



## Religiosity and Self-Esteem in Relation to Free Sex Behavior Among Generation Z

Nurul Aini\*<sup>1</sup>, Andhita Dyorita Khoiryasdien<sup>1</sup>

<sup>1</sup>Faculty of Psychology, Universitas 'Aisyiyah, Yogyakarta – Indonesia

*Article History:*

**Received**  
2025-01-20

**Revised**  
2025-04-08

**Accepted**  
2025-04-22

**Published**  
2025-06-20

**Abstract.** This study aims to examine the relationship between religiosity and self-esteem with premarital sex behavior among Gen-Z in Yogyakarta. The study involved 100 respondents with the characteristics of being university students aged 17-24 years, residing in Yogyakarta, and having a tendency toward casual sex behavior. The sampling technique used was Accidental Sampling. The data analysis technique applied in this study was multiple linear regression. The results showed that casual sex behavior is significantly influenced by religiosity and self-esteem ( $p=0.029<0.05$ ). However, religiosity alone does not have a significant relationship with casual sex behavior ( $p=0.078>0.05$ ), while self-esteem has a significant relationship with casual sex behavior ( $p=0.012<0.05$ ). Based on these findings, it is crucial to internalize religious values among Gen-Z. Additionally, building healthy self-esteem should be positively directed through character education that emphasizes self-achievement, thereby reducing the tendency toward casual sex behavior among Gen-Z.

**Keywords:** free sex behavior; generation z; religiosity; self-esteem

**\*Corresponding Author:** Nurul Aini ([ayaini0505@gmail.com](mailto:ayaini0505@gmail.com)), Faculty of Psychology, Universitas 'Aisyiyah Yogyakarta, Siliwangi Street (Ring Road West) No. 63 Nogatirto, Gamping, Sleman, Yogyakarta– Indonesia



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

## Introduction

Generation Z Refers to a group of individuals who have been in direct contact with technology since birth, which significantly affects various aspects of their lives. This generation was born between 1997 and 2012 and is the largest group in the Indonesian population structure (Berkup, [2014](#)). Currently, they are in the age range of 10–25 years, a phase of life marked by an understanding of emotions and thoughts. At this stage, they begin to recognize sexuality and establish romantic relationships with others. One part of Generation Z is adolescents, who are specifically in the transition stage from children to adults, covering the ages of 10–21 years. This phase is marked by various significant changes, both physically and psychologically (Diananda, [2018](#)).

Adolescence is a challenging transitional period. During this phase, individuals begin to recognize themselves and form a personal identity. At this stage, adolescents often face various changes and challenges in aspects of sexuality, identity, autonomy, and social relationships, including friendship and romantic involvement (Galvin et al., [2015](#)). Emotional and social pressures that are not always aligned with their readiness may lead to behaviors that cross moral boundaries, one of them is engaging in premarital sexual behavior (Cahyani et al., [2019](#)).

Sexual behavior leads to various behaviors driven by sexual urges, both involving different or same-sex partners, and can occur without any religious or legal relationship commitment (Sarwono, [2016](#)). In the context of adolescents who are dating, sexual behavior often arises because of high curiosity, which makes them driven to explore sexual relationships without considering the consequences. Forms of premarital sexual behavior include: a) kissing, which is the activity of touching the lips between individuals accompanied by sexual desire, b) petting, the behavior of sticking genitals between individuals without penetration, c) necking, sexual interaction involving touching certain body areas without direct contact with the genitals, and d) intercourse, a form of sexual intercourse characterized by direct touching of the genitals (Santrock, [2007](#)).

Based on the results of an initial survey through interviews conducted by researchers in January 2024 with three students from several universities in Yogyakarta, it was found that several students had had sexual relations between individuals of the opposite sex without being based on religious or state marriage bonds as expressed by Subject A "I first had sex when I was in grade 12 of vocational school at home when my house was empty because my parents were selling at the market from morning to evening". In addition, there were students who engaged in premarital sexual behavior when they were still underage, Subject B "The first time I had sex was with my boyfriend who was 5 years younger, at that time I was only 16 years old. At first we only kissed, then after a while my boyfriend asked me to have sex, at first I refused, but because I was

curious I finally wanted to". The last is an interview between the researcher and one of the students who had a close friend who had premarital sexual behavior and even got pregnant outside of marriage, Subject C "Actually, I already knew that X had often had intimate relations even with his exes, but when X was in his boarding house, X suddenly felt sick and then asked me to buy a test pack and the result was two lines".

