

# The Influence of Religiosity Level of Student UIN Syarif Hidayatullah Jakarta on Sexual Behavior

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**Keywords:** Sexual Behavior, Religiosity, survey, SEM, PLS

**Abstract:** This study aims to analyze student sexual behavior on dating measured from the level of religiosity. The survey gathered the data from UIN Syarif Hidayatullah Jakarta student as an object of the case study. The tool to use for the statistical analysis technique is Structural Equation Models (SEM) with Partial Least Square (PLS) estimation method. The measurement results for the latent variables of the degree of religiosity, the most significant contributions are from the dimensions of belief, the dimension of practice, the dimensions of knowledge, the dimensions of experience and the last is the dimension of worship. As for the measurement of latent variables of sexual behavior, the greatest contribution is from level 3 (Kissing) dimension. Then level 4 (touch) dimension, followed by level 6 (Oral Sex) dimension and level 5 (Petting) dimension. Next is level 7 (Intercourse) dimension and the smallest contribution is from level 2 (Hugging) dimension and level 1 (Holding) dimension. Based on the test results obtained the conclusion that levels of Religiosity has significant influence are inversely proportional against sexual behavior of students in dating. It means that the higher the level of student religiosity the lower the sexual behavior on dating.

## 1 INTRODUCTION

The phenomenon of free sex in dating in the modern era is indeed a problem for the younger generation of the nation. Where there has been a morality shift and ethics of young people on dating, so sometimes free sex behavior in courtship is no longer a sacred thing. This phenomenon is indirectly the impact of the western culture which is well-known for free its lifestyle. The western culture of sexual behavior in public places such as hugging and kissing is a common thing. The immersion of western culture is against the values and norms that exist in Indonesia which the has the strict rules in human association.

State Islamic University (UIN) Syarif Hidayatullah Jakarta is one of the universities in Indonesia that make religion as the basis of academic activities. The majority of UIN Jakarta students are graduates of boarding school or at least Madrasah Aliyah (MA). However, with the opening of general faculties, extend the opportunities for prospective students from public schools to come, which do not have religious education or same values as what students from boarding school/Madrasah posses. So it is not surprising if the

stigma and the view that students with Islamic educational background are considered having high religiosity value. It is undoubtedly because in the pesantren they are taught more about profound religious teachings than other public schools. However, in reality, many cases indicate the occurrence of violations of sexual behavior that occurred in the UIN Jakarta environment. In 2015 two students were caught in the emergency ladder. It is a proof that there is a contradictory situation in which UIN Jakarta students should be considered to have a high level of religiosity, but there are still many cases of sexual behavior that occurred among students of UIN Syarif Hidayatullah Jakarta. According to Durkheim, religion is a system consisting of beliefs and practices associated with things that are sacred. So sociologically, religion is a belief system that regulates the behavior of its followers (social control) to fit values and norms.

In social science and psychology research, the variables studied are generally multidimensional and cannot be observed directly, but measured by the indicator as the manifest of the variable (Wijanto, 2008). In this study, the endogenous variables of sexual behavior and exogenous variables of religiosity are factors that can be explained by the

dimensions measured by some indicators. Therefore, it needs a particular method to use the Partial Least Square-Structural Equation Models (PLS-SEM). Based on the above background, the author tries to examine more in-depth analysis of student sexual behavior in dating from the level of religiosity by the partial least squares structural equation models method.

## 2 THEORITICAL REVIEW

### 2.1 Religiosity

According to Glock & Stark define religion as a symbol, belief, value, and behavioral system that symbolize which all of it is centered on the problems that lived as the most essential (ultimate meaning). Religiosity also manifests in various aspects of human life; religious activity does not only happen when a person performs a ritual act but also when one performs other activities, which are driven by supernatural powers, visible activity or invisible activity, and occurring in a person's heart. Hence one's religiousness will encompass various sides and dimensions (Ancok & Suroso, 1995).

This study uses the Dimensions of Religiosity of Glock and Stark, according to Glock and Stark divide religiosity into five dimensions of belief, knowledge, religious practice, experience, and consequences. The following is the detail explanation related to the dimension of religiosity (Ancok & Suroso, 1995):

#### 1. The Belief Dimension

This dimension contains an individual's belief and hope for the doctrines of a belief in which this individual believes in the truth of the doctrine and views that the teachings provide. Where every religion maintains the belief of its people to be expected by its people to be obedient to its religious teachings (Rakhmat, 2003). In the context of Islamic religion itself, this dimension includes beliefs and beliefs of Allah S.W.T, Angels, Prophets, Book of the Qur'an, the Last Day (heaven and hell), and other religious teachings.

