
Self-Ideal for Christian Adolescents in Overcoming Risky Premarital Sexual Behavior

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| ARTICLE INFO | ABSTRACT |
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| <p>Received: September 2023 Approved: December 2023 Published: January 2024</p> <p>Keywords: Self-Ideal, Christian Adolescents, Premarital Sexual Behavior</p> | <p>Engaging in risky premarital sexual activity is a manifestation of expressing emotions or love through actions. These actions range from simple displays of affection, such as kissing, to having sexual relations outside the bonds of marriage. This behavior is driven by man's natural tendency for sexual gratification, both with opposite-sex and same-sex individuals. While premarital sexual activity that does not contain risk basically creates life in the form of connection, friendship, beauty, kindness, encouragement or motivation, as well as knowing how to express sexual desire so that we become who we really are and not participate in extramarital sex because it will open the soul, spirit (heart) and body to influences and dangers in the long and short term. In this study, the method used is a research method by applying a qualitative approach with literature study techniques. Data analysis is presented descriptively. Qualitative research is based on efforts to build a view of the object under study in detail, formed with words, and a holistic picture. This research begins with collecting data from various literature sources relevant to research, classifying data and formulating methods in data regularity. Data analysis is carried out by inductive analysis, which is analyzing data and then developed in accordance with the formulation of the problem. To overcome the problem of risky premarital sexual behavior, ideal-self quality is needed based on psychological aspects, Christian aspects and social aspects. In the psychological aspect, adolescents are required to have a superego so that they can distinguish right and wrong behavior so that their behavior can be accepted by society. In the aspect of Christianity, the superego is projected onto the external figure of Jesus Christ as a guide for youth in good and true behavior. In the social aspect, adolescents are required to act from the true self and be able to choose a community that can really shape the personality of adolescents.</p> |

INTRODUCTION

Unrisky premarital sexual behavior is basically about creating life in the form of connection, friendship, beauty, kindness, encouragement or motivation, knowing how to express sexual desires so that we become who we really are (Bethke & Bethke, 2017) and not participating in extramarital sex because it will open the soul, spirit (heart) and body to influences and dangers in the long and short term (Ross & Cox, 2015).

Risky premarital sex is the act or expression of affectionate feelings, such as kissing to having extramarital relations (Istiqomah & Notobroto, 2016), which is driven by desire sexual, both with the opposite sex and the same sex (Faswita & Suarni, 2018) to get sexual organ pleasure (Rosalina & Handayani, 2018).

The impact of risky premarital sexual behavior includes: the psychological impact obtained by adolescents is feelings of anger, fear, anxiety, depression, low self-esteem, guilt, and sin, the physiological impact of free sex behavior is to cause unwanted pregnancy and abortion, the social impact that arises is exclusion, dropping out of school in pregnant adolescent girls, and changes in motherhood and pressure from society that denounces and rejects the situation, The physical impact of free sex behavior is the development of sexually transmitted diseases that will result in infertility and chronic pain and increase the risk of getting HIV / AIDS (Lubis & Darmoto quoted Purnama & Maulana, 2020).

Factors that cause risky premarital sexual behavior include: (1) improper peer behavior (Suparmi & Isfandari, 2016; Sigalingging & Sianturi, 2019), (2) sex education is not taught as early as possible (Lumban Gaol & Stevanus, 2019). (3) economic pressure, the bad influence of social media and peers are the main causes of adolescents falling into female sex workers (Eluama, Anis & Febryana, 2019), (4) lack of knowledge about reproductive health and inadequate parenting (Elimanafe, 2018). (4) misuse of internet features so as to obtain negative information in the form of pornography applied to mobile phones (Taopan, Oedjoe & Sogen, 2019).

Seeing the problems above, there is a need for self-concept for adolescents. Self-concept is an individual's view of self, the more positive the individual's self-concept, the more positive the individual sees their self-abilities and view of the environment (Hariyadi & Darmuki, 2019). Self-concept is formed from knowledge about oneself, be it knowledge of physical aspects, psychological aspects and social aspects based on experience, interpretation, and interaction with others (Yusuf, Musyadad, Iskandar & Widiawati, 2021).

