

Original Article**Association Between Spirituality and Cybersex Behavior Among Twelfth-Grade Adolescents: A Cross-Sectional Study in Surabaya Indonesia**Iis Fatimawati¹, Diyah Arini¹, Faridah¹, Andreas Alfa Bramantio Darso¹¹ Department of Maternal and Child Nursing, Sekolah Tinggi Ilmu Kesehatan Hang Tuah Surabaya, East Java, Indonesia**ARTICLE INFO****Article History**

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ABSTRACT

Background: Despite increasing internet-related sexual activities among adolescents, evidence regarding the role of spirituality in preventing cybersex behavior remains limited, particularly in Surabaya Indonesia; therefore, this study examined the relationship between spirituality level and cybersex behavior among twelfth-grade adolescents.

Methods: A cross-sectional study following STROBE guidelines was conducted among 108 twelfth-grade students at ITP High School Surabaya, selected through simple random sampling from a population of 148. Inclusion criteria were active twelfth-grade students consenting to participate, while exclusion criteria were incomplete questionnaires or absence due to illness. The independent variable was spirituality level, and the dependent variable was cybersex behavior. Data were collected using the Daily Spiritual Experience Scale (DSES) and Internet Sex Screening Test (ISST). Ethical clearance was obtained from the Ethics Committee of Hang Tuah Health Sciences Institute (PE/90/VII/2024/KEP/SHT), and data were analyzed using Spearman's rho correlation.

Results: Univariate analysis showed that 61.1% of respondents exhibited moderate spirituality and 66.7% were classified as at-risk cybersex users. Bivariate statistical analysis revealed a significant moderate negative correlation between spirituality level and cybersex behavior (Spearman's rho $\rho = 0.001$, $r = -0.310$, 95% CI [-0.473, -0.128]).

Conclusion: Higher spirituality is significantly associated with lower cybersex behavior among adolescents, suggesting that internal spiritual experiences serve as an essential protective factor. It is recommended that school nurses and educators design spirituality-integrated digital literacy interventions.

Keywords: Adolescent; Cybersex; Internet Use; Sexual Behavior; Risk-Taking; Spirituality.

Implications for Practice:

- Integrating spirituality-based educational interventions into adolescent health programs can strengthen moral self-regulation and reduce engagement in risky online sexual behaviors.
- Family-centered monitoring strategies that incorporate local cultural values can provide an effective and adaptable approach for preventing cybersex behavior among

Implications for Practice:

- adolescents.
- Enhancing clinician and school nurse training on adolescent digital health risks in a culturally sensitive manner may improve care quality and support better preventive health outcomes.

Introduction

The internet has become an indispensable technology among adolescents globally, enabling digital interactions without physical boundaries. However, alongside its positive impacts, rapid technological advancements present significant behavioral risks, particularly exposure to and engagement in internet-related sexual activities, known as cybersex ([Hasibuan & Masyhuri, 2024](#)). Cybersex is defined as online sexual behaviors, including viewing pornography, sexual fantasies, online sexual chats, and exchanging sexually explicit images or videos via social media platforms. Globally, adolescent engagement in cybersex has risen dramatically due to widespread smartphone access and unmonitored internet usage, making it a critical public health issue. ([Davidson et al., 2024](#))

In the Indonesian context, the Indonesian Internet Service Providers Association (APJII) reported that internet penetration reached 79.5% between 2023 and 2024, with the highest regional contribution in Java (57.82%) ([Asosiasi Penyelenggara Jasa Internet Indonesia, 2024](#)). Studies indicate that around 29% of youth aged 18–23 engage in cybersex behaviors, primarily driven by high curiosity and late-adolescent developmental changes ([Adilah & Winarti, 2022](#); [Juditha, 2020](#); [Kesumawardhany et al., 2021](#); [Kusumaningrum & Setiawan, 2020](#); [Puteri & Sumaryanti, 2021](#); [Sarwono, 2018](#); [Steinberg, 2008](#); [Yunita et al., 2020](#)). A preliminary study conducted at ITP High School Surabaya revealed that 93% of surveyed twelfth-grade students admitted to accessing online sexual content, while 67% demonstrated a low initial spirituality profile. Understanding how internal protective factors can mitigate these trends is highly relevant to nursing science, adolescent mental health, and school health

promotion programs ([Koenig, 2012](#); [Mubarak et al., 2015](#)).

