



The Role of Community in Preventing Premarital Sexual Behaviour

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Abstrak

Remaja merupakan salah satu kelompok penduduk yang mudah terpengaruh oleh arus informasi baik yang negatif maupun yang positif. Salah satu dampak dari arus informasi yang negative adalah perilaku seksual pra nikah pada remaja. Padahal, remaja diharapkan dapat menggantikan generasi sebelumnya dengan kualitas kinerja yang optimal sesuai dengan pertumbuhan dan perkembangannya terkait dengan hak kesehatan reproduksi remaja. Sehingga, perlu adanya upaya pencegahan perilaku seks pranikah pada remaja. Tujuan penelitian untuk menggambarkan peran masyarakat dalam mencegah kehamilan diluar nikah pada remaja di desa Trirenggo Bantul. Penelitian ini merupakan penelitian mix method dengan jumlah sampel 170 orang. Teknik pengambilan sampel menggunakan quota sampling pada penelitian kuantitatif dan purposive sampling pada penelitian kualitatif. Penelitian dilakukan bulan Juni-Agustus 2019 di Desa Trirenggo. Instrumen penelitian menggunakan kuesioner dan pedoman wawancara yang disusun oleh peneliti. Proses analisis data pada penelitian ini menggunakan distribusi frekuensi untuk penelitian kuantitatif dan langkah-langkah dari Colaizzi untuk penelitian kualitatif. Hasil penelitian: (1) Norma-norma masyarakat telah ada di Dusun Trirenggo, namun pelaksanaannya masih belum optimal (2) Pengendalian social telah dilakukan masyarakat Trirenggo namun masih belum tepat sasaran dalam pelaksanaannya. Norma masyarakat masih belum berfungsi dalam pencegahan kehamilan diluar nikah, serta minimalnya partisipasi masyarakat terhadap pengendalian sosial.

Kata kunci: peran masyarakat, kehamilan di luar nikah, remaja

Abstract

Teenagers are one of the groups of society which can be easily influenced by the flow of the negative and positive information. One the negative information is premarital sexual behaviour. Meanwhile, teenagers are expected to be able to replace the previous generation with optimal performance quality. They should have the better quality related to their sexual reproduction health. So, it is needed to prevent premarital sexual behaviour for them.

Purpose of the study: to describe the role of the community in preventing unwed pregnancy among adolescents in Trirenggo, Bantul. This research is mixed-method research. The sample is 170 respondents. The sampling technique uses quota sampling in quantitative research and purposive sampling in qualitative research. The study is conducted on June until August 2019 in Trirenggo, Bantul. The research instrument uses questionnaire and interview guidelines compiled by the researcher. The data analysis process in this study uses the frequency distribution for quantitative research and method by Colaizzi for qualitative research. (1) Community norms already exist in the Trirenggo hamlet, but the implementation have not been optimal yet (2) Social control has been carried out by the Trirenggo community members but it is still not well-targeted in the implementation.

Conclusion: Community norms have not functioned yet in preventing the pregnancy before marriage, as well as the minimum participation of community member in social control.

Keywords: community role, pregnancy before marriage, adolescents

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INTRODUCTION

Sexual behaviour before marriage is a serious problem. It has several impacts such as unsafe abortions among adolescents. The number of abortion cases in Indonesia reaches 2.3 million each year and 30% of them are committed by adolescents (1). One of the aims of Sustainable Development Goals (SDGs) is to reduce childbirth in adolescents (2). Based on data from the *United Nations Development Program* (UNDP) 2019, Indonesia was ranked as the fourth highest country in ASEAN for teenage birth rates cases (3). Government efforts in dealing with adolescent reproductive health issues are regulated in Government Regulation number 61 of 2014 articles 11 and 12 by providing adolescent reproductive health services aimed in preventing and protecting adolescents from risky sexual behaviour (*PP No 61 Tahun 2014 Pasal 11 dan 12*) (4). The law number 36 of 2009 article 71 sections 3 until article 77 (*UU Nomor 36 Tahun 2009 bagian keenam pasal 71 sampai dengan pasal 77 pada pasal 71 ayat 3*) mandating that reproductive health is carried out through promotive and preventive activities (5).

