

One of the ways to help young Buddhist couples to be aware and ready to adapt to marriage, decision

making and challenges in marriage is by giving information about married life and its adaptation. The purpose of giving information is to evaluate unrealistic hopes, myths about marriage, marriage adaptation and increasing their awareness to face the reality of married life.

The technique for delivering information so that the young couples do not feel bored and bothered with premarital education class in the Buddha Monastery is by using a psycho-educational way in the form of learning module. The module or guide book is an alternative form for adults to learn (Suprijanto, 2007). The advantage by using the module is that it is more focused, measureable, and emphasis more on the activity for the learner.

Agustina (2010) studied on premarital education among Muslim couples who are going to get married, showed that psychological premarital education by using module or guide book are felt very useful by the couples. One of the advantages they felt is, having a broad view on marriage. Premarital education by using a module is an appropriate media because it fulfills the principals of adult learning, it also does not need time for direct counseling and easy to bring and read.

Another research that studied the use of module for marriage adaptation for the wife of navy's soldiers (Karunia, 2011) showed that subjects and evaluators gain new knowledge on marriage and their problems, subjects and evaluators realize and understand problems in marriage adaptation and helps to self reflection, subjects and evaluators learn new skills in effective communication, managing stress and conflict.

Method

The authors' conceptual framework to conduct the research could be seen in Figure 1.

Table 1
Problem Area of Married Buddhist Couples

Aspects if marriage	Mean score	Subjects who experienced
Spare quality time togetherness	2.87	85.71
Emotional control	2.74	85.71
Ineffective communication	2.73	80.95
Financial	2.71	88.89
Loyalty towards couple	2.68	79.37

Assessment Results

The research made a need analyzes from three groups of participants. The purpose of these analyzes was to become a foundation for making the module. Hereby are the results gathered in the study, shown in Table 2. The need analyzes that was explained above can be categorized into several aspects in terms of marriage readiness as shown in Table 3.

Module Design as an Implication of the Assessment

McNulty & Karney (2004) study showed that positive perspective on marriage is temporary. When this perspective is broken, it would result in disappointment and dissatisfaction in marriage. Therefore McNulty & Karney advised that couples should prepare themselves with skills that are needed to maintain and confirm their positive views on marriage. Apart from the emphasis on heuristic and unrealistic optimism that is experienced by the couples as the main source of problem in getting married, the study also considers areas of marriage readiness from the perspective of the three participant groups (monks, married couples, and couples who are getting married). The purpose of the population sampled is to help compile the module. Here is the problem area in marriage readiness.

Based on Table 4, we can see that perspective on marriage, individual character and interaction process are the areas experienced by the three groups. The three areas that each group experienced becomes the focus in compiling the module so that it can

require their needs. This module uses a Socratic questioning technique, bringing questions which takes and directs individuals to be aware of the root of the problem which has been distorted (Epstein & Baucom, as cited in Gurman, 2008). Apart from changing and reconstructing belief, couples also need information that is adequate on marriage readiness (see Table 4). Therefore, the approach used to overcome this is psycho-education.

Psycho-education is an approach that gives information/education and support directly towards couples (I. Goldenberg & H. Goldenberg, 2000). Premarital education has brought benefits to couples who are about to get married. Stanley (as cited in Lamanna & Riedmann, 2009) mentions four benefits from premarital education: (a) Invites the couples to consider deeply before deciding to get married, (b) Give information on problems in marriage, (c) Helps couples learn alternatives and choices, if later needed, (d) Provide premarital skills that can decrease marital distress and ending relationship, (e) Helps couples to adapt in their first year of marriage.

This psycho-educational approach is compiled in a module using the adult learning principles. One of the principles of adult learning is the determination of purpose. Knowles (cited in Suprijanto, 2007) mentioned the purpose in adult learning can be classified into three domains: (a) Cognitive domain – The purpose is related intellectually with the escalation of knowledge, understanding, application, analyzes, synthesis and evaluation, (b) Affective domain – the purpose is to influence attitude, emotion, and judge