One of the experts who put forward self-concept is Stuart, his opinion quoted by Rias, Rinancy, Ratnasari, Agusthia, Ariantini, Alfianto, Nasution, Sirait, Sanon, Raharjo, Hadi (2021) suggests several components in self-concept, namely: self-identity, self-image, self-ideal, self-role and self-esteem.

First, self-identity is an identity possessed by individuals, so that they know and even give an assessment of themselves. The assessment carried out will show that he is different from other people, be it differences in gender, hair color, eye color, even religion.

Second, self-image is an identity possessed by individuals related to the shape, size, and function of the body they have.

Third, self-ideal is a teenager's view or assessment of his person that is adjusted to the size to judge others and take value from others to become his person. This process can be said to be an imitation process. But there are times when this imitation process leads to imitation errors. This mistake can occur when teenagers absolutely manipulate someone's personality. For example, the use of sexy clothes imitated from Western culture, causes most Christian teenagers to imitate it, even if it is not suitable for their personality.

Fourth, self-role is a series of behaviors to participate carried out by adolescents in a social environment that has a positive impact on their behavior.

Fifth, self-esteem is a person's view or assessment of his existence, ability, and meaning. As a Christian teenager, self-esteem means the fruit of all effort produced. Like Jesus Christ who paid for all the sins of mankind, including the sins of Christian teenagers. With self-esteem, it enables youth to behave well for themselves, others, especially for God.

Research on self-concept has been widely conducted, such as Winingsih, Solehati & Hernawaty (2019) research found that there is a relationship between self-concept and risky sexual behavior ($p = 0.018$), where adolescents with low self-concept are prone to high-risk sexual behavior. Similarly, Ayu & Nila's (2019) research found that there is a relationship between adolescent self-concept and premarital sex, so adolescents with low self-concept tend to have sex in Out of wedlock because of self-disrespect, negative emotions, unstable personality, immaturity. However, teens with higher self-concept are less likely to engage in risky behaviors such as extramarital sex because of teens' self-esteem and emotional maturity them.

Because of the above problems, researchers are interested in researching the ideal self. Although this study only discusses the ideal self, the ideal self in question is studied based on psychological, Christian and social aspects. Therefore, adolescents who are able to overcome risky premarital sexual behavior are adolescents who know themselves in terms of psychology, then realize themselves as an extension of the Lord Jesus truth in manifesting Christian behavior, and have an impact on their social environment.

RESEARCH METHODS

In this study, the method used is a research method by applying a qualitative approach with literature study techniques. Data analysis is presented descriptively. Qualitative research is based on efforts to build a view of the object under study in detail, formed with words, and a holistic picture.

This research begins with collecting data from various literature sources relevant to research, classifying data and formulating methods in data regularity. Data analysis is carried out by inductive analysis, which is analyzing data and then developed in accordance with the formulation of the problem (Putri & Septiawan, 2020).

RESULTS OF RESEARCH AND DISCUSSION

The Concept of Self Ideal

The ideal self is a moral inspiration that makes itself like the ideal self in the expansion process (Mander & Panagakou, 2016) to free oneself to achieve a consciousness through the teachings of religions (Saputra, Wardana & Sena, 2021).

Expansion is an effort to increase in terms of size, number or importance or in other words make something increase or increase in size (Naufal, Belga, Hartatik, Wicaksono, Wibowo, Pradana & Yatmono, 2018).

Based on this opinion, the expansion process is a process to add to the quality of one's personality that is useful for oneself and shape the quality of one's life.

The process of self-expansion can be seen from the following explanation:

1. Expansion of Spiritual Intelligence

Expansion can be obtained by the existence of spiritual intelligence, where spiritual intelligence enables individuals to enter and exit higher spiritual consciousness (Irsandef, Taufik & Netrawati, 2018) so that they are able to make decisions about whether they are sinful or not (Ginting, 2022). Thus, SQ is the basic intelligence needed for IQ and EQ, even SQ is the highest intelligence a person has (Ratnasari, Supardi & Nasrul, 2020). Spirituality makes humans truly intact intellectually, emotionally, and spiritually, so that this spirituality is closely related to the implementation of social relations (Putri, Salim & Armayati, 2019).

