

## The Effect of Religiosity to Premarital Ethics Violation in SMA/SMK Students in Siak District, Riau Province

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### Abstrak

*Pelanggaran etika pranikah cukup meresahkan. Berbagai hasil penelitian menunjukkan tingginya prosentasi seks bebas pranikah. Tapi berbagai penelitian pun menunjukkan adanya pengaruh religiusitas terhadap pergaulan sex beresiko. Penelitian bertujuan mencari hubungan antara religiusitas dengan pelanggaran etika pranikah pada siswa SMA/SMK di Kabupaten Siak Provinsi Riau. Metode Penelitian deskripsi-korelasional. Sampel penelitian sebanyak 223 siswa tersebut. Inventori religiusitas sebanyak 81 item dan 26 item inventori pelanggaran etika pranikah diajukan kepada mereka. Analisis data menggunakan statistik deskripsi (%-tase) dan uji regresi. Hasilnya, pertama, religiusitas responden cukup baik. Kedua, pelanggaran etika pranikah responden relatif rendah. Ketiga, terdapat korelasi terbalik antara religiusitas dengan pelanggaran etika pranikah. Semakin tinggi religiusitas responden maka semakin rendah pelanggaran etika pranikahnya. Demikian juga sebaliknya. Implikasi pedagogis dari penelitian ini, pendidikan agama sangat penting dalam menjaga kesucian diri siswa SMA/SMK.*

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**Kata kunci:** PAI, Religiusitas, Pelanggaran Etika Pranikah

### Abstract

*Premarital etiquette violations are quite disturbing. Various research results show a high percentage of premarital sex. But various studies also show the influence of religiosity on risky sex. The research aimed to find the relationship between religiosity and violations of premarital ethics among SMA/SMK students in Siak Regency, Riau Province. Description-correlational research methods. The research sample was 223 students. The religiosity inventory of 81 items and 26 inventory items of pre-marital ethics violations were submitted to them. Data analysis used descriptive statistics (%-tase) and regression tests. The result, first, the respondent's religiosity is quite good. Second, the respondents' premarital ethics violations were relatively low. Third, there is an inverse correlation between religiosity and violations of premarital ethics. The higher the respondent's religiosity, the lower the violation of premarital ethics. Likewise, vice versa. The pedagogical implication of this research is that religious education is very important in maintaining the sanctity of SMA/SMK students.*

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**Keywords:** PAI (Islamic Education), religiosity, premarital ethics violation

## INTRODUCTION

The greatest mandate and always awaited by every parent is children. Responsible parents certainly expect to be blessed with pious and pious offspring. Educational efforts were also carried out since the children were still in the womb. Both parents say their best prayers. Others add to it by reading selected letters from the Qur'an. The mother reads the Letter of Maryam while the father recites the Surah Yusuf with the hope that after the child is born and adulthood, he will have a beautiful/handsome face, religiosity, and noble characters like Prophet Yusuf or Siti Maryam. When the baby is born the father will say the call to prayer in his left ear and *iqamah* in his right ear, then give him a name with a good name. After 7 days or more both parents held *aqiqah*. Then educate him with a good education according to the knowledge and abilities of parents. They instill good habits and values according to religious standards and customs. This habit and upbringing is certainly the hope of both parents so that someday their children will get happiness in the world and the hereafter.

Then the child enters adolescence. The world of teenagers is colorful and unique. Of the many strands of adolescent growth and development, the period that is most often of concern, of course, is when puberty comes. This physical growth level can be used as a characteristic of adolescent growth in the early stages, which will then be followed by a period when adolescents experience a phase of interpersonal adjustment and a wider social environment <sup>1</sup>.

An important developmental task in early adolescence is to understand what the group expects from it and to be willing to change its attitudes according to the group's expectations without always being guided, supervised, and threatened by adults, as in childhood. To achieve this, adolescents must have internal supervision or "internal control". If in childhood the concept of decency has been embedded or in other terms, it is often referred to as the moral role of the family, school, and the environment in teaching moral and religious values to adolescents as provisions for living their adolescence. Families, schools, and the environment should accompany and guide adolescents so as not to be influenced by negative cultures that make adolescents trapped into promiscuity. The developmental task in early adolescence is to understand what the group expects from it and to be willing to change their attitudes according to group expectations without always being guided, supervised, and threatened by adults, as in childhood <sup>2</sup>. Therefore, adolescents are required to have good self-control so that they do not have to be directly supervised and monitored either by their parents or other people around them. One of the developments that occurred during adolescence was moral development and religious observance <sup>3</sup>. The physical, cognitive, and socio-emotional development of adolescents is certainly related to adolescent sexual attitudes and behavior. Sexual curiosity and fantasies cause teens to want to practice what adults do. Peers also play a very strong role in adolescent sexual attitudes and behavior. Psychologically, in the adolescent phase, there

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<sup>1</sup> Riry Fatmawaty, "Memahami Psikologi Remaja," *Jurnal Pendidikan dan Pembelajaran* 6, no. 2 (2017): 55–65, <https://doi.org/10.30736/rfma.v6i2.33>.