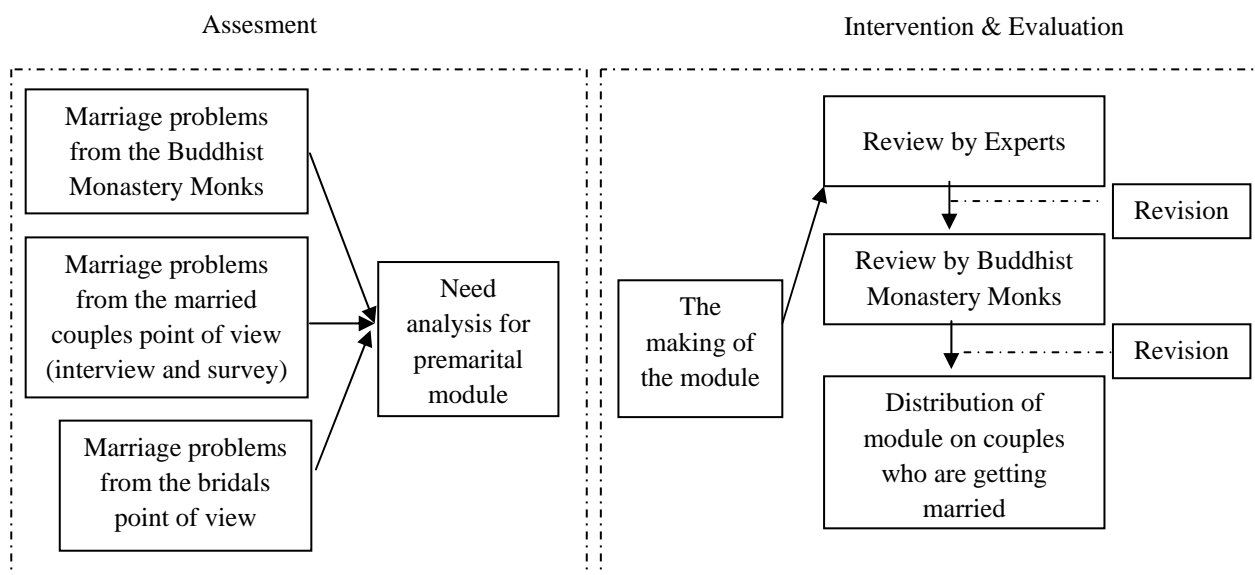


Figure 1. Conceptual framework of the assessment, intervention, and evaluation plan

Table 2
Comparison Between Problems Due to Different Point of Views

Subjects	Problems	Need Assessment
Buddhist Monastery Monks	Problems in marriage that emerges when individuals with- holds their egos.	Buddhist couples need to be aware that in terms to be happy, there are efforts that need to be made to train and control their ego and practice the teachings of Dhamma.
	Married couples do not practice the teachings of Dhamma in their marriage, therefore, forces them the act of will and lose control of their inner self.	Buddhist couple needs a daily practical guidance to practice the teachings of Dhamma.
	Buddhist Monastery Monks had tried to facilitate couples who are about to get married with premarital education but lack of response by Buddhist couples.	Buddhist Monastery needs to fix and reevaluate the system and packaging in their premarital education program so that it becomes more interesting and attracts couples who are getting married.
Data from married couples	Couples who are getting married also needs information that can open their unrealistic mind through practical media but still can get optimal advantage from it (as for this research is a module)	
	Problems in marriage based on the survey: <ul style="list-style-type: none"> • Quality time together • Emotional control • Ineffective communication • Financial • Loyalty towards couples 	Couples need knowledge and precise information to overcome the problems about the foundation of Dhamma teachings that are practical, which can escalate their morality, interpersonal skills, financial management and problems about work-family conflict.
	Problems in marriage adaptation, involve adaptation in: <ul style="list-style-type: none"> • New couple • Roles • Financial • Relation with family 	Couples need practical information and ways to help ease marriage adaptation (roles, couples, financial, and family relations)
Data from Couples who are going to get married	Their means of married are limited only to commitment and long-term relationship.	Couples need a more complex and complete understanding about facts of marriage life.
	Problems in marriage based on the survey are: <ul style="list-style-type: none"> • Emotional control • Long-term commitment • Loyalty • Problem solving • Ineffective communication 	Couples need interpersonal skills as an asset to overcome problems in relationship.
	Hopes in marriage are still varied by myths, optimism and simplification of marriage.	Couples need information about what married life is so that they are challenged to see the truth.
	Preparation in marriage is more focused in the preparation of the event, therefore abandon the mental preparation towards married life.	Couples need information about psychological preparation to face marriage. Couples need information about marriage adaptation.
	The readiness of being married by counting on the condition when they were still going out together, the match of character, financial, and age.	Couples need information about marriage adaptation, and that marriage is a new beginning in life therefore needs adaptation.