A person's spirituality can be seen in many ways, including the ability to be flexible, high self-awareness, the ability to face and overcome suffering, a good quality of life. be inspired by vision and values, as well as a reluctance to cause unnecessary harm, think holistically, tend to ask why for basic answers, and be an individual independent (Pharisee, 2020).

Based on previous research, Anjani (2019) found a relationship between adolescent SQ and premarital sex. Sari (2019) found that there is a relationship between spiritual intelligence and students' attitudes in staying away from risky behavior. Sai'diyah (2021) found 93.3% of the influence of spiritual intelligence on students' risky behavior.

2. Self-Identity Expansion

Self-expansion is an experiential phenomenon where a person no longer has strong acuity in distinguishing the classification of his identity traits (Aisyah & Yulianto, 2018). **Adolescents** who seek identity are the group most likely to experience a personality crisis triggered by an identity crisis (Matondang, 2018). Self-identity is a collection of all self-images in managing the whole, not only the ability to get along with anyone, objects, traits, and roles (Sakti & Yulianto, 2018). Individuals who are successful in understanding their identity will help them to get the right role in their lives, while for teenagers who are not successful in understanding their identity, they will struggle in their life role (Ramdhanu, 2019). Self-identity is also an observation and assessment of oneself as a step towards a productive and useful adult for the social environment (Agustriana, 2018).

There are several aspects of self-identity, namely (1) exploration and commitment (Hakim, Mardhiyah, Novtadijanto, Nurkholifah., Ramdani & Amri, 2021), (2) ideology and interpersonal (Devi, 2022).

For part (1), exploration relates to the ability of individuals to explore their potential so that they are able to prepare themselves to face various challenges in the future. While commitment is concerned with an individual's ability to stick to the stance or decisions that have been made for his or her future in life, and for section (2) the ideology for adolescents is concerned with the choice of identity shown through the quality of self-appearance, such as the identity of Christian adolescents, the ideology is that the personality of Jesus Christ should be displayed in everyday life. While interpersonal relates to the ability of individuals to establish relationships

with their social environment, such as establishing friendships with the right people and having good behavior as well.

Based on previous research, Saputra & Nasvian (2022) found that peers can support the achievement of self-disclosure of a homosexual, this happens because not only behavior and dress styles are visible to the naked eye, but sexual deviants who are attracted to the same sex and imitated by boys. Hayani (2021) found that there is a significant influence between adolescent self-identity and juvenile delinquency. Inayah, Yusuf & Umam (2022) found that lack of recognition, attention and affection from school, parents and the environment causes adolescents to be unable to reconcile themselves and place peers (geng klitih: one form of juvenile delinquency in school uniform deprivation and murder) as a manifestation of gaining self-identity.

3. Self-esteem expansion

The desire for self-expansion is a need for appreciation (Andreas, 2020). The award in question is the appreciation of self-esteem. Self-esteem is a personal self-assessment that is in accordance with self-ideals, obtained from oneself and others, which indicates that he feels loved and appreciated by others (Rias, Rinancy, Ratnasari, Agusthia, Ariantini, Alfianto, Nasution, Sirait, Sanon, Raharjo, Hadi, 2021).

Santrock (2013) suggests that high self-esteem refers to a very favorable view of self, such as self-esteem plays an important role in academic activities at school and establishing relationships with others. Wijayanti, Nasir, Hadi & Akhmad, (2020) suggest that high self-esteem tends to have higher well-being, better social relationships, allows individuals to overcome stressful difficulties and life events and protect themselves from bad behavior. Refnadi (2018) suggests that the benefits of having high self-esteem, namely individuals will be more respectful and wiser in treating others, because they do not view others as threats.

Elvidiana & Fitriani (2019) suggest that low self-esteem is a negative self-evaluation and feelings about oneself or self-abilities, can be directly or indirectly expressed. Similarly, Atmojo & Purbaningrum (2021) suggest that low self-esteem is a negative feeling towards oneself, causing loss of self-confidence, pessimism and worthlessness in life, so low self-esteem is associated with poor interpersonal relationships and the risk of depression and schizophrenia.

Based on previous research, Zamriyani & Aulia (2021) found that if self-esteem in adolescents is high, premarital sexual behavior is low and vice versa, if self-esteem in adolescents is low, premarital sexual behavior will be high. Madjid (2020) found a relationship between adolescent girls' self-esteem and premarital sex. Women with high self-esteem are more likely to have good sex, but conversely if women have low self-esteem, they will tend to behave sexually badly.

