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Sexual Attitudes and Behaviour of Middle-Class Young People in Jakarta

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Chapter 8

The Importance of Reproductive Health Education and Services for Young People

Sex is not just another research topic. Many researchers told us that they paid both a professional and a personal price for concentrating on sex. Anyone undertaking such research must assume that it is going to be politicized. Results will be used by others both friendly and unfriendly to the intent of the research. It is therefore important to take special care to manage the research process-including the presentation of the results-to ensure that an accurate and intended message is conveyed, and that one's findings can hold up under scrutiny (Erickson and Steffen, 1996: 74).

8.1 Summary

The main objective of this thesis is to elaborate the notion that middle-class young people in Jakarta are behaving in a more liberal way than previous generations especially in their attitudes and behaviour regarding marriage and premarital sex. This thesis focuses on how middle-class young people in Jakarta develop new values towards mixing between the sexes on a conservative-liberal scale which can be explained by the conceptual framework that I have developed called *idealised morality, the state, modernisation and mixing between the sexes*. To operationalise this conceptual framework, several stages were conducted. In the first stage, from interview data from the 1994/1995 *Jakarta Marriage Values and Sexuality Survey*, factor scales were developed within three broad conservative-liberal dimensions: religiosity, exposure to media and Western culture, and marriage values. Then the scales were validated by examining whether or not they displayed the expected relationships with the characteristics of the respondents. In the final stage using both bivariate and multivariate approaches, I examined the extent to which sexual behaviour and attitudes related to the scales considered to be valid. Qualitative data were obtained from in-depth interviews with the target group, and with related people such as policy makers, NGO personnel, a psychologist, a psychiatrist, counsellors, teachers, historians, and the older generation; focus-group discussions also produced data to illustrate and support the survey. With this combined method, a more complete and in-depth understanding of sexual values, attitudes and behaviour of middle-class young people in Jakarta was obtained.

The middle class was specifically chosen because in the urban areas of Indonesia, and in other parts of Asia, this newly affluent group has emerged and set

trends in consumer behaviour, political ideology, social values and lifestyles. This was made possible through a dramatic change in social and economic development. The emerging middle class is seen as a potential market by Western countries to promote and sell their products. While some Western countries are suffering from economic problems and unemployment, Indonesia like other countries in Asia is seen as an important emerging participant in a global market place. The New Order government has permitted both the cultural values promoted through tradition and religion, and Western values promoted by the globalisation of Western information through the media and Internet, to play major roles in the development of Indonesia. These two conflicting forces have created a new set of values that is ambivalent, consisting of both conservative and liberal values.

The result of these two strong forces is a synthesis of values that are not too threatening to or different from the existing idealised morality, but in some ways have a Western influence. In sum, middle-class young people in Jakarta adopt Western culture only in so far as they think it is relevant to them and coherent with the existing national and cultural values. Characteristics of materialism, consumerism, individualism and Westernism can be associated with this emerging young Indonesian urban middle class. The middle class, specifically the young people, has been a major forces energising the process of modernisation.

The Indonesian middle class generation of today grew up in very different surroundings from those of their parents or grandparents. Today's generation has more freedom because of the political-economic situation of Indonesia. It was not until recently that Indonesian young people had space and freedom to develop their own individuality. This was not evident in the past, especially during the colonial era when social values of the elite were still very strict, conservative, and family oriented. In the past, young peoples' frame of reference did not extend far beyond their immediate family and ethnicity, but today young people are more exposed to education, mass media and government programs. Thus they have new points of reference that extend beyond their family: their peers, their counterparts in the Western world, their school, their teacher, national identities, globalisation of information, and computer networks. This is why they are more free in the way they express themselves than were their parents or grandparents.

