

# Factors That Influence Of Individual Hypocritical Action On Condoms In The Dynamic Of Social Relation (Sociology Study of Health in Society in the Capital of South Sulawesi Province)

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## ABSTRACT

In the last four years cases of HIV and AIDS in South Sulawesi Province continue to increase. So far, the use of condoms is quite effective for HIV and AIDS prevention but hypocritical actions against condoms are still found in the people of South Sulawesi. This study aims to determine the factors that influence hypocritical action on condom use in social transitions, the dimensions of each factor both partially and simultaneously, and the expected alternative solutions. This study used an analytical method with a multistage sampling technique, carried out in the Capital of South Sulawesi Province with a total sample of 400 people. The conclusions from the research on individual hypocritical actions toward condoms are caused by religious values, cultural norms, and previous experiences in condom use and have a simultaneous positive influence on one variable.

**Keywords:** hypocritical actions, religious values, cultural norms, experienced condom use

## INTRODUCTION

Human Immunodeficiency Virus (HIV) is a type of virus that attacks the immunity of a person's body, making it susceptible to various diseases. While Acquired Immune Deficiency Syndrome (AIDS) is a collection of symptoms and infections that arise due to damage to the immune system due to HIV attacks.

At the global level, based on data from UNAIDS, there are 36.9 million people in various countries living with HIV and AIDS in 2017. Sufferers of HIV / AIDS suffer more from women, namely 18.2 million sufferers while men as many as 16.9 million sufferers.

At the Asia Pacific level, Indonesia is one of the countries included in the Asia Pacific Region. This area is third-ranked as the region with the most people living with HIV / AIDS in the world with a total of 5.2 million people. Indonesia contributed 620,000 a total of 5.2 million people in the Asia Pacific who contracted HIV/AIDS.

National Data, South Sulawesi is ranked as the top 10 sufferers of HIV and AIDS. The results of the 2018 Riskesdas stated that the percentage of knowledge about HIV / AIDS by Province in 2019, the average Indonesian who did not know was 2%, while South Sulawesi > 2%, which answered correctly for general knowledge questions about HIV, the Indonesian average 65, 2%, while South Sulawesi > 65.2%, the Indonesian average answered correctly about the question of how to transmit and prevent 31.8%, while South Sulawesi <31.8%, and the Indonesian average who answered correctly about questions HIV screening method of 1% while South Sulawesi > 1% (Balitbangkes, 2018).

In 2015, there were 882 HIV sufferers in South Sulawesi, with 305 AIDS patients, 2016 1030 HIV cases and 578 AIDS cases, for 2017 HIV as many as 1560 people and AIDS 599 people, while in 2018 (June) HIV 547 and AIDS 49 people. Makassar City was ranked first among the 24 regencies and cities in South

Sulawesi, followed by Palopo City and Sidrap Regency. (South Sulawesi Provincial Health Office, 2015)

One of the tools used for protection against sexually transmitted diseases, including HIV is the use of condoms. Awareness of condom use is still around 50%. Feeling uncomfortable and embarrassed when buying a condom is due to the still strong stigma in this protection tool that is a tool for adultery. Based on data from the 2015 Integrated Biological and Behavior Survey by the Ministry of Health, the level of condom use is as follows: 43.43% of direct female sex workers (FSW)(women who sell sex), 40.19% of indirect female sex workers (who are not registered as sex workers but packaged with other jobs such as Sales Promotion Girl (SPG), masseuse and song guide), 61.45% male sex men (MSM, or gay), 55.66 % effeminate, 2.50% IDU (injecting drug users) and 11, 83% High-Risk Men.

Until now, condom use was quite effective for HIV and AIDS prevention, but hypocritical actions against condoms were still found in the people of South Sulawesi. Hypocritical action on condoms in society is influenced by cultural factors that are thick with norms. Some of these people understand that condoms are contrary to the norm because condoms are one of the triggers for violations of decency, so the existence of condoms is rejected.

