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Article Letter of Acceptance

Dear Nur Alam Fajar

We have reached a decision regarding your submission to International Journal of Sciences: Basic and Applied Research (IJSBAR), "Free Sex Behavior of Adolescent Religious Muslim Indonesian in Palembang".

Our decision is to: **accept the paper.** please read the attachments carefully.

Congratulations! The review process for the International Journal of Sciences: Basic and Applied Research (IJSBAR) has been completed. The journal during its journey which started in 2009 received submissions from 55 different countries and regions, which were reviewed by international experts.

The **International Journal of Sciences: Basic and Applied Research (IJSBAR) (ISSN 2307-4531)** will **issue the official acceptance letter after completing all the publication requirements (attached to this message), and after applying the required changes based on the peer review results (attached to this message).**

Based on the recommendations of the reviewers and Based on the editorial board decision, we are pleased to inform you that your paper identified above has been accepted for publication in **peer reviewed and indexed** [Ulrich, Google Scholar, Directory of Open Access Journals (DOAJ), Ulrich's Periodicals Directory, Microsoft academic research, University of Texas (USA), Stanford University (USA), State University Libraries of Florida (included in 11 universities libraries in Florida)(USA), University of Cambridge (United Kingdom), Simon Fraser University (Canada), University of South Australia (Australia), OALster database, PubZone (ACM SIGMOD), Research gate, OCLC World Cat, IE Library (Spain), Elektronische Zeitschriftenbibliothek (Ezb germany), Simpson University (USA), Columbia University (USA), NEOS library consortium (Canada), University of Melbourne (Australia), Technische Universität Darmstadt (Germany), University of Groningen (The Netherlands), University of Liverpool (UK), Universität Würzburg (Germany), Academic research (ourGlocal), Issuu, Researchbib, Journal seek, docstoc, ProLearnAcademy, ectel07, University of Canterbury (New Zealand), University of Hong Kong, Queen's University (Canada), Universität Mainz (Germany), University of Saskatchewan (Canada), The Hong Kong University of Science & Technology, University of Manitoba (Canada), Auckland University of Technology (New Zealand), scribd, prorch, slideshare, mendeley, academia, Genamics JournalSeek, Internet archive, Ebookbrowse, CiteSeer, Physikalisch Technische Bundesanstalt (Germany), University of Twente (The Netherlands), Universität Osnabrück (Germany), Universität Marburg (Germany), University of IOWA (USA), etc] **International Journal of Sciences: Basic and Applied Research (IJSBAR) (ISSN 2307-4531)**. The acceptance decision was based on the internal and external reviewers' evaluation after internal and external double blind peer review and chief editor's approval.

Finally, we would like to further extend our congratulations to you.
Yours sincerely,

IJSBAR editorial board

With Best Regards.

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Mark where appropriate	YES	NO
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Rejected After Internal Review	
Accepted After Internal Review and Recommended for External Technical Review	X



Free Sex Behavior of Adolescent Religious Muslim Indonesian in Palembang

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Abstract

Free sex relations among young generations worry concerned groups because such relations become a life style for them; these young generations have done such acts a sense of shame and a sin against Allah. The data by Children Protection Commission through <http://jambi.tribunnews.com> on March 31, 2013 states that 32% of adolescents aged 14 to 18 years in several major cities in Indonesia (Jakarta, Surabaya, and Bandung) had had sex. This phenomenon can also be a concern in Palembang. Twelve of the 30 students under this study who belong to the category of religious Muslim teenagers, well educated, and have a good family status at least once had the act of intercourse. This research used a qualitative content analysis design to explore a variety of information through indepth interview techniques against some religious muslim teenagers who perform sexual relations in Palembang.

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Results of this study explained that : (1) the occurrences of sex behavior in adolescent religious Muslims are caused by several factors : (a) They assume that dating is a positive thing to enhance the spirit of learning, (b) lustful feelings encourage them to do because an increase of various facilities provided by the parents but is not accompanied by efforts to better supervision of the family, (c) the threat or coercion is received from her boyfriend, (d) there is lack of prevention of the parents to monitor the social life of their children, (e) Th school has a very strict rules but it is also very lax in overseeing the students to not perform sex behavior within the school; that (2) psychological condition, among others : (a) they feel ashamed and (b) they feel anxious and afraid. In conclusion, they are generally still in the realm of knowledge and not to the context of a correct understanding of Islam teachings. Naturally the youth are very fragile in the face of temptation to not do immoral behavior.

