



Pergaulan Bebas dan Moralitas Remaja di Pedesaan: Kajian pada Remaja di Desa Mendolo

Promiscuity and Adolescent Morality in Rural: A Study of Teenagers in Mendolo Village

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Info Artikel	Abstract
Diterima 30 Maret 2024	Pergaulan bebas dan degradasi moralitas remaja telah menjadi fenomena masalah terkini di pedesaan bahkan perkotaan. Penelitian ini mendeskripsikan pengaruh pergaulan bebas terhadap moralitas remaja di Dukuh Mendolo Wetan, Desa Mendolo, Kecamatan Lebakbarang, Kabupaten Pekalongan. Pendekatan yang digunakan dalam penelitian ini adalah kuantitatif. Pendekatan ini digunakan untuk menghasilkan data yang diperoleh dari remaja, yang kemudian disajikan, dan diambil kesimpulan dalam bentuk angka-angka. Penelitian ini dilakukan di lingkungan Dukuh Mendolo Wetan, Desa Mendolo, Kecamatan Lebakbarang, Kabupaten Pekalongan. Populasi dalam penelitian ini adalah remaja di Dukuh Mendolo Wetan Desa Mendolo Kecamatan Lebakbarang Kabupaten Pekalongan yang berusia 12 tahun sampai dengan 18 tahun yang berjumlah 30 anak. Teknik pengambilan sampel yang digunakan adalah sampling jenuh, yaitu peneliti mengambil seluruh populasi sebagai sampel penelitian. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah metode kuesioner. Langkah-langkah teknik analisis data penelitian ini adalah teknik scoring, uji validitas dan uji reliabilitas analisis, uji prasyarat analisis data, dan analisis uji hipotesis. Penelitian ini menyimpulkan bahwa variabel pergaulan bebas berpengaruh signifikan terhadap variabel moralitas remaja di Dukuh Mendolo Wetan Desa Mendolo Kecamatan Lebakbarang Kabupaten Pekalongan. Besarnya pengaruh pergaulan bebas terhadap moralitas remaja sebesar 98,7%, sedangkan faktor lain
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mempengaruhi sebesar 1,3%. Temuan penelitian ini menunjukkan bahwa apabila pergaulan bebas dapat dikendalikan oleh orang tua dan masyarakat maka secara otomatis moralitas remaja di Desa Mendolo juga semakin baik demikian juga sebaliknya.

Kata Kunci: pergaulan bebas, moralitas, pemuda, desa mendolo

Promiscuity and the degradation of adolescent morality have become a current problem in rural and urban areas. This research describes promiscuity's influence on teenage morality in Dukuh Mendolo Wetan, Mendolo Village, Lebakbarang District, and Pekalongan Regency. The approach used in this research is quantitative. This approach is used to produce data obtained from teenagers, which is then presented, and conclusions will be made in the form of numbers. This research was conducted in the Dukuh Mendolo Wetan environment, Mendolo Village, Lebakbarang District, Pekalongan Regency. The population in this research were teenagers in Dukuh Mendolo Wetan, Mendolo Village, Lebakbarang District, Pekalongan Regency, aged 12 to 18 years, totaling 30 children. The sampling technique used was saturated sampling, in which the researcher took the entire population as the research sample. The data collection technique used in this research is the questionnaire method. The steps for this research data analysis technique are scoring technique, validity test and reliability test analysis, data analysis prerequisite test, and hypothesis test analysis. This research concludes that the variable of promiscuity has a significant effect on the variable of adolescent morality in Dukuh Mendolo Wetan, Mendolo Village, Lebakbarang District, Pekalongan Regency. The magnitude of the influence of promiscuity on adolescent morality is 98.7%, while other factors influence 1.3%. The findings of this research show that if parents and society can control promiscuity, then automatically, the morality of teenagers in Mendolo Village will also improve and vice versa.

Keywords: promiscuity, morality, youth, mendolo village

INTRODUCTION

Technological developments and scientific advances only sometimes have a positive impact (Turazi, Fernandes, Faleiro, & Costa, 2024). Technological development and scientific progress have a negative effect: all information can be obtained without filters and barriers—the basis for the rise of promiscuity. The emergence of the term promiscuity coincides with the development of science and technology in human civilization. The development only sometimes leads to progress (Papageorgiou & Varzakas, 2023). However, there are negative aspects

that arise as a result of this development, one of which is the development of promiscuity.

The term promiscuity is no longer extended taboo in people's lives, regardless of age level; the word promiscuity is trendy, meaning that when people hear the word promiscuity, the direction of their thinking is actions that occur outside the legal corridor, which are contradictory, especially to religious rules. Social language means getting along, while free means being completely free (not being hindered or disturbed so that you can move, speak, act, and so on, freely), not bound or limited by rules. Sex is psychic energy

that encourages humans to act. Not only acting in the field of sex (carrying out sexual relations) but also in non-sexual activities. For example, achievements in the arts and personal and scientific fields, carrying out other moral obligations. As psychic energy, sex is motivation or encouragement to do something. This urge is also called lust, drive, or instinct, and the psychoanalytic scholar Sigmund Freud called it *libido sexualis* (libido lust, sorrow, life urge, erotic desire) (Nadirah, 2017).

