

Relationship Between Religiosity and Self-Control with Cybersex Behavior in School Students

Moh Alimudin Fauzi^{1*}, Suroso Suroso¹, Muhammad Farid²

¹ University of 17 Agustus 1945 Surabaya, Indonesia

² University of Darul Ulum Jombang, Indonesia

Correspondence Email:

mohalimudi_s2@untagsby.ac.id*

Keywords

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Abstract

Teenagers' high level of interest in the sex content available on the internet is fueled by their lack of self-control, which gives them more freedom to browse the internet. The goal of this study is to ascertain how students' cybersex conduct relates to their religion and self-control. 80 seniors from two senior high schools in Surabaya and Pasuruan, aged 15 to 18, participated in this study as respondents. A scale of religious belief, self-control, and cybersex activity that satisfies the test criteria of validity and reliability is employed in the quantitative correlation approach with research data gathered through a Google form. The non-parametric statistical analysis Spearman's rank was used to examine the research data. According to the study's findings, there is a -0.509 association between religion and cybersex behavior, with a Sig. = 0.000 ($p < 0.05$). This indicates that while self-control is obtained by a correlation coefficient of self-control with cybersex activity of -0.402 with Sig. = 0.000 ($p < 0.05$), religion has a significant negative link with cybersex behavior. Therefore, there is a strong inverse association between self-control and cybersex.

INTRODUCTION

Adolescence is a period of transition from children to early adulthood. This transitional period includes the various developments that go through in preparation for adulthood, and is even a preparation for forming a family, in the sense that it means getting married and having children. Teenagers have a high curiosity about sex material on the internet, supported by a lack of self-control from teenagers making teenagers more free to surf the internet.

Ulinuha (2013) said that there are 4.2 million pornographic sites on the internet media. Access to pornographic content continues to increase, especially during the Covid-19 pandemic which caused the level of access to pornography to increase. The Pornhub site explains that there has been an increase in access to pornography that they provide by 11.6% in March 2020 (Pornhub, 2020). The Ministry of Communication and Informatics (KOMINFO) released that it had received 21,305 findings of negative content circulating and 5,948 of these findings were pornographic content (Kominfo, 2020). The results of a survey conducted by ECPAT Indonesia stated that the consumption rate of pornographic content among Indonesians was ranked second after India with the most access to pornographic video content.

These results are reinforced by survey results from popular pornography sites that Indonesia is an Asian country that has experienced a significant increase in access using similar mobile media with a total of 457% of visitors throughout 2014, where the number increased fourfold compared to 2013, with an average -The average age of accessing this site ranges from 18 to 35 years, and with an average duration of 8 minutes and 50 seconds and trafficking occurs at 09.00-10.00 at night (Petrosyan, 2021). Adolescents who in their minds have been exposed to things related to cybersex will fall into sexual behavior that deviates from religion and social norms. One of the impacts of cybersex itself is the emergence of sexual crimes such as pregnancy out of wedlock, rape, molestation, sodomy or other sexual harassment One of the causes of adolescents' interest in material containing pornographic

content on the internet is that teenagers are experiencing what is called a transitional period. changes, both in physical, sexual, emotional, religious, moral, social, and intellectual aspects are experienced in adolescence (Hurlock, 1993). In the sexual aspect, adolescents experience changes in the pituitary gland which then stimulates hormone release and affects the reproductive organs (Katchadurian, 1989). Teenagers have a high curiosity about things, one of which is sex material on the internet. Supported by high curiosity and lack of self-control, teenagers make teenagers more free to surf the internet. Therefore, teenagers become very vulnerable to cybersex behavior. Research conducted by Hurlock (1973) said that compared to sex material that is packaged in the form of education, teenagers are more interested in sex material that smells of porn. Cybersex, now has become a sexual phenomenon that is growing quite rapidly, especially in big cities where the internet is increasingly accessible. Moreover, coupled with the growing proliferation of porn sites, chat facilities that offer webcams and internet phones. This is of course the cause of the increasing cybersex. According to Doring (Ayodele & Olanrewaju, 2009) Cybersex is included in the OSA (Online Sexual Activity) category in which the internet is used as a tool for activities to satisfy sexual desires. Cybersex generally consists of various sexual behaviors on the internet, for example watching pornographic material, taking part in sexually motivated chats or having sex via webcam, but also looking for partners online to engage in sexual activity or gathering information about sex offline.