Keywords : Free Sex Behavior and Religious Muslim Youth.

1. Introduction

The phenomenon of sex behavior among young Muslims are often found in various places, even the culprit sometimes educated, do not feel ashamed and sinful, and they never think about the risk of venereal disease or pregnancy that may occur. Free sex is risky as it seems irrational when performed by those who are obedient in performing daily Islam prayers or fasting. Naturally the worships and fasting done should distance themselves from shameful and unjust deeds, as presented in the following Quran verse [1].

اَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.

“...Recite the portions of the Book which have been revealed to thee (Muhammad) and discharge the duty of prayer: for prayer restrains from the filthy and blame worthy. And the gravest duty is the remembrance of Allah. Allah knows what you do...” (QS. Al Ankabut : 45)

The verse indicates that the prayers that have been carried out correctly should be able to be a strong bulwark to every Muslim to not join in much less mired in sex behavior. The level of their education and adequate social background should be a shield for every teen not to perform the behavior. Therefore, to determine the phenomenon of free sex to be the case today is not only necessary, it is an emotional question and a spiritual one as well. This is a necessary step in preventing the sexual behavior of irresponsible youth.

According to [2], sexual behavior is any behavior that is driven by sexual desire, both with the opposite sex or the same sex. Such behavior ranges from feeling attracted to the dating, making love, and the object of sexual intercourse can be to others in fantasy or in themselves. To deal with the development of a more mature relationship with the opposite sex and to play the role of the right to control his sexual instincts, then one must have a clear concept about it. The impetus for sexual behavior usually comes from a variety of social pressures, and originates in their curiosity about sex.

In adolescents, the need for sex tends to rise so that they are always trying to find more information about sex and only a few teenagers who hoped that the ins and outs of sex can be learned from their parents. Therefore,

teenagers usually look for various sources of information that can be obtained through peers, books on sex, electronic media, or hold their own experiments, for example, masturbation, love making, or intercourse. In late adolescence mostly teenagers already have enough information about sex in order to satisfy their curiosity [3]. Under these conditions, they usually show consistent improvement in their sexual behavior. In a study of 452 adolescents aged between 18 and 25 stated that they did kiss precede flirting behavior and sexual intercourse and oral sex, as in Table 1 below :

Table 1: Age First Time Doing Behavior Free Sex

SEXUAL BEHAVIOR	FIRST SEXUAL BEHAVIOR OF AGE EXPERIENCE	
	MALE	FEMALE
Smooch	13,9	15,0
Tongue Kiss	14,6	15,5
Hold Breasts	14,9	16,2
Holding Penis	15,7	16,6
Touching Vagina	15,4	16,4
Sexual Intercourse	16,3	17,0
Oral Sex	16,9	17,8

Source: [4: 258].

The above table reported involvement of young people in a variety of free sex about a year earlier than female adolescents. Furthermore, from the results of a national survey conducted on teenagers, sexual intercourse is not only often found among early adolescents but it is found among students, as presented in some of the following findings in [4]:

1. Eight of the top 10 girls and 7 teenager boys have never had sexual intercourse at the age of 15 years.
2. The probability of teenagers who had sexual intercourse increases steadily with age, but there about 1 in 5 people who have never had sexual intercourse at the age of 19 years.
3. For most teenagers, sexual intercourse was first performed in the middle to late adolescence, or about 8 years before they got married and more than half among young people aged 17 years and never had sex behavior.