#### 2. The Dimension of Worship

This dimension includes the behavior of worship, obedience and the things that people do to demonstrate their commitment to the religion it embraces. These religious practices consist of two principal classes, namely:

- a. Rituals, referring to a set of rites, formal religious actions and sacred practices that

all adherents expect the believers to exercise.

- b. Obedience. Obedience and rituals are like fish with water, although there are significant differences. When the ritual aspect of commitment is very formal and public, all known religions also have a relatively spontaneous, informal, and distinctive personal act of contestation and personal contemplation.

This dimension shows the behavior of someone who expresses his belief in a particular religion. The behavior here is not a typical behavior that is influenced one's faith but instead refers to the specific behavior established by religion such as the ordinance of worship.

#### 3. Dimension of Applying

The dimension of practice shows the consequences of religious teachings in general behavior, which are indirectly or defined explicitly by religion (as in the dimensions of religious practice). It is the effect of religious teachings on individual behavior in everyday life both in personal life and social life. In the Islamic religion such as individuals feel guilty when making mistakes or negligent in carrying out religious orders.

#### 4. The dimension of religious knowledge

This dimension refers to the extent to which an individual understands the teachings of his religion, where every religion has particular information that must be known by its people. This religious knowledge includes the attitude of a person in accepting or assessing his religious teachings closely related to the knowledge of religion he possesses, the openness or the closure of a person against things contrary to his belief. In the context of Islamic religion, this dimension includes knowledge of the history of the story of the prophet, the knowledge of the sciences of fiqh, tajwid, and the meaning of the holy verses of the Qur'an, knowledge of the pillars of faith and pillars of Islam.

#### 5. Dimension of Experience

This dimension describes the feelings and religious experiences experienced and felt by an individual relating to the feelings, perceptions, and sensations experienced by a person, or religious experience as a communication with God. Suppose a person feels close to his god, one feels fear when sinning, or someone who feels his god grants his prayer.

## 2.2 Sexual Behavior

Sexual behavior is a behavior that arises because of a sex drive to attract the attention of the opposite sex (BKKBN, 1999). Another definition describes sexual behavior is any form of behavior that provides sexual stimulation resulting in sexual reactions, except for sexual intercourse. Sexual behavior encompasses many types of behaviors that provide sexual stimulation resulting in sexual reactions (Pangkahila, 2005).

Premarital sexual behavior is a behavior that is done without going through a formal marriage process according to religion and belief respectively. The meaning of premarital sexual behavior is the communication of intimacy, a way of expressing closeness with a partner, sharing emotional and physical attachment outside the legal marriage (Duvall & Miller, 1985). Premarital sexual behavior is all behavior that is driven by sexual desire, either with the opposite sex or with the same sex, outside of legitimate marriage. The sexual object can be someone else, a person in a fantasy or self. Some of these behaviors do not have any impact, especially if no physical or social consequence can be caused (S.W, 2011). The meaning of sexual behavior is intimacy communication, a way of expressing closeness with a partner, sharing an emotional and physical closeness.

The forms of sexual behavior include: embracing (like grabbing the shoulders, grabbing the waist), making out (like kissing the cheek, kissing the forehead, and kissing the lips), palpating sensitive body parts, swiping the genitals up to insert devices sex (intercourse). Based on the above understanding, the researcher divides into seven levels of sexual behavior, where the division level of sexual behavior based on the previous research with the same theme conducted by Ahmad Egits about the relationship of religiosity with sexual behavior.

1. Hand grip, this activity is not too cause strong sexual stimulation but usually appear desire to try other activity.
2. Hugging, this activity creates a feeling of calm, safe, comfortable with sexual stimulation (especially when it comes to aerogenic / sensitive areas).
3. Kissing, a touch of the cheek with cheeks or cheeks with lips, a touch of lips to the lips, to the kiss on the neck
4. Feel, is the activity of sensitive parts of sexual stimuli, such as neck, chest, thighs, genitals, and others.

