

THE CORRELATION BETWEEN RELIGIOSITY AND FREE SEXUAL BEHAVIOR IN EARLY ADULTS IN SUKAJADI SUB DISTRICT, PEKANBARU

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ABSTRACT

This research aims to study the Correlation between religiosity and free-sex behaviour in adulthood early in Sukajadi District. One hundred people were selected as samples using the purposive sampling technique. The measuring instrument used was a religiosity scale of 27 items and a scale of free sex behaviour of 30 items. Pearson product-moment correlation analysis was used to analyze the data in this study. The statistical analysis results showed a significant negative Correlation between religiosity and free-sex behaviour, with a correlation value of $r = 0.387$ and a significance value of $\text{sig} = 0.000$ ($p < 0.05$). This means that the higher the level of one's religiosity, the lower the free-sex behaviour in early adulthood. Conversely, the lower the level of one's religiosity, the higher the free-sex behaviour in early adulthood. The practical contribution of religiosity to free-sex behaviour is 15%.

Keywords: *Religiosity, Free Sexual Behavior, Early Adults*

INTRODUCTION

Free sex activities and/or acts (free sex behaviour) are quite common among adolescents. This free-sex behaviour also occurs in individuals in their early adulthood, which according to (Hurlock, 1996) is defined as when a person is between the ages of 18 and 40 years.

Early adulthood creates emotional strain and high reproductive abilities, resulting in variances in bodily structure and mental-psychological differences. At this age, a person chooses to withdraw sexual urges as a natural thing, but these sexual urges are uncontrollable, resulting in free sex behaviour. In Indonesia, free sex activities in the early adulthood age range are carried out not only by society as a whole but also by various groups such as employees and students.

According to reporting information presented to the Ministry of Health of the Republic of Indonesia in July 2010, 21,770 AIDS-positive patients were discovered, including 47,157 HIV-positive people among the 21,770 positive people. The age range 20-29 years had the highest rate of 30.9%, followed by the age range 30-39 years, with 49.3% in the heterosexual group.

According to World Health Organisation studies, it is estimated that around 20-60% of abortions performed in Indonesia are induced abortions. Sri Wahyuningsih did research in 10 cities and six districts in 2014 and discovered information on Indonesian data. In urban and rural settings, 2 million people have unplanned abortions for medical reasons. It is estimated that approximately 50% of

cases occur in urban areas, with medical personnel concealing 70% of the practice of intentional abortions without medical indications, while non-medical personnel (traditional birth attendants) carry out 84% of intentional abortions without medical indications. The offenders of purposeful abortion without medical justification are between the ages of 20 and 29. Non-medical personnel (traditional birth attendants) handle cases without medical indications. The perpetrators of intentional abortions without medical indications occur due to several factors such as being pregnant as a result of rape cases, fetuses with genetic defects, the economy, unhealthy health conditions, failed implementation of family planning programs, and so on.

The practice or act of aborting a foetus without medical grounds is illegal by the Health Law (UU) of the Republic of Indonesia No. 23 of 1992 and Fatwa of the Indonesian Ulema Council (MUI) No. 4 of 2005. The MUI fatwa states that the act of aborting a foetus without a medical indication (abortion) is illegal, except for a person in an emergency, such as a condition in which failure to perform an abortion without a medical indication (abortion) can result in death. "The MUI fatwa cannot be interpreted as legalizing the practice of aborting a fetus without a medical indication (abortion), but it can only be done in an emergency," said Prof. Dr Hj. Huzaemah Tahito (Lecturer at UIN Syarif Hidayatullah). According to Huzaemah, abortion is only legal if the gestation period is less than 40 days. The reason is that the Qur'an and hadith claim that the fetus has been given a soul' after 40 days. If abortion is carried out at this

stage, it is the same as ending a human life (Suryanto, 2013).

The present issue in Indonesia is about adults who oppose religious conventions, one of which is about students who were discovered to have free sex in a mosque in Jakarta. They purposefully broke the CCTV inside the mosque for nearby neighbours to be unaware of their conduct. They have had free sex many times in the mosque so that the residents found out and the residents found used condoms hidden in the mosque (Kompas.com)

Other news also occurred in the city of Pekanbaru where there was a 19-year-old student, the alleged perpetrator with the initials Az who was reported by the parents with the initials B, where their daughter was pregnant as a result of this illicit Correlation. The data obtained from the police for this immoral act was carried out in boarding houses in the Payung Sekaki Sub District area. (Riaugreen.com, 2017)

According to a field survey carried out by interviewing an individual in the Sukajadi area on Sunday 12 February 2019, the individual stated that having physical contact with a partner or boyfriend can increase a sense of comfort, add to the feeling of affection in the Correlation, and strengthen the Correlation.