2. Material and Methods

This study used a qualitative method, in which the data obtained were processed through content analysis to

interpret the true meaning of the word that cannot be quantified. Data collection of this study was carried out in three steps [5]:

2.1 Documentation

This research deals with 203 middle schools in Palembang and is grouped into 116 High schools, 72 vocational high schools, and 15 Islamic high schools. Nine of these schools were selected as sample because they are nationally accredited and implement special Islamic spirituality programs regularly. Some schools were selected based on the study population, and the age category 16-18 years and all are registered as active students at the school. The students who meet the age criteria were asked to complete a questionnaires enclosed ; they should answer in an honest and responsible way to meet the requirements of this study [6]:

- 1) Wearing Muslim clothing for women.
- 2) Doing the five daily prayers and fasting period of ramadan in accordance with strict rules.
- 3) Coming from a harmonious family and have considerable economic capabilities.
- 4) Coming from a Muslim family who teach procedures of interactions between men and women based on the teachings of Islam.
- 5) Having a boyfriend or been courting in the last three months and potentially perform sex behavior.
- 6) Living in Palembang and willing to be a respondent of this study.

2.2 Interviews

Two thousands and five hundred students of nine high schools in Palembang received questionnaires. Based on the results of the returned questionnaires, 156 respondents were interviewed and based on the criteria inclusion, 30 of them were believed to have done free sex and after the interview was done, one by one in a closed room to ascertain the assumption for the following questions and they were asked these questions [6]:

- 1) What is your view about courtship and whether there is a difference between a girl or boyfriend with your close friends?
- 2) How do your parents view about dating and response to your girl/boyfriend ?
- 3) Do your father and mother teach you about free sex according to Islamic teachings?
- 4) How does the law view about dating from an Islamic perspective and how do you view yourself about it?
- 5) Since when did you start dating and how many times you've been dating?
- 6) What is your attitude and behavior when you're being alone?
- 7) When was the first time you did a sex, with whom, and where?
- 8) How did the beginning of sexual behavior affect you? Can you explain it?
- 9) How many times have you done and sexual behavior with anyone?
- 10) Why did you do free sex more than once, explain?
- 11) What did you feel (sorry, disappointed, angry, sad, or indifferent) after doing free sex with your girl/boyfriend?
- 12) Do you believe that God is aware of all human actions and are you aware of the Day of Judgment?

- 13) Do you believe in the law of karma and what you do to avoid the doom?
- 14) Do you believe that God forgives your sins, and what you do to get the forgiveness and why do you do it?
- 15) What about the consequences of faith, obedience, and your sincerity after sex behavior?
- 16) Have you ever had a supernatural experience in life and how your belief about it?
- 17) What are your expectations after sex behavior and for what purpose?
- 18) How would you react if there is one who hurt your feelings?
- 19) How did you further in establishing a good with them?
- 20) Is the social and cultural values are normative from peers or close friends influence your attitudes and behavior in doing free sex?
- 21) What information from print and electronic media influence your attitudes and behavior of conduct free sex?

2.3 Observation

As the interview process was carried out, we listened carefully to the various bits of information that they convey according to the given context questions, then we observed and recorded the body language made by the respondents during the interviews. Note that at the time of completing the interview and observation we usually wrote things down, and rewrote them into the transcripts. Based on the information obtained, we describe the results of the interview respondents from various factors that caused them to perform sex behavior and interpreted their attitudes and behavior.

3. Results and Discussion

Based on interviews, we grouped some of their answers into three sections according to the purpose of the study, namely:

1. The occurrence of sex behavior in adolescents due to religious Muslims:

a. Generally they think that dating is a positive thing in improving the spirit of learning, as in the following excerpts :

"... *Dating is as to the encouragement of learning ...*" (EN, student of Muh 1 Palembang)

"... *Dating is the pep ...*" (FI, students of SMA 5 Palembang)

"... *My parents were not upset about our courtship for the encouragement of learning.* (EN, students Muh 1 Palembang)

A person uses this logic of thinking to seem true for acceptable sense especially if the perpetrator is the one who looks good and obedient in carrying out worship. whereas his acts are intrinsically bad deeds according to the religion but his wits decide well as syaitan adorns his thoughts with a variety of reasons that seem plausible that he fell on the bad deeds, as noted in the following paragraph :

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ (8)

" Shall he, the evil of who deeds are so tricked out to him that he deemed them good, be treated like him who see things aright? Verily, Allah misleads whom He will, and guides whom He will. Spend not thy soul in sighs for them: Allah knows their doings " (QS. Fathir : 8)

Al-Tabari says, " So he sees it as a good deed, and thought something bad that's as good; and thought misconduct as something beautiful, because it is made beautiful by the devil. " [7].