tolerable behavior, and (c) Psychomotor domain – this area involves manipulative process of mechanical movement or skills, as in imitating, manipulating, articulating, and naturalization. In this study the

researcher will only use the cognitive domain to help give information that can change unrealistic views and increase the skills for couples who are about to get married. The purpose of this module is

Table 3
Aspects of Marriage Readiness

Aspects in marriage	Needs		
	Buddhist Monks	Married couple	Couples who are getting married
View on marriage	Couples need to be aware that marriage cannot be separated by the bond of love that was destined to make their partner happy.	Information about marriage adaptation also needs new adaptation	Couples need to be challenged to evaluate their thought on myths, optimism and simplification of marriage.
Premarrital education	The change in system that is more interesting for Buddhist couple.		Couples need information about psychological preparation in marriage through practical and interesting media that still can bring optimal advantage
Family background	Couples need to be aware that the other couples family will be their family too, therefore emerges the need to respect their in-laws like their own parents and also do their obligation as their children too.	Getting ready to adapt to their couples' family	Couples need understanding and skills in communication to ease adaptation with their partner's family.
Social context	Not discussed here.		
Individual character	Couples need to be aware that it needs continuous selfpractice to control their ego and apply the teaching of Dhamma.	Couples need to understand and accept each other's character, and discuss with the elderly to reflect the teachings of Dhamma.	Couples need information on how to adapt towards them and their partner's character.
Interaction process	Buddhist couple needs daily practical guidance to practice the teachings of Dhamma.	Couples need ways to communicate well in order to minimize debates and arguments.	Couples need interpersonal skills as an asset to solve problems in their relationship.
Financial	Couples need to be aware of the problems due to financial problems and is a sensitive matter.	Couples need information and knowledge on financial manage-ment and work-conflict problems.	Adaptation towards financial and impact in roles adaptation in the family are not fully aware by the couples.

Tabel 4
Problem Area in Marriage Readiness

Aspects of marriage readiness	Problems faced by			Quantity
	Buddhist Monks	Married couples	Couples who are about to get married	
Perspective on marriage	√	√	√	3
Individual character	√	√	√	3
Interaction process	√	√	√	3
Family background	√	√	-	2
Financial	√	√	-	2
Premarried education	√	-	-	1
Social context	-	-	-	-

to make guidance on Buddhism values that would ease and help couples in adapting to marriage and implementing Buddhism values in marriage adaptation.

The target of this module is to open minds in couples who are about to get married and help couples who are experiencing problems in their marriage. Hereby are the materials in the module that came from the need analyzes in Table 5.

Material in the module is then compiled with the sequence starting from (1) Attitude towards marriage, (2) Information related to marriage and individual character, (3) Development skills in communication,

and (4) Information related in roles and financial.

Before implementing the content of the module. the purpose of each material was formulated first. One of the characteristics of a module is that it has a speci-fic purpose that ease individuals to learn independently or self-instructional as mentioned by Wijaya, Djadjuri & Rusyan (1988). Each purpose of the material is explained in Table 6.

In the process of the dissemination of the module, the module was divided into three levels of urgency that are based on the priority scale. The levels were divided into materials that are (1) must know for couples, (2) optional, and (3) conditional. Details are explained in Table 7.