The active and actual sexual instinct in humans generally occurs at puberty. As psychic energy, sex drives can be transformed into various forms of non-sexual behavior, for example, in the form of sublimation (a nobler, nobler, more superior form). According to Freud, sexuality manifests itself from infancy in the form of behavior that does not use the genitals; for example, when a baby breastfeeds from its mother or when it enjoys the surface of its skin being caressed affectionately by its mother. Infants' sexuality places more emphasis on oral eroticism (erotic use of the mouth). Freud even said that babies are "polymorphic perverts." This means that babies want to enjoy eroticism in many forms and not just use their genitals like adults do to experience erotica. Sex is a mechanism by which humans can produce offspring. Therefore, sex is a vital mechanism for evolution throughout the history of human life. Sex education is one way to reduce or prevent sexual abuse. Mainly to avoid unexpected negative impacts such as unplanned pregnancies, sexually transmitted diseases, depression, and feelings of guilt. However, on the other hand, some do not agree with sex

education; children who have not yet learned about sex find out about it, and because of the great desire to know that teenagers have, they want to try it. This view of the pros and cons of sex education essentially depends on how we define sex education itself. Sex education is defined as providing information regarding the ins and outs of anatomy and the physiological processes of human reproduction, coupled with prevention techniques (conception tools), so the above concerns are justified (Kobayashi, Nakamura, & Watanabe, 2021).

Adolescence is a period of intersection between children and adults (Nur Utami & Raharjo, 2019). Additionally, imitation plays an essential role in forming a teenager's attitude. On the other hand, because choosing the wrong friends or environment makes children less open to their parents, they are usually significantly influenced by their peers. If the friend is good, it will become a dangerous problem. In the name of togetherness and solidarity, they end up being tempted to have free sex (Farella Guzzo & Gobbi, 2023). For a long time, sex has been the most sensitive topic discussed in society. Some parents believe that discussing sexual matters is taboo. Sex education is not just limited to discussing sexual relations between opposite sexes, but what is meant by sex education is knowledge about everything related to gender. Apart from the taboo, it is likely that parents are worried that if they know more about sexual matters, their children will increase their curiosity and courage to practice sex (Al Momani, Migdadi, & Rabab'A, 2018).

The external and internal environments and the outside and inside environments easily influence teenagers. The external environment and its influence sometimes need to be inhibited and prevented so that the stimulant is not too big, especially if it is negative; environmental fluctuations in emotionality are easily channeled through behavior because there are almost no obstacles that prevent their emergence. So, like it or not, sex education should be given to children who are already adults/adolescents in formal and informal education (Aulia, Nurdiyana, & Hadi, 2022b). Therefore, parents must always give attention, understanding, and insight into sex education to their teenage children. Moral formation occurs through experiences and habits instilled from childhood by parents who begin with the habit of living by ethical values, which they imitate from their parents and receive training from them. So far, children's moral habits have been changed mainly by asking children to memorize formulas about good and evil so that children will be justified without knowing those morals, not by getting used to instilling attitudes that are considered suitable to grow children's morals. Third, there is a rapid flow of materialistic, hedonistic, and secularistic cultures (Aulia, Nurdiyana, & Hadi, 2022a).

The decline in moral values and the character of teenagers can be seen from several incidents and criminal behavior, which are increasingly widespread in various types, forms, and patterns often found in mass and electronic media (Skorova & Suvorova, 2021). Therefore, their environment easily influences teenagers, including negative influences such as deviant

actions that can harm themselves and others (Marpuah, 2022). The importance of the moral development of teenagers is to make the young generation aware as the nation's next generation to know their roles and responsibilities so that they are not selfish, can act wisely, and become the spearhead of the nation's and state's success (Junaedi & Syukur, 2017). Viewed from the aspect of regeneration, the issue of youth development becomes more critical. As the next generation for the ideals of the nation's struggle, teenagers are better directed and prepared so that they genuinely guarantee the survival of the country and state and have noble religious values.

Mendolo Village is one of the villages in Lebakbarang District. The exact origins of Mendolo Village have yet to be discovered (profilbaru.com, 2024). However, another story is obtained from an interview with a community figure about the condition of hamlets that are relatively far from each other because in the colonial era, many people tried to escape from the invaders and hid in the forests, and once they felt safe, and they made this stopover a place to live; that's why there are villages in remote areas of the forest (Sriyana, 2018). From its geographical conditions, Mandolo Village teenagers experience various obstacles regarding education and community welfare. Apart from that, many teenagers also commit immoral acts, such as rampant promiscuity, frequent drinking parties, and early marriage due to pregnancy out of wedlock. One of the factors that causes teenagers to behave this way is the lack of guidance and attention from their parents, who only focus on earning a

living. At the same time, there is little awareness of them getting an education. The low intellectual level and morality of the people of Mandolo Village can also be expressed through their belief in superstitions, such as the sound of a rooster crowing at certain hours when something happens (bkkbn, 2024).