Ideal Self in Psychology Concept

Psychology is the science of behavior that seeks answers to the cause and effect of a behavior that occurs (Abdul & Muhib, 2005). Therefore, psychology studies all behaviors both motors, cognitive, and emotional (Bimo, 2010).

The behaviors displayed by humans are sometimes in a conscious or unconscious state derived from the id, ego and superego. And to find out the dominant mental devices in forming the ideal self, as follows:

Id

The id is all our thoughts from birth, the mass boiling completely selfish desires and impulses aimed at immediate gratification as the driving force behind pleasure (Rennison, 2001).

Every need for Id to be fulfilled is sometimes not in line with one's conscience and it causes a conflict in the form of anxiety and anxiety (Aji, 2019). The id is irreversible, immoral, illogical, unruly and full of energy that comes from basic impulses and is solely for pleasure (Husin, 2018).

Based on research by Malvin (2019) found that Id raises sexual urges so that it requires individuals to fulfill sexual urges as soon as possible.

Ego

The ego describes the conscious decision-making part of us. It develops in the first few years of life to manage and provide id needs (Gillibrand, Lam & O'Donnell, 2016). An important strength found in the ego is the emphasis on the self (self) that struggles to overcome emotions and impulses from within and demands from others outside the self (Mulyadi, Lisa & Kusumastuti, 2016).

Based on research by Malvin, (2019) found that the ego generating sexual drive generated by the Id must be immediately fulfilled in the form of sexual behavior displayed.

Superego

Theuper-ego gives us all our conscience, our sense of what is right and what is wrong, and demands that we often behave in ways acceptable to society at large rather than our own individual promptings (Rennison, 2001). Such acceptance process causes a person to unconsciously adopt the ideas or attitudes of others and be integrated into the ideal ego which then acts as an attractive and worthy person to gain acceptance, but the ideal ego is drawn into the love of the superego (the main object that unconsciously adopts the ideas or attitudes of others) (Behrendt, 2016).

Based on research, Malvin (2019) found that today's society is accustomed to sexual behavior so that society and the surrounding environment accept sexual behavior. Therefore, the Id and ego have no morality, they do not take into account whether something is right or wrong. The superego takes into account whether something is right or wrong. Your ego might say, I'll have sex only occasionally and make sure to take proper precautions because I don't want a child interfering with my career development. However, your id says, I want to be satisfied; Sex is fun. Your superego is also at work: I feel guilty about having sex outside of marriage (Santrock, 2016).

Self Ideal in the Christian Concept

Mander & Panagakou (2016) suggest that in religious consciousness, the ideal self identified as God, is an ideal and tangible where God is the highest expression and realized goodness of all reality including us. Behrendt (2016) suggests that God represents our parents and our superegos. The super-ego that has been shaped by the projection of our parents, can be projected again. We project the superego onto an external figure of God, who in some ways is the most suitable of all figures for super-ego projection.

As a Christian teenager, it is the ideal self of Jesus Christ that should be possessed, in order to avoid risky behavior that leads to sin. There are several self-ideals of Jesus Christ that can be possessed by teenagers, including:

1. Self-control

Grun (2004) suggests that Jesus as a person who developed the true image of man with a form of self-control so that humans are not continuously portrayed as sinners. Ryken, Wilhoit & Logman (1998) suggest that self-control leads to holiness and piety that make people to live away from immoral sexual acts, impurity, greed, obscene words, and rude jokes. Conway (2016) suggests protecting one's body from sexual offense is an idea of self-control. DeWall, Carter, McCullough, Fincham, Pond, Lambert & Nezlek (2014) suggest self-control can foster physical, mental and relational well-being.

Self-control in individuals is the ability to regulate a number of impulses in behavior because certain individuals have high self-control, while there are also those who have low self-control affect the occurrence of risky behavior (Sari & Ratnasingih, 2020). Adolescents who cannot develop self-control skills in behavior fail to understand behavior that is not in accordance with society (Aviyah & Farid, 2014).

