

# Preventive Teenage Free Sex Behaviour Through Islamic Communication: A Study Based on Islamic Law

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## ABSTRACT

**Abstrak:** Belakangan ini, seks bebas pada remaja menjadi hal yang serius, khususnya di negara kita Indonesia. Banyak faktor yang menyebabkan terjadinya hal ini, seperti pergaulan bebas, teknologi informasi, dan kurangnya perhatian terhadap pendidikan agama serta pemahaman dari hukum Islam pada remaja. Jika kita lengah terhadap situasi ini, maka hal ini akan menghancurkan masa depan remaja kita. Kita harus berupaya keras dan berkesinambungan untuk menangani situasi ini, misalnya mengoptimalkan peran orang tua, pendidik dan penggiat hukum Islam berpengaruh pada tokoh agama dan masyarakat, serta mengfungsionalkan kegiatan keagamaan dan konselin.

**Abstract:** Recently, casual sex among teenagers has become a serious issue, especially in our country, Indonesia. Many factors contribute to this, such as promiscuity, information technology, and a lack of attention to religious education and understanding from Islamic law to teenagers. If we are careless in responding to this situation, it will destroy the future of our youth. We must make strong and continuous efforts to address this situation, for example, by optimizing the roles of parents, educators, and Islamic law activists. We must also influence religious and community leaders, and utilize religious activities and counseling

## I. Introduction

Sexual behavior outside of marriage, often described as “free sex,” refers to sexual activities driven primarily by desire and carried out with opposite or same-sex partners beyond the institution of marriage. This phenomenon takes many forms, beginning with attraction and dating, extending to physical intimacy, and culminating in sexual intercourse. While some individuals perceive these behaviors as harmless, particularly when no visible physical or social consequences arise, research has shown that the psychological effects can be significant. Feelings of guilt, depression, sinfulness, and in some cases forced abortions following unwanted pregnancies are among the most serious consequences reported. (Wirawan, 2000)

In recent years, the issue of free sex has become increasingly prominent among adolescents and even children below the legal age. This trend is often associated with the emergence of more permissive cultural values, amplified by the rapid expansion of information technology. Digital platforms, entertainment industries, and mass media frequently promote narratives that normalize premarital sexual relationships, presenting them as an ordinary aspect of modern youth culture. It is important to note that information technology itself is not the sole cause of this shift. Rather, it represents a catalyst within societies, such as Indonesia, where cultural readiness to navigate these transformations remains incomplete. The result is a situation in which technological openness collides with traditional norms, leaving many young people vulnerable to confusion and misdirection.

Adolescence is a critical developmental stage characterized by identity exploration and the search for belonging. During this period, young people require clarity, stability, and supportive environments to shape their values and choices. Yet media portrayals often send conflicting messages. Television programs, films, and online content increasingly depict themes of romance, sensuality, and hedonism, frequently in school or youth settings, and often culminating in sexual relationships. These portrayals not only achieve high audience ratings but also shape cultural attitudes, particularly when contrasted with the relatively low appeal of educational or moral content. Beyond entertainment media, adolescents are also exposed to pornography, sexually explicit literature, and online services that provide continuous access to sexual content. Such exposure is especially concerning for those lacking strong parental guidance or who are disengaged from formal education.

When sexual permissiveness becomes normalized, society risks adopting an outlook in which free sex is regarded as ordinary or inevitable. The commercialization of sexuality by media and digital platforms, driven by profit motives and often detached from ethical, cultural, or religious considerations further accelerates this trend. Consequently, the most vulnerable members of society, particularly adolescents and children, are left to navigate these influences largely on their own. This reality poses a direct threat to their psychological well-being, moral development, and social stability, undermining broader efforts to prepare them as the next generation of national leaders and contributors.

For these reasons, the phenomenon of free sex among adolescents must be addressed with urgency and nuance. Technological advancement is an unavoidable aspect of modern civilization, and its role in societal development is undeniable. However, the use of technology must also be guided by ethical, cultural, and religious frameworks to ensure that it strengthens rather than erodes human dignity. This article therefore seeks to examine the discourse on free sex among adolescents within the context of information technology and cultural transformation, highlighting its risks while proposing alternatives and strategies for prevention and intervention.

## II. Research Methods

This study will utilize a qualitative research design that strategically integrates two complementary approaches which phenomenology and the case study method. This hybrid design is chosen for its capacity to generate rich, deep, and contextually-sensitive data.