Table 5

Lists of Needs and Module Design

Needs	Approach	Material	Theory
Couples needs to be challenged to evaluate their thought on myths, optimism and simplification of marriage.	<i>Socratic questioning</i> that directs couples to reevaluate their thoughts on marriage based on Buddhism values.	Family life cycle Problems in marriage Sin and truth in marriage Buddhist marriage Marriage adaptation	Developmental Theory (Hurlock, 1980) Lies at the altar (Smith, 2007) Guiding family: Hita Sukhaya (Karsilah, 2010; Subhadevi, 2004)
Couples who are getting married realize their own character and their partners, and prepare for any changes in their relationship.	Information on character adaptation and financial management.	Are you sure who have known each other? How did the two of you could meet? Easily adapt with your partner.	Lovetypes (Avila, 2007) Karma law (Subhadevi, 2004; Lee, 2010) MBTI types (Trisasanti, 2010) 7 Principle of marriage (Gottman & Silver, 2009)
Couples who are getting married need to have information on financial and roles in their marriage before getting married.	By providing information	Adaptation in Buddhist marriage Financial adaptation Buddhist way in managing treasury How to spend wisely Work family conflict	Guiding family: Hita Sukhaya (Karsilah, 2010; Subhadevi, 2004) Sigalovada Sutta (Lee, 2010a) Vyagghapajja Sutta (Lee, 2010b) Work family conflict (Greenhaus & Singh, 2003) Tips WFC (Time management success.com, 2011)
Couples who are getting married need a way to communicate their affection and communication in problem solving ethically towards their partner and partners family.	Assignments reflection and practice.	Attitude in Hita Sukhaya marriage. Affectionate communication Conflict communication Negotiation Applying communication skills with the in-laws.	Guiding family: Hita Sukhaya (Karsilah, 2010; Subhadevi, 2004) Sigalovada Sutta (Lee, 2010a) The 5 love language Chapman, 2004) 7 Principle Marriage (Gottman & Silver, 2009) Workplace Negotiation Skill Workbook (Corrie, 2007) PAST Model (Hargrove, 2010) Negotiation Tips (Luthan, 2006)

Table 6

Purpose of the Material in the Module

Part of the Module	Purpose	Indicator
I: Seeing the truth in marriage	<ol style="list-style-type: none"> 1. Changing unrealistic thoughts 2. Giving a perspective on marriage in general and from the Buddhist point of view 3. Apart from love, there are also other things they have to prepare before marriage 4. Giving an understanding about marriage adaptation 	<p>Individuals can change unrealistic thought into realistic thoughts</p> <p>Individual can encounter their own thoughts</p> <p>Individuals can explain why love only is not enough</p> <p>Individuals can reflect on unrealistic thoughts</p> <p>Individuals understand about marriage adaptation</p>
II: Me + You = Us	<ol style="list-style-type: none"> 1. Recognize their own and partners character, advantages and disadvantages. 2. Accepting unconditionally 	<p>Individuals understand their own character and their partners.</p> <p>Individuals can see similarities and differences in their partner.</p> <p>Individuals understand that in Buddha there is love bounding karma</p>
III: Communication in marriage (Can we talk?)	<ol style="list-style-type: none"> 1. Gives perspective on good attitude towards partner and family 2. Understand types of passionate communication 3. Understand communication pattern 4. Communication tips and negotiation 	<p>Individuals understand how to behave towards their partner and family</p> <p>Individuals can see a communication pattern between them</p> <p>Individuals know how to communicate better</p> <p>Individuals can identify passionate Communication</p>
IV: Roles and financial in marriage	<ol style="list-style-type: none"> 1. Understand roles and obligation of husband/wife in marriage 2. Understand the rules in managing financial by Buddha teachings 3. Understand the relationship between roles, financial and <i>Work-Family Conflict</i> 4. Tips overcoming <i>Work-Family Conflict</i> 	<p>Individuals understand their roles in relation to <i>work family conflict</i></p> <p>Individuals understand and know how to managing their financial by the teachings of Buddha</p> <p>Individuals understand how to overcome work-family conflict.</p>

Table 7

Materials Divided Based on Priority Scale

Priority Level	Material
<i>Must to Know</i>	All material in part I and II Life attitude in marriage, Hita Sukhaya (Part III) Affectionate communication (Part III) Conflict communication (Part III) Applying communication skills: establish relationship with the in-laws (Part III) Roles adaptation in Buddhist marriage (Part IV)
<i>Optional</i>	All practice exercise in part III How to manage financially through Buddha (Part IV) How to spend wisely (Part IV)
<i>Conditional</i>	Negotiation (Part III) Domestic conflicts (Part IV)

This module was compiled based on the Buddhist values on topics and conditions of marriage adaptation. Therefore the author uses books that were published by the Buddhist community and Bible so that the information given is not misleading.

Premarital education program provides alternatives approaches to anticipate risk factors related to distress in couples and divorces (Valiente, Belanger & Estrada, 2002). Carol & Doherty (2003) showed that premarital education is generally effective.