5. Petting is the whole activity of non-intercourse (until putting the genitals).
6. Oral Sex is a sexual activity by inserting the genitals into the mouth of the opposite sex.
7. Intercourse (intercourse), is a sexual activity by inserting the male genitalia into the female genitals.

The physiological impact of premarital sexual behavior of which can give rise to unwanted pregnancies and abortion. The result is disruption of health and maternity and infant mortality risk is high. In addition, there is also a result of dropouts and the economic consequences due to necessary maintenance expenses and others. As for the social impact caused by sexual behavior before it's time, among others, excommunicated in teenagers dropping out of school, women who are pregnant, and changes the role of motherhood. Not to mention the pressure from society that denounces and rejects the State. According to Paxman & Sanderowitz, the psychosocial consequences of this behavior is the existence of mental tension, confusion and social roles that suddenly change if a girl suddenly pregnant. It will also happen to scorn and rejection from the surrounding community (Sarwono, 2008).

## 2.3 The Results of Relevant Research

Research of Amy Adamczyk and Britany E. Hayes, "Religion and Sexual Behavior: Understanding the Influence of Islamic Cultures and Religious Affiliation for Explaining Sex Outside of Marriage." The study tried to see and compare how Interfaith religious influence in shaping the behaviour of a person particularly in the study of sexual behavior before marriage. Using the technique of modeling data hierarchy and cross-national Survey of demography and health, where the results of the study also in the can that the religion of Islam and Hinduism are the least of his people in a number of sexual behavior before marriage than with other religions.

The research of David Penhollow et al, "The Impact of Religiosity on the Sexual Behaviors of College Student" (effects of religiosity on the sexual behavior of students). Where this research was conducted to find out whether the frequency of the presence of the religious influence on students ' sexual behavior. Which results in May that there was a negative relationship between levels of students who overturned the frequency with which are not religious, where the higher the frequency of the religious students tend to restrict the behavior of his sexuality.

### 3 RESEARCH METHODOLOGY

#### 3.1 Sampling Technique and Sample Size of Research

The sampling method used in this research is the Quota Sampling method. The reason to choose this method is that the student population of UIN Syarif Hidayatullah is relatively heterogeneous, and subpopulation (strata) based on faculty which is relatively homogeneous. While for sampling from each subpopulation (strata) done randomly with Accidental Sampling with proportional composition.

In determining the sample size that can represent the population, the calculation procedure uses the Estok Navette Cowan Formula (Estok, Nevitte, & Cowan, 2002) where the value of  $p = 0.5$ , the standard value of the normal distribution at the 5% level is  $z = 1.96$  and the error of sampling  $E = 0.05$ . With the number of population  $N = 28036$  so the minimum number of samples is as follows:

$$n = \frac{z^2[p(1-p)]N}{z^2[p(1-p)] + (N-1)E^2}$$

$$= \frac{(1.96^2) \times [0.5 \times (1-0.5)] \times (28036)}{(1.96^2) \times [0.5 \times (1-0.5)] + (28036-1) \times 0.05^2}$$

$$= 378.98 \approx 379$$

So the minimum number of samples that must be observed is 379 people or rounded up to 380 people. As for the determination of samples of each level

used the equation:  $n_h = \frac{N_h}{N} \times n$

The following is the sample size for each faculty:

Table 1: Number of Strata and Total Student Population of UIN Jakarta

| Faculty | Strata | Population | Sample Size |
|---------|--------|------------|-------------|
| FITK    | I      | 5765       | 78          |
| FAH     | II     | 2751       | 37          |
| FSH     | III    | 3161       | 43          |
| FU      | IV     | 2199       | 30          |
| FDK     | V      | 2895       | 40          |
| FDI     | VI     | 622        | 9           |
| FEB     | VII    | 2388       | 32          |
| FST     | VIII   | 3190       | 43          |
| FISIP   | IX     | 1428       | 19          |
| FPSI    | X      | 1024       | 14          |
| FKIK    | XI     | 2613       | 35          |
| Total   | 11     | 28036      | 380         |

#### 3.2 Operationalization of Variables

This study uses two types of variables, called observation variables and latent variables. Observation variable is observable, while the latent variable is variable that cannot be observed or unobservable, arranged and measured indirectly through the indicator. Latent variables in this study are classified into two types, namely exogenous or independent latent variables consisting of religious variables and endogenous latent variables are student sexual behavior variable. Here is an overview of the variables used in the primary research:

Table 2. Variable Operationalization

| Variables                  | Dimensions          | Indicator  | Item  |
|----------------------------|---------------------|--|-------|
| Sexual Behavior ( $\eta$ ) | Level 1             | Hold on  | PSO1  |
|                            | Level 2             | Cuddle   | PSO2  |
|                            | Level 3             | Kissed on the cheek                                  | PSO3  |
|                            |                     | Kissed on the forehead                               | PSO4  |
|                            |                     | Kissing lips   | PSO5  |
|                            |                     | Kissed neck  | PSO6  |
|                            | Level 4             | Feel   | PSO7  |
|                            | Level 5             | Petting  | PSO8  |
|                            | Level 6             | Oral Sex   | PSO9  |
|                            | Level 7             | Intercourse  | PSO10 |
| Religiosity ( $\xi$ )      | belief              | Belief in God  | RE1   |
|                            |                     | Belief in Angels                                     | RE2   |
|                            |                     | Belief in the holy Book                              | RE3   |
|                            |                     | Belief in Messengers                                 | RE4   |
|                            |                     | Confidence in Destiny                                | RE5   |
|                            | Worship             | Belief in the Last Day                               | RE6   |
|                            |                     | Implementation of Prayer                             | RE7   |
|                            |                     | Fasting Implementation                               | RE8   |
|                            | Practice            | Reciting Al-Qur'an                                   | RE9   |
|                            |                     | Helpful  | RE10  |
|                            |                     | Be Honest  | RE11  |
|                            |                     | Likes to donate                                      | RE12  |
|                            |                     | Like Forgiving                                       | RE13  |
|                            | Religious Knowledge | Knowledge of the Qur'an                              | RE14  |
|                            |                     | Knowledge of Islamic Sharia                          | RE15  |
|                            |                     | Knowledge of Islamic History                         | RE16  |
|                            | Experience          | Feelings about the prayer being offered              | RE17  |
|                            |                     | Feel close to God                                    | RE18  |
|                            |                     | Feelings of gratitude for enjoyment                  | RE19  |
|                            |                     | The feeling of listening to the verses of the Qur'an | RE20  |

Based on the results of validity and reliability testing, on the Religiosity variable of 20 items tested questions, there are three invalid items namely RE8, RE10, and RE18 items, so the data retrieval process does not include it. As for the Sexual Behavior variable, out of 10 items tested as a whole are valid items.

#### 3.3 Statistical Hypothesis

The hypothesis proposed in this research are:

$H_0: \gamma = 0$ : Religiosity does not affect student sexual behaviour

$H_1: \gamma < 0$ : Religiosity affects student sexual behavior



### 3.4 Data Analysis Method

In this research, the data analysis method used is Partial Least Square-Structural Equation Models (PLS-SEM) method.

## 4 RESEARCH RESULT AND DISCUSSION

In this research, Structural Equation Models (SEM), modeling is done to see how each indicator gives the contribution to its latent variables and to measure how the influence of exogenous latent variable of Religiosity toward endogenous latent variable of Sexual Behavior. Data processing is done with the software of Smart PLS version 2.0.

### 4.1 Demographics of Respondents

From the results of research conducted towards 380 respondents students UIN Syarif Hidayatullah Jakarta, following are the demographic characteristics of respondents as measured by several questions, namely:

Table 3: Frequency Distribution of The Gender

| No    | Gender | Frequency | Percentage |
|-------|--------|-----------|------------|
| 1     | Male   | 179       | 47.1%      |
| 2     | Female | 201       | 52.9%      |
| Total |        | 380       | 100%       |

Based on the chart above to see that of the 380 students UIN Syarif Hidayatullah Jakarta used as 47.1% of respondents, or as many as 179 people were male-sex and the rest of 52.9% or 201 people is a trivial gender female.