Based on Indonesian Family Planning Association DIY, in 2016 there were 720 cases of adolescent childbirth in Yogyakarta. The highest one was at the age of 16-19 years. One of the causes of the childbirth was pregnancy before marriage (6). In 2015 there were 976 cases of pregnancy before marriage among teenagers in Yogyakarta, Bantul Regency had 276 cases,

Yogyakarta City had 228 cases, Sleman Regency had 219 cases, Gunung Kidul had 148 cases, and Kulon Progo had 105 cases. Based on data from the Bantul Public Health Office, the highest incidence of unwed pregnancy in 2018 from the January-September in Bantul 1 Community Health Center was 24 people. The results of a preliminary study at the Bantul I Community Health Center obtained 13 unwed pregnancy of adolescent (Januari-Oktober 2018), Trirenggo subdistrict obtained 4 (33,3%). The data shows the sexual behaviour before marriages are still high and needed to be found the causes in the Trirenggo, Bantul. The role of peers, misleading information, characters building and the less participation of parents can cause a teenager to have sex before marriage (7,8,9,10). Society as a social controller has an important role to prevent sexual behaviour before marriage in adolescents, but in reality, social control by the community members is still low due to their participation. Community leaders also have an important role as an extension agents, motivators, catalysts, and role models (11,12). This research is the first research in exploring the role of the community which contains elements of community members, community leaders, and youth organizations in preventing adolescent premarital sexual behaviours. Based on those description, the study aims to describe the role of the community in preventing unwed pregnancy among adolescents in the village of Trirenggo, Bantul.

MATERIALS AND METHODS

This research uses mixed methods using a Sequential Explanatory Strategy model which consists of two stages (13). The first stage, quantitative data is collected to identify whether or not the effort to prevent sexual behaviour among the adolescents. The second stage, exploring data obtained from the results of the first stage, conducted through in-depth interviews (qualitative). The study was conducted after obtaining ethical approval with number KE / AA / VI / 968 / EC / 2019. The population in this study are community members in the Trirenggo village. The sample criteria in quantitative research are the community members who have been living in Trirenggo for more than 3 years, while in qualitative research, the sample are community leaders both young and old ones who have the power to make policies.

This research was conducted in June - August 2019 in the Trirenggo, Bantul, Yogyakarta. Trirenggo village has 17 hamlets including Gempolan, Sragan, Klembon, Priyan, Pasutan, Bogoran, Pepe, Nogosari, Gedongan, Gandekan, Manding, Kweden, Sumberbatikan, Bakulan, Cepoko, Karangmojo, and East Bantul. The number of samples in quantitative research was 170 people and qualitative research stopped at the 11th participant because the data was already saturated.

The instrument of this study was a questionnaire to get data related to efforts in preventing sexual behaviour conducted by the citizen. The questionnaire consist of 3 questions, 1) the characteristic of respondents; 2) whether or not there is the attention to adolescent reproductive health; 3) there have been efforts or not in preventing adolescent premarital sexual behaviour. Furthermore the interview guidelines are used to get the description of what kind of efforts have been made by the community members; interview tools in the form of stationery, voice recording devices

and interview guidelines. Interview guidelines about the efforts in preventing premarital sexual behaviour of adolescents consists of 7 questions and data collection is done by in-depth interviews. Some of the questions asked in the guidelines are the level of adolescent adherence to the existing regulations, sanctions for violations, the role of community organizations, and the forms of agreement that have been carried out with related parties such as community health centre. Data analysis in this study was carried out in 2 stages, namely the quantitative data analysis stage then the qualitative data analysis stage. The first step is to conduct univariate analysis with frequency distribution in quantitative research on all samples, then in the second stage, a number of samples will be taken by participants through purposive sampling until data saturation occurs. Furthermore, qualitative data is triangulated through sources to citizen who have lived in Trirenggo for more than 3 years with total 4 people. Questions asked in accordance with what was asked to participants.