<sup>2</sup> F. P. Firmansyah, "Perbedaan Perilaku Moral dan Religiusitas Siswa Berlatar Belakang Umum dan Siswa Sekolah Berlatar Belakang Agama" (Universitas Muhammadiyah Semarang, 2017).

<sup>3</sup> Triana Rosalina Noor, "Remaja dan Pemahaman Agama," *VICRATINA: Jurnal Pendidikan Islam* 3, no. 2 (2018): 54–70.

are two important aspects, namely, adolescents are expected to have found their sexual orientation or direction of sexual attraction, and adolescents are expected to accept and develop sexual roles and certain abilities according to their gender <sup>4</sup>.

The world of teenagers is often faced with various problems that require serious attention. Among these problems is the association between men and women who are free. The absence of these restrictions results in violations of pre-marital ethics. The decline in religious values, social manners, and moral ethics of adolescents certainly has a negative effect on society. The increasing number of deviations and violations of the norms of life, both religious and social, is manifested in forms of deviant behavior from religion and society. Therefore, when entering this phase, adolescents are required to be able to control themselves well so that harmful things can be avoided. According to Barnawi, social life requires a system that regulates how humans should get along. The social system is necessary to safeguard each other's interests so that human life is safe, serene, protected, guaranteed by the prevailing norms, and does not conflict with human rights. The social system created and applied from and for the benefit of certain social groups is what is called. As a science, ethics is defined as a critical, methodical, and systematic reflection on human behavior. Ethics contains about what to do, what not to do, what is good, and what is bad. With ethics, good behavior is regulated based on moral values that apply in society. Ethics greatly influence human life. Ethics will influence human actions because they play a role in helping humans to decide what to do and what to avoid. All aspects of human life will be colored by ethics which have ethics <sup>5</sup>.

The premarital promiscuity of adolescents is very unsettling. Research results from 2009 to 2013 show a high number of premarital ethics violations among adolescents. The Riau Province Indonesian Family Planning Association (PKBI), through its research on 600 adolescents in 2009, found that 38.73 boys and 16.98 teenage girls claimed to have had sexual relations with their partners. Adolescent sexual behavior during dating found that 72.40 boys and 57.72 girls often hold hands with their partners while dating, 60.80 boys and 41.91 girls have kissed their cheeks on the cheeks. 43.33 boys and 23.98 girls have kissed their lips with their boyfriends and 32.86 boys and 4.26 girls have touched the partner's chest and genital stimulation area <sup>6</sup>.

In the 2008 National Commission for Child Protection Survey, as many as 62.7% of adolescents from 4,726 junior high and high school student respondents in 17 big cities were not virgins <sup>7</sup>. Nugroho's research results at SMK X Cempaka Putih South Tangerang 82.4% of respondents from 245 students had been dating, 34.7% had kissed, and 5.4% claimed to have had sexual intercourse <sup>8</sup>. We often see an alarming fact where teenagers

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<sup>4</sup> Dayne Trikora Wardhani, "Perkembangan dan Seksualitas Remaja," *Informasi* 17, no. 03 (2012): 184–91.

<sup>5</sup> A. Barnawi, *Etika dan Profesi Kependidikan* (Yogyakarta: Ar-Ruzz Media., 2012).

<sup>6</sup> Hasli Yutifa, Ari Pristiana Dewi, dan Misrawati, "Hubungan Paparan Pornografi Melalui Elektronik Terhadap Perilaku Seksual Remaja," *Jurnal Online Mahasiswa* 2, no. 2 (2015): 1141–48.

<sup>7</sup> Komnas-PA, "Komisi Nasional Perlindungan Anak (Komnas PA) Bias Gender!," <https://www.kompasiana.com/infokespro/550e2571813311c32c32c61d6/komisi-nasional-perlindungan-anak-komnas-pa-bias-gender.>, 2012.

<sup>8</sup> Richo Agung Nugroho, "Paparan Pornografi dari Media Sosial dan Perilaku Berpacaran pada Siswa SMK X Kelurahan Cempaka Putih Kecamatan Ciputat Timur Kota Tangerang Selatan" (UIN Syarif Hidayatullah Jakarta., 2016).

who are still young have the courage to date. This can be seen in the 2012 IDHS results, most of the age at first dating was at school age. 27.1 percent of adolescent girls who date before the age of 14 and those aged 15-17 are 47.0 percent. This figure is not much different from the dating age of male adolescents, 27.5 percent at the age of fewer than 14 years and 45.3 percent aged 15-17<sup>9</sup>. Of the 626 respondents in two SMA levels 10 and 11 in Denpasar City, male respondents tend to behave at risk because they are more supportive of premarital sex, experience higher normative pressure, low personal agency, and high intentions to have premarital sex<sup>10</sup>.