The phenomenological approach is selected to facilitate a deep, empathetic understanding of the lived experiences of Indonesian teenagers as they navigate the complexities of sexual morality in their daily lives. The primary goal of this approach is to illuminate the phenomenon from the first-person perspective of the adolescents themselves. This requires the researcher to "bracket" their own preconceived notions and assumptions in order to understand the participants' world, their motivations, their feelings, and the meanings they ascribe to their experiences. Phenomenology asks the fundamental question, "What is this experience like for the person living it?" and seeks to provide a rich, descriptive account rather than a causal explanation.

The case study method provides the structural boundary for the phenomenological inquiry. It allows for an in-depth, holistic, and contextualized exploration of the phenomenon within a "bounded system". Rather than attempting to generate findings that are generalizable to the entire youth population of Indonesia, this study will focus its investigation on a specific, clearly defined case. This could be, for example, a particular Islamic boarding school (*pesantren*), a public high school with a prominent Islamic student organization (*Rohis*), or a specific urban neighborhood mosque community that runs youth programs. This bounded approach enables a rich analysis of how the specific social, cultural, educational, and institutional context shapes the communication and behaviors related to the research topic.

The synergy of this combined approach is its primary strength. Phenomenology provides the necessary "depth" to explore the subjective, internal world of the participants, while the case study method provides the "breadth" of context needed to understand the external factors shaping those

experiences. This dual focus is particularly well-suited to answering the "how" and "why" questions at the heart of this research, how and why certain forms of Islamic communication are perceived as effective or ineffective in preventing risky behaviors within a real-world setting.

The methodological framework detailed in this report presents a comprehensive, integrated, and ethically sensitive approach to investigating the prevention of risky sexual behaviors among Indonesian youth through the lens of Islamic communication and law. Its distinctiveness lies in its foundational commitment to a *Tawhīdic* epistemology, which harmonizes empirical social science with revealed knowledge, ensuring that the research methods are congruent with the Islamic worldview being studied.

By employing a phenomenological case study design, the research prioritizes a deep, contextualized understanding of the lived experiences of adolescents, parents, educators, and community leaders. The rigorous ethical protocol, particularly the provisions for dual consent and harm minimization, ensures that the research is conducted with the utmost respect and care for its participants. The analytical strategy is uniquely powerful, creating a dialogue between inductively derived themes from lived realities and the deductive application of sophisticated Islamic legal and communication frameworks, namely *Sadd al-Dhara'i'* and the Qur'anic principles of *qaulan*. This methodology is designed to produce findings that are not only academically credible but also practically relevant and spiritually resonant for the Indonesian Muslim community. It moves beyond simplistic descriptions or prescriptions to offer nuanced insights into the complex interplay between faith, culture, communication, and behavior in the digital age.

### III. Results and Discussion

#### A. Results

##### 1) *Encouragement Sexuality at Age Teenager*

Sexual desire is one of the forms of *psychic energy* that drives humans to be active and to engage in various behaviors. This desire is not only a biological urge to engage in sexual activity but can also serve as a source of motivation for non-sexual activities, such as striving for achievement in different areas of life. As a type of *psychic energy*, sexual potential can provide motivation for individuals to act, behave, and pursue their goals and aspirations. In this regard Freud, as cited by (Kartini, 1999) describes sexual desire as an expression of the "sexual libido," a life force rooted in lust and erotic impulses. Whether one agrees or not, this theory emphasizes that much of human behavior and activity is influenced, sourced, and ultimately tied to sexual energy within the individual. Thus, it may be said that human performance in many aspects of life is significantly shaped by sexual potential, not merely in the conventional biological sense of sexuality, but as a broader motivational force.

In addition, sexual drive is often understood as a natural mechanism for reproduction. However, within this framework, sexual relations are distinguished between those considered "normal" and those deemed deviant. Normal sexual relations, according to (Kartini, 1999), are those that: (a) do not cause harm to oneself or one's partner, and (b) do not result in psychological conflict, coercion, or rape. Free sex, in contrast, refers to sexual behavior that violates social norms, legal frameworks, and moral values, often with harmful consequences for both individuals and their partners. When practiced by minors or adolescents, such behavior is also categorized as a legal offense.

From another perspective, free sex can be equated with prostitution, in which sexual acts are performed not for genuine sexual satisfaction but often as a compulsive activity devoid of meaningful fulfillment. In essence, free sex is closely associated with promiscuity—random sexual encounters without rules or commitment. In contemporary contexts, this is sometimes referred to as "sex parties," where individuals engage in group sexual activities facilitated by triggers such as pornographic media, alcohol, or narcotics, usually in private settings considered "safe" from public awareness (Hasan, 2000). Under the influence of these substances, participants often feel liberated and uninhibited, drifting into temporary states of euphoria and detachment.