RESULTS AND DISCUSSION

Results

Quantitative Analysis

The research conducted to 170 respondents were analysed to determine the frequency distribution of the efforts conducted by the community members to prevent premarital sexual behaviour among adolescents in the Trirenggo, Bantul.

Based on the data of the respondent characteristics including age and education level, showed by the following table 1.

Based on the table, the majority of respondents are 30-50 years old, entering the adult phase. While the majority of respondent education is middle level.

Furthermore, based on quantitative descriptive analysis, the following results are obtained:

Table 1. Frequency Distribution of community members Characteristics to Prevent Premarital Sexual Behavior

	Frequency (n)	Percentage (%)
Age:		
30-50	91	53,4
50-70	79	46,5
Education level:		
High	18	10,6
Middle	118	69,4
Low	34	20,0

Table 2. Efforts by the community members to Prevent Premarital Sexual Behaviour

	Frequency (n)	Percentage (%)
Public attention to reproductive health		
Yes	129	75.9
No	41	24.1
Efforts are made to prevent premarital sexual behaviour		
Yes	162	95.3
No	8	4.7

Based on the results, it is found that there are still community members who do not try to prevent premarital sexual behaviour done by adolescents.

Qualitative Analysis

The following are the characteristics of the participants who were interviewed:

Table 3 Participants Characteristics

Initial	Age	Gender	Status in Society	Code
T	42	Male	Community Leader	A.1.a
D	45	Male	Community Leader	A.2.a
G	43	Male	Community Leader	A.4.b
K	36	Female	Cadre	A.6.e
D	27	Male	Youth organization	A.7.d
M	50	Male	Community Leader	B.8.a
R	49	Male	Community Leader	B.9.b
T	43	Male	Community Leader	B.11.b
J	43	Male	Cadre	B.13.e
H	28	Male	Youth organization	B.14.d
N	47	Male	Community Leader	C.15

There are eleven participants with various ages and have various status in the society as community leaders, cadres and youth organizations. The following are the

characteristics of the community members as a source of triangulation:

Table 4. Characteristics of Triangulation Sources

Initial	Age	Gender	Status in Society	Code
S	37	Female	Community member	A.3.c
I	39	Female	Community member	A.5.c
S	38	Female	Community member	B.10.c
A	43	Male	Community member	B.12.c

There are four sources for data triangulation, they all are citizens. The average age is 39 years old, and the majority is women.

Based on the results of interviews that have been obtained, it can be drawn 2 issues, the first one, community norms are unclear and social control has not well implemented yet

Community norms are unclear

This issue is studied because there are various phenomena occur in the Tirirenggo region where no written rules about restrictions on pornographic media. The media can be a factor causing of premarital sexual behaviour; less strict sanctions for violators of the rules; and social sanctions were still considered not as sanctions that have been set. Some of these phenomena are then referred to as sub-themes in this study.

No written rules in limiting pornographic media

The results of the interview shows that there are no written restrictions for pornography. However, restrictions using verbal ways are done by the parents. The verbal restrictions are also conducted by the Community members through the counselling during youth activities.

"...belum ..jarang ada aturan-aturan peredaran pornografi, mungkin dari orang tua nya"(A.5.c)

"... not yet ... there are rarely rules on the circulation of pornography, maybe from the parents.... "(A.5.c)

"..Kalau disini tidak ada ... (A.4.b,

B.8.a, B.11.b, B.14.d))
“... There is no (here) ... (A.4.b , B.8.a, B.11.b, B.14.d))

Based on the interviews, it is found that pornographic media restrictions are carried out by the National family planning coordinating board and youth organizations.