Premarital sexual behavior among adolescents has a significant impact on medical, psychological, and social aspects, such as increasing the risk of HIV/AIDS, STDs, premarital pregnancy, and mental health disorders (Sarwono, [2016](#)). Data shows a decrease in the age of first sexual intercourse. BKKBN reported that in 2008, 60% of adolescents had their first sex at the age of 21, but in 2023, adolescents had their first sex at the age of 14-15 and 19-20 years respectively 20% (Arifati, [2023](#)). SKRRI in 2017 also noted that the percentage of adolescents who had been involved in premarital sexual relations continued to increase, with women aged 15-19 years 3.6% and 20-24 years 2.6%, and men aged 15-19 3.6% and 20-24 years 14% (Warta et al., [2022](#)). In addition, the Yogyakarta Health Office in 2015 recorded that 1,078 teenagers gave birth at school age, of which 976 occurred outside of marriage (Ivan, [2016](#)).

This condition shows the urgency of research related to several factors that contribute to adolescent sexual behavior, especially in social and psychological contexts. One important factor that needs to be studied is the relationship between religiosity and self-esteem with premarital sexual behavior. Religiosity can play a role in forming norms and self-control over sexual behavior, while self-esteem influences how individuals assess themselves and make decisions regarding interpersonal relationships. By understanding these factors, it is hoped that more effective interventions can be designed, either through educational approaches, character strengthening programs, or policies that support healthier and more responsible sexual behavior, so as to prevent wider negative impacts on individuals and society.

According to Rukman et al. ([2019](#)), there are two factors of premarital sexual behavior, they are factors influenced by the external environment and factors originating from within. Factors originating from within such as understanding of sexuality, deepening of spiritual values, self-esteem and self-control, while factors originating from external such as family relationship factors, peers and exposure to pornography. According to Setiawan & Nurochman ([2019](#)), they explained that the cause of premarital sexual behavior is also two factors, they are internal factors originating from within and external factors influenced by the environment. Factors originating from within such as religious understanding and weak mentality possessed by adolescents while factors originating from outside are an unsupportive environment such as not getting attention from parents, growing up in a disharmonious family (broken home), the surrounding environment and the influence of social media that leads to negativity.

Previous studies have shown that religiosity and self-esteem are related to premarital sexual behavior in adolescents, but the findings are still varied. Hindiarti (2017) suggested a strong relationship between religiosity and premarital sexual behavior. Adolescents who are low in religiosity are 1.7 times more likely to engage in premarital sexual behavior compared to adolescents with sufficient and moderate religiosity. This is also in line with research by Sari & Winarti (2021) that there is a relationship between religiosity and premarital sexual behavior that is at risk of experiencing unwanted pregnancy. Adolescents with low religiosity tend to engage in premarital sexual behavior compared to adolescents with high religiosity.

Religious understanding, or better known as religiosity, refers to a form of supernatural belief that reflects the deep understanding in everyday life, by internalizing it into the individual (Glock & Stark, 1966). Religiosity can be understood as a condition in which an individual has an internal drive to act based on the level of one's obedience to the religion they adhere to (Jalaluddin, 2001). The harmony between aspects of religion and religiosity is formed naturally as a result of the journey of human life which includes personal and social dimensions (Bahiroh & Suud, 2020).

Religiosity is a view of the individual in seeing the world through experience and behavior throughout individual judgment (Huber & Huber, 2012). Religiosity consists of five aspects, namely the first ideology refers to beliefs in basic religious teachings, ritualistic includes spiritual practices such as worship and prayer, then experiential relates to spiritual experiences, such as feeling close to God, and the existence of intellectual refers to a person's understanding of their religious teachings and the consequences reflect the influence of religiosity on daily behavior, such as caring for others (Glock & Stark, 1966).