Meanwhile, early marriage with close family is still entrenched in this village. If a woman in this village chooses not to continue her higher education (junior high school, high school), she will immediately be kissed by the youth there. Gradually, this tradition is becoming less and less accompanied by socialization about early marriage and educational awareness among its citizens.

Based on the statement and explanation above, the researcher researched the influence of promiscuity on teenagers' morality in Mendolo Wetan Hamlet, Mendolo Village, Lebakbarang District, and Pekalongan Regency.

Literature review

In this section, the researcher explains promiscuity and adolescent morality more comprehensively. Several previous studies thematically addressed promiscuity.

Promiscuity is one of humankind's life needs because humans are social creatures who need other people in their daily lives. Interpersonal relationships foster relationships between humans (Papageorgiou & Varzakas, 2023). Interaction between people should be free but still comply with legal, religious, cultural, and social norms (Nadirah, 2017).

Promiscuity is often defined as a person's deviation from correct association. Promiscuity is identified as a form of promiscuity outside the boundaries, or it can also be called wild association. Promiscuity can have a positive or negative influence depending on the individual himself (bkkbn, 2024).

Life in this advanced era impacts society, especially in the relationships of today's teenagers. These relationships are far from the limits of established norms, and teenagers commit many deviations, such as free sex.

Juvenile delinquency describes the lives of teenagers who deviate from various generally accepted institutions and norms, including community life, traditions, religion, and applicable laws (Aulia, Nurdiana, & Hadi, 2022a).

Morals are related to prohibitions and actions that are wrong or right. Several terms are often used interchangeably to show the same meaning: morals, moral, character, ethics, manners, and morals. The Big Indonesian Dictionary defines morals as generally accepted excellent and bad conditions regarding actions, attitudes, obligations, character, and decency. Morals also mean mental conditions expressed in the form of actions. Morals also mean the teachings of decency (Junaedi & Syukur, 2017).

Morals, as teachings of morality, mean everything related to the demand to carry out good actions and abandon evil actions that are contrary to the provisions that apply in a society. Morals, as rules, are the provisions society uses to assess whether someone's actions are good or bad. Morals are psychological symptoms that arise in the form of

actions such as courage, honesty, patience, passion, and so on.

Based on the literature review above, this research position examines the promiscuity and morality of teenagers in rural areas. The difference lies in the focus on the aspects of the subject and object studied and the theory and research methods used.

METHOD

Research type and approach

The type of research that will be used is field research, which is data collection carried out by researchers going directly into the research arena to obtain concrete data. This research was used to analyze the problems at the research location in depth regarding the influence of promiscuity on morality in Dukuh Mendolo Wetan, Mendolo Village, Lebakbarang District, Pekalongan Regency.

The approach used in this research is quantitative. A quantitative approach emphasizes the analysis of numerical data obtained using statistical methods. This approach is used to produce data obtained from teenagers, which is then presented, and conclusions will be made in the form of numbers (Mertler, 2020).

Research variables

A variable is a concept that has several quantitative or qualitative values that can change. Based on the title of the thesis above, in this research, there are two variables, namely: 1) Independent variable. The independent variable is the variable that influences or is the cause of the change or emergence of the dependent variable. The independent variable (X) in this research is promiscuity. Indicators of promiscuity, in this case, are as follows:

a. Use of illegal drugs b—the rise of free sex c. It increased crime cases d. Lots of gambling; 2) Dependent variable. The dependent variable is a variable that is influenced or a result of the existence of the independent variable. The dependent variable (Y) in this study is adolescent morality. In this variable, the indicators used are: a. Understanding the rules of good behavior b and understanding the laws of justice.

Population and sample

Population is a generalized area of objects/subjects with specific qualities and characteristics determined by the researcher to be studied and then conclusions drawn (Griga, 2017). The population in this study is teenagers aged 12 to 18 in Dukuh Mendolo Wetan, Mendolo Village, Lebakbarang District, Pekalongan Regency. The population numbered 30 children. The author studied children aged 12 to 18 because, from a developmental psychology perspective, it was time for them to enter early adolescence.

The sample is a part or representative of the population that is observed. A good sample can represent the entire population (Gordon, Langmaid, & Mills, 2022). To determine the sample, Suharsimi Arikunto illustrates that if there are less than 100 research subjects, it is better to take all of them so that the research is population research. Furthermore, if the number of subjects is more significant than 100, then a sample of between 10-15% and 20-25% or more is taken. Because the population in the study was less than 100, the researcher took the entire population as a research sample, namely 30 teenagers. Hence, this research was a population study, while

the sampling technique was saturated. Saturated sampling is a technique in which all population members are used as samples.