A distinct scientific gap exists in previous studies, which frequently treat external religious practices and internal spiritual experiences interchangeably, failing to clarify how inner spiritual values influence online behavioral boundaries. Conceptually, a clear distinction must be made: religiosity involves adherence to external, institutionalized beliefs and formal rituals, whereas spirituality pertains to an individual's internal, experiential connection to a Higher Power ([Hamid, 2000](#); [Koenig, 2012](#); [Shepperd & Forsyth, 2023](#)). To address this gap, this study is guided by Self-Regulation Theory, which posits that individuals with strong internal moral standards are better equipped to monitor and control their impulses when facing external temptations ([Alligood, 2022](#); [Bandura, 1991](#); [Nursalam, 2020](#)). In an anonymous digital environment, a high spirituality level can function as an internal protective mechanism that strengthens an adolescent's moral resolve, helping them suppress immediate online gratification ([Ramadhan & Lestari, 2022](#)).

While international literature highlights external environmental constraints, the local Indonesian cultural context is deeply rooted in communal moral values, making spirituality a vital behavioral anchor. This study directly contributes to nursing and health practice by demonstrating how fostering internal competencies can enhance clinical preventative strategies, guide adolescent health policies, and improve behavioral outcomes. Therefore, the aim of this study was to examine the relationship between spirituality level and cybersex behavior among twelfth-grade adolescents at ITP High School Surabaya, Indonesia.

Methods

Study Design

This study utilized a descriptive correlational research design with a cross-sectional approach to evaluate the association between the study variables at a single point in time, following the STROBE reporting guidelines.

Participants

The study population comprised 148 active twelfth-grade high school students at ITP High School Surabaya, East Java, Indonesia. Utilizing Slovin's formula with an alpha of 0.05, the required sample size was determined to be 108 students. A post-hoc power analysis confirmed that a sample size of 108 provides a power greater than 0.80 to detect a moderate behavioral effect size. Participants were selected using a simple random sampling strategy. The inclusion criteria were active twelfth-grade high school students at ITP High School Surabaya who consented to participate. The exclusion criteria were students who withdrew during the process, completed questionnaires incompletely, or were absent due to illness during data collection. The study achieved a 100% response rate with zero excluded questionnaires.

Instruments

Spirituality level (the independent variable) was measured using the Daily Spiritual Experience Scale (DSES) originally developed ([Underwood, 2011](#)). The instrument was adapted and translated into Indonesian using a forward-backward translation procedure ([Utami & Hasanah, 2021](#)). It comprises 15 items evaluating daily experiences of connection with God on a 6-point Likert scale (ranging from "many times a day" to "never"). The score category explains that if someone experiences spiritual experiences on a scale every time (> 9 times / day) in their daily life, their spiritual level is high and vice versa. If

someone experiences spiritual experiences almost every time (7-8 times / day) and several times a day (5-6 times / day), then it is clear that their spiritual level will be high. If someone experiences spiritual experiences sometimes (3-4 times / day) and occasionally (1-2 times / day), then their spiritual level is moderate. If someone experiences spiritual experiences almost never (<0 times / day), then their spiritual level is low. Total scores categorize individuals into low, moderate, or high spirituality levels. In this study's sample, the instrument demonstrated excellent reliability with a Cronbach's alpha of 0.997.

Cybersex behavior (the dependent variable) was measured using the Internet Sex Screening Test (ISST) adapted ([Delmonico & Miller, 2003](#)). The scale consists of 20 items featuring both favorable and unfavorable statements evaluated on a 4-point scale (1 = never to 4 = always). Total scores categorize users into recreational users, at-risk users, and compulsive users. The instrument was validated for the local context and demonstrated a valid significance level ($r = 0.621$). Formal permissions were confirmed prior to data deployment.

Data Collection

Data collection was executed within a designated period in July 2024 at ITP High School Surabaya East Java Indonesia. After receiving formal clearance from the school management, digital questionnaires via Google Forms were distributed. Data collection was supported by trained assisting school teachers and student class leaders who served as local coordinators to explain the study procedures. Questionnaires required approximately 20–30 minutes to complete.