One verse about Jesus' form of self-control is when He was able to defeat Satan when He was tempted in the wilderness (Mark 1:13). In that verse, youth are invited to be able to control themselves to withstand the temptations of Satan that tempt teenagers to turn away from God's will. Walvoord & Zuck (1983) assert that man, kindness, and spiritual knowledge are not enough for the Christian journey, but he must also train for self-control.

Therefore, there are several things that teenagers need to do to be able to control themselves, namely:

(1) Mind control

The mind as a source of human behavior, good and bad arises from the mind (Diana & Darmawan, 2019). A controlled mind will result in good words and deeds, so it will provide happiness and tranquility (Wong, 2019). Control of the human mind is the key in managing the spiritual mental health of mankind, where a healthy mind will mean realizing a healthy body as well (Made & Hartaka, 2020). While uncontrolled thoughts will lead humans to things that are perverted (Made, 2020).

(2) Controlling Emotions

The ability to balance emotional conditions by changing negative emotions aims at self-control so as not to violate ethical norms or adapt to new situations (Putri & Septiawan, 2020). People who have good emotional skills mean they are more likely to be happy and successful in life, mastering habits of mind that increase

productivity, while people who cannot control their emotions face an inner struggle that robs them of their ability to think clearly (Mastiningsih, 2019). Emotions are divided into positive emotions and negative emotions. Positive emotions are emotions that everyone craves all the time, such as happiness, joy, satisfaction. Conversely, negative emotions refer to emotions in a person that are triggered by conflict and stress (Nadhiroh, 2015).

(3) Controlling lust

If a person is controlled by his own passions and cannot control his own desires, then he tends to do negative things, such as justifying all means to achieve the goals and pleasures of his life that will bring him to the brink of moral destruction (Khoiruddin, 2016), cause the level of crime and kezoliman (Ibnuansyah, Baihaqi & Shomad, 2022) and cause adolescents to have sexual relations (Putri, Shaluhiah & Prabamurti, 2017). For adolescents who have partners, freedom and impulse can trigger risky sexual behavior (Wulandari, Imadduddin & Fadhila, 2022).

2. Doers of Love

Bethke & Bethke (2017) suggest that love is life, God made it so, only because of His goodness alone, when He created man and all the uniqueness of male and female bodies, He chose to communicate something about Him.

One form of love in Christianity is eros love. Drescher (2008) suggests that eros is sexual or physical love based on lust that places it on a high level, namely in holy matrimony. Brownlee (2006) suggests that eros is love that is attracted to something because it is considered good or beneficial, such as love of high expectations.

As a Christian teenager, eros love was actually used to love his body, his mind so that every sexual development was valuable in God's eyes in all his life. So, it is not by abusing sexual development by doing risky acts. Wijanarko (2018) suggests that sex is sacred, even it is God's command, so sex is not something that enters the human body after humans' sin, the sex that exists in man is God's work where it is holy in marriage, it is not holy when performed outside marriage, even God's Word refers to it as adultery or fornication and it is sin.

Based on previous research, Suwarni & Arfan (2015) said that eros love style has contributed to pre-marital sexual behavior in adolescents. This is in line with research by Hapsari (2017) that eros love style has a positive correlation with pre-marital sexual behavior.

Therefore, there are several things that teenagers need to do as doers of love, namely:

1. Apply agape love

As a Christian teenager, loving the Lord Jesus is an absolute must. Loving God (agape) is the first element possessed in order to control the love of eros, filia and storge.

Agape love is a love that is unselfish, unconditional, and supernatural (Paul & Tsika, 2012). Bartel (2002) suggests several signs of a relationship that centers on love and puts God first in life, namely: (a) Loving others for who they are, as God gave His Son selflessly (John 3:16), (b) Jesus being the center of what you do (Matt. 6:33), your

behavior will never make you ashamed or regretful, (c) Waiting until marriage for physical intercourse. Love is patient and willing to do what is right before God. (1 Cor. 13:4), (d) Respect the feelings and desires of others. Love never compromises a person to compromise on what he believes to be true (1 Cor. 13:5), (e) Fill your mind with good, life-giving information. Bibles, good books, and constructive music are just a few things that can help you stay focused on God, (f) Pray regularly. Make God your best friend, not the heavenly rescue team you only call upon when you're in trouble, (g) Keep good Christian friends. Proverbs 13:20 says that foolish friends will perish. Avoid fools, (h) Stay committed to your local church. Christians cannot survive alone. We are called to connect with the Body of Christ in the local church. Go every week, and get involved, (i) Get rid of sins and burdens. Hebrews 12:1 teaches us that if we want to finish the race God called us to run, we must lay aside our sin and the burdens that may be holding us back. You know if something is holding you back. Leave.