Table 4: Frequency Distribution of Semester

| No    | Semester | Frequency | Percentage |
|-------|----------|-----------|------------|
| 1     | I        | 88        | 23.2%      |
| 2     | III      | 106       | 27.9%      |
| 3     | V        | 107       | 28.2%      |
| 4     | VII      | 64        | 16.8%      |
| 5     | IX       | 15        | 3.9%       |
| Total |          | 380       | 100%       |

In this research survey conducted on the odd semester semester student categories, so there is the odd semester. Categories of the semester students are chosen as samples of the most is on the semester V (five) as many as 107 respondents or 28.2%. The second largest order i.e. student semester III (three)

with a total of 106 students or 27.9%. Next is a student of the semester I (one) of 88 people or 23.2%. Currently the fourth and fifth are students of the semester VII (seven) and semester IX (nine) with the number of students in a row i.e. 64 respondents or 16.8% and 15 students or 3.9%.

Table 5: Frequency Distribution Of Origin Schools

| No    | Origin Of School | Frequency | Percentage |
|-------|------------------|-----------|------------|
| 1     | SMA              | 196       | 51.60%     |
| 2     | MA               | 164       | 43.10%     |
| 3     | SMK              | 20        | 5.20%      |
| Total |                  | 380       | 100%       |

Based on the chart above to see that of the 380 people responden were taken, the majority of students UIN Syarif Hidayatullah Jakarta comes from SMA that is as much as 196 people or 51.60%. In second place was the origin of the school's students from the MA as much as 164 people or 43.10%. As for the origin of a smallest school student that is derived from the SMK as many as 20 people or 5.20%.

Table 6: Frequency Distribution Of Education Boarding Schools

| No    | Pesantren Education | Frequency | Percentage |
|-------|---------------------|-----------|------------|
| 1     | Yes                 | 155       | 40.8%      |
| 2     | No                  | 225       | 59.2%      |
| Total |                     | 380       | 100%       |

For boarding students educational experience of 380 samples taken, as many as 155 people or 40.8% of whom ever was educated at the boarding school and the rest as much as 225 people or 59.2% of the students never attended boarding school.

### 4.1 Results of Parameter Estimation and Path Diagram

Below is the path diagram of Structural Equation Models (SEM) along with estimation parameters by Partial Least Square estimation method that describes the relationship between indicator with latent variable and the influence of exogenous latent variable Religiosity to an endogenous latent variable of Sexual Behavior.

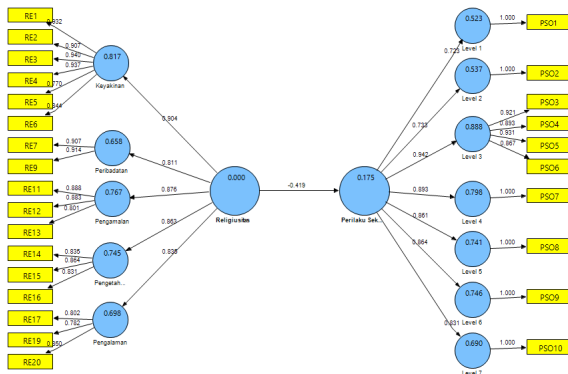


Figure 1. Path Diagram of Parameter Estimation Results

### 4.2 Outer Model Conformity Evaluation

The external model evaluation is conducted to see whether the observed variables have correctly measured the constants. Testing measurement model includes a test of validity and reliability test. For validity, the test is done through Convergent Validity test by looking at loading factor value and t count statistic value. The following is a statistical diagram of t count for the first level measurement model for each latent variable.

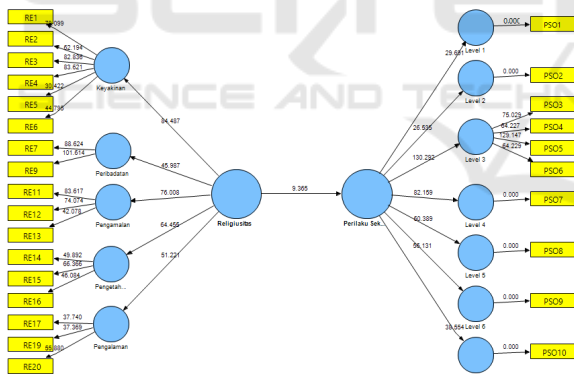


Figure 2. Path Diagram count statistics

The table above shows that all standardized loading factor in the Outer Model measurement model has good validity. It is based on good validity criteria, where the t value of the load factor is critical (t value  $\geq 1.96$ ) and the standardized loading factor of  $\geq 0.05$  (Wijanto, 2008). So it can be concluded that the variables of observation (indicator) on the model measurement Outer Model can measure each latent variable Religiosity and Sexual Behavior well.