This suggests that teens who behave like this need to use his brain to think of as normal (normal brain function) and not think as a healthy way (healthy brain function) [8].

Thus, the term dating is something that bring people closer to fornication, as described in the hadith narrated by Abu Hurayrah *radhiyallahu 'anhu*, the Prophet *sallallahu 'alaihi wa sallam* said,

كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزَّوْنِيِّ مُدْرِكٌ ذَلِكَ لَا مَحَالَةَ فَالْعَيْنَانِ زِنَاهُمَا النَّظَرُ وَالْأُذُنَانِ زِنَاهُمَا الْإِسْتِمَاعُ وَاللِّسَانُ زِنَاهُ الْكَلَامُ وَالْيَدُ زِنَاهَا الْبَطْنُ وَالرَّجُلُ زِنَاهَا الْخَطَا وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيُكَدِّبُهُ

" Every son of Adam is destined to fornicate in parts and this one is sure to happen, it cannot be avoided. Zina for both eyes is to see. Zina for both ears to hear. Zina for oral act is to talk. Zina for both hands is to touch. Zina is also the stepping feet. Zina for the heart is to want and dream. In the end, it is the genital which later would confirm or deny. " [9]

(HR. Muslim No. 6925)

Therefore, Allah forbids acts that can lead to adultery, even the Koran mentions adultery as cruel and bad, as the word of Allah :

وَلَا تَقْرَبُوا الزَّوْنِيَّ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

" And do not approach adultery; adultery indeedt is a heinous act, and an evil way " (QS. Al Isro ': 32).

Ash Syaukani *Rahimahullah* (Fath Qadir juz 4 case. 300) explains, " God forbids us to approach adultery. Therefore, just kissing the opposite sex is just automatically prohibited because the way to something unlawful is the road to become unclean or sinful. That is the meaning of this paragraph. " [10].

The explanation above shows that courtship in Islam is prohibited because it causes indecency: it is bad and great sin leading to adultery. While the teens thought that "courtship is a positive thing in improving the spirit of learning" is a form of their ignorance because it is in a sense their lust.

Hayyaan Abu Al-Andalusi [11:207] explains that "It is not he who is so ignorant except when he is overpowered by lust and desire. His resourceful mind is controlled by lust and desire. Be he is ignorant and stupid, and he becomes a slave to lust and desire. "

Nevertheless, God still accepts repentance for people like him when they realize their mistake and return to obedience to Allah. Allah says :

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ۝

Then, Verily your Lord (pardon) for those who do the mistake of ignorance, then they repent thereafter and mend (himself), “ *Your Lord after it really is Forgiving, Merciful* “. (QS. An-Nahl: 119)

b. Lust power over themselves increasingly facilitated through the various facilities provided by the parents but it is not accompanied by efforts to better control of the family, as in the following excerpts

"... *I was just curious, want to try, I do that ...*" (CP, student of SMAN 3 Plb)

"... *We kissed and hugged in the car at the time he took me home from my lessons ...*" (LY, student of SMAN 6 Palembang)

"... *I told my parents about home study, if I didn't go school ... if you learn at home just the same, my parents went to work and home in late afternoon ... then that he did sexual intercourse with me in the house ...*" (CN, student of SMA 6 Palembang)

Various sexual behaviors that occur because of the fatal mistake of parents who should be able to keep himself and his family from the flames of hell as listed in following God's words.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

" *O ye who believe, guard yourselves and your families from a Fire whose fuel is men and stones; the guardian angels of the rough, tough, who do not disobey (orders) of God in what He commanded them and always do what they're told* " (Q.S. A Tahrim : 6)