Data Analysis

SPSS version 25 was used to analyze the data. Descriptive statistics (frequencies and percentages) were employed to summarize participant demographic information and variable categories. The Kolmogorov-Smirnov normality test indicated that the behavioral data were non-normally distributed ($p < 0.05$). Therefore, Spearman's rho correlation (r_s) techniques were used to test the hypothesis, with a significance level set at $p < 0.05$. Missing data (<5%) were handled using listwise deletion.

Ethical Considerations

This study received formal ethical approval from the Ethics Committee of Hang Tuah Health Sciences Institute (Stikes Hang Tuah Surabaya) under approval number PE/90/VII/2024/KEP/SHT. Because the participants were adolescents, formal written parental/guardian consent was secured alongside participant assent prior to data collection. All procedures conformed strictly to the ethical benchmarks of the Declaration of Helsinki, ensuring full anonymity and data confidentiality through password-protected digital storage.

Results

Participants' ages ranged from 16 to 18 years, with an average age of 17.2 years. The sample included 55 (50.9%) males and 53 (49.1%) females. The baseline characteristics of the twelfth-grade respondents are detailed in **Table 1**.

Table 1. Demographic and Baseline Characteristics of Respondents (n = 108)

Characteristic	Category	n (%)
Age	16 years	14 (13.0)
	17 years	51 (47.2)
	18 years	43 (39.8)
Gender	Male	55 (50.9)
	Female	53 (49.1)
Religion	Islam	97 (89.8)
	Christian	10 (9.3)
	Hindu	1 (0.9)
Religious Activities	Active participant	79 (73.1)
	Non-participant	29 (26.9)
Primary Information Source	Social media	73 (67.6)
	Websites/Peers	35 (32.4)

Univariate Distribution of Study Variables

Descriptive statistics for the main study variables showed that the majority of the high school students fell into the moderate spirituality level category, representing 66 respondents (61.1%). Regarding cybersex behavior, the largest proportion was classified as at-risk users, accounting for 72 respondents (66.7%). The complete distribution is summarized in **Table 2**.

Table 2. Univariate Distribution of Spirituality and Cybersex Behavior (n = 108)

Variable	Category	n (%)
Spirituality Level	Low	22 (20.4)
	Moderate	66 (61.1)
	High	20 (18.5)
Cybersex Behavior	Recreational users	15 (13.9)
	At-risk users	72 (66.7)
	Compulsive users	21 (19.4)

Hypothesis Testing

Bivariate analysis was performed to test the hypothesis of an association between spirituality level and cybersex behavior. The cross-tabulation results and statistical parameters are presented in **Table 3**.

Table 3. Cross-Tabulation Between Spirituality Level and Cybersex Behavior

Spirituality Level	Recreational Users n (%)	At-Risk Users n (%)	Compulsive Users n (%)	Total n (%)
Low	0 (0.0%)	12 (54.5%)	10 (45.5%)	22 (100.0%)
Moderate	11 (16.7%)	46 (69.7%)	9 (13.6%)	66 (100.0%)
High	4 (20.0%)	14 (70.0%)	2 (10.0%)	20 (100.0%)
Total	15 (13.9%)	72 (66.7%)	21 (19.4%)	108 (100.0%)

Note: Spearman's rho (r_s) = -0.310; 95% Confidence Interval = [-0.473, -0.128]; p-value = 0.001.

The Spearman's rho correlation test revealed a significant moderate negative relationship (r_s = -0.310, p = 0.001). Therefore, the null hypothesis was rejected, and the alternative hypothesis was supported, indicating that higher levels of spirituality are significantly associated with lower levels of cybersex behavior among adolescents.

Discussion

The results of this study demonstrate a significant moderate negative correlation between spirituality level and cybersex behavior among twelfth-grade adolescents (r_s = -0.310, p = 0.001). This finding strongly aligns with the theoretical framework of Self-Regulation Theory, suggesting that an adolescent's internal spiritual core acts as a cognitive buffer that strengthens behavioral control when encountering anonymous digital stimuli (Bandura, 1991; Putri & Ariana, 2021; Tejo Kusumo & Tri Harsono, 2022; Zulfa et al., 2022). Previous research similarly suggests that deeply-held moral and spiritual values provide adolescents with the internal standards required to resist immediate online gratification, contrasting with external religiosity which may not automatically translate into protective online behaviors (Buenconsejo & Datu, 2023; Delmonico & Miller, 2003; Underwood, 2011).