A study conducted by Hakim and Kurniawan (2016) found that perpetrators of child sexual violence were users of pornographic media who were used to various pornographic content, ranging from the mildest to the most severe, including sexual scenes involving rape and torture. Pornographic media is said to shape reality in the minds of viewers so as to create certain constructions about sexuality and women. This then encourages the occurrence of sexual violence. In addition, research that was conducted by Sari and Muis (2014) regarding the sexual behavior of young students at a SMK in Surabaya showed that as many as 22% of the subjects had committed sexual violence against a partner and one of the factors that influenced this was accessing sites with sexual content from Internet. In line with the two studies above, research conducted by Bonino et al. (2006) found that pornography had a positive and significant relationship with sexual violence.

From the results of observations and interviews conducted at one of the school students in Surabaya, there are various things that cause students to have cybersex behavior, namely the discovery of pornographic videos on gadgets, the existence of adult magazines and conversations that lead to sex. This is very disturbing for students in participating in learning activities at school, students often daydream and do other activities while studying, namely by reading pornographic stories, and telling their classmates about porn. Research conducted by Rahmawati et al. (2016) on teenage boys at SMK Palapa Semarang showed that 33.8% of youth were in the high frequency category of cybersex, 39.2% were in the medium category, and 27% were in the high frequency category. low. Furthermore, the interest of adolescents in cybersex is shown by the results of research by Sari and Purba (2012) on adolescents in Medan City that of 86 adolescent cybersex offenders, 67% engage in cybersex for recreation (recreational users), 29% are already at the risk of addiction (at risk users) and 4% are already in the addiction stage (sexual compulsive users). The high number of involvement in cybersex, especially if it is carried out by teenagers who are actually future leaders of the nation, is sad news for Indonesia. Research by Haryani et al. (2012) describes that teenagers who frequently access porn sites find it difficult to concentrate on studying, form themselves to become closed, insecure, and insecure and research by Eriyansyah (2008) also states that involvement in cybersex results in work performance or academic achievement of adolescents decreased, can even interfere with the thought process. Furthermore, Eriyansyah (2008) revealed that cybersex can result in reduced social interaction among adolescents. Rimington and Gast (2007) state that cybersex makes adolescents spend a lot of time in cyberspace, resulting in deteriorating social relationships in the real world. Cybersex can also lead to various levels of pain, shame, and the consequences of dependence (Delmonico & Griffin, 2012). Eriyansyah (2008) explained that adolescents who are addicted to cybersex can experience psychomotor disturbances, continuous fantasies, and feeling disturbed when they are not connected to the internet. Rimington and Gast (2007) revealed that adolescents who engage in cybersex can experience addiction which results in the inability of adolescents to stop the activity. On the other hand, adolescents are also experiencing changes in the religious aspect. Research conducted by Suharno (1992) and Hanani (1995) found that there is a relationship between religiosity and adolescent sexual behavior. The higher the religiosity in adolescents, the more they are able to control and regulate sexual behavior in line with existing values and norms. The cognitive development of adolescents who have reached the formal operational level is suspected to be the cause. In Piaget's theory, it is said that this level allows adolescents to think abstractly, critically, and theoretically, so that at a time like this, adolescents have a tendency to think and feel religious values according to their level of intellectual

development (Haryanto, 1993; Subandi, 1999). Anggreini and Mariyanti (2014) stated that one of the tasks of adolescent development is to strengthen self-control (ability to control oneself). This must be passed by adolescents in order to be able to achieve optimal development, but in reality today there are still many adolescents who have not been able to develop self-control in accordance with their developmental tasks. As reviewed by Dewangga and Rahayu (2014) regarding the relationship between self-control and cybersexual addiction among junior high school students in Bandung with a total of 39 subjects, the researchers produced a correlation coefficient of $-.704$, which means that there is a strong negative relationship between self-control and cybersexual addiction, which shows that the lower the self-control, the higher the level of cybersexual addiction.