Zastrow calls the occurrence of free sex behavior related to erotic fantasies. Many research results show that male and female adolescents masturbate. However, after adolescence into adulthood, especially when in high school, they experience a shift from autoerotic to sociosexual behavior (sociosexual behavior). These adolescent sociosexual behaviors will involve other people who are generally their peers. Teens are more intimate with the opposite sex and even with the same sex (homosexuality). Necking and petting are common activities besides genital contact or intercourse.<sup>11</sup>

The phenomenon of adolescent intercourse that has crossed the boundaries of proper association, especially the relationship between men and women, can be categorized as adultery and approaching adultery which is forbidden. In QS 17 / Al-Isra verse 32 Allah SWT prohibits believers from approaching adultery. In fact, QS 24 / An-Nur verse 2, the perpetrator of adultery was severely punished, namely being flogged 100 times<sup>12</sup>. The prohibition against approaching adultery is detailed by<sup>13</sup>, p. 101) namely: (1) orders to hold eyes, (2) *ikhhtilat* or mixed mix between a man and a woman who is not a mahram, (3) seclusion or alone in a quiet place, and (4) touching the opposite sex.

Religion is believed to suppress male and female promiscuity.<sup>14</sup>, p. 83) states that religiosity is a condition that exists within a person that encourages that person to behave and behave by religious values. The *targhib-tarhib* Qurani approach/method is proven to increase self-purify and avoid adultery by high school and university students<sup>15</sup>. How is it that adolescents implement religious values, it is necessary to carry out correct religious education with a pedagogical and psychological approach that is suitable for adolescent development? This research focuses on the question, how can the religiosity factor of SMA/SMK students reduce promiscuity between boys and girls?

<sup>9</sup> Sri Wahyuni dan Yogo Aryo Jatmiko, "Perilaku Seksual Remaja di DKI Jakarta Hasil SDKI 2012," 2012.

<sup>10</sup> Komang Yuni Rahyani dkk., "Perilaku Seks Pranikah Remaja," *Kesmas, Jurnal Kesehatan Masyarakat Nasional* 7, no. 4 (2012): 180–85.

<sup>11</sup> Zastrow dan Kirst Ashman, *Empowerment Series: Understanding Human Behavior and The Social Environment (Tenth.ed)* (Belmont: Brooks Cole., 2015), 305.

<sup>12</sup> Qur`ān, *Al-Qur`ān dan Terjemahnya (Digital Qur`ān ver 3.1)* (Online: Kementerian Agama RI, 2013).

<sup>13</sup> Akhmad Azhar Abu Miqdad, *Pendidikan seks bagi remaja: menurut hukum Islam* (Yogyakarta: Mitra Pustaka., 2001).

<sup>14</sup> Ramayulis, *Pengantar Psikologi Agama* (Jakarta: Kalam Mulia., 2002).

<sup>15</sup> Munawar Rahmat, "'Model Pembelajaran Targhib-Tarhib (Hukuman-Ganjaran Ukhrawi dan Alami) dalam Pendidik Agama Islam.' Tercatat sebagai Hak Cipta pada Direktorat Jenderal Kekayaan Intelektual, Kementerian Hukum dan Hak Asasi Manusia, No. 000111206, tanggal 6 Juli 2018." (Jakarta., 2018).

**METHOD**

This study aims to find a correlational relationship between religiosity and premarital ethics violations. Therefore, the most appropriate research approach is quantitative with a correlational design. The research instrument was a questionnaire of religiosity and ethics of premarital violations in the form of Yes-No for each item. The religiosity questionnaire consisted of 81 positive and negative items, 27 each for the aspects of faith, 27 items for aspects of worship, and 27 items for aspects of morals and religious knowledge. The questionnaire on the ethics of premarital violations consisted of 26 positive and negative items. The study population was 706 students, consisting of 389 students of SMAN 1 Bungaraya and 317 students of SMKN 1 Siak. The sample consisted of 223 students (31.59), with details of 113 students of SMAN 1 Bungaraya (29.05) and 110 students of SMKN 1 Siak (34.70). The age of the students ranged from 15 to 18 years, indicating that the sample of this study was adolescents. Data analysis using IBM statistics 24.

**FINDINGS AND DISCUSSION**

**Student Religiosity**

How many SMA/SMK students who are religious and less religious can be seen in Tables 1, 2, and 3 below.

