

## **BATAK TOBA SOCIETY'S PERCEPTIONS ABOUT SEX EDUCATION FOR ADOLESCENTS IN THE PARPAREAN III NEIGHBORHOOD PARPAREAN III VILLAGE PORSEA DISTRICT TOBA REGENCY IN 2023**

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### **Abstract**

*Sex education is a clear and correct information regarding the issue of human sexuality, which includes the occurrence of conception, pregnancy, sexual behavior, sexual relations and health, psychological and social aspects. The issue of sexual education provided should be related to the norms prevailing in society, what is prohibited, what is legal and how to do it without violating the rules that apply in society. This study aims to determine the perception of the Batak Toba community about sex education for adolescents in the Parparean III environment, Parparean III Village. This research is descriptive using primary data obtained through a questionnaire. The sample in this study was the Batak Toba people who had teenagers who were obtained using a total sampling technique. From the results of this study obtained data, respondents who have positive perceptions as many as 43 people (81.1%) and negative 10 people (18.9%). Given the importance of sex education for adolescents, it is necessary to coordinate between the government, health workers and the community to unifying perceptions about sex education so that adolescents get clear and correct information about sexuality to improve their reproductive health.*

Keywords: *Perception, Toba Batak Society, and Sex Education for Youth*

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### **1. INTRODUCTION**

Sex education is information about human sexuality that is clear and correct, which includes the process of conception, pregnancy to birth, sexual behavior, sexual relations, and health, psychology and social aspects. The problem of sexual education that is given should be related to the norms that apply in society, what is prohibited, what is customary and how to do it without violating the rules that apply in society.

Good sexual education must be complemented by ethical education, education about human relations both in family relationships and in society. The purpose of sexual education is not to generate curiosity and a sense of wanting to try sexual relations between adolescents, but to prepare youth to know about sexuality and its consequences if it is carried out without complying with the rules of law, religion and customs as well as one's mental and material readiness.

A survey by WHO on sex education proves that sex education can reduce or prevent indiscriminate sex behavior, which also means reducing the transmission of diseases due to free sex. Proper sex education must include elements of human rights, as well as cultural and religious values included in it so that it will constitute moral and moral education as well.

It is this difference in addressing sex that has resulted in debates and debates on whether or not it is necessary to provide sex education for adolescents. The group that rejects thinks that sex education will lead teenagers to have premarital sex, while the supportive group thinks that sex education can prevent teenagers from having sex before marriage because they already know the risks they will face.

Based on the explanation above, the researcher felt interested in conducting research to find out how society's perceptions, especially the Toba Batak culture, regarding sex education for adolescents in the Parparean III Environment, Parparean III Village in 2023.

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## **2. IMPLEMENTATION METHOD**

### **2.1 Research Design**

The research design used in this research is descriptive and aims to determine the perceptions of the Toba Batak community regarding sex education for adolescents.

### **2.2 Location and Time of Research**

This research was conducted in the Parparean III sub-district with the consideration that in this sub-district there had never been any research conducted on the Toba Batak community's perceptions of sex education for adolescents and the Toba Batak population was sufficient to meet the target population. This research was conducted from January 2023 to February 2023.

### **2.3 Population and Sample**

#### **2.3.1 Population**

The population in this study is the Batak Toba community in the Parparean III neighborhood, Parparean III sub-district, which has 53 teenagers.

#### **2.3.2 Sample**

The sample in this study was taken using the total sampling method in which all populations were sampled, namely the Toba Batak people who are in the Parparean III Neighborhood, Parparean III Village.

### **2.4 Data collection**

Data collection was carried out by distributing questionnaires to respondents one by one and explaining the research objectives to the respondents. The researcher then asked the respondent's willingness to become a research respondent and signed a consent letter to become a respondent. After being given an explanation on how to fill out the questionnaire, the respondent was given time to fill out the questionnaire according to the actual situation honestly. Questionnaires that have been collected are then processed and analyzed statistically.

### **2.5 Data analysis**

Data analysis was carried out descriptively by looking at the percentage of data collected and presented in a frequency distribution table. Data analysis is continued by discussing the results of research based on existing literary theory and research results of other people according to the title.

## **3. RESULTS AND DISCUSSION**

The results of this study are described in two parts, namely the demographic data of respondents and data regarding the Toba Batak Community's Perception of Sex Education for Adolescents.