Listening to several studies related to the relationship between religiosity and self-control with cybersex behavior in students, in general, researchers see that there are differences between this thesis research and previous studies. The difference in this research is the subject of this study which focuses on high school students with a vulnerable age of 15-18 years, differences in research locations and differences in research variables which in this study use the variables of religiosity and self-control as independent variables and cybersex behavior as the dependent variable. The purpose of this study was to analyze the relationship between religiosity and self-control with cybersex behavior in students, the relationship between religiosity and cybersex behavior in students and the relationship between self-control and cybersex behavior in students

METHODS

The population in this study were 11th grade students of SMA Negeri X in Surabaya City and 11th grade students of Madrasah Aliyah X in Pasuruan Regency. The researcher took a population of high school students because the vulnerable age of high school children is around 15 to 18 years. Age 15 to 18 years is the middle adolescent development phase with characteristics such as the development of abstract thinking abilities, rapid physical growth, starting to explore deeper social relationships with others and the development of changing emotions. So that this age is the age appropriate to the formulation of the research problem. The data collection technique used in this study was the quota sampling technique. The sample used in this study was 11th grade students drawn from a population with criteria aged 15 to 18 years, who attended X Public High School in Surabaya and Madrasah Aliyah X in Pasuruan.

This study uses a quantitative type research design. This research is a correlational research, which aims to see the relationship between the variables of cybersex behavior, religiosity and self-control. The research data was obtained by measuring each research variable using a scale, namely a number of statements that reveal variables through indicators. or behavioral aspects of the relevant variables (Azwar, 2015). The scale in this study consisted of a cybersex behavior scale, a religiosity scale, and a self-control scale. The cybersex behavior scale was compiled by the researchers themselves based on several aspects that have been put forward by Cooper et al. (1998) consisting of Action, Reflection, Excitement, and Arousal. The results of the reliability test showed that the Cronbach's Alpha value was $.948$ out of 42 valid items with the item discrimination coefficient moving from $.303$ to $.788$. The measurement of the religiosity variable was compiled using the religiosity scale compiled by Badrus (2016) based on the dimensions developed by Glock and Stark. The reliability test results obtained Cronbach's Alpha $.950$ from 49 valid items with the item discrimination coefficient moving from $.313$ to $.768$. The measurement of self-control variables was compiled using a self-control scale compiled by Aviyah (2014) based on the aspects developed by Averill (1973), namely Behavioral Control, Cognitive Control and Decision Control. The results of the reliability test obtained Cronbach's Alpha $.853$ from 40 valid items with the item discrimination coefficient moving from $.254$ to $.63$.

Analysis of the research data was carried out using Multiple Linear Regression Analysis which was intended to prove the research hypothesis using the SPSS version 27 application. Before analyzing the data, first perform an assumption test consisting of a Normality Test, a Linearity Test and Multicollinearity Test. The results of the Normality test show that the distribution of cybersex behavior variable scores is not normally distributed with Sig. = $.000$ ($p < .05$). The results of the linearity test show that religiosity and cybersex behavior have a linear relationship with sig. $.060$ ($p > .05$) and self-control with cybersex behavior has a linear relationship with sig. $.388$ ($p > .05$). Furthermore, the results of the normality test show that the distribution of scores on the cybersex behavior variable scale is not normal. Testing the relationship between the variables of religiosity, self-control and cybersex behavior which shows results that are not normally distributed using the Spearman rank test data analysis technique processed using SPSS (Statistical Product and Service Solution) version 22.0 for window.

RESULTS AND DISCUSSIONS

The results of the analysis of the distribution frequency data revealed that most of the research subjects had a very high level of religiosity. This can be seen in table 1 showing that the subjects included in the very high category were 54 respondents (67.5%) of the 80 respondents. The results of the analysis of the distribution frequency data revealed that most of the research subjects had a high level of self-control. This can be seen in table 1 showing the subjects belonging to the high category totaling 38 respondents (47.5%) of the 80 respondents. The results of the distribution frequency data analysis revealed that most of the research subjects had a very low level of cybersex behavior. This can be seen in table 1 showing that the subjects included in the very low category amounted to 80 respondents (56.25%) of the 80 respondents

Table 1. Participants Characteristics (N = 80)

Categorization	Religiosity		Self-Control		Cybersex Behavior	
	N	%	N	%	N	%
Very High (147-196)	54	67.5	31	38.75	0	0
High (115-146)	26	32.5	38	47.5	2	2.50
Currently (82-114)	0	0	11	13.75	10	12.75
Low (50-81)	0	0	0	0	23	28.75
Very Low (0-49)	0	0	0	0	45	56.25

Table 2. The impact of religiosity and self-control toward cybersex behavior

Variables	rho	p
Religiosity => Cybersex Behavior	-.509	.000
Self-control => Cybersex Behavior	-.402	.000