Based on previous research by Anggraini, Nafikadini & Ririanty (2016) found that the agape love style contributes positively to adolescent sexual behavior. Aprillia & Ningsih (2019) found that the type of agape love is a type of love that has a positive effect on adolescent sexual behavior.

From the above opinion, it can be concluded that applying agape love will help Christian teenagers to love others as they are, not loving their bodies as mere lustful gratification, and there is a commitment that physical intercourse can be done when they have performed marriage in church, and make Jesus Christ the center of all youth activities.

2. Apply filia love

Drescher (2008) suggests that filia love explains the highest love of human love, friendship.

With friendship, brotherly love will be built, more sharing of ideas, opinions, principles, involving yourself with friends in joint ministry, teaching Sunday school and not busy stimulating fun (Wijanarko, 2018). If the relationship starts with friendship, then when the friend is in a bad mood, the best friend is there for you when experiencing problems, persuading them to get through the problems (Anthony & Hunter, 2014).

Based on the results of previous research by Harwati & Laksmi (2022), it was found that peer sexual behavior can influence other adolescents, allowing adolescents to prioritize friendships and follow the behavior of their friends who tend to be risky.

From the above opinion, it can be concluded that by applying filia love, Christian adolescents will build friendship love such as involving themselves together in church ministry, being a means to share opinions and ideas, helping friends when there are problems, and will avoid risky activities such as busy fun to stimulate couples to have premarital sexual relations.

3. Apply storge love

Storge is love in the family (Drescher, 2008). Brotherly love is a member of a family in a Christian community that has one father, God. Not considering yourself as a brother is an act of pretending to be done against someone. The apostle Paul emphasized loving each other by considering him like brothers (Simanjuntak, 2021).

For teenagers, storge starts from friendship and continues into feelings of mutual care and commitment in relationships (Anggraini, 2016), and patience, sacrifice and sincerity are needed (Metboki, 2019).

Based on the results of previous research, Aprillia & Ningsih (2019) found that the type of agape love is a type of love that has a positive influence on adolescent sexual behavior.

From the opinion above, it can be concluded that by applying storge love, adolescents will consider others to be their own siblings and will not behave badly to their siblings by engaging in risky sexual behavior.

3. Ethical Actors

Jesus was a teacher of ethics (Rausch, 2003). The ethics of Jesus are the ethics of God's government as well, so the nature of ethics must be absolute. Visible behavior for people who adhere to ethics from the kingdom of God is prioritized on the truth within (Tulak, 2022).

Therefore, Christian youth as part of the kingdom of God, the behavior of Christian adolescents should manifest in self-righteousness, including:

(1) Dress etiquette.

Christian dress etiquette should put God before appearance. Because God is holy, we should glorify God through our bodies in daily practice with polite, unsexy clothes, not wearing tight shirts, miniskirts, transparent clothes but can choose reasonable and appropriate clothing (Prasti, 2019), which aims as protection, politeness and communication (Ng, 2020).

(2) Ethics in social media.

Ethics in social media can be done by adolescents when adolescents use social media to become the light of the world by utilizing social media properly and wisely, maintaining words on social media, respecting others and not offending other parties (Waruwu, Arifianto & Suseno, 2020). No bullying is allowed when using social media, but teenagers should be salt and light of the world which means they must be ready to coexist with physical differences, ideas and everything else (Arifianto & Santo, 2020). As well as not spreading hoax news and participating in combating hoax news on social media (Tafonao & Yulianto, 2020).

(3) Ethics in association.

Ethics in the association of Christian youth should not be easily lied to, avoid destructive associations, have good moral character to live rightly, and pay attention and care for those around them (Telaumbanua, Haryani & Sumiwi, 2020), and behave blamelessly, do fairness, tell the truth, do not slander, do not do evil to friends, do not inflict reproach on neighbors, despise people who are rejected by God because of their actions, glorify people who fear God, and do not take bribes against the guilty (Hairunisa, Sumiwi & Prabowo (2021).