Condom rejection because these cultural factors are often limited to statements/sayings because in their actions – found some individuals who reject condoms because they are thought to be the trigger for decency violations – keep visiting night entertainment venues. This social phenomenon is a phenomenon of unevenness between knowledge and behavior, words, and actions so it is interesting and considered important to be investigated further the factors that influence the occurrence of hypocritical actions toward condom use in the dynamics of social relations.

## METHOD

This study uses a correlational analytical research method that describes the factors that influence individual hypocritical actions toward condoms. This study aims to look at the factors that influence the occurrence of hypocritical actions on condom use in the dynamics of social relations and the magnitude of the influence of each factor on individual hypocritical actions in society towards condoms both partially and simultaneously and the expected alternative solutions. The population of this study is the head of the family which is represented by each sub-district in the capital city of South Sulawesi Province. With the calculation of the formula obtained the sample size is 400 respondents. The sampling technique in this study is a multistage sampling technique. This research was conducted in the area in the capital city of South Sulawesi Province from October 2018 – May 2019.

The data collection used was a questionnaire that included the Respondents' Identity Questionnaire, Religious Value Questionnaire, Cultural Norm Questionnaire, Condom Use Experience Questionnaire, and Hypocritical Action Questionnaire. The analysis used in this study is Univariate Analysis, Bivariate Analysis, and Multivariate Analysis.

## RESULT AND ANALYSIS

### General Characteristics of Respondents

The characteristics of the respondents in this study were age, level of education, and occupation of the respondent.

#### a. Age

The distribution of respondents according to age groups is shown in table 1.a below:

Age group	n	%
<=20 years old	18	4.5
21-30 years old	150	37.5
31-40 years old	139	34.8
>40 years old	93	23.2
Total	400	100.0

**Table 1.a.** Distribution of Respondents by Age Group in the Capital City of South Sulawesi Province in 2019

*Source: Primary Data, 2019*

Table 1.a shows the distribution of respondents according to age group, the highest percentage is in the age group 21-30 years as many as 150 people (37.5%) while the lowest percentage is in the age group <=20 years as many as 18 people (4.5%).

#### b. Education Background

The distribution of respondents according to education can be seen in table 1.b:

**Table 1.b** Distribution of Respondents by Education in the Capital City of South Sulawesi Province in 2019

Education Background	n	%
Not completed in primary school	11	2.8
Elementary School	58	14.5
Junior High School	53	13.2
Senior High School	136	34
Diploma	32	8
Bachelor's degree	98	24.5
Master	11	2.8
Doctoral	1	0.2
Total	400	100

*Source: Primary Data, 2019*

Table 1.b shows that the education distribution of respondents with the highest percentage is senior high school, which is 136 people (34.0%) while the lowest percentage is doctoral education, which is 1 person (0.2%).

c. Occupation

The distribution of respondents according to occupation can be seen in table 1.c:

**Table 1.c** Distribution of Respondents by occupation in the Capital City of South Sulawesi Province in 2019

Occupation	n	%
Labor	18	4.5
Housewife	120	30
Employment	63	15.8
Civil Servant	63	15.8
No Job	76	19
Indonesiannational army /Republic ofIndonesia Police	5	1.2
Entrepreneur	55	13.8
Total	400	100

*Source: Primary Data , 2019*

Table 1.c shows that the distribution of work of respondents with the highest percentage is housewives as many as 120 people (30.0%) while the lowest percentage was respondents who worked as Indonesian National Army/Republic of Indonesia Police namely 5 people (1.2%).

**Univariate Analysis**

Univariate analysis in this study is the individual hypocritical actions in the community on condoms, religious values, cultural norms, and the experience of condom use. The following is the distribution of respondents based on individual hypocritical actions in the capital city of South Sulawesi Province:

**Table 2.1** Distribution of Respondents According to Individual Hypocritical Actions in the Capital City of South Sulawesi Province in 2019

Individual Hypocritical Actions	n	%
Hypocritical	171	42.8
Non-Hypocritical	229	57.2
Total	400	100

*Source: Primary Data, 2019*

Table 2.1 shows that in the distribution of individual hypocritical action in the community towards condoms is in the highest percentage of people who were unhypocritical was as many as 229 people (57.2%) while the lowest percentage of people with hypocrites is 171 people (42.8%).