During adolescence, sexual drive emerges alongside physical and psychological development, further shaped by environmental and social factors. In boys, this development is marked by the production of sperm, nocturnal emissions, voice changes, growth of facial and pubic hair, and other physical changes. In girls, it is indicated by the onset of menstruation, breast development, widening hips, and the growth of pubic hair. These biological changes are accompanied by increased interest in the opposite sex, desires for dating, and heightened concern with appearance and attraction. Psychologically, adolescents at this stage often experience instability, vulnerability, and heightened sensitivity to external influences. They may oscillate between enthusiasm and frustration, confidence and stress, depending on the tension between their ideals and the realities they face. (Zakiah, 1984)

This tension often manifests as inner conflict: on the one hand, adolescents are expected to uphold the norms taught at home and in school, yet on the other, they are strongly influenced by peers and social environments that may promote a more liberal lifestyle. Exposure to global cultural trends that emphasize freedom, pleasure, and individualism can intensify this conflict. As a result, some adolescents turn to risky behaviors such as drug use, alcohol consumption, or free sex. Such conditions often contribute to what is broadly categorized as juvenile delinquency. (Zulkifli, 1995)

Scholars note two forms of delinquency among adolescents. The first arises naturally from physical and psychological growth for example, fighting, breaking school rules, or early romantic interests which may still be considered normal. The second form, however, involves more serious acts that cross into criminal behavior, such as violent brawls, extortion, drug abuse, and free sex. The latter is increasing not only in large cities but also across diverse social groups in Indonesia. Thus, free sex among adolescents cannot be dismissed as ordinary mischief; rather, it constitutes a criminal offense subject to legal sanction under Indonesian law.

Phenomenon behavior sex free This is in the modern era, especially among teenager tend the more increased and can result in deviant behavior as well as contradictory, in perspective jurisprudence specifically law Islam explained that sex free including in category the act of adultery which is firm forbidden in the Qur'an and Sunnah. In the Al-Quran explained in the letter Al-Isra' verse 32 it is stated: "And do not you approaching adultery, in fact adultery is is something a heinous act and a bad road". (Departemen Agama Republik Indonesia, 2004)

From an Islamic jurisprudential perspective, free sex is classified as *zina* (adultery), which is explicitly prohibited in the Qur'an and Sunnah. In Surah Al-Isra' (17:32), the Qur'an warns: "*Do not approach adultery. Indeed, it is an abomination and an evil way.*" The prohibition extends not only to the act itself but also to behaviors that stimulate lust and lead toward it, such as inappropriate gazing or sexual imagination (Aziz, 2022). In Islamic law, adultery (*zina*) is considered a *hudud* crime with specific punishments: 100 lashes for the unmarried (*ghairu muhshan*) and stoning to death for the married (*muhshan*). (Al-Asqalani, 2020)

More broadly, it must be recognized that adolescent behavior is deeply shaped by the social and cultural environment in which they live. The desire for freedom and independence is natural, especially in modern societies with smaller family structures. Psychologically, the longing for an unregulated life is universal. However, in normative and religious societies, such desires must be directed and controlled toward positive values. When properly guided, sexual energy can be transformed into constructive motivation, fueling emotional, intellectual, social, and spiritual growth. From childhood through adolescence, this guidance whether from family, school, or society is critical to ensuring that biological drives are channeled into productive and positive life outcomes

## 2. Phenomenon Free Sex Behaviour in the Teenage's Community

Research conducted by *Population Action International* (Zainal, 2000), as cited by Zainal Abidin, revealed that one billion teenagers around the world face increasingly complex sexual crises and challenges. Although the study did not provide detailed responses from participants regarding the nature of the problems they experienced, one of the most dominant findings was the rise of premarital sexual behavior among adolescents. This pattern has become more crystallized over time

and, alarmingly, is often perceived as normal or ordinary behavior (Zainal, 2000). If these findings are valid and representative, they suggest that adolescent sexual behavior is among the most pressing global issues.

This concern is supported by the assumption that one typical characteristic of adolescence is heightened sexual drive, particularly before the age of twenty. When combined with social conditions that encourage openness and easy access to information, many adolescents are more likely to engage in sexual activities outside marriage. Such realities are alarming for parents, educators, and society at large, as they constantly strive to provide moral and ethical guidance to young people, only to see those efforts undermined by external influences. Parents, for instance, are expected to balance the need to teach independence with the responsibility of setting boundaries and rules. However, in practice, these two sides often clash, and adolescents may instead gravitate toward unregulated freedom.