“...tentang kespro Dari Badan Koordinasi Keluarga Berencana Nasional...” (A.6.e)
“... about the reproductive health done by National family planning coordinating board ...” (A.6.e)
“...Kalau setiap pertemuan remaja saya singgung masalah kenakalan remaja....” (A.7.d)
“... Whenever I meet with teenagers, I propose the topic about juvenile delinquency. ...” (A.7.d)

No strict sanctions for violators

Violation against the prevailing community norms will get either written reprimand or verbal sanction.

”... sanksinya ada tapi sementara ditegur sajak...” (A.6.e)
“... they will get punishment just by orally ...” (A.6.e)
“...kalau tidak lapor ya saya datengi kerumahnya dan ditegur...” (A.7.d)
“... if (we) don't report it, I would come to (their) house and (they) would get a reprimand ...” (A.7.d)
”... setidaknya diingatkan ...”(C.15)
“... at least (they) need to be reminded ... (C.15)
”... ditegur dulu kalau tidak bisa ditegur saya dategin sama warga atau pemudanya ...”(B.11.b)
“... (They) would be reprimanded, if it doesn't work, I would come to (their) house with the community members... (B.11.b)

Based on the results of the interview it can be concluded that most of the norms in the community violated by the community members

do not have any sanctions yet. community members only do reprimands by giving the advice. It is different from one community leader. He states that there are sanctions in the form of administrative services. They who violated the norms will get difficulty in accessing administrative services.

Social sanctions are not fully implemented.

Based on the results of interviews of five respondents about community understanding of unwed pregnant teenagers, it is found that the community will consider social sanctions for adolescents who experience a pregnancy out of wedlock. Norms that are violated by the adolescents have an impact such as ostracism, or they will automatically get a sense of shame until they feel do not want to interact in the society.

Most of the citizens accept pregnancy out of wedlock if it is caused by a result of a crime such as rape, but it is different if the pregnancy occurs before marriage. The ones who commit it will be labelled to have a bad character, and the administrative services do not accept it. community members will provide sanctions in the form of eviction toward them.

The results of the study of five respondents reveal the community's understanding of adolescents who became pregnant out of wedlock, they will still be assisted in the marriage process, according to the following conversation:

“...tidak boleh tinggal disini ... (A.7.d)
“... (they) should not stay here ... (A.7.d)
”...Ya dinikahkan saja ...”(B.8.a)
“... Yes, (they) must be married ... (B.8.a)
”...Ya diterima tetap dibantu saat pernikahannya tapi lihat-lihat dulu orang tuanya baik atau tidak mbak... (B.13.e)
“... Yes, (their marriage) will be accepted including the process of their

wedding, but (we) have to consider the attitude of their parents (having good or bad attitude)... (B.13.e)

Social Control has not well implemented yet

This theme is formed by looking at the activities that have been conducted in the Trirenggo as an effort to prevent premarital sexual behaviours done by adolescents. Some of these activities are as follows which called as sub-themes.

Religious activities have been conducted

Based on the results of the interviews in preventing unwed pregnancy, the adolescents have to participate in religious activities. Community members have scheduled religious activities once a week or once a month during certain events in order to prevent various negative behaviours among adolescents. But, this activities still need more support from the parents so the religious activities can be conducted well. This can be seen in the interviews of the following four respondents:

“...Ada mbak, 1 bulan sekali pas pertemuan sekalian saja pertama sebelum acara ada santapan rohani mbak..”(B.8.a)

“... yes, there is (a religious activities), once a month. At the meeting the will be presented the material in understanding about religion (good and bad behaviour) ..” (B.8.a)

“...Ada mbak seminggu sekali dimasjid ini guna mempersatukan remaja dan masyarakat mbak..”(B.9.b)

“... yes, there is (a religious activities) once a week in this mosque to unite young people and community ...” (B.9.b)

“..Ada mbak kegiatan iqro’ setiap Minggu tapi lama bubar karna lama lama pada nggak berangkat mungkin karna sudah sibuk..”(B.10.c)

“... there is reciting iqro’ (book to learn before quran) every week, but it’s

been a long time disbanded. Perhaps the participants get too busy so they do not attend any more...” (B.10.c)

The interview results show recitation is one of the social controls so that deviant sexual behaviour does not occur to adolescents. However, it is found that several Community members and community leaders state that there is no religious activities provided to the adolescents.