Self Ideal in Social Concept

The ideal self in the social concept directs adolescents to behave in their social environment. In the social environment, individuals will be faced with various kinds of differences in character, expectations or ideals. These differences sometimes have

positive impacts such as trying to succeed when seeing others succeed, as well as negative impacts such as unconsciously following others to behave riskily.

The individual realizes himself in society i.e., he recognizes his identity in socially defined terms and the definition becomes reality as he lives in society (Terry, 2000). Consciously or unconsciously, adolescents in their social environment will form their social identity which is part of a certain group (Meganingrum & Fauziah, 2017).

Research on social identity by Irawan, Mappiare & Muslihati (2018) found that the formation of adolescent social identity will produce adolescents who have behaviors of reminding, helping, solidarity, closing disgrace, obedience, generosity, and democracy.

There are several things that adolescents need to pay attention to in forming social identity, namely:

(1) Act from the true self

When it comes to acting from the true self, people feel real and in touch with their core needs and emotions. Conversely, when acting from a false self, people display personality as if to gain approval in the context of social rejection (Weinstein, 2014). They present themselves as false to impress others or to try new behaviors or roles where they may feel that others do not understand their true selves or that others are forcing them to behave in the wrong way (Santrock, 2016).

For example, as a teenager Christians will resist the solicitation or enticement of a community to watch porn or hold an orgy. Because the true self knows that the invitation is an act that violates religious norms and moral norms. Every Christian teenager should say no to every invitation or enticement that will result in sin for him.

Alwisol (2018) suggests that false images of the ideal-self lead to promiscuity sexual intercourse, for that a disciplined and warm environment is needed, will develop feelings of security and confidence to move towards the realization of a positive self-image. Furthermore, Williams (1997) posits the sexual act includes all thoughts and behaviors charged with unconscious desires that are self-destructive, ideal.

(2) Selection of communities in social interaction

In social interactions, adolescents sometimes join the juvenile delinquency community caused by several factors, namely motivating factors regarding internal problems in the family and pull factors where there is self-recognition in the community about the existence of adolescents (Dewi, Wibawa & Gutama, 2017).

The selection of communities in social interaction will produce quality and character adolescents (Bintari & Darmawan, 2016), form organizational leadership, foster a sense of solidarity and responsibility in organizing (Lingga, 2019), and can increase insight, reduce prejudice and discrimination (Pieter, Janiwarti & Saragih, 2011).

Therefore, as a Christian teenager should be smart in choosing a community that is useful for his development. For example, choosing a Bible Study (PA) community. By participating in the Bible Study (PA) community, youth will be formed to be more about the personality of the Lord Jesus Christ, free to convey all problems experienced both academic education problems at school, and problems in the

family. In the Bible Study community, Christian youth will also be trained to pray, sing, and be molded to have Christian character.

CONCLUSION

Engaging in risky premarital sexual activity is a manifestation of expressing emotions or love through actions. Such actions range from simple displays of affection, such as kissing, to engaging in sexual intercourse outside of marriage. This behavior is driven by the natural human tendency for sexual gratification, both with individuals of the opposite sex and the same sex. While premarital sexual activity that does not contain risks basically creates life in the form of connection, friendship, beauty, kindness, encouragement or motivation, as well as knowing how to express sexual desires so that we become who we really are and not participate in sex outside of marriage because it will open the soul, spirit (heart) and body to influences and dangers in the long and short term. To overcome the problem of risky premarital sexual behavior, ideal-self quality is needed based on psychological aspects, Christian aspects and social aspects. In the psychological aspect, adolescents are required to have superego. With superego, adolescents will be able to control id and ego, so that adolescents can distinguish which behavior is right and wrong and which behavior is accepted by society or not. In the Christian aspect, the superego is projected onto the external figure of Jesus Christ as a guide for adolescents in behaving well and correctly so that they are able to control themselves and be able to apply love and as an ethical actor in everyday life. In the social aspect, adolescents are required to recognize their identity as part of society in order to act from the true self and be able to choose a community that can truly form the ideal self of adolescents.

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