Furthermore, reliability testing is done to see the consistency of measurement of observation variables simultaneously on each construct. The following

shows the value of Composite Reliability (CR) and Discriminant Validity (AVE) for each construct in the Outer Model measurement model.

Table 7. Outer Model Reliability Testing

| Variables       | Dimensions            | Composite Reliability (CR) |           | Discriminant Validity (AVE) |           | Conclusion |
|-----------------|-----------------------|----------------------------|-----------|-----------------------------|-----------|------------|
|                 |                       | Dimensions                 | Variables | Dimensions                  | Variables |            |
| Religiosity     | Belief                | 0.9582                     | 0.9567    | 0.7934                      | 0.5671    | Good (fit) |
|                 | Worship               | 0.9068                     |           | 0.8295                      |           |            |
|                 | Practice              | 0.8936                     |           | 0.7373                      |           |            |
|                 | Religious Knowledge   | 0.8810                     |           | 0.7116                      |           |            |
|                 | Experience            | 0.8528                     |           | 0.6590                      |           |            |
| Sexual Behavior | Level 1 (Holding on)  | 1                          | 0.9572    | 1                           | 0.6923    | Good (fit) |
|                 | Level 2 (Cuddle)      | 1                          |           | 1                           |           |            |
|                 | Level 3 (Kissing)     | 0.9467                     |           | 0.8163                      |           |            |
|                 | Level 4 (Feel)        | 1                          |           | 1                           |           |            |
|                 | Level 5 (Petting)     | 1                          |           | 1                           |           |            |
|                 | Level 6 (Oral Sex)    | 1                          |           | 1                           |           |            |
|                 | Level 7 (Intercourse) | 1                          |           | 1                           |           |            |

Based on the outer model reliability test above, all Construct Reliability values of the latent variables of Religiosity, and the Sexual Behavior exceed the threshold limit of 0.70, and the Variance Extracted value exceeds the threshold limit of 0.50 (Willy & Jogiyanto, 2009). It indicates that the level of reliability at the first level measurement of the three constructs is high, so it can be said that the indicators on each construct are consistent enough to measure the constructs.

### 4.3 Inner Model Conformity Evaluation

The evaluation of the conformity of the inner model or overall model can be measured using Q-Square predictive relevance. The following will be displayed Q-Square calculations in the test of inner model conformity:

$$Q^2 = 1 - (1 - R^2) = 1 - (1 - 0.1754) = 0.1754$$

From the above result, the value of Q2 is greater than zero (0). Thus it can be concluded that the inner suit model / overall model is good and has predictive relevance.

### 4.4 Contribution Analysis Dimensions of Religiosity

The following data is the loading factor value of each dimension in measuring latent variable religiosity:

Table 8. The Value Factor of Dimension on Latent Religiosity

| No | Dimensions          | Weight Value |
|----|---------------------|--------------|
| 1  | Belief              | 0.904        |
| 2  | Worship             | 0.811        |
| 3  | Practice            | 0.876        |
| 4  | Religious Knowledge | 0.863        |
| 5  | Experience          | 0.835        |

In the measurement of latent variables of Religiosity, the most significant contribution is given by the belief dimension of 0.904. Then the second largest dimension is the practice with the weight of 0.876, followed by the knowledge dimension with a substantial contribution of 0.863. Next is the experience dimension that is equal to 0.835 and the smallest contribution given by the dimensions of worship with a weight of 0.811. If accumulated, the total contribution given by the five dimensions in measuring the latent variable of Religiosity is equal to the AVE value of 0.5671 or 56.71%.