Distribution of respondents based on the religious values of the people in the capital city of South Sulawesi Province:

**Table 2.2** Distribution of Respondents according to religious values in the capital city of South Sulawesi Province in 2019

Religious Value	n	%
Conservative religious values	228	57.0
Moderate religious values	172	43.0
<b>Total</b>	<b>400</b>	<b>100</b>

*Source: Primary Data, 2019*

Table 2.2 shows that the distribution according to religious values in the community towards condoms with the highest percentage of conservative religious values is 228 people (57.0%) while the lowest percentage of people with moderate religious values is 172 people (43.0%).

Distribution of respondents based on the cultural norms of the people in the capital city of South Sulawesi Province:

**Table 2.3** Distribution of Respondents According to Cultural norms in the Capital City of South Sulawesi Province in 2019

Cultural Norm	n	%
A culture that rejects condoms	116	29.0
A culture that accepts condoms	284	71.0
<b>Total</b>	<b>400</b>	<b>100</b>

*Source: Primary Data, 2019*

Table 2.3 shows that the distribution of cultural norms in the community towards condoms with the highest percentage in the culture that received condoms was as many as 284 people (71.0%) while the lowest percentage is the people with cultural norms that reject condoms, namely 116 people (29.0%).

Distribution of respondents based on the experience of condom use in the capital city of South Sulawesi Province:

**Table 2.4** Distribution of Respondents According to the experience of condom use in the capital city of South Sulawesi Province in 2019

Experience in Using Condoms	n	%
Unsupportive experience	215	53.8
Supportive experience	185	46.2
<b>Total</b>	<b>400</b>	<b>100</b>

*Source: Primary Data, 2019*

Table 2.4 shows that the distribution of condom use experience in the community with the highest percentage of people who have an experience that does not support condom use is 215 people (53.8%) while the lowest percentage of people who have an experience supporting condom use is 185 people (46.2%).

**Bivariate Analysis**

Bivariate analysis in this study aims to see the influence between the dependent variable and the independent variable. The dependent variable in this study is the hypocritical actions of individuals in the community towards condoms. While the independent variables studied were related to the dependent variable, namely religious values, cultural norms, the experiences of condom use.

**The Influence of Religious Values on individual hypocritical actions in society towards condoms**

Table 3.1 The Effect of religious values on individual hypocritical actions in the community towards condoms in the capital city of South Sulawesi Province in 2019

Religious Values	Individual Hypocritical Action				n	%	p-value
	Hypocritical Action		Non-Hypocritical Action				
	n	%	n	%			
Conservative religious values	91	53,2	137	59,8	228	57,0	0,223
Moderate religious values	80	46,8	92	40,2	172	43,0	
Total	171	100	229	100	400	100	

Source: Primary Data, 2019

Table 3.1 shows that 171 respondents who carried out hypocritical actions on condoms tended to have conservative religious values of 91 respondents (53.2%) compared to moderate religious values. The results of the statistical test with chi-square obtained p-value = 0.223 ( $p > 0.05$ ). This means that there is no influence of religious norms on individual hypocritical actions in the community towards condoms in the capital city of South Sulawesi Province.

**The Effect of Cultural Norms on Individual Hypocritical Actions in the community towards condoms**

The influence of cultural values on individual hypocritical actions in the community towards condoms in the capital city of South Sulawesi Province can be seen in Table 3.2 below which shows that of 171 respondents who performed hypocritical actions on condoms tended to have a culture that received 96 condoms (56, 1%) compared to respondents who refused condoms. The results of the statistical test with chi-square obtained a value of  $p = 0.000$  ( $p < 0.05$ ). This means that there is an influence of cultural values on individual hypocritical actions in the community towards condoms in the capital city of South Sulawesi Province.