In addition, self-esteem also plays an important role in shaping individual behavior patterns. Self-esteem is a perception or evaluation formed by a person regarding various aspects related to themselves, which is reflected in the act of accepting or rejecting, and reflects the level of one's belief in their capacity as a competent, valuable, and successful person (Coopersmith, 1967). Self-esteem is divided into three main categories: low, medium, and high. Individuals with high levels of self-esteem generally show a more confident, initiative, independent, and creative character in their concepts and opinions (Coopersmith, 1967). They also have strong character stability and believe in themselves, which means that it can affect their whole life (Ghufron & Risnawati, 2010).

Research conducted by Zulfiana (2017) shows that self-esteem and premarital sexual behavior have a negative relationship. It is concluded that the lower the self-esteem, the higher chance of engaging in premarital sexual behavior, and vice versa. This finding shows that when adolescents assess themselves positively, feel valuable or useful, and have a high level of self-confidence, the possibility of engaging in premarital sexual behavior becomes smaller. In other

words, high self-esteem can act as a protective factor against premarital sexual behavior committed by adolescents. However, contrary to the results of research conducted by Jempormasse (2015), there is a positive correlation or relationship between self-esteem and premarital sexual behavior, which means that the higher the self-esteem, the higher premarital sexual behavior, and vice versa.

In the moderate self-esteem category, a person has positive dreams and perspectives about themselves even though it is more moderate and tends to see themselves as better than the average person. However, at the same time, they may not rate themselves as well as individuals who are good or high in self-esteem. Likewise, adolescents with positive self-esteem generally experience their developmental stages better (Coopersmith, 1967). Adolescent personality factors, such as self-esteem, also contribute to influencing their sexual behavior, high levels of self-esteem seem to be related to a boy's virginity status. Adolescent boys who are high in self-esteem tend to be more sexually active and lose their virginity, and vice versa, boys with low self-esteem tend to be less interested in the opposite sex to engage in sexual behavior (Santrock, 2007).

The differences in the results of this study indicate the need for further study to understand the factors that contribute to premarital sexual behavior among adolescents in Yogyakarta. Research examining this phenomenon in Yogyakarta is still quite limited, so that further exploration is needed to determine whether religiosity and self-esteem have similar or different relationship patterns in the context of this region. With this background, this study aims to examine the relationship between religiosity and self-esteem on premarital sexual behavior among Gen-Z in Yogyakarta. It is expected that through a more comprehensive understanding of the factors that influence premarital sexual behavior in this region, this study can provide new insights and become a basis for more effective prevention efforts in dealing with this issue.

The relationship between religiosity, self-esteem, and premarital sexual behavior can be explained through the perspective of social control theory and self-esteem theory. Hirschi (2017) stated that individuals who are strong in religious values have better self-control and tend to avoid deviant behavior, including premarital sexual behavior. In addition, self-esteem theory states that individuals with high self-esteem are better able to resist social pressure and maintain moral boundaries (Coopersmith, 1967). Therefore, religiosity and self-esteem function as protective factors that support each other in preventing premarital sexual behavior in adolescents.

Religiosity and self-esteem play an important role in shaping individual behavior, including in terms of self-control over premarital sexual behavior. Religiosity functions as an internal control that shapes individual moral norms and values in making decisions, so that the higher a person's level of religiosity, the lower the likelihood of them engaging in premarital sexual behavior (Glock & Stark, 1966). Meanwhile, high self-esteem allows individuals to have a

better understanding of the boundaries in interpersonal relationships and better to resist social pressures related to sexual activity (Coopersmith, 1967). Therefore, there is a tendency for a negative relationship between religiosity and self-esteem with premarital sexual behavior, where increasing both factors can reduce the likelihood of someone engaging in such behavior.

Based on this theory, the researcher proposes a hypothesis in this study, that is the major hypothesis or "There is a Relationship between Religiosity and Self-Esteem with Premarital Sexual Behavior in Generation Z in Yogyakarta," and the minor hypothesis: (1) There is a negative relationship between Religiosity and Premarital Sexual Behavior in Generation Z in Yogyakarta, and (2) There is a negative relationship between Self-Esteem and Premarital Sexual Behavior in Yogyakarta. The major hypothesis is proposed in this study based on the assumption that high religiosity forms a strong moral control mechanism, and high self-esteem contributes to increasing individual self-control against social pressure. By understanding the relationship between these variables, this study is expected to contribute to preventive measures against premarital sexual behavior among adolescents.