The descriptive data indicate that 61.1% of the high school students possess a moderate spirituality level, while 66.7% operate as at-risk cybersex users. This indicates a vulnerable behavioral pattern where high natural curiosity and unmonitored digital access frequently challenge the adolescents' fluctuating moral standards. While local cultural and family structures successfully instill basic spiritual awareness, they are often insufficient to prevent online exploration due to the private nature of smartphone internet access. This study contributes new insights by showing that moderate spiritual development leaves a substantial proportion of youth exposed to risk, highlighting that superficial religious adherence must be transformed into internal spiritual self-regulation to decrease risk-taking behaviors effectively (Sari & Hidayat, 2022; Yusuf et al., 2016).

Furthermore, nursing practice and adolescent healthcare must recognize that cybersex engagement is a multi-faceted issue. While spirituality functions as an important internal protective factor, it does not exist in isolation; external factors such as parental digital monitoring (Budiarti et al., 2023), peer group dynamics, individual emotional stability, and baseline digital literacy also heavily influence these outcomes (Agastya et al., 2020; Haidar & Apsari, 2020; Hollenstein & Faulkner, 2024; Steinberg, 2008). In the Indonesian socio-

cultural landscape, rapid digital expansion has outpaced parental technical oversight, exposing adolescents to explicit online spaces. This study demonstrates that strengthening internal spiritual values provides a valuable psychological defense mechanism that can complement modern digital literacy and sex education frameworks within community nursing practice ([Nursalam, 2020](#))

Implications and limitations

This study demonstrates that internal spirituality functions as an integrated protective behavioral factor, advancing adolescent health science by mapping its conceptual and scientific impact within Self-Regulation Theory. These findings influence future nursing research and public health policy by showing that purely technical or restrictive internet policies are insufficient. Instead, interventions must foster internal moral and psychological competencies to achieve long-term risk reduction, contributing to the broader body of knowledge regarding adolescent behavioral modifications in digital environments.

Several limitations must be acknowledged. First, the cross-sectional design captures data at a single point in time, meaning causal conclusions cannot be definitively established. Second, relying on self-reported questionnaires like the DSES and ISST may introduce social desirability and social selection biases, potentially leading to the underreporting of stigmatized online behaviors. Third, the study population was drawn from a single school in Surabaya, limiting the generalizability of the results to rural or non-communal educational settings. Finally, residual confounding variables—such as varying levels of parental monitoring, peer influence, and baseline psychological traits—were not controlled for in this analysis.

Relevance to Practice

Practitioners, particularly school nurses, mental health counselors, and educators, can directly apply these findings by shifting from purely restrictive internet guidelines toward structured, spirituality-integrated counseling and digital literacy programs. Healthcare institutions and policymakers should incorporate moral decision-making, ethical internet usage, and self-regulation exercises into standard adolescent health promotion frameworks. Furthermore, in resource-limited educational settings, concrete strategies should focus on developing collaborative, family-centered monitoring programs that empower parents to establish open communication and balanced digital boundaries at home

Conclusion

This study concludes that there is a significant moderate negative relationship between spirituality level and cybersex behavior among twelfth-grade adolescents at ITP High School Surabaya, confirming that higher spiritual core values are associated with reduced online sexual risks. The central takeaway is that internal spiritual self-regulation serves as a vital behavioral shield in anonymous online environments, whereas moderate spiritual levels leave a majority of adolescents at risk. Future longitudinal research utilizing larger, multi-regional participant cohorts is highly recommended to track these behavioral trajectories over time and evaluate the long-term efficacy of combined spiritual and digital literacy interventions

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CrediT Authorship Contributions Statement

Iis Fatimawati: Conceptualization, Methodology, Supervision, Investigation, Writing – Original Draft, Project Administration.

Diyah Arini: Validation, Formal Analysis, Data Curation, Writing – Review & Editing.

Faridah: Investigation, Resources, Data Curation, Validation.

Andreas Alfa Bramantio Darso: Visualization, Writing – Review & Editing, Software, Funding Acquisition.

Conflicts of Interest

There is no conflict of interest.

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