This verse says that the coaching process should start from ourselves and then to the family, which means being obedient to God first until you feel happy to start it and then after that remember the family [12]. This needs to be understood well because a lot of parents who could only provide a wide range of amenities of life to their children do not know the benefits and harms arising from the existence of such facilities. The Principal of MAN 3 Palembang sates that many parents want their children to be good by entering an Islamic school like our school yet the parents are not a good example for the development of their children at home. This is in line with some of the results of a questionnaires filled in by the students that among them there are some parents who do not perform their daily prayer and fasting properly in terms of their children such prayer. Therefore it can be explained that the sex behavior of the religious Muslim youth is due to the lack of moral responsibility of parents even though materially they can meet the needs of their everyday lives.

c. The threat or coercion from her boyfriend

Of some students who did sexual relations, there are those who claimed that she was forced, and even threatened

to do that, as stated in the following excerpts :

"... I was invited to play at his house and after his family went out the affairs occurred. After that he asked all sorts of things but I was not strong and he forced me to undress in his room and this undesirable thing happened.... "(PN, student of State MAN 1 Palembang)

"... I could not refuse if he threatened to expose my disgrace with friends at school ..." (MT, student of SMA Muhammadiyah 1 Palembang)

This condition should be avoided if a Muslim over his guard of honor rather than having to indulge the lust as ever experienced by Nabiullah Yusuf when tempted by the wife of Al-Aziz (Zulaiha) ruler of Egypt when it was to commit adultery as presented in following God's words

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ (33)

" Joseph said:" O my Lord, I prefer jail more than meet their invitation to me. And if you do not avoid their guile than me, of course I would be inclined to (fulfill their wishes) and I certainly include people who are stupid " (QS. Yusuf : 33)

Besides, free sex behavior occurs because of a violation of a rule of men-and-women relationship, namely the prohibition of being in seclusion with the opposite sex who is not a relative.

Prophet Muhammad sallallahu 'alaihi wa sallam said, " Let not one of you seclusion (being alone) with a woman because the real demons become the third man between them." (Hr. Tirmidhi no.1091) [13].

Al-Munawi [14:78] states, "the devil mediates (that is, the third person) in between the two, with the whispers of their way (to disobedience), make them both volatile and lustful, eliminate their shyness and shy of the two, as well as suggest disobedience to look beautiful in before the two of them. Until the end, the devil was to unite them both in contempt (ie fornicate) or minimal drop them on sinful acts lighter than adultery - that became the opening act of zina – which lead them in adultery ".

d. Lack of prevention of the parents to monitor the social relationship of their children, and even some of them are not suspicious and believe blindly that their relationship or friendship are okey, as in the following excerpts :

"... If I do not go home, my parents simply ask by phone and I do not go to school, it is simply a fair issue ..." (UM, student of SMAN 3 Palembang)

"... As long as my mama is not angry with him meaning that mama also already knows the family better..." (BS, student of SMAN 3 Palembang)

"... If my mom feels okay as long as it is not courting all sorts ..." (PF, student of SMK Negeri 6 Palembang)

This shows that how a lack of parental supervision of their children outside the home and how easily they trust any information submitted in terms of lives and safety of their children. This is a worrisome condition. That is why teenagers are now very loose and vulgar in their relationships because the authority of parents is not there. For the sake of busyness, the parents are no longer able to educate and provide good role models for their children. As a result, today's youth are looking for a model outside the home through a variety of information such as shown in the following excerpts :

"... *We usually watch porn movies with friends in the dorm ..*" (FN, students MAN 3 Palembang)

"... *We like to crowded Jakabaring because there are many friends ...*" (HP, students of SMAN 3 Palembang)

e. Although the school has very strict rules but also very lax in overseeing the students to not perform sex behavior within the school, as in the following excerpts :

"... *We kiss and cuddle in the classroom during recess, and act like friends again ...*" (FN students MAN 3 Palembang)

"... *I'm grumpy browsing pornographic images when there are no lessons in class if another teacher comes in I quit...*" (HP, students of SMAN 3 Palembang)

Actually, the school is expected not only to become a place for students to gain a lot of life skills and knowledge, but also a place for their character building through teaching the values that can be useful in general and widely accepted in society. In addition, the school should not only expose the value to the students, but also to guide them to be able to understand, absorb, and do it well and be responsible [15]. Thus, the phenomenon of sex behavior that occurs in the school environment is a proof that the national education system in Indonesia is not yet capable of creating Islamic character generation in the moral formation of the right in accordance with the guidance of the Qur'an and the acts of the Prophet.