### **Methods**

This study applies a quantitative correlation method. Premarital sexual behavior is the dependent variable, religiosity and self-esteem are independent variables. The population in the study were Generation Z students with the category of adolescents aged 17-24 who live in the Special Region of Yogyakarta and tend to engage in premarital sexual behavior.

The determination of the number of samples used is using the Lemeshow formula resulting in an n value of 96.04 then rounded up to 100 samples. The use of the Lemeshow formula for the number of samples in this study is because in the data, the number of populations cannot be identified and confirmed accurately. This study uses the accidental sampling technique as a sampling method, where respondents are selected based on coincidental meetings and are considered to meet the relevant criteria to be used as research subjects.

In this study, the technique of collecting data was carried out by distributing questionnaires via Google Form. The data collection process was carried out online using the Likert scale method. The questionnaire includes three research scales that aim to measure the variables being studied. Each statement in the questionnaire provides five answer choices, namely: (5) Very Appropriate, (4) Appropriate, (3) Somewhat Appropriate, (2) Not Appropriate, and (1) Very Not Appropriate.

Data collection techniques using a scale of premarital sexual behavior compiled by researchers with reference to aspects of premarital sexual behavior proposed by Jersild, there are 4 aspects, namely biological aspects, psychological aspects, social aspects, and moral aspects

(Jempormasse, [2015](#)). A total of 24 items, then a tryout was conducted on 50 respondents through a questionnaire which was then tested for validity using Product moment. Based on the results obtained, a scale validity test using product moment showed that 14 items were declared valid from 24 items compiled by obtaining a significance value of  $<0.05$  and the reliability of the premarital sexual behavior scale using Cronbach's alpha of 0.902, so that it was declared very reliable. Of the 14 items that were declared valid and reliable, they have represented all aspects of premarital sexual behavior. Here are some questions listed on the premarital sexual behavior scale, they are, I feel my heartbeat pounding when sexually aroused, I feel comfortable talking about sexual urges with the opposite sex, I feel uncomfortable talking about sexual urges with the opposite sex.

The religiosity scale was also compiled by researchers with reference to the religiosity aspect, this scale contains 5 aspects, they are, ideology (belief), ritualistic (religious practice), experiential (having deep understanding of religious experience), intellectual (religious knowledge), consequences (the influence of religiosity toward non-religious activities) (Glock & Stark, [1966](#)). Then it was also distributed to 50 respondents through a questionnaire to be tried out which would then be tested for validity and reliability. Of the 30 items submitted, it was declared valid by getting a significance value of  $<0.05$  and a cronbach's alpha reliability value of 0.973 so that the item was considered to be reliable. Here are some questions listed on the religiosity scale, I believe God is always present in my daily life, I doubt the truth of the contents of the holy book, I always act fairly and honestly towards others in accordance with my religious teachings.

The Self-Esteem Scale was modified by research from the scale proposed by Taufan ([2022](#)) referring to the aspects of Power, Virtue, Significance, Competence (Coopersmith, [1967](#)). Then it was tried out again by distributing it to 50 respondents through a questionnaire and then conducting a validity test using Product moment. The results of the validity of the 24 items were declared valid with a total of 21 with a significance value of  $<0.05$  and had a Cronbach's alpha reliability value of 0.918 so that the item was said to be reliable. Here are some questions listed on the self-esteem scale, I am proud of myself, I am satisfied with the abilities I have, and I am afraid of being ostracized by my friends if I have a different opinion.

In this study, the data analysis process was carried out using the Multiple Linear Regression method. Before carrying out the analysis, several classical assumption tests need to be carried out, including normality tests, linearity tests, and multicollinearity tests. This analysis process is supported by IBM SPSS software version 25. 0 for Windows.

## Results

Based on data obtained through a questionnaire using Google Form shared online, 100 respondents who met the research criteria were obtained, they are generation z students aged 17-24, domiciled in Yogyakarta.