Even more troubling are recent incidents that show how far moral boundaries are being crossed. For instance, in Tulungagung (August 2023), five underage teenagers were caught engaging in sexual intercourse in a mosque. Such cases illustrate how permissive social interaction, coupled with weak parental supervision, can lead to alarming outcomes. Reasons adolescents reported for engaging in sexual activities included being in love, promises of marriage, deception by partners, or a sense of obligation in romantic relationships, all highlighting vulnerability rooted in emotional immaturity.

Yet, the larger issue lies in society's muted response. Parents, schools, and even communities often remain silent despite repeated surveys and findings on this issue. Cases of premarital sex in student boarding houses, campus "sex workers," or young people acting as "gigolos" surface from time to time but quickly fade from public discussion. Data from the Jakarta Social Services further reveals that many commercial sex workers (CSWs), some as young as 12 to 25 years old, entered prostitution due to poverty, broken family relationships, or even coercion by relatives (Ghazali, 2024). Rehabilitation programs for these women face obstacles due to social stigma, making reintegration into the workforce extremely difficult. (Bambang, 2024)

Adolescence itself is a volatile stage, marked by emotional turbulence and heightened sexual drive due to biological and psychological changes. Without guidance, adolescents often make impulsive decisions without considering long-term consequences. From an Islamic legal perspective, premarital sex is strictly prohibited, as stated in the Qur'an (Al-Isra' 32), and classified as *zina*, a grave sin with serious social and spiritual consequences (Fauzan, 2018). Islam emphasizes protecting lineage (*hifz al-nasl*), life (*hifz al-nafs*), and honor (*hifz al-'ird*), values that are undermined when sexual behavior occurs outside marriage.

From a broader perspective, globalization and the spread of information technology play a significant role in shaping adolescent behavior. Even in traditionally conservative communities such as the Dayak, Badui, or Mentawai, global cultural currents have penetrated through media and online platforms. Research in the Mentawai Islands, for instance, shows that while globalization has provided communication opportunities, it has also encouraged deviant behavior among youth due to weak supervision (Parulian, 2014). Activities such as kissing, petting, and intercourse are increasingly normalized among teenagers, often triggered by peer influence, media exposure, family disharmony, curiosity, or habitual patterns.

This evidence underscores the urgent need for collective responsibility by families, schools, communities, and governments to address adolescent sexual behavior. Without preventive measures, a permissive culture that normalizes free sex among youth will threaten social values, religious ethics, and even the foundations of national civilization.

## B. Discussion

The encouragement or natural desire to engage in sexual activity is one of the inherent gifts granted to humanity and forms part of the dimensions of human perfection as created by God. Among the indicators of this perfection is the biological capacity to radiate sexual passion in every

healthy and normal human being, both physically and spiritually. Within the framework of religious teachings, particularly Islam, this drive and passion should be recognized as a blessing from God, one for which gratitude must be expressed. Gratitude, in this sense, is demonstrated through guarding, maintaining, and channeling sexual desires in accordance with the rules and guidance prescribed by divine teachings. This implies that, since sexual desire originates as a divine gift, its expression must also adhere to the divine “recipe” to prevent deviations that may harm both individual and social life. When properly governed, this results in a civilization where sexual relations are conducted within lawful, healthy, and dignified boundaries—distinct from the instinctive behavior of animals.

Accordingly, if sexual desire is among the primary enjoyments bestowed by God upon humanity, then preserving, caring for, and appropriately managing it constitutes a noble task and, in religious terms, an act of worship. The proper channel for fulfilling sexual urges is marriage, which provides a legitimate, lawful, and healthy framework (Departemen Agama Republik Indonesia, 2004). Within marriage, spouses are not only permitted but also obliged to engage in intimate relations, thereby fulfilling their mutual rights and responsibilities. Islam even allows for various methods of expressing intimacy, provided these do not contradict religious teachings. This reflects the principle that it would be inconceivable for God to endow humanity with such a powerful biological drive without also prescribing legitimate and beneficial means of its fulfillment.

When referring to Islamic law, the Qur'an and Sunnah provide the essential guidelines for addressing the issue of free sexual behavior, particularly among adolescents. The key principle emphasized is marriage, undertaken once an individual possesses the physical, mental, and financial readiness. For those not yet prepared, Islamic teachings recommend self-control through fasting, guidance, and mentoring to help them withstand temptations and avoid illicit relations (Al-Asqalani, 2020). The hadith clarifies that sexual relations become permissible when a person has reached maturity, is of sound mind, and has the means to marry. The intention is that sexuality be expressed responsibly, within religious boundaries, and as part of worship and devotion to the Creator. Thus, marriage becomes not merely a social contract that legitimizes intimacy but also a foundation for building a family grounded in tranquility (*sakinah*), affection (*mawaddah*), and mercy (*rahmah*) (Ali, 1996).