Table 1: Religiosity Profile (Faith) of SMA/SMK Students

No	Statement	Percentage (%)		Average
		SMA*	SMK*	
1	I believe wholeheartedly in the existence of Allah SWT	59.71	60.07	59.89
2	Evidence of the existence of Allah SWT by Carrying out the orders of Allah SWT	60.07	60.44	60.26
3	I believe in the creation of the universe Allah SWT needs help	74.36	74.36	74.36
4	The belief in Allah SWT will increase if Allah SWT can be seen directly	69.23	67.40	68.32
5	I feel Allah SWT is in my heart	62.64	61.90	62.27
6	I haven't felt Allah SWT's presence in my life	62.27	61.54	61.91
7	I believe every human deed will be recorded by an angel	59.71	60.81	60.26
8	I will always be careful in my attitude and actions because angels are always watching	60.44	62.27	61.36
9	I doubt my every step is followed by an angel	65.57	68.13	66.85
10	I doubt if every human deed is recorded by the Angel of Rakib and Atid	63.74	64.47	64.11
11	I believe that the Qur'an is the guidance and guidance of Allah SWT to all mankind	60.81	60.07	60.44
12	Al-Qur'an is a product of the past, so it is difficult to adapt to modern times	68.13	64.47	66.30
13	The contents of the Qur'an are ancient to become the legal base for current legal problems	64.10	63.00	63.55

No	Statement	Percentage (%)		Average
		SMA*	SMK*	
14	I believe that the Prophet Muhammad SAW is a role model for mankind	61.17	60.07	60.62
15	I believe there are other prophets after Prophet Muhammad SAW	62.27	65.20	63.74
16	The stories of the prophets and apostles are only fictional stories	66.67	68.86	67.77
17	I believe that there is life after death	61.17	60.81	60.99
18	I am sure that every action we do will be accounted for in the hereafter	64.47	63.37	63.92
19	After death, life ends so that it is impossible to torture the grave	61.54	62.27	61.91
20	The existence of an afterlife is just to scare you	60.81	62.27	61.54
21	I believe that with sincere efforts Allah SWT will change the fate of His Servant	61.17	61.90	61.54
22	Every individual has a destiny of life, humans just live it	64.84	65.20	65.02
23	All the decrees of Allah SWT can be compromised	64.47	63.74	64.11
24	I will accept anything every decree of Allah SWT	70.70	67.77	69.24
25	I feel very disappointed when I fail	65.20	62.27	63.74
26	The failure that I received is Allah SWT's injustice to me	63.74	61.54	62.64
27	The convenience that I got was just a coincidence	62.64	62.27	62.46

\* n SMA = 113 students, n SMK = 110 students

Table 1 shows that most middle school student respondents in Siak Regency have adequate faith. The following five items received positive responses from the majority of Middle School student respondents, namely:

1. I believe in the creation of the universe Allah SWT needs help. Respondents who rejected this item were 74.36%.
2. I will accept anything every decree of Allah SWT. Respondents who received this item were 69.24%.
3. The belief in Allah SWT will increase if Allah SWT can be seen directly. Respondents who rejected this item were 68.32%.
4. The story of the prophets and apostles is only a fictitious story. Respondents who rejected this item were 67.77%.
5. I doubt my every step is followed by an angel. Respondents who rejected this item were 66.85%.

While the following 5 items received less positive responses than other items, namely:

1. I believe wholeheartedly in the existence of Allah SWT. Respondents who received this item were 59.89%.

2. Evidence of the existence of Allah SWT by carrying out the orders of Allah SWT. Respondents who received this item were 60.26%.
3. I believe every human deed will be recorded by an angel. Respondents who received this item were 60.26%.
4. I believe that the Qur'an is the guidance and guidance of Allah SWT to all mankind. Respondents who received this item were 60.44%.
5. I believe that the Prophet Muhammad SAW is a role model for mankind. Respondents who received this item were 60.62%.