Table 1  
Gender Description Data

Gender	Frequencies	Percentages (%)
Male	79	7.0%
Female	21	21.0%

Based on the distribution of descriptive data according to gender, the results were 100 respondents consisting of 79 men or 79% and 21 women or 21%.

Table 2  
Age Description Data

Age	Frequencies	Percentages (%)
17	4	4.0%
18	4	4.0%
19	2	2.0%
20	16	16.0%
21	15	15.0%
22	20	20.0%
23	22	22.0%
24	17	17.0%

Based on the data obtained, the respondents' ages range from 17 to 24 years. The distribution of respondents' ages is as follows: there are 4 respondents (4%) who are 17 years old, 4 respondents (4%) who are 18 years old, 2 respondents (2%) who are 19 years old, 16 respondents (16%) who are 20 years old, 15 respondents (15%) who are 21 years old, 20 respondents (20%) who are 22 years old, 22 respondents (22%) who are 23 years old, and 17 respondents (17%) who are 24 years old.

Table 3  
Description Data of Education Strata

Strata	Frequencies	Percentages (%)
D3	6	6.0%
D4	5	5.0%
S1	83	83.0%
Professional Degree	6	6.0%

It can be seen that the educational background of the respondents consists of 6 people (6%) with an associate degree (D3), 5 people (5%) with a diploma four (D4), 83 people (83%) with a bachelor's degree (S1), and 6 people (6%) with a professional degree.

Table 4  
Classical Assumption Test

Tests	Result	Description
Normality test	0.200, $p > 0.050$	Data is normally distributed
Linearity test of Religiosity variables and Premarital Sexual Behavior variables	0.615, $p > 0.050$	Linear
Linearity test of Self-esteem variables and Premarital Sexual Behavior variables	0.825, $p > 0.050$	Linear
Multicollinearity test	Tolerance (0.848), VIF (1.179)	No multicollinearity

Source: Research Results, processed with IBM SPSS, 2025

Based on the explanation of the results of the classical assumption test above, it can be seen that 3 variables are normally distributed with the results of the normality test of 0.200  $p > 0.050$ . The results of the linearity test that evaluates the relationship between religiosity and premarital sexual behavior show a significance value of 0.615 ( $p > 0.050$ ). Meanwhile, for the relationship between self-esteem and premarital sexual behavior, a significance value of 0.825 ( $p > 0.050$ ) was obtained. From the results of this linear test, it can be concluded that the variables of religiosity and self-esteem show a significant linear relationship. In addition, the multicollinearity analysis on the variables of religiosity and self-esteem produces a tolerance value of 0.848 and a Variance Inflation Factor (VIF) of 1.179. These results indicate that no independent variables have a tolerance value below 0.100, and the VIF value is also below 10.00. Thus, it can be concluded that there are no symptoms of multicollinearity among these variables.

Table 5  
T-Test (Partial)

Variables	Regression coefficient (T-test)	Significance	Probability	Description
Religiosity variables and Premarital Sexual Behavior variables	-1.782	0.078	$> 0.050$	No significant
Self-esteem variables and Premarital Sexual Behavior variables	2.570	0.012	$< 0.050$	No significant

Source: Research Results, processed with IBM SPSS, 2024

Based on the analysis results presented in the table, the Religiosity variable (X1) shows a t-value of -1.782 with a significance level of 0.078. Because the significance value exceeds the significance limit of 0.05, the first minor hypothesis is declared unproven. Thus, there is no significant relationship between the Religiosity variable (X1) and Premarital Sexual Behavior (Y) in the respondents of this study.

Meanwhile, the Self-Esteem variable (X2) obtained a t-value of 2.570 with a significance level of 0.012, which is below the threshold of 0.05. These results indicate that there is a significant relationship between the Self-Esteem variable (X2) and Premarital Sexual Behavior (Y). However, the second minor hypothesis was not supported by the data, as the direction of the relationship found did not align with the proposed hypothesis, it did not show a negative relationship between self-esteem and premarital sexual behavior. Therefore, although the relationship is significant, the direction of the relationship is not in line with the researcher's initial assumption.