Results and Discussion

Results of the Dissemination

Evaluation from experts. The evaluation of the module was conducted by Jatie Poejibudojo (senior psychologist). Hereby are the results of the review, shown in Table 8 and Table 9.

Evaluation results by the Buddhist monastery monks. Evaluation data is taken from the response of Buddhist Monastery Monks on five aspects that have been decided through the evaluation and interview results, which were: (1) Content of the module, purpose of the module, benefits, easy to understand, systematic. Table 10 shows that 100% of the Buddhist Monastery Monks understand the purpose and benefits from the module. The monks also think that the content is easy to understand, systematic and fulfill the needs for couples. (2) Practice and exercises to acknowledge whether they have understood the content of the material. Table 10 shows that 100% of the Buddhist Monastery Monks agrees that exercise help to understand the content of the module. (3) Face validity of the module, whether it is interesting or not. Picture illustrations are used to help understand the content easier (see Table 10).

Table 8

Correction Needed to Be Revised

Suggestion	Revised
1. Editorial	Corrected
2. Inconsistency of the language used and terminology to more simple and practical.	
3. Pages are better one sided than two.	
4. Simplify the vocabulary that is used to explain the material.	
5. Spelling mistakes need to be corrected.	
6. Introduction	Corrected
7. Table of Content Should Be Added	Corrected

Table 9

Correction Need to Be Revised From the Supervisors Review

Suggestion	Revised
Cover page needs to have more Buddhist theme	Corrected
Cognitive level	-

1. Facilitators that have been trained and prepared in giving the material clearly to help the participants understand (see Table 10)
2. Advantages of the module (see Table 11).
3. Disadvantages of the module (see Table 12).
4. Benefits of the Module.

Benefits felt by Monk C, is that this module helps explain premarital education more systematically and clearly, because there were not any guide book to help explain the content of premarital education. The benefits felt by Monk D, is that the content enriches the knowledge for premarital education, in giving information about the teachings of Dhamma. It has also become an insight that there should by a special class of premarital education or new couples who are going

Table 10

Evaluation of the Module by the Buddhist Monastery Monks

Aspect evaluated	STS	TS	R	S	SS
<i>Content</i>					
I understand the purpose of this module	0%	0%	0%	50%	50%
I benefit from this module	0%	0%	0%	50%	50%
The content of the module fulfill my needs	0%	0%	0%	0%	100%
The content of this module is easy to understand and has been compiled systematically	0%	0%	0%	50%	50%
<i>Exercise</i>					
Exercise helps understand the content of the module	0%	0%	0%	50%	50%
Exercises are hard to accomplish	50%	50%	0%	0%	0%
Too many exercises	50%	50%	0%	0%	0%
<i>Appearance</i>					
The module is interesting to read	0%	0%	0%	50%	50%
Pictures and illustrations support the content of the module	0%	0%	0%	50%	50%
Text and sentences are clear to read	0%	0%	50%	0%	50%
<i>Facilitators</i>					
The facilitator presented the material well	0%	0%	0%	0%	100%
The facilitator presented the material clear and structured	0%	0%	0%	0%	100%
The facilitators are also willing to help understand the module.	0%	0%	0%	0%	100%

Note. STS=Strongly disagree, TS=Disagree, R=Quite agree, S=Agree, SS=Strongly agree

to get married. Monks D also purposed that the first author herself should give premarital education class.

Dissemination of the Module Among Buddhist Couples

Content evaluation. Based on the content evaluation of the module, it can be seen that most of the subjects considered the module's content to be satisfactory. Most subjects thought that the module was easy to understand and was beneficial to them. The content was also considered to be compiled systematically and was able to fulfill their needs. Even so, there were critics regarding the module, such as the need for the module to be briefer and have the addition of stories to make understanding the content even easier.

Exercise evaluation of range. The evaluation of the exercise in the module was quite diverse. Some of the subjects considered the exercises to be hard to accomplish and too many in amount. However, subjects thought that the exercises were useful in helping them to understand the content of the module. The critics regarding the exercises were that the exercises should be in study cases and be more detailed in order to help the subjects understand the module better.