Examples of existing values and norms among Jakarta middle-class young people that have both Western and cultural values are as follows: young people have developed their own popular culture in which they use slang, loiter at popular meeting places, and try to wear expensive clothes, use mobile phones and drive cars. These young people are liberal in values, attitudes and behaviour related to sex and marriage. They express affection in public. At the extreme are a small minority of urban middle-class young women who engage in recreational sex and amateur prostitution. This has culminated in the newly emerging phenomenon of junior high school (*ABG*), high school (*perek*) and university students engaging in sex for pleasure and money. These junior high, high school and university students are easily accessible and categorised by various slang terms.

There is enormous and sometimes unfair publicity in the media describing the phenomenon of young girls involved in sex for fun and money. Much media attention puts the blame on these girls who are seen as aggressors who look for their prey in shopping malls and discotheques. The media describes these young girls as very consumerist and materialistic, so they are willing to exchange sex for material return. But the media never describe the men as transgressors who exploit these young girls as sex objects. In Western settings, such relationships are referred to as child sexual abuse, and men who have sex with junior high school students can be arrested.

In extreme cases of sexual harassment, sexual violence and murder related to sexual affairs, the media consistently treat women who are victims as transgressors, who initiated sexual arousal and who deserved to be murdered or tortured by the man, who is portrayed as the victim. The woman is seen as someone who has destroyed the family of her lover, and the man is seen as somehow justified if he tortured or murdered his lover because he wants to save his family. Sometimes the media portray women victims as not playing their expected roles as Indonesian women, serving, obedient, pleasing their husband, and being good mother-homemakers. Much publicity on prostitution and pornography and film, radio and television programs with sex themes obviously can affect the sexual attitudes and values of young people.

Several important issues can be explored from this study. Increasing premarital sex, pregnancy and abortion are evident in urban areas of Indonesia. This study supports the hypothesis that the more committed a heterosexual relationship is towards marriage, the more likely it is that there is a deep premarital sexual involvement.

Attitudes toward premarital sex appear to become more liberal as a relationship moves closer toward marriage, from dating to being engaged. In terms of permissiveness towards premarital sexual values and behaviour, it seems that young adults (20-24 years old) compared to adolescents (15-19), males, non-Moslems and young people living in boarding houses are more permissive.

Regarding marriage values, owing to the enormous social change there is a shift to later age at first marriage, more freedom of spousal choice, an increasing number of love-marriages, delayed birth of first child, and increasing freedom for daughters especially to get higher education and a career. Although high values are still attached to parenthood and marriage, today's parents encourage their children to attend higher education, develop a broad perspective on knowledge and to have a career. That is why among the middle and upper class, investing in education by sending children to expensive schools or by sending them abroad to study is becoming an increasingly common practice. These social changes are interrelated and affect the nature of mixing behaviour before marriage towards a more liberal ends. Problems occur because, although young Indonesians are more free to mix with the opposite sex, they still have to cope with a prolonged period of strong sexual drives before marriage to meet the value of 'staying a virgin until marriage'.

In the area of sex, young Indonesians face a situation of conflict. Young people's knowledge of sex is very limited because sex education is generally not formally given at school and parents are reluctant to talk about sex with their children because of cultural, psychological and communication problems. Talking about sex in public is still taboo, and at the state level there is a strong belief that sex should be treated as a private matter and not a public concern. This is why policies related to sex are not designed to suit health or educational concerns. In contrast with this condition, information on the 'Western' way of life, specifically sexually related information, is quite extensive. Therefore, there is a gap between the correct knowledge of sex and the colossal provocation from the media. With the rising incidence of STDs and especially AIDS (Brotowarsito and Roesmin, 1994; Utomo, 1995; Utomo et al., 1997a, 1997b), young Indonesians face a bleak future because they do not have sufficient understanding of the nature of sex, not to mention 'safe sex' and contraception. Therefore, young Indonesians are increasingly being exposed to the risks of reproductive behaviour such as sexually transmitted diseases or teenage pregnancies,

leading to teenage marriages, and the medical and economic problems of teenage childbearing, which may affect the health of both the teenage mother and her offspring.