Meanwhile, if one traces the behaviour of free sex, which is rampant among young adults, this is one of the influences from watching films, reading the news, and culture from foreign countries because free sex may be permissible in other countries such as kissing in public, having sex with someone who is not a legal partner

according to religion and country, or exchanging partners. This behaviour is strictly prohibited and illegal in Indonesia since it contradicts the religious principles of the Indonesian people.

According to Kartono (2008), free sex behaviour is generally caused by intense sexual impulses and a person's incapacity to manage these urges. Furthermore, unconstrained sex behaviour is sinful and contrary to religious standards and ideals. Furthermore, perpetrators of free sex behaviour are unable to naturally regulate themselves and their sexual cravings. As a result, without maturity and civilization, unrestricted sex behaviour has the potential to foster reckless views.

Turner and Helms (1995) define early adulthood as the period between the ages of 18 and 40. Finding a partner, and then starting and nurturing a family, is a developmental responsibility in early adulthood. The choice of living structure becomes increasingly significant at the end of 20 years. Then, between the ages of 28 and 33, the choice of life structure becomes more definite and stable. They can discover their position in society and continue to enhance their profession, employment, and family life at this age (33-40 years).

According to the findings of Wulandari's (2016) study, 12.1% of people in their early adulthood engaged in hazardous sexual behaviour that resulted in an unplanned pregnancy (KTD). Religiosity, attitudes towards sexuality, access to and contact with information media, and close friends are all factors that influence the occurrence of free sex behaviour. Encouragement directly or indirectly from close friends is

the most dominant factor causing free sex behaviour.

According to research from Nuandri and Hidayanti (2014), currently, in Indonesia, free-sex behaviour has mushroomed among people in early adulthood. Especially in Surabaya, based on BKKBN data in 2010, it was recorded that premarital sex in Surabaya reached 54%, Bandung 47%, and Medan 52%, while in Yogyakarta 37% of 1,160 female students admitted to having pregnancies outside of marriage. This phenomenon is carried out by single women aged around 13-18 years. This means that out of 10 women, 5 of them have committed the act. Free sex is defined as behaviour performed by consent between two people of the opposite sex who are not yet married. Because sexual activity occurs outside of marriage, free sex is considered adultery. Because it occurs outside of marriage, this becomes a societal problem for society and the state (Wahyuningsih, 2008).

According to Suri and Koentjoro (2012), a huge percentage of today's individuals disregard religious conventions, causing an increasing number of our people to engage in free sex, an unhealthy kind of dating. People who are used to violating religious beliefs are increasingly engaging in activities that imitate the habits of foreigners. Without taking into account the religious values established in these individuals by their parents. Individuals prioritise contentment with their partner, and they believe there is no guilt in demonstrating affection for their partner even amid a crowded crowd. Training in solemn prayer can help to reduce free-sex behaviour. Persons who pray more sincerely can curb previously difficult-to-control sexual cravings. As a

result, the individual can avoid adultery, which is highly forbidden in religion.

According to Muhaimin et al. (2005), religiosity derives from the word religion or religi, which is called religious in Dutch and religion in English and is then translated or propagated into Indonesian due to Indonesian colonisation at the time. Christianity and Catholicism were spread. The term religion or religion comes from the Latin language, specifically religere or relegare. The verb relegare means "to be cautious" and to adhere to standards. In the sense that religion is a value, so norm and belief acts as a guideline and must be followed to avoid aberrations.

Meanwhile, according to Gufron and Risnawita (2008), religiosity is derived from the word religion and is known as "religio" in Latin, which is founded in religere and means "binding." Thus, in general, religion provides meaning in the form of laws and obligations that its adherents must obey and carry out. As a result, religiosity bonds one's Correlation with other humans, the universe, and God.

According to Pratiwi's (2009) research, the level of religion and sexual awareness can influence the intensity of free-sex behaviour in boarding houses. Religion and sexual knowledge are both internal and environmental elements that influence sexual behaviour control. If a person has a high level of religiosity regardless of circumstances, does not act beyond the bounds or by the norms of his religion, and has a high level of knowledge of sexuality, he will behave sexually because correct knowledge of sexuality can encourage someone else to behave sexually. Individuals can

control themselves from masturbation and redirect their sexual activity to more productive pursuits in this manner.

RESEARCH METHODS

The Pearson Product Moment Correlation technique was employed in this study to evaluate the Correlation between religiosity and free sex behaviour in early adulthood at boarding homes in Sukajad District, Pekanbaru. The study's target population was 100 people residing in Pekanbaru's Sukajad neighbourhood. The independent variable (X) is religiosity, while the dependent variable (Y) is free-sex behaviour.