Table 2: Profiles of Religiosity (Ritual) of SMA/SMK Students

No	Statement	Percentage (%)		Average
		SMA*	SMK*	
1	I sincerely perform the fardu prayer	85.35	91.21	88.28
2	I always take the time to do the sunnah prayer	83.15	81.68	82.42
3	When praying sometimes I still think of my girlfriend and other things	79.49	78.02	78.76
4	I was forced to leave prayer because I was busy and tired	87.55	91.94	89.75
5	I do the Sunnah fast on Mondays on Thursdays	65.20	63.00	64.10
6	During the month of Ramadan I fast with great joy	68.86	65.57	67.22
7	I often break my fast during the month of Ramadan	66.67	65.93	66.30
8	When a friend broke his fast, I broke the fast	75.09	76.19	75.64
9	After I finished the fardu prayer, I continued with dhikr	68.50	66.30	67.40
10	Every chance I get, I always pray to the prophet Muhammad SAW	72.89	71.79	72.34
11	I only make dhikr when there is a problem	80.22	81.32	80.77
12	Dhikr is more important than prayer	76.19	83.15	79.67
13	I regularly read the Qur'an after evening prayers	62.64	61.90	62.27
14	Being busy has become a barrier for me to read the al-Qur'an	63.00	61.54	62.27
15	I started the prayer with reading basmalah	74.36	74.73	74.55
16	I always use it at the most effective times to pray	70.70	70.70	70.70
17	I don't take the time to pray when I do a job	73.26	80.22	76.74
18	I only pray after I finish the fardhu prayer	63.74	62.27	63.01
19	When worshipping I felt Allah SWT near me	65.20	63.00	64.10
20	I feel Allah SWT hearing my every prayer	65.57	63.00	64.29
21	The ease in every business is proof of my prayers being answered	61.17	61.54	61.36
22	I prayed various kinds of prayers, but God did not answer	61.54	61.90	61.72

No	Statement	Percentage (%)		Average
		SMA*	SMK*	
	my prayers			
23	The heart feels at ease by always worshipping Allah SWT and being happy when worshipping Allah SWT	63.37	63.74	63.56
24	Feelings of happiness when you can perform worship well	61.54	62.64	62.09
25	My feeling is normal even though I have worshiped Allah SWT	61.54	62.27	61.91
26	Every time I got into trouble, I felt that Allah SWT was guiding and giving directions to me	64.10	62.27	70.08
27	I have never felt the help of Allah SWT in my life	63.37	63.74	69.72

\* n SMA = 113 students, n SMK = 110 students

Table 2 shows that most of the middle school student respondents in Siak District practiced worship adequately. The following five items received positive responses from the majority of Middle School student respondents, namely:

1. I was forced to leave prayer because I was busy and tired. Respondents who rejected this item were 89.75%.
2. I sincerely perform the *fardu* prayer. Respondents who received this item were 88.28%.
3. I always take the time to do the Sunnah prayer. Respondents who received this item were 82.42%.
4. I only make dhikr when there is a problem. Respondents who rejected this item were 80.77%.
5. Dhikr is more important than prayer. Respondents who received this item were 79.67%.

While the following 5 items received less positive responses than other items, namely:

1. Ease in every business is proof of my prayers answered. Respondents who received this item were 61.36%.
2. I pray various kinds of prayers, but God does not answer my prayers. Respondents who rejected this item were 61.72%.
3. My feeling is normal even though I have worshiped Allah SWT. Respondents who rejected this item were 61.97%.
4. I regularly read the Qur'an after evening prayer. Respondents who received this item were 62.27%.
5. Being busy has become a barrier for me to read the al-Qur'an. Respondents who rejected this item were 62.27%.

Table 3: Religiosity Profile (Morals & Religious Knowledge) of SMA/SMK Students

No	Statement	Percentage (%)		Average
		SMA*	SMK*	
1	I am grateful for what I have received	65.20	67.03	66.12
2	Everything that happens is a form of Allah SWT's love to be grateful for	63.37	63.00	63.19
3	I feel ashamed of my shortcomings	64.10	61.54	62.82



No	Statement	Percentage (%)		Average
		SMA*	SMK*	
4	What I have today doesn't mean anything to me	63.37	64.10	63.74
5	After praying and trying, I leave everything to Allah SWT	77.66	74.73	76.20
6	Saying "ah" to your parents when you feel right is allowed	66.67	64.47	65.57
7	I always donate every Friday	64.10	63.00	63.55
8	I set aside pocket money for charity	63.00	63.37	63.19
9	Giving alms to someone only accustoms others to being lazy	66.30	65.93	66.12
10	I participate in mutual cooperation when there is voluntary work in the neighborhood	63.00	61.17	62.09
11	Cleaning the environment is the responsibility of the officer	61.05	61.17	61.36
12	I will apologize immediately if I made a mistake	60.44	61.17	60.81
13	I will forgive the other person's mistakes only when he apologizes	60.44	61.17	60.81
14	Under any circumstances, I will not take something that does not belong to me	61.17	61.17	61.17
15	Whatever the reason, every sinful act must be avoided	60.07	61.54	60.81
16	Al-Qur'an tells the stories of the previous people as a lesson for mankind	64.10	63.37	63.74
17	The contents of the al-Qur'an are only about the relationship between humans and Allah SWT	64.10	65.20	64.65
18	Studying the contents of the Qur'an is not an obligation for the servants of Allah SWT	65.20	65.20	65.20
19	To be beaten a hundred times is one of the punishments for adultery	72.53	73.99	73.26
20	Touching the skin between a man and a woman invalidates ablution	65.20	64.47	64.84
21	Stealing to survive is justified in Islamic law	67.40	73.26	70.33
22	The first pillar of Islam is saying two sentences of the creed	64.10	65.20	64.65
23	Performing the pilgrimage is the fourth pillar of Islam	64.84	65.93	65.39
24	Believing in angels is the third pillar of Islam	72.16	65.57	68.87
25	The strategy of preaching the prophet Muhammad SAW in the preaching of Islam was the first time by clandestine	64.10	65.93	65.02
26	Khadijah was willing to marry the Prophet because of the good looks of the Prophet Muhammad	67.03	66.67	66.85
27	Prophet Muhammad SAW spread the religion of Islam and received support and protection from his entire family	65.57	67.77	66.67