**Table 3.2** The influence of cultural norms on individual hypocritical actions in the community towards condoms in the capital city of South Sulawesi Province in 2019

Cultural Norm	Individual Hypocritical Action				n	%	p-value
	Hypocritical Action		Non-Hypocritical Action				
	n	%	n	%			
The Culture that rejects condoms	75	43,9	41	17,9	116	57,0	0,000
The Culture that accepts condoms	96	56,1	18	82,1	24	71,0	
Total	171	100	229	100	400	100	

Source: Primary Data, 2019

**The Effect of Experiences in Using Condoms on Individual Hypocritical Actions in the community towards condoms**

The influence of condom use experience on individual hypocritical actions in the community on condoms in the capital city of South Sulawesi Province can be seen in Table 3.3 below which shows that 171 respondents who did hypocritical actions on condoms tended to have 168 non-condom experiences (98,2%) compared to respondents who support condom use. The results of the statistical test with chi-square obtained a value of  $p = 0.000$  ( $p < 0.05$ ). This means that there is an influence on the experience of condom use on individual hypocritical actions in the community towards condoms in the capital city of South Sulawesi Province.

**Table 3.3** The influence of the experience of condom use on Individual Hypocritical Actions in the community against condoms in the capital city of South Sulawesi Province in 2019

Experience of Using Condoms	Individual Hypocritical Actions				n	%	p-value
	Hypocritical Actions		Non-Hypocritical Actions				
	n	%	n	%			
Unsupportive experience	168	98,2	47	20,5	215	53,8	0,000
Supportive experience	3	1,8	182	79,5	185	71,0	
Total	171	100	229	100	400	100	

Source: Primary Data, 2019

## Multivariate Analysis

The multivariate analysis used in this study is logistic multiple regression analysis. The purpose of this analysis is to determine the interaction between other variables with the main independent variables. To see the variables that affect the hypocritical actions of individuals in society towards condoms can be seen in the Table below:

**Table 4.1** The Results of Analysis Variable in the Equation Multiple Regression Logistics Individual Hypocritical Measures in the Community of Condoms in the Capital City of South Sulawesi Province in 2019

Research variable	B	Exp (B)	Wald	95% CI		P
				LL	UL	
Religious Value	-1.216	0.297	10.618	0.143	0.616	0.001
Cultural Norm	0.981	2.666	7.129	1.298	5.476	0.008
Experience of Using Condoms	5.471	237.801	76.919	70.014	807.683	0
Const.	-6.726	0.001	54.533			0

Source: Primary Data, 2019

The table above shows that the experiences of condom use variables are the most influential factor on individual hypocritical actions in the community towards condoms with a Wald value of 76.9 and a significance of 0,000. **Thus, the experience of condom use is a factor that influences the occurrence of individual hypocritical actions in the community towards condoms** in the capital city of South Sulawesi Province. Correlation analysis aims to measure the association strength (relationship) linearly between two variables and states the degree of closeness of the relationship between related variables.

**Table 4.2** Partial correlation coefficient of religious values, cultural norms, and experience of condom use against individual hypocritical actions in the condom

Variable	Correlation ( r )	Signif (p)
Religious Value–Cultural Norm	0.040	0.215
Religious Value- Experience of Using Condoms	0.609	0.000
Cultural Norm- Experience of Using Condoms	0.193	0.000
Religious Value–Individual Hypocritical Actions	0.196	0.000
Cultural Norm–Individual Hypocritical Actions	0.635	0.000
Experience of Using Condoms–Individual Hypocritical Actions	0.843	0.000

Source: Primay Data, 2019



### Correlation Coefficient of Cultural Norms and Experience of Using Condoms with partial hypocritical actions

Based on the analysis partially (individually) it is known, each variable has a relationship with one another. The linkage is not only between independent variables with the dependent but the correlation value between the independent variables themselves. Table 4.2 shows that.