Data collection techniques

The data collection technique used in this research is the questionnaire method. The questionnaire data collection technique gives respondents questions or written statements. The questionnaire the researchers used was closed, namely a questionnaire where the answers were provided so that respondents just had to choose. This is intended to make it easier to conclude the answers and add them to make it easier for respondents to answer them. This method obtained information about promiscuity and adolescent morality in Dukuh Mendolo Wetan, Mendolo Village, Lebakbarang District, and Pekalongan Regency. The questionnaire used is a Likert scale model. The questionnaire contains statements, and respondents must answer with alternative answers ranging from always to never, with a score of 1 to 4. The following are the four alternative answers.

Table. 1: Questionnaire Scores and Alternative Answers

No	Answer	Score
1	Always	4
2	Often	3
3	Sometimes	2
4	Never	1

Source: McMillan & Schumacher (2010)

Data analysis technique

Data analysis organizes and sorts data into patterns, categories, and fundamental units of description so that themes can be found and working hypotheses can be formulated based on the data's suggestions (McMillan & Schumacher, 2010). Researchers used

statistical methods to analyze the collected data.

The steps for this research data analysis technique are: 1. Scoring technique; 2. Validity test and reliability test analysis; 3. Data analysis prerequisite test; 4. Hypothesis test analysis; and 5. Further analysis.

DISCUSSION

1. Biography of Mendolo Village

Mendolo Village is one of the villages in Lebakbarang District. The origin of the name Mendolo Village has yet to be discovered. Still, there is another story obtained from an interview with a community figure about the situation between hamlets, which are relatively far from each other because in the colonial era, many people tried to escape from the invaders and hid in the forests and once they felt safe, they made their stopover a place to live, that's why there are villages in remote areas of the forest. Apart from that, other things, such as someone's grave, are also a topic of discussion that is still a mystery. There is one tomb that residents believe is the tomb of a wali. This tomb has been around for a long time, but no one knows who is buried. Mendolo residents feel that it is the tomb of a wali. In line with the beliefs of residents who believe that the tomb is the tomb of a saint, the inland area is also still known for its traditions and legends (myths) that are closely attached to it. Likewise, Mendolo Village still believes in things like the sound of a rooster crowing at midnight. Certain things indicate that something is happening (bkkbn, 2024).

Meanwhile, early marriage is a tradition still entrenched in this village. If a woman in this village chooses not

to continue her higher education (junior high school, high school), she will immediately be kissed by the youth there. Gradually, this tradition has become less prevalent, accompanied by socialization about early marriage and educational awareness by its citizens.

Mendolo Village is about 30 km from Pekalongan City and 9 km from Lebakbarang District and is at an altitude of 600 above sea level. This village has four hamlets: Mendolo Wetan, Mendolo Kulon, Sawahan, and Krandegan hamlets. Institutionally, Mendolo Village consists of 4 R.T.s and 4 R.W.s. Mendolo Wetan and Kulon hamlets are headed by one kadus (hamlet head), so there are three kadus in Mendolo Village. This village has two flowing rivers, namely the Vishnu and Mendolo rivers. They are usually used as a source of clean water and irrigation. This village, which has an area of 727,591 Ha, is a village that borders directly on the Karanganyar sub-district. It is located at the northern tip of the Lebakbarang sub-district, with most of the land being gardens (forest) with an area of 48,166 Ha. Meanwhile, the other land is in the form of yards covering 16,303 Ha rice fields covering an area of 16,303 Ha. 18,859 Ha, and the different regions (rivers, roads, and cemeteries) cover an area of 5,956 Ha. Mendolo Wetan hamlet is in the middle, Sawahan hamlet is in the north of Mendolo Village, Mendolo Kulon is in the West of the center, and Krandegan hamlet is in the southern part of Mendolo Village.

The total population in Mendolo Village is 757 people, consisting of 413 male residents and 344 female residents with approximately 120 heads of families.

Most people make their living as farmers, farm laborers, livestock breeders, and others work outside Mendolo Village. Education in Mendolo Village still needs to be improved; on average, the residents in this village have only graduated from elementary school, some continue to junior high school, and a few go on to secondary school and senior high school. Based on the data obtained, there are 88 children in elementary school, 15 in junior high school, 9 in high school, four at the tertiary level, and 38 at the PAUD level. In Dukuh Mendolo Wetan, only a few children continue to middle and high school, while the rest choose not to continue (desakupekalongan.id, 2024).