\* n SMA = 113 students, n SMK = 110 students

Table 3 shows that most middle school student respondents in Siak Regency have noble morals and adequate knowledge of religion. The following five items received positive responses from the majority of Middle School student respondents, namely:

1. After praying and trying, I leave everything to Allah SWT. Respondents who received this item were 76.20%.
2. To be beaten a hundred times is one of the punishments for adultery. Respondents who received this item were 73.26%.
3. Stealing to survive is justified in Islamic law. Respondents who rejected this item were 70.33%.
4. Believing in angels is the third pillar of Islam. Respondents who blame this item as much as 68.87%.
5. Khadijah was willing to marry the Prophet because of the good looks of the Prophet Muhammad. Respondents who received this item were 66.85%.

While the following 5 items received less positive responses than other items, namely:

1. I will apologize immediately if I made a mistake. Respondents who received this item were 60.81%.
2. I will forgive the other person's mistakes only when he apologizes. Respondents who received this item were 60.81%.
3. Whatever the reason, every sinful act must be avoided. Respondents who received this item were 60.81%.
4. Under any circumstances, I will not take something that does not belong to me. Respondents who received this item were 61.17%.
5. Cleaning the environment is the responsibility of the officer. Respondents who rejected this item were 61.36%.

### Student Premarital Ethics Violation

How many SMA/SMK students violate premarital ethics can be seen in the following table.

Table 4: Profiles of violations of premarital ethics of SMA/SMK students

No	Statement	Percentage (%)		Average
		SMA*	SMK*	
1	I usually hold hands when I go out with the opposite sex	14.29	14.65	14.47
2	When watching movies together with the opposite sex, I caress her or hold her hand	4.03	3.30	3.67
3	When driving with the opposite sex, I hold her hand tightly	9.16	8.42	8.79
4	I refused requests to hold hands with the opposite sex	12.45	12.45	12.45
5	I dodge when the opposite sex holds my hand	15.75	11.72	13.74
6	When the opposite sex tries to hold hands, I turn their attention to the other	13.55	11.36	12.46
7	I usually hug when I meet anyone, including enis rivals	3.30	3.30	3.30

No	Statement	Percentage (%)		Average
		SMA*	SMK*	
8	When the opposite sex seems to have a problem, I usually give her a hug to comfort her	2.20	2.20	2.20
9	When driving with the opposite sex I always hug	5.86	5.49	5.68
10	I avoided by turning away when the opposite sex was about to hug	11.36	8.42	9.89
11	I usually remind the opposite sex if he tries to hug me	9.52	7.33	8.43
12	I kiss the cheek of the opposite sex as a gesture of affection	9.16	5.49	7.33
13	I usually kiss each other to get rid of the longing for the opposite sex	4.40	4.03	4.22
14	I refuse requests to stick my cheek when I meet someone of the opposite sex	10.99	8.42	9.71
15	I avoided it by diverting the subject when the opposite sex tried to approach me for a kiss	6.96	4.76	5.86
16	I hold or stroke the chest of the opposite sex when I'm alone	1.47	2.20	1.84
17	I refrain from feeling or stroking the chest of the opposite sex	6.59	5.13	5.86
18	When alone with the opposite sex, I feel his genitals	2.20	1.83	2.02
19	I dodge when the opposite sex tries to touch my genitals	5.13	5.86	5.50
20	I refused requests of the opposite sex to feel my genitals	4.76	2.93	3.85
21	I avoided the opposite sex when he tried to touch my genitals	4.76	3.66	4.21
22	I invite the opposite sex to have sex when I meet	1.47	1.10	1.29
23	When I wanted it, I and the opposite sex had sexual intercourse	2.93	0.73	1.83
24	I accept requests of the opposite sex to have sex	2.20	1.47	1.22
25	I refrain from engaging in sexual relations with the opposite sex	4.76	2.93	2.81
26	I remind the opposite sex to keep yourself and your family pure	4.40	1.10	1.83