- The value of correlation between religious values and cultural norms shows a correlation coefficient of 0.040 in a positive direction. This value shows **the religious value with cultural norms, is in the degree of strength of a weak relationship** because there are in the classification 0 – 0,199.
- The correlation value of religious values with experience in condom use shows a correlation coefficient of 0.609. This value **shows the religious value with the experience of condom use, is in a strong degree of relationship strength** because there are in the classification range 0.6 – 0.799.
- The value of the correlation between cultural norms and the experience of condom use shows a correlation coefficient of 0.193. This value shows **the cultural norms with the experience of using condoms, which are in a weak degree of relationship** because they are in the classification range 0 – 0,199
- The value of correlation between religious values and individual hypocritical actions shows a correlation coefficient of 0.196. This value shows **the value of religion with individual hypocritical actions, is in the degree of strength of a weak relationship** because there is a range of classification 0 – 0.50.
- The value of the correlation between cultural norms and individual hypocritical actions shows a correlation coefficient of 0.635. These values indicate **cultural norms with individual hypocritical actions, are in a strong degree of relationship strength** because there are in the classification range 0.6 – 0.799.
- The correlation value between the experience of condom use and individual hypocritical actions shows a correlation coefficient of 0.843. This value shows **the experience of condom use with individual hypocritical actions, is in a very strong degree of relationship** because it is in the classification range 0.8-1.

### Correlation of Religious Values, Cultural Norms, and Experience of Using Condoms with Simultaneous Individual Hypocritical Actions

Correlation coefficient values to see the correlation of religious value variables, cultural norms, and experience of condom use with individual hypocritical actions simultaneously.

**Table 4.3** Simultaneous Correlation Analysis of Religious Values, Cultural Norms, and Experience of Using Condoms against Individual Hypocritical Actions in Communities in the Capital City of South Sulawesi Province against Condoms

R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
<b>0.860<sup>a</sup></b>	0.739	0.737	12.302	1.527

*Source: Primary Data, 2019*

Based on the results of the simultaneous correlation coefficient, the correlation value of religious values, cultural norms, and experience of condom use on individual hypocritical actions in the condom amounted to 0.860. This value is in the range of 0.80 – 1, where the degree of strength of the relationship in the classification is strong. These conditions indicate that **the degree of relationship strength of the variables of**

**religious values, cultural norms, and experience of condom use towards hypocritical actions of individuals in the community in the capital city of South Sulawesi Province shows a strong relationship.**

## DISCUSSION

### Religious values for individual hypocritical actions in the community toward condoms

The existence of condoms in the view of religion, especially Islam, which is the majority religion adopted by the people in the capital city of South Sulawesi Province, has caused hypocritical actions for some individuals. This can be seen from the results of research that show that there is a conflict between individuals in giving statements related to condom use. Some individuals claim that condom use is a prohibited measure; some individuals claim that condom use is an acceptable measure. Some other individuals state that condom use does not need to be contested and some other individuals state that condom use still needs to be debated further.

For individuals who claim that condom use is an act that is forbidden to have a foundation based on contemporary fiqh issues where at the time of the Prophet Muhammad had never been discussed about condoms but it was asserted by Azl which was to remove sperm water outside as stated in the hadith narrated by Buhari Fathul-Bariy 9/305 book Assyamillah by IbnHajar Al Asqanily which discusses that Al Azl is to extract (penis) after the penetration (semen) is spilled outside the farji.

Meanwhile, individuals who state that condom use is permissible in Islam takes the basis of the opinions of some scholars who state that the use of condoms with Al Azl's law as stated by Jabir *radhiallahuanhu* states that we (the Companions) did Azl in the time of the Prophet Shallallaahu 'AlaihiwaSallam "(HR. Bukhari no. 5207/5208-5209, Muslim no. 1440). In another narration in the MusnadAbiYa'laa stated that we did Azl in the time of the Prophet Sallallaahu 'AlaihiwaSallam and he did not forbid us from him (Shahih Muslim No.1440, MusnadAbiYa'laa No. 2255).

Positioning condom use is contested by some individuals who prohibit the use of condoms, and some other individuals allow especially based on knowledge originating from scholars who are believed to be scientific. The existence and use of condoms will continue to be discussed in the process of interaction between individuals, between groups, and between communities with the opposition that experiences deadlock without a solution as a certainty. This makes the existence and use of condoms will be discussed in a quiet social practice, not resonating, and will not be festive.