Most of the population in Mendolo Village is Muslim, and the developing community organizations are NU and Muhammadiyah. However, the community in Mendolo Wetan hamlet all adhere to N.U. Even IPNU and IPPNU activities are still routinely carried out. Meanwhile, Muhammadiyah only exists in Sawahan hamlet, alongside the residents of N.U. Apart from IPNU/IPPNU, there is also a Jamiyah for women who regularly hold recitations every Friday every two weeks in every hamlet, especially in Mendolo Wetan hamlet and a village youth group called IRMAWAN. Generally, religious activities, especially in the spiritual field, such as recitation of the Koran, TPQ learning, IPNU-IPPNU routines, and so on, are carried out in the mosques of each hamlet. In total, there are four mosques in Mendolo Village.

The life of mountain or highland communities, in general, has very close social relations. The culture

of unity and harmony is always inherent in the social life of Mendolo Village, especially the Mendolo Wetan hamlet—urban areas. The long distance between hamlets can cause a lack of social relations among its residents, which can cause conflicts to occur at any time. Once, a misunderstanding between residents of one hamlet and another resulted in a tense dispute in the form of a demonstration in front of the village hall (sidesa.jatengprov.go.id, 2024).

Another example is a difference of opinion that needed to be appropriately resolved in a youth group, which caused the group to disband. However, one by one, the problems involving feuds have been resolved, and generations of both parents (community figures) and the younger generation are also trying to strengthen social relations between hamlet residents. Most people in Mendolo Village, especially in Dukuh Mendolo Wetan, earn their living as farmers, farm laborers, and livestock breeders. The agricultural land in Mendolo Wetan hamlet is far from residents' homes, so farmers and farm laborers have to travel long distances, even to other hamlets, to manage their land. The agricultural land area in this hamlet is mostly coffee and clove plants, as well as several Sengon and bamboo trees. Meanwhile, rice fields are primarily located in the neighboring hamlets, namely Mendolo Kulon and Krandegan hamlets. The irrigation comes from rainwater, while the water source for people's lives comes from springs (profilbaru.com, 2024).

2. Statistical Data Processing Results

The instruments that will be used for research are tested first. The

aim of testing the instruments is to determine the validity and reliability of the instruments used to obtain data in the study. Valid means that the instrument can measure what it is supposed to. Reliable means an instrument that will produce the same data when used several times to measure the same object. The success of a study is determined by whether the instrument used is good or not. Therefore, the questionnaire was tested for the level of validity and reliability. In conducting the instrument trial, the researcher conducted a trial on 30 randomly chosen respondents outside the research sample. Validity test results were obtained based on the calculations using the SPSS 22.0 program. The results were tested on 30 respondents, with ten promiscuity questions and ten adolescent morality items.

The hypothesis is a temporary answer or guess in the research titled *The Influence of Promiscuity on the Morality of Teenagers in Mendolo Wetan Hamlet, Mendolo Village, Lebakbarang District, Pekalongan Regency*. The researcher hypothesized that promiscuity significantly influences teenagers' morality in Mendolo Wetan Hamlet, Mendolo Village, Lebakbarang District, and Pekalongan Regency.

a. Simple linear regression test

Based on the SPSS program calculations, the coefficients table is obtained as follows.

Table. 2: Results of Analysis of Simple Linear Regression Equations

Model		Coefficients		t	Sig.
		Unstandardized Coefficients B	Standardized Coefficients Beta		
1	(Constant)	.516	.348	1.483	.152
	Promiscuity	.973	.023	.994	.421

a. Dependent Variable: Adolescent morality

Source: SPSS data processing results ver.22, 2024.

Based on the table above, a simple linear regression analysis is calculated using the formula $Y = a + bx$. $Y = 0.516 + 0.973x$

Based on the regression equation, it can be interpreted that the constant value is 0.516, indicating that if there is no teenage interaction, then teenage morality is 0.516. Meanwhile, the regression coefficient of 0.973 shows that if promiscuity increases or increases, each addition or increase will affect adolescent morality by 0.516. Because the regression coefficient x has a positive sign, the direction of the influence of the promiscuity variable on adolescent morality is positive.

b. Simple linear regression line variance analysis

Based on SPSS program calculations, the Anova table is obtained as follows.

Table. 3: Results of Simple Linear Regression Line Variance Analysis

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	337.063	1	337.063	1771.216	.000 ^b
	Residual	4.377	23	.190		
	Total	341.440	24			

a. Dependent Variable: Adolescent morality
 b. Predictors: (Constant), Promiscuity

Source: SPSS data processing results ver.22, 2024.

If the significance value is <0.05 , then variable X affects variable Y. Conversely, if the significance value is >0.05 , then variable 0000. If the significance value is compared with the probability value of 0.05, then 0.000 <0.05 , meaning that the promiscuity variable significantly affects the adolescent morality variable.

c. Coefficient of Determination Test

Based on SPSS program calculations, the Anova table is obtained as follows.