Individual religious attachment is measured by religiosity. This demonstrates that the individual has lived and internalised his religious advice in such a way that it influences all of his actions in life. Free sex behaviour is any behaviour that is driven by lust, both towards the opposite sex and the same sex, which is carried out before the official Correlation between husband and wife.

As data collection methods, questionnaires were utilised, and the Likert scale was used as a study tool. Pearson's product-moment correlation approach was used to determine the significance of the association. The objective of this study was to determine the Correlation between religiosity and free-sex behaviour in early adulthood in Sukajadi Sub District, Pekanbaru City boarding houses.

RESULTS AND DISCUSSION

On Tuesday, October 2nd, 2019, the researcher conducted a study on the Correlation between religiosity and free sex behaviour in early adulthood at

boarding houses in the Sukajadi sub-district, Pekanbaru City, with a total sample of 100 boarding houses who dwell in Sukajadi District, Pekanbaru City. Previously, the author had given the subject instructions on how to fill out the scale. There are 27 items on the

religiosity scale and 30 items on the premarital sex behaviour measure. Based on the research findings, the following table describes the research data in terms of the minimum, maximum, average, and standard deviation (SD) of each scale:

Table 1.
Description of Research Data

Research Variable	Score X (Empiric)	That were	Obtained	Score X (Hypothetical)	That were	enabled		
	X Max	X Min	Average	SD	X Max	X Min	Average	SD
Religiosity	107	65	91,17	13,89	108	27	67,5	13,5
Free Sex	105	30	72,95	19,11	120	30	75	15

The table above generally illustrates that religiosity is diverse, it can be seen from the level of scores obtained moving from 65 to 107. The scores of free behaviour are also relatively diverse moving between 30 to 105. Based on the

description of the data above using a predetermined formula, the scale in this study is divided into five categories, namely Very High, High, Moderate, Low, and Very Low. The scoring category on forgiveness can be seen in Table 4.2:

Table 2.
Religiosity Score

Category	Score	Frequency	Percentage
Very High	$X \geq 104,26$	5	5%
High	$95,533 \leq X < 104,26$	21	21%
Medium	$86,807 \leq X < 95,533$	53	53%
Low	$78,08 \leq X < 86,807$	12	12%
Very low	$X \leq 78,08$	9	9%
Jumlah		100	100%

Based on these categories, it is possible to conclude that the subjects in this study, on average, fit into **the moderate** category (53%). This suggests

that 53 of the 100 participants have a moderate level of religiosity. Meanwhile, the free sex behaviour score categories are shown in Table 4.3 below:

Table 3.
Free Sex Behavior Score

Category	Score	Frequency	Percentage
Very High	$X \geq 103,625$	1	1%
High	$83,175 \leq X < 103,625$	39	39%
Medium	$62,725 \leq X < 83,175$	34	34%

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Low	$42,375 \leq X < 62,725$	11	11%
Very Low	$X \leq 42,375$	15	15%
Total		100	100%

According to the results of the free sex behaviour score in the table above, free sex behaviour in early adulthood is included in the high category with a percentage of 39%, which means that 39 of 100 participants had free sex behaviour.

The Kolmogorov-Smirnov one-sample test was used to assess free-sex behaviour based on the results of the normality acceptance test for the religiosity variable. The normalization test

results for the distribution of religious data were evaluated with $K-SZ = 1.467$ while p was 0.127 ($p > 0.05$) so that it could be concluded that the distribution of research material showed a normal distribution. The normalization test results for the distribution of premarital sexual behaviour data gave $K-SZ = 1.055$, while P was 0.215 ($p > 0.05$), so it could be concluded that the distribution of research data was normally distributed.

Table 4.
Normality Assumption Test Results

Variable	Score K-SZ	P	Description
Religiosity	1,467	0,127	Normal
Free Sex Behavior	1,055	0,215	Normal

A significant level of 5% was employed in the linearity test requirements. The linearity test results were calculated using the F (Linearity) of 28.917 and a p -value of 0.000 ($p < 0.05$). The linearity test findings for the Correlation between these variables show that the two variables are linear. Based on the results of the normality and linearity assumption tests discussed above, the data in this study met the criteria for parametric testing, which implies that the Pearson product-moment correlation test may be used to evaluate the hypotheses in this study.

Based on the results of the correlation test to test the hypothesis in this study, it was found that there was a Correlation between religiosity and free sex behaviour in early adulthood in

Sukajadi District, Pekanbaru. Based on the results of the analysis test, the coefficient was -0.387^{**} with a $p=0.000$ ($p < 0.05$). This shows that there is a negative correlation between religiosity and free-sex behaviour in early adulthood in the Sukajadi sub-district, Pekanbaru. Therefore, the results of the data analysis found in this study support the research hypothesis so that the hypothesis is accepted which is one of the conclusions of the research hypothesis.