From an Islamic perspective, the family functions as the primary institution for achieving peace, happiness, and fulfillment of human life based on values of humanity, social harmony, and spirituality (Achmad, 2005). The ideal of a *sakinah* family reflects a space of harmony and cooperation, in which love, compassion, and shared purpose create both physical and spiritual well-being (Sahran, 2014). Within this structure, children and adolescents find guidance, emotional security, and moral grounding. Such conditions enable the younger generation to grow naturally, healthily, and responsibly, free from harmful deviations, including premarital sexual activity.

However, when children and adolescents are deprived of peace and happiness within the family, they often seek fulfillment outside the home. Conflicts with parents, lack of communication, or perceptions of neglect may lead them to seek companionship and validation elsewhere. This pursuit of freedom, when unsupported by parental guidance, can expose them to deviant behaviors such as substance abuse, delinquency, and free sexual relations. For this reason, the family must act as the first and foremost school (*madrasah al-ula*), instilling virtues such as honesty, responsibility, empathy, and respect (Shihab, 1995). A supportive family environment provides adolescents with the strength to confront challenges and resist external temptations, including the allure of free socialization.

Adolescence, by nature, is marked by biological maturity and heightened curiosity, especially in the realm of sexuality. This developmental stage can aid personal adjustment, but it also demands appropriate emotional support. A harmonious family life, reinforced by supportive schools and communities, equips adolescents with the resilience to lead normal, healthy, and responsible lives (Zakiah, 1995). In order to channel adolescent energy constructively and prevent deviant behavior, several fundamental needs must be met: 1) The need for self-control. Adolescents, with limited life experience and unstable emotions, require guidance in managing their impulses, particularly in

cross-gender interactions. 2) The need for freedom. Emotional and material independence is a natural part of growth, but must be directed toward positive and beneficial ends through the wisdom of parents, teachers, and society. 3) The need for belonging. Adolescents seek security not only within their families but also in peer groups, organizations, and other social settings. Fulfilling this need reduces their inclination toward deviance. 4) The need for social acceptance. Adolescents thrive when they feel recognized and valued by family, peers, teachers, and society. Social rejection, by contrast, often drives them toward unhealthy environments. 5) The need for self-adjustment. Adolescents experience turbulence and change, making guidance crucial in helping them adapt and interact healthily with others. 6) The need for religious and moral grounding. Adolescents possess an innate spiritual potential, but without nurturing, they may perceive religion as restrictive. Instilling faith from an early age equips them with moral defenses against external challenges.

#### **IV. Conclusion**

Based on the discussion and analysis above, it is evident that the issue of free sexual behavior among teenagers is becoming increasingly alarming and has implications for all levels of society. The identification and diagnosis of this problem show that both physical and psychological factors contribute to its emergence. Therefore, finding the right and effective solutions is a shared responsibility, especially for parents and educators, so that this problem does not spread from one generation to the next.

Addressing this issue requires integrated and continuous efforts. The family must be restored and optimized as the first line of protection and guidance for children and adolescents. Schools and teachers also play a crucial role in providing education, values, and direction both inside and outside the classroom. At the same time, communities need to be empowered through social, cultural, and customary systems that reinforce care, solidarity, and moral responsibility. Government regulations and policies must also serve as a strong framework or “umbrella” for responding to and preventing the rise of moral decline, particularly among teenagers. In this context, effective and humane law enforcement is needed to guide young people toward responsible growth and development, while religious counselors and mentors should provide integrated spiritual guidance.

Equally important is the consistent presence of adults which parents, teachers, mentors, and community leaders, who accompany adolescents in their daily lives. Teenagers need role models who can demonstrate healthy, ethical, and civilized ways of living. Becoming a great and respected generation does not come from reckless behavior, violence, or the pursuit of sensationalism, but from discipline, respect for norms, and meaningful contributions to society.

From an Islamic perspective, the preservation of honor and protection of future generations are fundamental principles that must always guide personal and social life. However, it is often observed that teenagers who follow parental guidance, remain obedient, polite, religious, and socially responsible are sometimes unfairly perceived by their peers as outdated or insincere. This reflects a growing gap in values and perceptions among adolescents.

Therefore, it is the responsibility of every adult (parents, teachers, mentors, and community figures) to remain present, to listen, to involve teenagers in positive social activities, and to provide them with opportunities to grow and be recognized. When young people feel that they have a place, respect, and appreciation within their families, schools, and communities, they are less likely to seek validation through deviant or destructive behaviors. In this way, society can work collectively to nurture a generation that is morally grounded, socially responsible, and prepared to face the challenges of modern life.

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