“...pengajian setiap malam kamis ibu-ibu, jumat kliwon pengajian dan kegiatan...”(A.5.c)

“... recitation (is) every Thursday night and friday kliwon (the name of the day in Javanese calendar) for women...” (A.5.c)

“..Kegiatan pengajian dimalam jumat yang ngisi ustad disini dan sering kumpul-kumpul..”(A.1.a)

“... The recitation is on Friday night attend by the cleric and also as an event to community member to interact...” (A.1.a)

“...Pengajian ibu ibu ada mbak kalau pemuda jarang kalau ada kegiatan apa saja gitu aja mbak, kegiatan pemuda biasanya arisan sama kumpul kumpul...” (A.6.e)

“... The religious activities is rarely held for adolescents. The adolescents sometimes just hold unimportant activities like hang out...” (A.6.e)

“...Pengajian bapak bapak itu aja mbak malam jumat kliwon...” (A7.d)

“... Recitation for the men is held only Friday night...” (A7.d)

“...Kalau untuk keagamaan itu dijadikan satu sebulan sekali tapi pas ada acara, kalau untuk menyinggug tentang agama ya Cuma ngbrol-ngonrol sendiri mbak, kesadaran diri sendiri (C.15)

“... for religious activities is only held once a month following the special event. The conversation about religion is just by chatting in small gathering (C.15)

Based on the results of the interviews in preventing unwed pregnancy, the Community members suggest the adolescents to participate in religious activities. Community members have made religious activities in order to prevent various negative behaviours among adolescents and as an effort to fortify adolescents so they do not engage in a free sex activity. When the community still has not been aware about the benefit of religious activities, it is necessary to set a rule in forcing the adolescents to join in. These rules must be set so that adolescents have to participate in its activities.

Information about reproductive health have not been received widely among the adolescents

Based on the results of the interviews, the solution done by the society or institution in the prevention of pregnancy before marriage are not available. Community members state that the solution that have been provided by the society or the institution was only limited to drug prevention and reproductive health. This can be seen in the following interview:

"...Pernah bekerja sama dengan kapolsek membahas tentang narkoba..."(A.1.a)

"... (We) have worked with the police chief to discuss about drugs ..."
(A.1.a)

"...Selama ini belum ada, kalo dulu malah dari polsek tapi klo skrg di ibu2 dari puskesmas penyuluhanya tapi kalo buat remaja belum ada..." (A.7.d)

"... So far there hasn't been (the collaboration in finding the solution or agreement), in the past, it was held by the police but now counselling is only provided to the women in clinic but there isn't for teenager yet ..." (A.7.d)

"...Nggak mbak, ya biasanya barengan 1 kampung pas ada acara saja mbak(A.3.c)

"... No, (The counselling) is only held at the same time with other village events.(A.3.c)

"...Ada mbak kerjasama penyuluhan pembinaan terhadap remaja narasumbernya ada 3 yang pertama dari kepolisian tentang bahaya narkoba yang kedua dari KB dengan arti setidaknya remaja tau apa yang mau dikerjakan setelah nikah dari bidang agama petugas KUA atau ustad yang dihadirkan untuk pembekalan pembinaan atau penyuluhan diadakan 1 tahun sekali hanya perwakilan disetap pedukuhan(C.15)

"... There is a collaboration of counselling for adolescent. There are 3 speakers, the first is from the police talking about the dangers of drugs, the second is from KB (Family Planning officer) providing the teenagers about marriage knowledge, the third is from the religious field, the KUA (Religious Affair) officer or cleric, they coach or counsel related to religion norms and values. It is held once a year (C.15)