\* n SMA = 113 students, n SMK = 110 students

Table 4 shows that only a few respondents of high school students in Siak District violated premarital ethics. The following five items received negative responses from almost all high school student respondents, namely:

1. I accept requests of the opposite sex to have sex. Respondents who received this item were only 1.22%.

2. I invite the opposite sex to have sex when I meet. Respondents who received this item were only 1.29%.
3. When I wanted it, I and the opposite sex had sexual intercourse. Respondents who received this item were only 1.83%.
4. I hold or stroke the chest of the opposite sex when I'm alone. Respondents who received this item were only 1.84%.
5. When alone with the opposite sex, I feel his genitals. Respondents who received this item were only 2.02%.

While the following 5 items received more positive responses from respondents, namely:

1. I usually hold hands when I go out with the opposite sex. Respondents who received this item reached 14.47%.
2. I dodge when the opposite sex holds my hand. Respondents who rejected this item reached 13.74%.
3. When the opposite sex tries to hold hands, I turn their attention to the other. Respondents who received this item reached 12.46%.
4. I refuse requests to hold hands with members of the opposite sex. Respondents who received this item reached 12.45%.
5. I avoid turning my body when the opposite sex is about to hug. Respondents who received this item reached 9.89%.

### The Influence of Religiosity on Premarital Ethics Violations

See the following table.

Table 5: Test results on the effect of religiosity on premarital ethics violations

#### Coefficients<sup>a</sup>

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	8.931	1.554		5.749	.000
Religiosity	-.070	.019	-.224	-3.623	.000

a. Premarital ethics violations

The test results in Table 5 above indicate that the religiosity variable has a significant effect on pre-marital ethics violations with a significance value of  $0.00 < 0.05$  and the value of t-count =  $-3.623 < t\text{-table } -1.65$ . This means that the higher the student's religiosity, the smaller the violation of premarital ethics. Conversely, the lower the religiosity, the higher the violation of premarital ethics.

The results showed that the majority of SMA/SMK student respondents in the Siak Regency were quite religious. They have adequate faith, adequate worship, and adequate morals and religious knowledge. This finding is in line with the findings of previous studies. Mastiyah's research, from 261 high school and MA students in the city of Bogor, the average religious knowledge, level of belief, and appreciation of religious teachings is very high / very good <sup>16</sup>. Late adolescents in South Surabaya also have a high level of religiosity <sup>17</sup>. Even at the junior high school level, it was found that the religiosity of the majority of students (87.1%) was quite good <sup>18</sup>. <sup>19</sup> also found 69% of students at SMPN Tasikmalaya have high religiosity.

The results also show that the majority of respondents of SMA/SMK students in the Siak Regency prefer to avoid violations of premarital ethics. This finding is in line with the findings of previous studies. Late adolescents in South Surabaya, because they have a high level of religiosity, they have a low level of sexual activity outside of marriage <sup>20</sup>. At the junior high school level, 10.3% of students' sexual behavior was found to be at risk <sup>21</sup>. But these findings are not in line with PKBI Riau Province which found that 38.73 boys and 16.98 girls claimed to have had sexual relations with their partners <sup>22</sup>. In the 2008 Komnas PA survey as many as 62.7% of adolescents from 4,726 junior and senior high school student respondents in 17 big cities were not virgins <sup>23</sup>. Nugroho's research results at SMK X Cempaka Putih South Tangerang 82.4% of respondents from 245 students had been dating, 34.7% had kissed, and 5.4% claimed to have had sexual intercourse <sup>24</sup>. The results of the 2012 IDHS show that the age at first dating was mostly at school age. 27.1 percent of adolescent girls who date before the age of 14 and those aged 15-17 are 47.0 percent. This figure is not much different from the dating age of male adolescents, 27.5 percent at the age of fewer than 14 years and 45.3 percent aged 15-17 <sup>25</sup>. Research in Denpasar City, male respondents tend to behave at risk because they are more supportive of premarital sex and have high intentions to have premarital sex <sup>26</sup>.

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<sup>16</sup> Iyoh Mastiyah, "Religiusitas Siswa Madrasah Aliyah dan Sekolah Menengah Atas," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 16, no. 3 (2018): 232–46, <https://doi.org/10.32729/edukasi.v16i3.484>.

<sup>17</sup> Dya Lita Pradisukmawati dan Eko Darminto, "Hubungan antara Tingkat Religiusitas dengan Tingkat Aktivitas Seksual pada Remaja Akhir," *Psymphatic, Jurnal Ilmiah Psikologi* 1, no. 2 (2014): 179–85, <https://doi.org/10.15575/psy.v1i2.476>.