Then, based on the results of the determinant test, the coefficient value (r -squared) is 0.150. This means that religiosity makes an effective contribution of 15% to premarital sex behaviour, while 85% of its side may be influenced by other factors outside of this study. The Correlation of religiosity The Correlation

between religiosity and free-sex behaviour in early adulthood is summarized in Table 4.4:

Table 5.
Correlation Test Results

		Religiosity	Free sex behavior
Religiosity	pearson Correlation	1	-.387**
	Sig. (2-tailed)	.000	
	N	100	100
Free sex behavior	Pearson Correlation	-.387	1
	Sig. (2-tailed)	.000	
	N	100	100

- Correlation is significant at the 0,05 level (2-tailed)

This research is a correlational study using the Pearson Product Moment Correlation technique as an exploratory analysis technique to determine the Correlation between religiosity and free sex behaviour in early adulthood at boarding houses in Sukajadi sub-district, Pekanbaru city. Data collection used a religious scale of 27 items and a scale of 30 items of premarital sexual behaviour and was distributed to 100 adolescents in boarding houses in Sukajadi Sub District, Pekanbaru City.

According to the results of the empirical data description, the level of free sex behaviour is in the high category, with a total frequency of 39 people and a score of 105 or 39%. According to the results of the empirical data on religiosity description, the degree of religiosity that has a total frequency of 53 persons and is in the range of 107 or 53% points belongs to the medium category.

Based on Pearson's correlation analysis conducted with the SPSS (Statistical Product and Service Solution) 17.0 for Windows program for the variables of free sex behaviour (Y) and religiosity (X) with a total sample of 100 people, value (r) - 0.387 with Sg (2-tailed) or p 0.000 (p <0.05), this means "the hypothesis is accepted", ie the higher the

religiosity, the lower the free sex behaviour in early adulthood. Individual religiosity, on the other hand, correlates with higher levels of free-sex behaviour in early adulthood. In other words, the negative association between religiosity and free-sex behaviour shows that low levels of free-sex behaviour are associated with religiosity and eating quality in early adulthood. The coefficient value (r-squared) is 0.150 based on the determinant test results. That is, religiosity affects premarital sexual behaviour by 15%, while the remaining 85% is influenced by factors not investigated in this study.

According to the findings of this study, it is critical to strengthen parents' roles in preventing their children from engaging in risky behaviour, for example, B is a participant in free sex counselling. Sexual attraction to the opposite sex or the same sex drives adolescent sexual behaviour. The form of sexual behaviour that is carried out can vary from not too intimate to very intimate, such as when having sex. Adolescent sexual behaviour before intercourse reaches 66.5 and 38.2 years on average, with male and female adolescents reaching 28.3 years between the ages of 15 and 24 (Lanurung, 2008). In Indonesia, 32% of adolescents in

Jakarta, Surabaya, and Bandung have had sexual intercourse outside of marriage (KPAI in Ayu and Nila, 2019). In Riau, 45% of young people aged 14 to 24 reported having sex (BKKBN, 2007, Lanurung, 2008). Then, in 2008, research data from the Indonesian Family Planning Association (PKBI) in Pekanbaru City revealed that 38.75% of male teenagers and 16.98% of female adolescents had sexual intercourse out of 600 respondents.

Based on the theoretical explanation and research results described above, it can be concluded that religiosity can reduce free-sex behaviour in individuals of early adulthood and the higher the level of one's religiosity, the lower the free-sex behaviour. The author realizes that this research still has many shortcomings and weaknesses in the research process, including: a) The subject's distrust of the subject's data will not be disseminated. b) Filling in the response scale indicated is still closed. c) Research that takes a long time.

CONCLUSION

According to the findings of the data analysis, there is a negative Correlation between religion and free-sex behaviour in early adulthood at boarding homes in Sukajadi District, Pekanbaru City. Calculations utilising the correlation analysis technique yielded a correlation coefficient (r) of -0.387^{**} and a p -value of 0.000 ($p < 0.01$). This suggests that the higher the religiosity, the lower the free-sex behaviour in early adulthood. The lower the religiosity, the higher the free-sex behaviour among young adults. Suggestions for young adults and teenagers are not to engage in free sex

because it is against religious teachings and can lead to sexual diseases such as HIV/AIDS. Parents are supposed to devote more attention to their children, to teach them about religion and the hazards of having free sex, so that their children do not violate religious and social norms.

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