Meanwhile, on the different side, some individuals have the view that condom use does not conflict with the religion that is believed by individuals. The existence of condoms is seen as a medical device that is placed in parallel with other medical devices used for health purposes. Some individuals in the process of interaction with other individuals in their social communities have the view that the existence of condoms does not need to be associated with religious aspects because of the position of condoms as medical devices that are used as a means of controlling the population and preventing HIV and AIDS. Individuals who hold this view are mostly involved in group healthcare groups in general and specifically in the field of HIV and AIDS prevention.

The dimensions of the practice of condom use from the perspective of contraceptives also experienced inconsistencies in some individuals. The use of condoms is expressed as an effort to inhibit population growth for the community, but the practice of using contraception in community life in one section is well received, but in another part, it is considered not in accordance with the conservative religious norms believed.

Thus, the existence and use of condoms in society always raise views that lead to individual hypocritical actions where the existence and use of condoms can be accepted and at the same time rejected at the same

time. This starts from the hypocritical actions of individuals in individual practice, continues with individual hypocritical actions in group practices, and ends in individual hypocritical actions in the practice of society.

The practice of individuals who carry out such hypocritical actions, based on the results of the research conducted, is dominantly influenced by the values of religion that are conservatives. Nevertheless, in general, it can be concluded that the religious value of most individuals with moderate views will bring a shift in acceptance so that efforts made in the framework of the existence of condoms as a medical device can reduce the occurrence of individual hypocritical actions in various social practices in the middle of society.

### **Cultural Norm of individual hypocritical actions in the community towards condoms**

Cultural Norms that are understood by individuals in society towards the existence and use of condoms contribute to hypocritical actions. This is illustrated by the results of research that has been carried out including in various interactions between individuals such as talk about the existence and use of condoms and risky sex for individuals seen as violations of the boundaries of Siri and personal areas that are held firmly by individuals so that it does not need to be discussed openly. The existence and use of condoms are closely related to sexual relations activities which are seen as the realm of privacy, so the placement of condoms is aligned with sexual relations in the realm of privacy as well. In the implementation of Bugis and Makassar cultural norms, it was found that Bugis and Makassarese individuals and communities strongly adhered to their ancestral heritage not openly discuss sexual relations with other people because of the position of sexual relations that were considered sacred. In line with this, tracing the literature on sexual activity for Bugis and Makassar people is still very lacking even if there is a narrative of the literature that still uses writing patterns that are packed in language that is full of closure because it is seen that narrative and ringing may not be too vulgar. In fact, some other views state that normative sexual activity is only in the room of a legitimate husband and wife so the discussion of sexual activity outside the legitimate private room is seen as a taboo act.

Meanwhile, the existence and use of condoms among the people who were socialized by condoms as contraceptives and condoms as medical devices to prevent diseases that have occurred so far was carried out through the door of sexual relations as the main door to condoms causing a deadlock in the follow-up. Individuals from Bugis and Makassar ethnic groups because of the internalization of sexual relations activities that are only suitable to be discussed in the rooms of married couples, and the opposition to condom acceptance becomes a problem.

Based on the results of the study, it was shown that some individuals stated that if there were community members infected with HIV and AIDS, it would be seen as a disgrace in society. The strong cultural norms internalized within individuals in Bugis and Makassar society reinforces that there are penalties that await individuals who carry out cultural extractions such as contracting HIV and AIDS which is a disgrace. However, the implementation of cultural norms which are still concentrated on the impacts caused while efforts in the form of processes do not get enough attention. In this process, there is a clash of cultural norms because the level of the process of risky sex and condom use does not want to be discussed openly while at this point some of the impacts that will occur can be minimized.

On the dimensions of condom use as a medical device in family planning for some individuals, the use must be rejected because using condoms means violating cultural teachings inherited by parents who have principles in a family culture that are many children with lots of luck. This is reinforced by various studies which suggest that one of the obstacles in the implementation of family planning in Indonesia is the existence of cultural norms which are maintained as an ancestral heritage among many children, much sustenance, and the view that each child born in the world has brought his sustenance.