The first hypothesis states that religiosity and self-control are correlated with cybersex behavior of high school students. Simulant regression analysis (parametric statistics) cannot be performed because the prerequisite test is not fulfilled, so a non-parametric analysis is performed, namely Rank Spearman analysis. Table 2 shows the results of the second hypothesis analysis, the results of Rank Spearman analysis obtained the correlation coefficient value of the Religiosity variable with Cybersex Behavior of $-.509$ with Sig. = $.000$ ($p < .05$). It means, Religiosity has a significant negative relationship with Cybersex behavior. These results prove that the hypothesis that religiosity has a negative correlation with cybersex behavior is accepted. The higher the religiosity, the lower the cybersex behavior and the lower the religiosity, the higher the cybersex behavior. Table 2 shows the results of the analysis of the second hypothesis obtained by Rank Spearman analysis results obtained by the correlation coefficient value of the variable Self-control with Cybersex Behavior of $-.402$ with Sig. = $.000$ ($p < .05$). This means that self-control has a significant negative relationship with Cybersex behavior. These results prove that the hypothesis that self-control is negatively correlated with cybersex behavior is accepted. The higher the self-control, the lower the cybersex behavior and the lower the self-control, the higher the cybersex behavior.

Table 3. The differences of each variable based on gender and type of schools

Variables	Religiosity		Self-control		Cybersex Behavior	
	MW	p	MW	p	MW	p
Gender	752.500	.647	790.000	.923	639.500	.122
Type of School	570.000	.027	691.000	.294	572.500	.029

Note: MW = Mann-Whitney U; Gender = Male and Female; Type of School = Religious based and General

The study also found additional research findings based on gender. Table 3 calculation of the Mann-Whitney test on the religiosity variable, which is 752.500, with a significance result of $.647$, which means greater than $.05$ ($p > .05$). This means that there is no significant difference in religiosity between men and women. Calculation of the Mann-Whitney test on the self-control variable, which is 790,000, with a significance result of $.923$, which means greater than $.05$ ($p > .05$). This means that there is no significant difference in self-control between men and women. Calculation of the Mann-Whitney test calculations on the cybersex behavior variable, namely 639,500, with a

significance result of .122, which means greater than .05 ($p > .05$). This means that there is no significant difference in cybersex behavior between men and women.

This study also found additional research findings based on school origin. Based on table 3, the calculation of the Mann-Whitney test on the religiosity variable, namely 570,000, obtained a significance result of .027, which means less than .05 ($p < .05$). This means that there is a significant difference in religiosity between the origin of religious schools and the origin of public schools with an average of 34.75 religious schools while the average of public schools is 46.25. Based on table 3, the calculation of the Mann-Whitney test on the self-control variable, namely 691,000, obtained a significance result of .294, which means greater than .05 ($p > .05$). This means that there is no significant difference in self-control between those from religious schools and those from public schools with an average of 37.78 for religious schools while the average for public schools is 43.23. The calculation of the Mann-Whitney test on the cybersex behavior variable is 572.500 with a significance result of .029, which means less than .05 ($p < .05$). This means that there is a significant difference in cybersex behavior between those from religious schools and those from public schools with an average of 46.19 religious schools while the average of public schools is 34.81.

The results of the second hypothesis test in this study stated that there was a very significant negative correlation between religiosity and high school students' cybersex behavior. The higher the religiosity, the lower the cybersex behavior of high school students and conversely the lower the religiosity, the lower the cybersex behavior. Religiosity tends to protect against intentional cybersex behavior among high school students. This is in accordance with research conducted by a study conducted (Abell et al., 2006), revealed that in this case cybersex behavior can be influenced by the level of individual religiosity. The results of this study indicate that the higher the level of individual religiosity, the less likely the individual is to engage in cybersex activity, and conversely, the lower the level of religiosity in a person, the more likely that person is to engage in cybersex behavior.

The results of the next hypothesis test found that there was a negative correlation between self-control and high school students' cybersex behavior. It can be concluded that the higher the self-control, the lower the cybersex behavior, and conversely the lower the self-control, the higher the cybersex behavior in high school students, meaning the hypothesis is accepted. The results of this study are in accordance with findings from research (Lestari & Hartosujono, 2017) showing that there is a negative relationship between self-control and adolescent cybersex behavior in Glagah Sari Yogyakarta among internet cafe users. Apart from that, the research results (Hani, 2020) inform that there is a negative relationship between self-control and cybersex behavior in adolescents in Pekanbaru. The difference between this study and the previous one lies in the instruments and location of the research. Individual good self-control makes adolescents increasingly able to control cybersex behavior.