Table. 4: Results of Determination Coefficient Analysis

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.994 ^a	.987	.987	.43623

a. Predictors: (Constant), Promiscuity
 b. Dependent Variable: Adolescent morality

Source: SPSS data processing results ver.22, 2024.

Based on the table above, the correlation/relationship value (r) is 0.994, and the coefficient of determination (R Square) is 0.987, meaning promiscuity's influence on adolescent morality is 98.7%.

Further analysis is a continuation of the preliminary and hypothesis testing analysis, which is an interpretation of the competence of promiscuity on the morality of adolescents in Dukuh Mendolo Wetan, Mendolo Village, Lebakbarang District, Pekalongan Regency. This analysis compares count (from the analysis results) with table (value in the table) to a significance level of 5% with $N = 30$. To determine the f-table value, the author first determines df/db with the formula $df = N - 2$. It can be seen that the final results of the research are found = 1771.216 with table = 4.226. Thus, the analysis results are more significant than the value in the table (meaning $1771.216 > 4.226$), meaning the regression model is essential. H_a is accepted, and H_o is rejected, so promiscuity significantly influences teenagers' morality in Dukuh Mendolo Wetan, Mendolo Village, Lebakbarang District, and Pekalongan Regency.

3. Promiscuity in Mendolo Village

Based on the distribution of questionnaires to the research sample of 30 teenagers, the author tested the validity of the questionnaire consisting of 10 questions on the promiscuity variable. After testing it on 30 respondents, all questionnaire questions on the promiscuity variable were > 0.3610 . So, the questionnaire is considered valid. After calculating whether the instrument is valid or not, then the reliability of the instrument is looked for. For the reliability of the questionnaire instrument on promiscuity, the r -calculated value is 0.840. So, $0.840 > 0.6$, meaning that the promiscuity questionnaire is reliable. From the results of data normality test calculations with Kolmogorov Smirnov, the significance value of promiscuity was $0.091 > 0.05$. This means that data analysis $>$ significant value, so the promiscuity data is usually distributed.

Promiscuity is a relationship between individuals or groups of people that is contrary to the norms that apply in society so that it can damage individuals and the environment affected by it (Downing, Cornwallis, & Griffin, 2015). Adolescent promiscuity is a manifestation of teenage attitudes and actions that do not pay attention to applicable norms and rules, or in other words, tend to violate norms and regulations. Generally, the limit when someone can be said to be a teenager is thirteen or fourteen years old up to twenty-one years old. In Indonesian culture, adolescence is often interpreted as “the transition period that a person goes through from childhood to adulthood,” or it can also be said that adolescence is a period of extension of childhood or before adulthood. In terms

of age, someone is said to be a teenager if they are at the age stage that comes after childhood ends, characterized by rapid physical growth.

Meanwhile, if viewed from the physical development perspective, adolescence is the optimal stage for physical development, where human genitals experience maturity. Childhood size is an immature psychological and social aspect that still depends on parents, while adulthood is when children’s abilities stand on their own. The growth and development of teenagers is different from one region to another. Some develop into teenagers earlier, and there are also those whose growth could be faster (Zulfa Nur Dipa, 2022).

This difference makes it difficult for psychologists to determine the age range of adolescents. However, various ages are the limit for determining adolescence; generally, experts take the benchmark between 13-21 years. In line with this opinion, however, in general, adolescence is when you are 13-18 years old; some argue between 13-21 years old, and adulthood is after adolescence, or around it. From a psychological point of view, adolescence is the period of puberty and puberty where physical and mental development undergoes a very rapid revolution. The start of adolescence between one child and another is not the same but is often different, sometimes a difference of one or two years more or less. Adolescence can be seen in physical changes. For men, the genitals have produced seminal cells, while for women, the estrogen glands have produced egg cells or ovum (Masyarakat, 2022).

Adolescence is when every child goes through physical and psychological changes; during this period, all forms of problems are encountered regarding the period they are going through. The category of teenagers based on age generally ranges from 13-21 years of age. During the transition between childhood and adulthood, principal and essential changes occur regarding the maturity of spiritual and physical functions, mainly sexual functions. These changes in physical and psychological function are called development (Schalbetter et al., 2022).

The decline in people's thinking level and their turning away from correct understanding is the result of the enormous cultural attack from the West on most people, including teenagers. Western people have mastered their way of thinking and tastes. They have been deceived by seduction and whispers from the West that they are the center of world civilization. Hence, clothing, music, food, and drink styles, including leading Western social interactions, are where this young generation is oriented. Two processes of Westernization are currently being carried out, namely, Westernization in the field of thought and Westernization in the field of culture. In the context of many teenagers today, this has caused them to let go of Islamic thoughts, ultimately resulting in actions that lead to actions that are far from Islamic rules. because human behavior depends on their thoughts or understanding. In the cultural context, teenagers today are victims. This is where the author will explain several things related to forms of teenage promiscuity as part of Westernization in the artistic field,

including the use of illegal drugs, free sex, crime, and gambling (Fuhrmann, Knoll, & Blakemore, 2015).