The results of this study found only 1 respondent who answered there was collaboration with the police but it was not to prevent pregnancy before marriage but discussing about drugs. The results of the interview are revealed by three community members, they state that there will be counselling in the preventing the pregnancy before marriage, but it is still in process. This can be seen in the following interview:

"...Lagi mau diusulkan dikelurahan, nanti kalau ada anggaran baru ngambil pengisi acara dari puskesmas atau yang lainnya Cuma kebentur di anggaran sih mbak..." (A.6.e)

"... I would be proposed in the village, later if there is a new budget, I would invite the speakers from the puskesmas (community health centre) or others. Just clash in the budget ..." (A.6.e)

"...Kalau kerjasama pemerintah ya baru mau diusahakan mbak jadi belum ada..." (A.2.b)

"... Collaboration with government is still in a plan, will be proposed, so it does not exist yet ..." (A.2.b)

"...Belum mbak baru mau diupayakan mbak emoga ada yang berkenan untuk datang ke desa ini (A.4.b)
"... Not yet, (we) just still work on it, hope someone will be willing to come to this village (A.4.b)

Based on the results of the interview it can be concluded that the collaboration in preventing pregnancy before marriage is not yet available. The community members state that this form of collaboration is limited to drug prevention and reproductive health.

The way in providing the information is less efficient

Based on the results of interviews it is found that the form of community activities for reproductive health already exists, community members get direct counselling from the health centre but it is just for the member of PKK (*program at village level to educate women on various aspects of family welfare*), adolescents has no counselling related to prevention of pregnancy before marriage. This was revealed from five respondents.

*"...Tentang reproduksi lewat ibu-ibu PKK nanti kalo ada kumpulan ikut PKK salah satu pemuda terus kalo ada kumpulan pemuda baru disampaikan di pemudanya..."(A.1.a)
"... Regarding reproduction counselling through PKK, if there is an adolescent joining PKK, she will forwarding the information to other adolescents..." (A.1.a)*

"...Kalau kesehatan reproduksi pasti di ibu2 pkk dari puskesmas penyuluhanya tapi kalo buat remaja belum ada..." (A.7.d)

"... Reproductive health counselling has been held by PKK, but from public health centre hasn't provided it yet..." (A.7.d)

"...Kalau masalah seperti itu malah ibu ibu pkk mbak kalau remajanya belum..."(A.2.b)

*"... the problem like this, PKK has already get the counselling but adolescents have not yet ..." (A.2.b)
"...kerjasama penyuluhan pembinaan terhadap remaja narasumbernya ada 3 yang pertama dari kepolisian tentang bahaya narkoba yang kedua dari KB dengan arti setidaknya remaja tau apa yang mau dikerjakan setelah nika dari bidang agama petugas kantor urusan agama atau ustad yng dihadirkan untuk pembekalan pembinaan atau penyuluhan diadakan 1 tahun sekali hanya perwakilan disetap pedukuhan (C.15)*

"... There is a collaboration of counselling for adolescent. There are 3 speakers, the first is from the police talking about the dangers of drugs, the second is from KB (Family Planning officer) providing the teenagers about marriage knowledge, the third is from the religious field, the KUA (Religious Affair) officer or cleric, they coach or counsel related to religion norms and values. It is held once a year (C.15)

Counselling related to reproductive health issues is usually conducted by the Community Health Centre to family welfare coaching group (PKK) or community members who already have a family. However, there is no specific counselling to discuss ways to prevent unwed pregnancy among adolescents. Counselling have been conducted by the police such as drug counselling, and also religious counselling conducted by religious affairs office.