Table 6  
F Test (Simultaneous)

Variables	Regression coefficient (F regression)	Significance	Probability	Description
Religiosity and self-esteem with Premarital Sexual Behavior	3.660	0.029	< 0.05	Significant

Source: Research Results, processed with IBM SPSS, 2025

The testing of the major hypothesis, which examines the simultaneous influence of religiosity and self-esteem on premarital sexual behavior, shows that the calculated F-value is 3.660 with a probability value of 0.029. Since the probability value is smaller than the significance level of 0.05, it can be concluded that the variables of religiosity and self-esteem collectively have a significant influence on premarital sexual behavior. Therefore, the major hypothesis in this study is accepted, stating that there is a relationship between religiosity and self-esteem and premarital sexual behavior among Generation Z in Yogyakarta.

### Discussion

This study aims to investigate the relationship between religiosity and self-esteem on premarital sexual behavior. The results of the study indicate that there is a significant relationship between the two variables and premarital sexual behavior. This finding is in line with studies conducted by previous researchers, which revealed that internal factors such as understanding of sexuality, spiritual values, self-esteem, and self-control contribute to premarital sexual behavior (Setiawan & Nurochman, 2019). In addition, external factors such as family relationships, peer influence, and exposure to pornography also play an important role in influencing the tendency of this behavior (Rukman et al., 2019).

However, this study found that individual religiosity did not have a significant relationship with premarital sexual behavior. This result is consistent with research conducted by Salsabiela (2017), which also found no significant relationship between religiosity and premarital sexual behavior. This is in contrast to research by (Jalaluddin, 2001) and (Hindiarti, 2017), which stated

that the level of understanding of religiosity influences adolescent behavior, where individuals with low levels of religiosity are more at risk of engaging in premarital sexual behavior. Adolescents who have had premarital sexual behavior tend to feel more guilty towards their parents than feeling sinful towards God, this condition is caused by the role of parents who emphasize customary law more than religious teachings (Rakhmawati et al., [2021](#)). The difference in results may be influenced by various factors, such as differences in sample characteristics, social environment, parental roles, or individuals' understanding of religious values.

This study also revealed that there is a significant positive relationship between self-esteem and premarital sexual behavior. This finding is consistent with research conducted by Jempormasse ([2015](#)), which indicates that individuals with high self-esteem tend to be more likely to engage in premarital sexual behavior. However, these outcomes contradict a research by Zulfiana ([2017](#)), which found a negative relationship between self-esteem and premarital sexual behavior. In this study, individuals with low self-esteem actually have a higher risk of engaging in such behavior. This difference in findings may be influenced by socio-cultural factors as well as individual perceptions of self-esteem, where in certain contexts, having high self-esteem can be associated with a more active attitude in terms of sex.

Based on descriptive data, the majority of participants in this study were male, which affects the results of the study. One important factor that influences adolescent sexual behavior is their personality with self-esteem as one of its aspects. There is a visible relationship between high levels of self-esteem and a man's virginity status. However, the influence of self-esteem varies by gender. Male adolescents with high self-esteem tend to be more sexually active and are more likely to lose their virginity. Conversely, males with low self-esteem tend to be less attractive to the opposite sex to engage in sexual behavior (Santrock, [2007](#)). The results of a survey conducted by the BKKBN in 2023 showed that 60% of adolescents first had sex at the age of 15-19 years, with details of 59% were female and 74% were male (Kautsar, [2024](#)).

According to the theory of adolescent personality factors, traits such as self-esteem contribute to influencing their sexual behavior. Self-esteem can be understood as an individual's evaluation of their self-worth, which serves as a measure of how valuable they perceive themselves to be, thereby influencing the actions they take, whether positive or negative. In the context of gender, many males associate high self-esteem with sexual experience, where losing virginity is often perceived as a symbol of masculinity and a marker of social maturity (Santrock, [2007](#)). A study conducted by Savita ([2014](#)) found that males with high self-esteem are more prone to engaging in premarital sexual behavior compared to females. Self-esteem itself is an individual's evaluation of their own worth, which affects the decisions and actions they take, including those related to sexual behavior.

The results of this study have significant implications for education and efforts to prevent premarital sexual behavior among Generation Z. The finding that the level of religiosity does not have a significant impact on premarital sexual behavior highlights the need for more effective approaches to internalize religious values among adolescents. Therefore, more practical religious education, open discussions about moral values, and family involvement in fostering religious understanding are necessary. These strategies could serve as more efficient steps in addressing this challenge.