This research's findings align with previous studies stating that promiscuity greatly influences adolescent morality (Suhaid & Irawan, 2022). Most teenagers are susceptible to promiscuity; early moral education fosters moral sensitivity in the youth of the country (Agung Priyadi Tahaku, 2020). Nowadays, there is much moral degradation and a loss of social norms in education. These are characterized by drug use, drinking, fighting, promiscuity, and many other activities that are morally repugnant. This is a component of young, adolescent, and socially aberrant behavior (Qurun, 2023).

4. Adolescent Morality in Mendolo Village

Based on distributing questionnaires to a research sample of 30 teenagers, the author tested the validity of a questionnaire consisting of 10 questions on the promiscuity variable. After testing it on 30 respondents, all questionnaire questions on the adolescent morality variable were > 0.3610 , so the questionnaire is considered valid. After calculating whether the instrument is valid or not, the reliability of the instrument is then looked for. For the reliability of the questionnaire instrument on adolescent morality, the r -value is 0.855 . So $0.855 > 0.6$, meaning that the promiscuity questionnaire is reliable. From the data normality test calculations with Kolmogorov Smirnov, a significance value for adolescent morality was obtained of $0.091 > 0.05$. This means that data analysis $>$ significant value, so

adolescent mortality data is usually distributed.

Morality is a universal human phenomenon (Musyafaah, Nuha, & Mardiyah, 2023). Not only is morality a fundamental dimension in the life of every human being, both at the individual and social levels, but we must also say that morality is only found in humans and not in other creatures. The two basic moral rules are: 1) The rule of good behavior. We have to be kind to everything. Good attitudes should be expressed in concrete form depending on what is good in the concrete situation. 2) Rules of justice. The principle of justice is equality, which still considers other people's needs. The burden must be borne equally, which, of course, is adjusted to the level of each member. Moral values and attitudes develop in individuals through interactions between internal activities and the influence of external stimuli. A child does not yet have values and knowledge about specific moral values or about what is considered good or bad by his social group. Furthermore, when interacting with the environment, children learn about various aspects of life related to values, morals, and attitudes. In this context, the environment is a factor that significantly influences the development of individual values, morals, and attitudes (Didik & Supriyadi, 2022).

Environmental factors that influence the development of individual values, morals, and attitudes include psychological, social, cultural, and physical aspects of objects found in the family, school, and community environments. Psychological conditions, interaction patterns,

patterns of religious life, and various means of reaction available in the family, school, and community environment will influence the development of values, morals, and attitudes of individuals who grow and develop within them (Gatersleben, Murtagh, & Abrahamse, 2014).

Teenagers who grow and develop in a family, school, and community environment that is full of psychological security, democratic interaction patterns, and loving and religious parenting can be expected to develop into teenagers who have noble character, high morality, and commendable attitudes and behavior. On the other hand, for individuals who grow and develop with psychological conditions that are full of conflict, unclear interaction patterns, unbalanced parenting patterns, and lack of religion, the hope is that children and teenagers will grow and develop into individuals who have noble values, high morality, and commendable behavior becomes doubtful (Deville et al., 2021).

Several previous studies have supported the findings of this research, which states that adolescent morality is essential for the development of adolescents in both rural and urban areas (White & Matawie, 2004; Nurina Hakim & Ali, 2020; Xiao, Zhan & Zhong, 2022).

5. The Influence of Promiscuity on Adolescent Morality in Mendolo Village

Based on the results of the hypothesis test analysis, it can be concluded that H_a is accepted and H_o is rejected. This means promiscuity significantly influences adolescent morality in Mendolo Wetan Hamlet, Mendolo Village, Lebakbarang

District, and Pekalongan Regency. As for the regression equation, it is $Y = 0.516 + 0.973x$. From the regression equation, it can be interpreted that the constant value is 0.516, indicating that if there is no promiscuity, then adolescent morality is 0.516. Meanwhile, the regression coefficient of 0.973 shows that if promiscuity increases or increases, each increase or addition will affect adolescent morality by 0.973. Furthermore, in a simple linear regression analysis of variance (ANOVA) test, the value of $F_{count} = 1771.216$, while the value of F_{table} for $\alpha = 5\%$ and the value of df/db 28 is 4.226. F_{count} (from the analysis results) is compared with F_{table} (values in the table) to a significance level of 5% with $N=30$. Thus, the analysis results are more significant than the value in the table ($1771.216 > 4.226$), meaning that the promiscuity variable significantly affects the adolescent morality variable. Once it is known that there is an influence between the two variables, we look for the coefficient of determination value to find out how much promiscuity contributes to adolescent morality. Thus, the magnitude of the influence of promiscuity is 98.7%, while other factors influence 1.3%.