### **1. Characteristics of Respondents**

Based on the research results contained in table 5.1, the majority of respondents are in the age range of 41-50 years, namely 32 people (60.4%). Education of the majority of respondents graduated from high school, namely 27 people (50.9%). The majority of respondents are civil servants, namely 22 people (41.5%). And the majority of respondents are Muslim, namely 53 people (100%)

The description of demographic data and characteristics of respondents in this study can be seen from the following table:

Table 5.1 Description of demographic data and characteristics of respondents

No	Karakteristik Responden	Jumlah	
		N (orang)	Persentase (%)
1	Umur Responden		
	• 30-40 tahun	5	9,4
	• 41-50 tahun	32	60,4
	• 51-60 tahun	13	24,5
	• 61-70 tahun	3	5,7
2	Pendidikan Responden	-	-
	• SD	9	17,0
	• SMP	27	50,9
	• SMA	17	32,1
	• PT		
3	Pekerjaan Responden		
	• PNS	22	41,5
	• Pegawai swasta	8	15,1
	• Wiraswasta	7	13,2
	• Tidak bekerja	16	30,2
4	Agama Responden		
	• Islam	53	100

  

No	Perception	N	%
1	Positive	43	81.1
2	Negative	10	18,9
	Total	53	100

#### Toba Batak people's perceptions of sex education for adolescents

Of the 53 respondents studied, it was found that the perception of the Toba Batak community regarding sex education for adolescents was that the majority of people had positive perceptions of 43 people (81.1%) and negative perceptions of 10 people (18.9%).

Table 5.2 Frequency distribution of Toba Batak people's perceptions of sex education for adolescents

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From the results of this study it can be seen that the perception of the Toba Batak community towards sex education for adolescents is mostly positive, namely 43 people (81.1%) of a total of 53 respondents. However, there are still people who have negative perceptions, namely as many as 10 people (18.9%). The difference in public perception of sex education for adolescents explains the theory put forward by Siagian (2004) which states that a person's perception is not necessarily the same as the actual fact, which is why two or more people have different perceptions of the object they perceive.

The object that is perceived in this study is sex education for adolescents. The Toba Batak people who were the respondents in this study were stimulated to perceive the object by expressing their perceptions in positive or negative forms. Perceptions can be positive if the community responds in accordance with their appreciation and can be accepted rationally and emotionally. Conversely, if the community responds to it not in accordance with their appreciation, the perception that arises is negative. Both depend on factors that influence the emergence of perceptions, including from the person concerned such as experience, attitude and attention, as well as external factors such as the situation and religious and cultural background of the community, in this case the Toba Batak community.

This also explains why when given statements regarding sex education for adolescents which are described in terms of definitions, objectives, scope of material and tips and guidance in providing sex education for adolescents, the Toba Batak people who are the respondents interpret it differently. The results showed that 53 people (100%) had a positive perception of the definition of sex education for adolescents, that is, all respondents in this study had a positive perception of the definition of sex education. This is because people already know the importance of sex education for their teenagers. The negative perception that has existed in society that considers sex education for adolescents as education on how to have sex alone should not be given because it will make teenagers want to have sex more, not always true. The community, especially the respondents in this study, have known the importance of sex education for their youth.

Likewise for the purpose of sex education, the respondents in this study had a positive perception of 53 people (100%). This means that people who have teenagers know the purpose of sex education itself is to provide correct knowledge about sex so that their youth avoid the desire to have forbidden sex because they know the risks they will face (Mohammad, 2010)

In terms of the material provided in sex education for adolescents, 51 respondents (96.2%) had positive perceptions and 2 respondents (3.8%) had negative perceptions. In this case it can also be concluded that the community responds positively to the material provided in sex education for adolescents. A small portion of the respondents in this study still had negative perceptions as many as 2 people (3.8%). Maybe they still interpreted that the material provided in sex education was only about sex, even though the material for sex education was much broader covering all aspects of human life.

Likewise in terms of tips and guidance in providing sex education for adolescents, 53 respondents (100%) had a positive perception. It can be interpreted that the community, especially the Toba Batak people who were respondents in this study, already know well and correctly their tips in providing sex education guidance for their adolescents.

From the things mentioned above, it can be seen that the perception of the Batak Toba community itself about sex education for their youth is a positive perception of 43 people (81.1%) and a negative perception of 10 people (18.9%). The researcher assumes that there are still some Toba Batak people who think sex education is a taboo to talk about and is prohibited by religion, maybe they are still influenced by the Toba Batak cultural values themselves which "taboo" sex. In addition, the community considers that sex education is not their main responsibility, so they do not need to understand sexuality and adolescent life.

Seeing that there are still differences in the perception of sex education for adolescents, researchers feel that there is a need for counseling and counseling for the community so that

they can better understand and be able to provide sex education for their adolescents starting from the family itself. All of this aims to prevent adolescents from sexual behavior that is unhealthy and detrimental to their future.

#### 4. CONCLUSION

From the research conducted on 53 respondents, namely parents who have teenagers aged 10-19 years in the Parporean III Environment, Parporean III Village, the following conclusions can be drawn:

1. The majority of respondents are in the age range of 41-50 years, namely 32 people (60.4%). Education of the majority of respondents graduated from high school, namely 27 people (50.9%). The majority of respondents are civil servants, namely 22 people (41.5%). And the majority of respondents are Muslim, namely 53 people (100%)
2. The majority of respondents had positive perceptions about sex education for adolescents, namely as many as 43 people (81.1%) and as many as 10 people (18.9%) had negative perceptions.

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