Furthermore, the finding of a positive relationship between self-esteem and premarital sexual behavior indicates that fostering healthy self-esteem should be guided positively, without associating it with validation through sexual status. Character education programs that emphasize the importance of self-esteem based on personal achievement rather than sexual experience can help reduce the tendency toward premarital sexual behavior among Generation Z.

This study has several limitations that may have affected the findings. First, the scale used to measure premarital sexual behavior consisted of only 14 valid items, with some aspects represented by only a single item. Second, the sampling method employed was accidental sampling, which may not fully represent the Generation Z population in Yogyakarta. Third, the distribution of questionnaires online could have influenced respondents' answers due to the absence of direct instructions or supervision from the researchers. This may have introduced bias in the responses. Additionally, the topic addressed in this study is very sensitive, which could have led to respondents not being completely honest when answering the questions.

### **Conclusion**

The results of the study indicate a significant relationship between religiosity and self-esteem and premarital sexual behavior among Generation Z in Yogyakarta. This suggests that internal factors such as religious understanding and the level of self-esteem influence the formation of sexual behavior. Therefore, structured religious education, the strengthening of self-esteem, and the active involvement of parents, educators, and the social environment are strategic elements in developing the character of adolescents who possess integrity and are capable of avoiding risky sexual behavior.

### **Reference**

- Arifati, W. (2023, Juli). BKKBN: 60 Persen Remaja Usia 16-17 Tahun di Indonesia Lakoni Seks Pranikah . *Solopos News*. Diunduh dari: <https://news.espos.id/bkkbn-60-persen-remaja-usia-16-17-tahun-di-indonesia-lakoni-seks-pranikah-1703798>
- Bahiroh, S., & Suud, F. M. (2020). Model Bimbingan Konseling Berbasis Religiusitas dalam Mengatasi Kesulitan Belajar Siswa. *Islamic Counseling: Jurnal Bimbingan Konseling Islam*, 4(1), 31. <https://doi.org/10.29240/jbk.v4i1.1170>