<sup>18</sup> Sahrudin Hamid dan Sarwinanti, "Hubungan Religiusitas dengan Perilaku Seksual pada Remaja Awal di SMPN 2 Tempel Banyurejo Sleman Yogyakarta," *Fakultas Ilmu Kesehatan Universitas 'Aisyiyah Yogyakarta*, 2017.

<sup>19</sup> Ahmad Syamsu Rizal dan M. Rahmat, "The Impact of Religious Obedience Against Religious Tolerance on Junior High-School Student," dalam *International Symposium on Social Sciences, Education, and Humanities*, vol. 306, 2019, 185–88, <https://doi.org/10.2991/isseh-18.2019.42>.

<sup>20</sup> Pradisukmawati dan Darminto, "Hubungan antara Tingkat Religiusitas dengan Tingkat Aktivitas Seksual pada Remaja Akhir."

<sup>21</sup> Hamid dan Sarwinanti, "Hubungan Religiusitas dengan Perilaku Seksual pada Remaja Awal di SMPN 2 Tempel Banyurejo Sleman Yogyakarta."

<sup>22</sup> Yutifa, Dewi, dan Misrawati, "Hubungan Paparan Pornografi Melalui Elektronik Terhadap Perilaku Seksual Remaja."

<sup>23</sup> Komnas-PA, "Komisi Nasional Perlindungan Anak (Komnas PA) Bias Gender!"

<sup>24</sup> Nugroho, "Paparan Pornografi dari Media Sosial dan Perilaku Berpacaran pada Siswa SMK X Kelurahan Cempaka Putih Kecamatan Ciputat Timur Kota Tangerang Selatan."

<sup>25</sup> Wahyuni dan Jatmiko, "Perilaku Seksual Remaja di DKI Jakarta Hasil SDKI 2012."

<sup>26</sup> Rahyani dkk., "Perilaku Seks Pranikah Remaja."

The results also showed an inverse correlation between religiosity and violations of premarital ethics. This finding is in line with the findings of previous studies. The relationship between the level of religiosity with the level of sexual activity in late adolescents in southern Surabaya obtained a correlation coefficient of Phi ( $\phi$ ) with the results of data analysis of 0.79 significant at alpha 0.05, the theoretical Chi-Square ( $X^2$ ) of 18.7 with a 5% which shows 3.84 (5%). From the data in the Chi-Square ( $X^2$ ) crosstab, the level of religiosity has a negative correlation with the level of sexual activity<sup>27</sup>. Darmasih (2009) states that there is an effect of understanding the level of religion on premarital sex behavior among high school adolescents in Surakarta. The better the understanding of the level of religion, the better adolescent premarital sex behavior and vice versa. The reason for having premarital sexual intercourse is a low religious level, it is evident that the subject rarely performs the five daily prayers<sup>28</sup>. The result of the correlation coefficient between the religiosity variable and the premarital sexual behavior variable is -0.471 with a Sig (1-tailed) of 0.000 (<0.01). This means that there is a very significant relationship between religiosity and premarital sexual behavior. The direction of the relationship between religiosity and premarital sexual behavior is negative, which means that the higher the religiosity, the lower the premarital sexual behavior and vice versa<sup>29</sup>. Likewise, for junior high school students in Yogyakarta, the statistical test results obtained  $r = -0.379$  significant at alpha 0.05. This means that the higher the student's religiosity, the lower the risky sexual behavior<sup>30</sup>.

## CONCLUSION

The religiosity of SMA/SMK students in Siak Regency, Riau Province is quite high. They have sufficient faith, worship, morals, and religious knowledge. Premarital ethics violations of SMA/SMK students are low. More interestingly, there is an inverse relationship between religiosity and violations of premarital ethics. This is certainly very encouraging because religious education has proven to have a significant role in suppressing premarital promiscuity. Implications for the next research, it is necessary to explore why there are SMA/SMK students who dare to have premarital promiscuity?

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<sup>27</sup> Pradisukmawati dan Darminto, "Hubungan antara Tingkat Religiusitas dengan Tingkat Aktivitas Seksual pada Remaja Akhir."

<sup>28</sup> Ririn Darmasih, "Faktor yang mempengaruhi Perilaku Seks Pranikah Pada Remaja SMA di Surakarta" (Universitas Muhammadiyah Surakarta, 2009).

<sup>29</sup> Anis Rosidah, "Religiusitas, Harga Diri dan Perilaku Seksual Pranikah Remaja," *Jurnal Psikologi Tabularasa* 7, no. 2 (2012): 585–93.

<sup>30</sup> Hamid dan Sarwinanti, "Hubungan Religiusitas dengan Perilaku Seksual pada Remaja Awal di SMPN 2 Tempel Banyurejo Sleman Yogyakarta."

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