Discussion

Community norms

Based on the results of the study, it is found that community norms are still unclear. This is indicated by the absence of written rules regarding the circulation of pornographic sources, the absence of strict sanctions for violators, and social sanctions are more applied to be implemented compared with written sanctions. Community leaders in upholding

community norms related to premarital sexual behavior in adolescents has not been optimal yet. The inactivity of the community in carrying out social norms is also a supporting factor that causes premarital sexual behavior in adolescents. Dysfunctional family environment also influences premarital sexual behavior. From the results of previous studies found that the environment in which a person lives and socializes is being a factor for engaging in premarital sexual behavior(14). In addition, self-control from the environment, especially other people and closest friends can be a control for adolescents. The results found that the center of self-control and adolescent sexual behavior has a strong relationship(15). Thus, without control from adolescents themselves and families, the rules imposed in the community will be difficult to implement. The use of smartphones as one of the media that can be used to access porn sites also has a relationship with adolescent premarital sexual behavior.

In the use of smartphones, the society and also the family have a more important role to control adolescents by conducting an effective communication(16). Community leaders will indeed have difficulty making restrictions on the access to pornographic sources. For example, if a teenager is not allowed to use a cellphone, it will interfere with their social functions in the teenager's social life. Based on that reason, the role of the family, especially parents, is needed in educating and controlling the restrictions on the use of mobile phones.

Less optimal efforts that have been made by the community may be caused by lack of participation from the community itself. Based on the results of previous studies it was found that the prevention and treatment of free sex in adolescents can be done in a persuasive and coercive way. The ways of persuasion include through order, filling out forms accompanied by KTP (residence identification card) or KTM

(Student Identification Card), resuming population data, deliberations, guarding security, contacting students' parents, and making statements. While the coercive way can be through raids, expulsions, and paraded (17). The place used in this research has not used maximum coercive effort. Deviant behavior that occurs in society can be caused by someone choosing a deviant subculture, namely a special subculture whose norms are contrary to the dominant cultural norms (18).

In relation to the control of premarital adolescent sexual behavior, character education needs to be developed and instilled in adolescents, both in formal education and in the family. Character development (morals) must also be carried out with the community at large scale, which can be started from colleagues or close friends. In our relationships in the community, we may become an inseparable part of them (19). The results of this study are in accordance with the previous literature which concluded that if the norms of society are not clearly made then the potential for violations such as premarital sexual behavior in adolescents may be occurred

Social control

Efforts made by the community have been done but not maximal yet. This is indicated by the religious activities that have been carried out. However, some adolescents did not attend these activities. The information about reproductive health was not well addressed among adolescents too, and the ways of providing information were less efficient. This is very influential on giving knowledge to the adolescents. Counseling / providing information has a positive influence on adding knowledge and attitudes for adolescents (20). If health education can be done appropriately, by the right people, and in accordance with the targets to be reached, this will have the potential for giving positive knowledge and attitudes towards

adolescents. When the these condition can be conducted, it can minimize social deviations such as premarital sexual behavior.

Social control can also be done through support from religious figures and leaders. Religious figures and leaders play a role in building the spiritual character. However, this is different from the results of previous studies which state that adolescents who are religiously obedient actually have more risk of premarital sexual behavior compared to those who practice religious activities. (16). The efforts to prevent free sex behavior, the community can carry out social control through religion by conducting regular recitation (17). The results of the study are in accordance with previous literature, finding that social control which has not been implemented well, it will increase the premarital sexual behavior in adolescents.

CONCLUSION AND RECOMMENDATION

The role of the community is present through the norms prevailing in the community and also social control over adolescent behavior. Unclear norms and less effective social control can increase the potential for premarital sexual behavior. The role of the family is also very important to support the role of community leaders as policy makers. In this research, the role of the family has not been maximally carried out, even though the data from the presence of the role of the family can support existing research data. From the results of the study, it was suggested to community leaders to evaluate the existing rules. An evaluation must also be carried out on the application of sanctions for violators. The public should be more actively participating to prevent premarital sexual behavior in adolescents. The involvement of religious leaders and figures are able to shape the spiritual character of adolescents, as well as the role of the family must be present in the development of adolescents. Coordination with health services especially reproductive health

for adolescents is important to do. This can change the behavior of adolescents. For further researchers, the future researchers can explore the role of families in supporting the role of the community in the prevention of premarital sexual behavior in adolescents.

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