Based on the findings of this study it can be described a pattern of the existence and use of condoms for hypocritical communities where the positioning of condoms is simultaneously in the individual, namely acceptance and rejection caused by the existence of cultural norms which are still preserved and providing space for programs run by the government.

### **The Experience of using condoms for individual hypocritical actions in the community toward condoms**

The process of interaction between individuals in the context of the presence of condoms becomes very cold and not liquid because not many individuals have the same interest in talking about these condoms (Andi Agustang & friends, 2018). The experience of condom use for some individuals significantly contributes to the occurrence of individual hypocritical actions in society. This can be seen in the building of the views of individuals who experience elevated levels of hypocritical behavior after the experience of having used a condom, but its use provides a negative assessment of condom use in the form of inconvenience the form of not feeling pleasure in sexual relations. This gave rise to a new decision where the individual did not wish to return to using a condom. Meanwhile, the expression of experience after decision-making using condoms is expected to be more expressive and enthusiastic but, there is the opposite.

Other results can be illustrated from the experience gained in the use of condoms for some other individuals stating that sexual intercourse is felt by using a condom is quite good but will feel better when having sex without using a barrier. The experience of condom use in various individual practices is expected to be an intermediary medium for other individuals who still doubt the feeling obtained so that it can trigger individuals who have not used condoms because of their doubts to turn to the decision to use condoms. However, an inverse reality is obtained which is the result of individual experiences that have used condoms but give a negative judgment which will affect other individuals so that the view for condoms to run in place.

Some other individuals with experience in using condoms share experiences that are felt when using a condom are related to the emergence of a very dirty feeling in condom use, especially after sexual intercourse where sperm is left in a condom that must be cleaned, condoms must be rolled up, condoms must be folded and finally, the condom must be disposed of in a place that again causes individual confusion.

Various summaries of experiences related to the inconvenience of condom use raise a rejection decision in the context of use for individuals despite being permissive if there is a socialization of condom use in the community. So that in the various activities of socialization and counseling to the community related to condom use, people are still visited by many people, but in the matter of using condoms it remains a personal choice for everyone. It can be illustrated that the excitement and the number of participants present in various activities on the dissemination of condom use is not a benchmark of the problems of the effectiveness of condom use in efforts to prevent disease and population control efforts.

The theoretical analysis process departs on an explanation of the basic assumptions of the Giddens structuration theory used as a representation of the sociological theorization of Giddens structuration theory has a basic assumption of the theory that it is not in the experience of each actor or the existence of every form of social totality, but social practices that occur along space and time. Social practices are not presented by social actors but are continually created by them through means of expressing themselves as actors (Giddens, 2010: 3).

Based on the Structural Giddens theory, to prevent hypocritical actions, it is expected that cultural norms about condoms in the community can be formed through local knowledge (indigenous knowledge). Then compile the legitimacy of the norm. Community legitimacy is important for the institutionalization process where legitimacy will reveal boundaries that are the pressure point of the new norm. Suchman (1995) explained that "Legitimacy is a generalized perception of the action of an entity are desirable, proper or within a socially constructed system of norms, value, belief, and definition". Legitimacy is the

generalization of perceptions or the assumption that the action is really needed, right, or suitable with the system of social construction which includes norms, values, beliefs, and definitions. For Johnson (2006) legitimacy is a collective construction of social reality

## CONCLUSION

1. Individual hypocritical actions in the community towards condoms are caused by religious values, cultural norms, and experience of individual condoms.
2. Religious norms, cultural values, and experience of condom use have an influence on individual hypocritical actions in society,
3. The experience of condom use is the most dominant factor affecting the occurrence of individual hypocritical actions in the community towards condoms. Each factor influences individual hypocritical actions in the community towards condoms both partially and simultaneously
4. Establish, introduce, and legitimate the norms of condom use based on indigenous knowledge, logic appropriateness, and legitimacy

## SUGGESTION

The process of condom socialization requires various models of socialization that are compatible with the existence of religious values, and cultural norms and pay attention to aspects of the experience of condom use.

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