This study adds additional findings based on gender, namely men and women. Based on the results, it shows that there is no significant difference in the level of religiosity, self-control and cybersex behavior between men (students) and women (students). In accordance with research by Delmonico & Miller (2003) found that there is no difference in cybersex behavior between men and women, due to several factors such as the first use of the internet, namely between men and women on average generally use the internet 20 hours per week. In addition, online compulsive behavior between men and women both have a high value for this variable. Furthermore, related to the interest of men and women in online sexual media, they found that both of them had an interest in online sexual media.

Furthermore, this study adds additional findings based on the origin of schools, namely Islamic-based schools and public schools. Based on the results of religiosity, there is a significant difference in religiosity between Islamic-based schools and public schools. This shows that public schools have higher religiosity than Islamic-based schools, even though in Islamic-based schools the number of hours of religious lessons is almost five times the hours of religious lessons in public schools but the results of this study are that religiosity or religious behavior is higher in public schools. This finding is in line with the results of previous research conducted (Hidayah, 1996) which showed that the religiosity of state high school students was better than that of Madrasah Aliyah students. Based on these findings, it is necessary to examine the system of religious education in schools, whether it has fulfilled the need for improving the quality of youth's religious life. This is considering that the religious life of adolescents is not only influenced by the level of religious knowledge. There are many other aspects that affect religious life, especially in adolescence, one of which is the developmental factor of adolescence.

According to Indiah (1997) most of the adolescents studied showed the same characteristics of the development of religious life as the characteristics of the development of religious life in childhood. especially the

egocentric characteristics and ritualistic and superficial religious behavior. Furthermore, Pauloutzian (1996) states that youth involvement in religion is often inconsistent. Teenagers seem to be very religious, but also not religious. At one time it seemed that teenagers were so intensely involved in or carrying out religious teachings. but many also do not really believe in religion.

Furthermore, this study adds additional findings based on the origin of schools, namely Islamic-based schools and public schools. Based on the results of cybersex behavior, there are significant differences in cybersex behavior between Islamic-based schools and public schools. This shows that Islamic-based schools have higher cybersex behavior than public schools. This can happen, according to previous research (Tina, 1998) which shows that it is relatively the same and is supported by Jensen's theory (Sarlito, 2006) one of the problems of sexuality in adolescents can arise because these problems are considered taboo/prohibited.

Religious norms prohibit a person from having sex before marriage. In fact, these prohibitions extend further to other behaviors, such as viewing pornographic videos online to masturbation. Even though the content of religious subjects in Islamic-based schools is more, there are still deficiencies. One of the shortcomings that a religious institution has is that sometimes religious explanations regarding the prohibition of pre-marital sex are only limited to that the act is a sin and that sin is hated by Allah SWT and Allah SWT will punish his people who sin in hell, without any further explanation considered logical. If this is not explained to students in depth with a scientific approach that is more acceptable to logic, of course it will make students more curious and look for other sources that are not necessarily accountable.

The tendency for violations is increasing due to the spread of sexual information through the mass media, TV and sophisticated technology such as the internet and other things which have become unstoppable. Adolescents who are in a period of curiosity and want to try will imitate what they see or hear from the mass media, especially because they generally have never known sexual problems in full and according to Subandi (1995) the psychological condition of adolescents also has a considerable influence in their religious life. The cognitive development of adolescents who have reached the formal operational level allows adolescents to think abstractly, theoretically and critically. Adolescents' critical attitude is also evident in religious life so that they no longer take religious teachings for granted by their parents or teachers.

CONCLUSIONS

Based on research that done about the relationship between level of religion and ability control yourself with cybersex behavior in students, the main findings stated that no analysis can carried out using a simultaneous regression (parametric statistics) due to requirements test not met. There appears to be an inverse relationship between religious level and level tendency to do cybersex on high school student. High religiousness correlated with low frequency in engaging in cybersex behavior, while low religiosity correlated with high frequency in conducting cybersex behavior on high school student. There is a negative relationship between level of self-control with behavior cybersex on high school students. When level increased self-control, level of behavior cybersex on high school students also tends increased. Conversely, when the level decreased self-control, level of behavior cybersex on high school students tend increase. The majority (67.5%) of the respondents indicating the level of religiosity very high, while a percentage of 32.5% indicates a level that tall. In terms of self-control, the majority respondents (47.5%) have a level that high, with another 38.75%. shows a very high level. In terms of cybersex behavior, the majority respondents (56.25%) indicated the level which is very low, while 28.75% shows a low level.

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All authors read and agree to this published version of this article.

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