- Berkup, S. B. (2014). Working with generations X and Y In generation Z period: Management of different generations in business life. *Mediterranean Journal of Social Sciences*, 5(19), 218–229. <https://doi.org/10.5901/mjss.2014.v5n19p218>
- Cahyani, A.N, Yunus, M, & Ariwinanti, D. (2019). Pengaruh Penyuluhan Kesehatan Reproduksi Terhadap Tingkat Pengetahuan dan Sikap Remaja Tentang Hubungan Seksual Pranikah. *Sport Science and Health*, 1(2), 92–101.
- Coopersmith, S. (1967). *The antecedents of self-esteem*. W. H. Freeman and Company.
- Diananda, A. (2018). Psikologi Remaja dan Permasalahannya. *Istighna Jurnal Pendidikan Dan Pemikiran Islam*, 1(1), 116–133.
- Galvin, K. M., Braithwaite, D. O., & Bylund, C. L. (2015). *Family Communication: Cohesion and Change* (9th ed.). Routledge.
- Ghufron, M. N., & Risnawati, R. (2010). *Teori-Teori Psikologi*. Dalam R. Kusumaningratri, (Eds.). Ar-Ruzz.
- Glock, C. Y., & Stark, R. (1966). Religion and Society in Tension. *Sociological Analysis*, 27(3), 173.
- Hindiarti, Y. I. (2017). Faktor-Faktor yang Berhubungan dengan Perilaku Seks pada Pekejra Remaja di Kawasan Perbelanjaan 'X' kota Yogyakarta tahun 2015. *Jurnal Medika Respati*, 12(3), 39–51.
- Hirschi, T. (2017). *Causes of Delinquency Travis Hirschi 1969 Teori Kontrol Sosial*. Routledge.
- Huber, S., & Huber, O. W. (2012). The Centrality of Religiosity Scale (CRS). *Religions*, 3(3), 710–724. <https://doi.org/10.3390/rel3030710>
- Ivan. (2016, Oktober). Hamil di Luar Nikah, Mengapa Angkanya Tinggi? *Krjogja.Com*. Diunduh dari: <https://www.krjogja.com/opini/1242637247/hamil-di-luar-nikah-mengapa-angkanya-tinggi>
- Jalaluddin. (2001). *Psikologi Agama* (Edisi Revisi). PT Raja Grafindo Persada.
- Jempormasse, E. A. (2015). Hubungan Antara Harga Diri Dan Asertifitas Dengan Perilaku Seksual Pada Remaja Putri Sma Negeri 9 Lempake Samarinda. *Psikoborneo*, 3(1), 42–53.
- Kautsar, A. (2024, Maret). BKKBN Ungkap Makin Banyak Remaja RI yang Lakukan Hubungan Seks Pranikah. *Detikhealth*. Diunduh dari: <https://health.detik.com/berita-detikhealth/d-7236180/bkkbn-ungkap-makin-banyak-remaja-ri-yang-lakukan-hubungan-seks-pranikah>
- Rakhmawati, D., Widiharto, Chr. A., & Khotimah, F. K. (2021). Religiusitas Sebagai Faktor Protektif Perilaku Seks Pra Nikah Di Kalangan Mahasiswa. *Satya Widya*, 36(1), 56–63. <https://doi.org/10.24246/j.sw.2020.v36.i1.p56-63>
- Rukman, Nani, A., & Sri, R. (2019). Pengaruh Faktor Internal Dan Eksternal Terhadap Perilaku Seksual Remaja Di Lembaga Pembinaan Khusus Anak. *Jurnal Riset Kesehatan*, 11(1).
- Salsabiela, R. (2017). *Hubungan Antara Religiusitas Dengan Perilaku Seks Bebas Pada Siswa Sma Z Surakarta*. Naskah tidak dipublikasikan. Universitas Muhammadiyah Surakarta.
- Santrock, J. W. (2007). *Perkembangan anak jilid 2*. Dalam W. Handani, Ed. M. Rahmawati & Kuswati. Anna, Penerj. (Eds.). Erlangga.
- Sari, W. N. I., & Winarti, Y. (2021). Hubungan Religiusitas dengan Perilaku Seks Pranikah Berisiko Kehamilan tidak diinginkan (KTD) Pada Mahasiswa Program Studi S1 Kesehatan Masyarakat di Universitas Muhammadiyah Kalimantan Timur. *Borneo Student Research*, 2(2).
- Sarwono, S. W. (2016). *Psikologi remaja edisi revisi* (1st ed.). Rajawali Pers.

- Savita, R. (2014). *Hubungan Harga Diri Dengan Perilaku Seksual Siswa SMA Girimulyo Kulonprogo*. Universitas 'Aisyiyah Yogyakarta.
- Setiawan, M. A., & Nurochman, H. (2019). Peran Konselor Dalam Penanggulangan Pergaulan Bebas Di Kalangan Remaja (Studi Kasus Di Sma Muhammadiyah 2 Palangkaraya) Role Of Counselors In Mitigation Promiscuity Among Teens(Case Study At Muhammadiyah 2 High School In Palangkaraya). *Suluh Jurnal Bimbingan Dan Konseling*, 4(2), 14–20. [Http://journal.umpalankaraya.ac.id/index.php/suluh](http://journal.umpalankaraya.ac.id/index.php/suluh)
- Taufa, N. A. (2022). *Hubungan Harga Diri Dengan Kecenderungan Gaya Hidup Hedonisme Pada Mahasiswa Sumatera Barat Yang Kuliah Di Banda Aceh* . (Disertasi tidak dipublikasikan). Fakultas Psikologi Universitas Islam Negeri Ar-Raniry, Banda Aceh.
- Warta, Wardiati, & Andria, D. (2022). Faktor-Faktor Yang Mempengaruhi Tingkat Literasi Kesehatan Reproduksi Remaja Pada Siswi SMA Negeri 5 Simeulue Barat Kabupaten Simeulue Tahun 2022. *Journal of Health and Medical Science*, 1(2).
- Zulfiana, U. (2017). Self Esteem, Social Support dan Perilaku Seksual Pranikah Pada Remaja. *Jurnal Psikologi*, 4(2), 55–61.