2. How is their psychological condition after the behavior

Some informants are very stressful after the occurrence of the behavior and they were very apologetic and even suicidal after realizing that she was spotted by her boyfriend who is not necessarily going to be her future husband. They expressed their psychological state after sex behavior, among others:

"... *I am very sorry for being too stupid, weak and easily influenced to become like this ... I secretly kept it and not sure whether God still forgives my sins ...*" (EA, students of SMK Negeri 6 Palembang)

"... *I've done prayer of repentance and did not want to meet him.... I'm really sorry and feel cheated by him ... I'm not strict dating ... because later anarchist things can happen to me ... like ...*" (PN, student of MAN 1 Palembang)

"... *We are still in touch, because he is very kind ... we no longer did smack it ...*" (NO, student of SMK Negeri 2 Palembang)

When you pay attention to the voices of the students who regretted for their sinful acts it appears that among them there are two different opinions about dating, that some agree and some disagree. For those who support the thought that dating is not always negative, depending on how we react to it, while those who refused to believe that dating is one of the triggers of free sex as between a boyfriend and a close friend have different consequences for the perpetrators, as in the following passage:

"... *Dating in Islam is forbidden ...*" (FI, student of SMAN 5 Palembang)

"... *Girlfriend is different from close friends ... if you had a boyfriend you could go anywhere together, and had a special right ... but as for close friends, you cannot ...*" (AO, student of SMAN 6 Palembang)

3. The hope they want to do next after sex behavior is an earnest repentance. They regretted their actions and promised not to repeat them. Various ways they want to do are something like to get closer to God through daily prayer, fasting, reading the Qur'an and so forth, as in the following views:

"... *I've had prayers of repentance, and I promised myself to be involved in dating especially related to him ... when returning from school I tried another activity looking for my aunt my to give me something to do...in order to avoid him ... first I cannot leave him ... but now I have my parents dear to me and I am sure God will help me ...*" (PN, student of MAN 1 Palembang)

"... *I now read often Koran, do evening prayer, and fasting on Mondays and Thursdays as I am today fasting ... I always cry when finished praying ... my mom asked often why I looked very sad,...if I have problems? but I replied nothing ...*" (PN, student of MAN 1 Palembang)

The interviews indicate that sixteen of the 30 students under this study had ever had sexual intercourses and were found to experience distress as proved by cortisol hormone testing in the lab. The rest did not feel stress [6]. This is due to the conflict between the values of Islam that they understand and the sexual behavior done. In other words, that stress is a condition caused by the occurrence of a transaction between the individual and the environment that lead to a perception among the various demands from situation with a variety of resources that influence the biological, psychological, and social in a person [16].

Stress is one of the biological factors that need to be observed through a form of response which cannot always be seen, but with consequences that can impact psychologically, for example when a person sins it is easy to feel guilt, sadness, regret, shame, confusion, hate, anger, and fear of punishment from Allah [17]. The problem (stressors) should lead to a positive stress in the context of better behavior change if there is an attitude and behavior that is not true through the mechanism of stimulation that occurs in some parts of the brain known as the perception of stress, which in turn will enable a change in the physiological system body known as the stress response [18]. The theory is also in accordance with the stages of social influence, personality, and biological changes which is a modification of Uchino's theory [19] which explains that each individual has a different perception of and response to a stressor stimuli and each will give a stimulus that can affect the reactions in the brain called the perception of stress. The next stimulus will activate the changes in physiological systems in the body in response to stress.

4. Conclusion

Worshipping Allah, prayers and fasting should be undertaken by the new religious Muslim youth in order to fortify themselves in order to avoid the shameful and unjust deeds. They are generally still in the realm of knowledge and not to the context of a correct understanding of Islam teachings. Naturally the youth are very fragile in the face of temptation to not do immoral behavior. In addition to the biological and psychological aspects, as well as other social influences from their peers, family and school environments should provide a major contribution to avoid doing sex behavior.

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