#### 4.5 Analysis of the Contribution of Sexual Behaviour Dimensions

The following is the loading factor value of each dimension in measuring the latent variable of sexual behavior:

Table 9: The Value of Factor Dimension Factor Dimension on Sexual Behavior

| No | Dimensions            | Weight Value |
|----|-----------------------|--------------|
| 1  | Level 1 (Holding on)  | 0.723        |
| 2  | Level 2 (Cuddle)      | 0.733        |
| 3  | Level 3 (Kissing)     | 0.942        |
| 4  | Level 4 (Feel)        | 0.893        |
| 5  | Level 5 (Petting)     | 0.861        |
| 6  | Level 6 (Oral Sex)    | 0.864        |
| 7  | Level 7 (Intercourse) | 0.831        |

In the measurement of latent variables of Sexual Behavior, the most significant contribution is given by Level 3 (Kissing) dimension of 0.942. Then the second largest dimension is Level 4 (Feel) with the weight of 0.876, followed by the Level 6 (Oral Sex) dimension with a significant contribution of 0.863 and the Level 5 (Petting) dimension of 0.861. Next is the 7th (Intercourse) dimension of 0.831 and the smallest contribution is given by the Level 2 dimension (Cuddle) with the weight of 0.733 and the Level 1 (Holding) dimension is 0.723. If

accumulated, the total contribution given by the five dimensions in measuring the latent variable Religiosity is equal to AVE value of 0.6923 or 69.23%.

#### 4.6 Hypothesis Testing

Hypothesis testing of the research was conducted to investigate the effect of the exogenous latent variable of religiosity on the endogenous latent variable of sexual behavior. Here are the hypothesis testing results of data processing:

Table 10: Hypothesis Testing Results

| Research Hypothesis                             | Hypothesis   | Loading Factor    | t <sub>value</sub> | Decision                | Conclusion                | R <sup>2</sup> |
|---|--|-------------------|--------------------|-------------------------|---------------------------|----------------|
| The Influence of Religiosity on Sexual Behavior | H <sub>0</sub> : $\gamma = 0$<br>H <sub>1</sub> : $\gamma < 0$ | $\gamma = -0.419$ | -9.365             | H <sub>0</sub> Rejected | Has significant influence | 0.1754         |

Based on the results of data processing obtained the conclusion that the exogenous variables of Religiosity have a significant influence on endogenous variable Sexual Behavior of students in dating. It can be seen from the value of t-count (-9.365) which is smaller than -1.96 so that H<sub>0</sub> is rejected and concludes that the exogenous latent variable gives significant effect to the change of an endogenous variable with the influence of 17.5%. On the Religiosity, the variable has a loading factor value of -0.419, a negative sign on the value indicates that there is a relationship that is inversely related to religiosity with sexual behavior. It means that the higher level of student religiosity the lower sexual behavior in dating will be. The lower the level of student religiosity than the higher sexual behavior in dating will be.

### 5 CONCLUSION

From the results of research conducted, it can be put forward some conclusions as follows:

1. In the measurement of latent variables of Religiosity, the most significant contribution is given by the belief dimension of 0.904. Then the second largest dimension is the practice with the weight of 0.876, followed by the knowledge dimension with a substantial contribution of 0.863. Next is the experience dimension that is equal to 0.835 and the smallest contribution given by the dimensions of worship with a weight of 0.811. If accumulated, the total contribution given by

- the five dimensions in measuring the latent variable of Religiosity is equal to the AVE value of 0.5671 or 57.71%.
- In the measurement of latent variables of Sexual Behavior, the most significant contribution is given by Level 3 (Kissing) dimension of 0.942. Then the second largest dimension is Level 4 (Feel) with the weight of 0.876, followed by the Level 6 (Oral Sex) dimension with a significant contribution of 0.863 and the Level 5 (Petting) dimension of 0.861. Next is the 7th (Intercourse) dimension of 0.831 and the smallest contribution is given by the Level 2 dimension (Cuddle) with the weight of 0.733 and the Level 1 (Holding) dimension is 0.723. If accumulated, the total contribution given by the five dimensions in measuring the latent variable Religiosity is equal to AVE value of 0.6923 or 69.23%.
  - Based on the results of data processing obtained the conclusion that the exogenous variables of Religiosity have a significant influence on endogenous variable Sexual Behavior of students in dating. It can be seen from the value of t-count (-9.365) which is smaller than -1.96 so that H<sub>0</sub> is rejected and concludes that the exogenous latent variable gives significant effect to the change of an endogenous variable with the influence of 17.5%. On the Religiosity, the variable has a loading factor value of -0.419, a negative sign on the value indicates that there is a relationship that is inversely related to religiosity with sexual behavior. It means that the higher level of student religiosity then the lower sexual behavior in dating will be. Moreover, the lower the level of student religiosity the higher sexual behavior in dating will be.

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