Seeing the vulnerability of promiscuity in the current era, to overcome promiscuity, strategies are needed to overcome it by (a) instilling moral, religious, and ethical values and (b) providing counseling to teenagers (Pratiwi, Sri, & Erningsih, 2022).

Instill moral, religious, and ethical values. With the ability to correct knowledge, humans try to maintain and develop their survival. Humans try to apply what they have

learned to everyday behavior. By practicing it, knowledge turns into behavior, behavior turns into morals, and then becomes life ethics. This ethic is a tendency to take full responsibility for the continuity and development of life and life. Since birth, humans have been involved in education and learning. Tiny humans are cared for, looked after, trained, and educated by their parents, family, and community towards maturity and maturity until they can manage their survival. Educational activities are carried out using conventional (natural) methods according to life experience and formal, organized, and systematic institutional methods (school education) based on rational conceptual abilities. With continuous learning and educational activities, humans gain knowledge of good and universal truth values - abstract, theoretical, and practical. These truth values then encourage the formation of wise and just behavioral attitudes.

Furthermore, humans build their culture and civilization with these attitudes and behaviors. Whether material or spiritual, culture is a human effort to change, make connections, and balance horizontally and vertically. Horizontally, with an educated attitude, humans support a nature that is always driven to build relationships with themselves and each other in a just manner. Also, humans are naturally driven to build a just relationship with nature. Man can live together with the world because he can distance himself from it objectively. Without objectification like this, including objectifying oneself, humans live in this world without knowledge.

Counseling for teenagers. In adolescent counseling, it is necessary to

discuss the limits of deviations that are still considered within normal limits. All of that is presented against prevailing norms, including religion and community views. Suppose this simple movement starts from the family. In that case, the issue of free association can be minimized as much as possible because the family is the first basis for instilling the values of life. The efforts to prevent the occurrence of free association can be in the form of (1) Eliminating symbols and messages that stimulate sexual desire in the community, (2) Reducing the display of images of violence in the community, (3) Imposing heavier punishment, and a more rigorous judgment process fast (4) Increase and disseminate special education and training about personal safety (5) Mobilize neighborhood cooperation efforts to prevent free association and eliminate high-risk locations, such as drug addicts' dens, encourage healthy marriages and family life by forming a culture good (6) Creating a safe living environment, as well as popularizing the image of divinity, humanity, morality and other positive values.

Youth is a significant asset for the nation and state. Therefore, they have an essential role and responsibility in advancing their religion, nation, and country. They are expected to be able to instill positive values, especially in the behavior of the community of Mendolo village.

Promiscuity and moral degradation are a setback or decline in the quality of character of Mendolo Village teenagers caused by the following things: choosing wrong relationships, lack of attention from parents, and lack of understanding of religion.

The solution is that the young generation in Mendolo Village is more selective in choosing relationships because this can impact their moral quality. Parents should understand and carry out their role wisely; even though Mendolo Village teenagers have received lessons at school, this does not mean that parents are free from responsibility; they should supervise more and provide positive suggestions for their children so that they do not fall into things that negative aspects such as promiscuity and moral degradation. The role of religion can also be a control for Mendolo Village teenagers to be more careful in their actions. Mendolo Village teenagers who always get closer to Allah by worshiping and praying can easily control themselves so they don't fall into negative things that are prohibited by religion.

CONCLUSION

Based on research that the author has carried out through several stages of data collection, data processing, and analysis, the author can conclude this research entitled "The Influence of Promiscuity on Adolescent Morality in Dukuh Mendolo Wetan, Mendolo Village, Lebakbarang District, Pekalongan Regency" as follows: 1. The results of the simple linear regression analysis of variance (ANOVA) test obtained a value of $F_{count} = 1771.216$, while the value of F_{table} for $\alpha = 5\%$ and the value of df/db 28 was 4.226. F_{count} (from the analysis results) is compared with F_{table} (values in the table) to a significance level of 5% with $N=30$. Thus, the analysis results are more significant than the value in the table ($1771.216 > 4.226$), meaning that the

promiscuity variable significantly affects the adolescent morality variable. 2. Once it is known that there is an influence between the two variables, proceed with looking for the coefficient of determination value to determine how much promiscuity contributes to adolescent morality. Thus, the magnitude of the influence of promiscuity is 98.7%, while other factors influence 1.3%.

Based on the theoretical studies and field research results that the researcher has presented above, the researcher makes the following suggestions: 1). Parents should always guide their teenagers in instilling values in them, whether religious or other values. Parents can do this at the age of 12-18 years. Parents' attention to crucial teenage problems, such as promiscuity, is also significant so that teenagers' morals can be directed and well maintained to have excellent and correct morals; 2). Adolescents should be selective in sorting and choosing relationships with the opposite sex and their peers. Because peers also influence moral values and morality.

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