Face validity evaluation. Almost all subjects considered the module to be interesting to read, having texts and sentences that were clear to read

Table 11

Evaluation of the Advantages by the Buddhist Monastery Monks

Advantages	Monk C	Monk D
Content involves many problems		v
Enough	v	

Table 12

Disadvantages of the Module Evaluated by the Buddhist Monastery Monks

Module's Shortage	Monk C	Monk D	Revised
In general, there are no conclusions in each exercise to be pointed out.		v	Corrected
None.	v		-

with the addition of pictures and illustrations that support the content of the module. One subject in particular commented that the module looks very nice, though another subject commented that the texts and sentences are too close together, giving the subject slight difficulties in reading the module.

Evaluation of the facilitator. Evaluation regarding the facilitator leaned towards good evaluation, with most subjects agreeing that the facilitators presented the materials well, with clearness and good structure. The subjects also thought that the facilitators were willing to help them in understanding the module. The only critic regarding the

facilitators was that one subject felt the need for the facilitators to use more common and daily language in the process, so that it would be easier for the subject to understand them.

Advantages of the module. The subjects all had good evaluation regarding the advantages of the module. Two subjects evaluated the module as interesting and detailed, with funny illustration to help subjects to be entertained in the process. One subject considered the module to be well compiled with the teachings of Dhamma, with the other subject adding that the module successfully helped the subject in having a clearer and more realistic view regarding marriage.

Disadvantages of the module. As for the disadvantages of the module, the subjects evaluated it as being too thick and theoretical, lacking stories as examples, often being not to the point and not pointing out solutions for the subjects. One subject considered the module to still be lacking in layout and illustrations.

Benefits of the module. Both couples who participated felt the benefits by using the modules. They felt that the module helped them in understanding their problems in a more systematic way and helped in realizing their faults in the relationship. They also considered the module to be helpful in making them understand their partner better, with one couple learning about communication in affection better than before.

Limitations and Future Research

The authors have tried to minimize the weakness of the research, but there are still few aspects that can be seen as a weakness to this research. This study has not yet discussed the influence of Chinese culture with the development of Buddha in Indonesia. The lack of combining the western approach in psychology with the eastern approach (the teachings of Buddha) and still uses an egalitarian approach. The lack of subjects does not represent the population. The lack of Monks who participated in evaluating the module. This module is designed emphasizing only the cognitive domain. Psychomotor and affection are neglected. Language used in this module is still too "high," needs simplification and more practical. The module is lacking of instruction, therefore making unclear and unsystematic in delivering its contents. The need of a facilitator to deliver the content make it a non-self help book. This is only a cross-sectional study and does not include follow up process. This study have not yet

made a manual on how to deliver the module, therefore it depends on the authors to deliver the contents of the module.

Due to the limitations aforementioned, similar studies that improve this study should emphasis on the Buddhist values while considering Chinese culture that shadows the Buddhist population in Indonesia. Specific contents should be applied for further researches and more subjects are needed to get a broader perspective and findings, and involving the affective and psychomotor domains, as well.

Similar studies that improve this study should emphasis on the Buddhist values while considering Chinese culture that shadows the Buddhist population in Indonesia. Speific contents should be applied for further researches. More subjects are needed to get a broader perspective and findings. This module can be developed to be more complete by involving the affective and psychomotor domains.

Conclusion

Marriage is a condition where individuals that came from two different families, falls in love and bond a loving commitment together. Marriages are always faced with happiness and love. Unfortunately, the feelings of romanticism, love and happiness blinds the mind to see the reality. Many couples are optimistic and unrealistic in viewing marriage by simplifying the thoughts in marriage. This is quite acceptable for a few reasons which are (a) They have not yet pictured how married life would be, (b) They are blinded by their emotions and become unrealistic, (c) They avoid reality, lies, and cover the truth.

These are the reasons why premarital education is needed. Using a psycho-educational approach in form of a module showed that it benefits among the couples in understanding and comprehending their understanding of marriage life and marriage adaptation. The benefits from the module are (1) The monks gain more information on psychological well being on couples who were going to get married, therefore can complete the content in Dhamma for premarital education; (2) Couples who were going to get married comprehend a detailed understanding about marriage; (3) Couples who were going to get married, can understand each others character through questionnaires objectively; (4) Couples who were going to get married learn new skills in communicating and expressing affection and communicating to resolve problems in their relationship.

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