Despite this reality and risks not just to young people but also at the national level which can cause the more rapid spread of STDs including HIV, young people are not even recognised by the government as potentially sexually active beings needing information, counselling, and health services related to reproductive health issues.

Statements relating to the need for sex education were strongly expressed by many respondents in the 1994/1995 Jakarta Marriage Values and Sexuality Survey, in-depth interviews, and focus-group discussions. Respondents of both sexes expressed their view that sex education must be given at school and of course also preferably given by parents, although the respondents of both sexes recognised that parents would have difficulties discussing sex-related issues with their children. Other studies also confirmed that parents, even those with adequate knowledge of issues surrounding sexuality, would feel uncomfortable to talk about sex with their children. Cultural barriers are still quite strong on this issue even among members of the educated middle class.

Factor analysis was successfully used to identify factors underlying the three broad dimensions of religiosity, exposure to media and Western culture and marriage values. The results indicate that both of the factors produced by religiosity variables (*Obligation to religious performance* and *Voluntary religious performance*) are good predictors of all forms of premarital sexual conduct. Respondents who have experienced premarital sexual behaviour are more liberal on these dimensions of religiosity than those who have not had such experience. Four factors from the exposure to media and Western culture variables emerge as prominent factors for predicting premarital sexual conduct. These are: *Exposure to Western influences*, *Exposure to Western music and movies*, *Exposure to religious preachings and songs*, and *Exposure to sport activities and programs*. In contrast, among the four factors produced by marriage values variables, only one factor, *Power-authority in marriage* emerged as an outstanding factor in predicting premarital sexual behaviour.

Three sexual indices were designed in this thesis: sexual behaviour index and attitude indices of level of acceptance of premarital sexual behaviour while dating and if a couple is already engaged. The indices were constructed by combining responses about experiences of ten forms of sexual behaviour into a single index calculated as the

sum of a series of weights. The ten behaviours were holding hands, hugging, intense hugging, kissing cheeks, kissing lips, breast fondling, genital fondling, masturbation (only for sexual behaviour index), petting and petting with intercourse. In this case if a respondent is engaged in more intense sexual behaviour, for example premarital sexual intercourse, then the score would be high compared to respondents who have only engaged in holding hands or hugging. For the two sexual attitude indices, the level of acceptance or approval of sexual behaviour is calculated in a similar fashion.

Further bivariate analysis of the 15 factors and the three sexual indices indicate that almost the same pattern emerges as in the previous analysis. Both religious factors emerge as prominent predictors of the three sexual indices. The religiosity dimension is an important determinant of sexual behaviour and attitudes. In the exposure to media and Western culture dimension, *Exposure to Western music and movies*, *Exposure to health and science programs on television* and *Exposure to radio programs news and popular science reports* which reflect engagement with the modern world, were strong forecasters of the sexual indices, while *Exposure to Western influences* is again prominently related to the respondent's own sexual behaviour. Thus, it can be argued that liberal sexual behaviour and attitudes are related to exposure to Western music, movies, and other influences as well as to engagement with the modern world. *Power-authority in marriage* consistently emerges as the only strong factor related to all three sexual behaviour indices. This makes it clear that those with more liberal sexual behaviour and attitudes are less likely to see the husband in a position of power over the wife and are more likely to believe in greater equality between the husband and wife.

As for sources and usefulness of information on sexuality, middle-class young people in Jakarta depend more on media, school and peers compared to family members, and find media and school to be the most useful sources. But in evaluating usefulness of information on sexuality, what is regarded as useful by the middle-class young people can have a different meaning from one respondent to the other. Thus it is doubtful that the media should be seen as one of the sources that is useful because much of the sexual information from the media can be misleading. The most important finding regarding information on sexuality is that respondents' level of knowledge on sexuality is associated with their sexual attitudes and behaviour. Respondents who have a higher level of knowledge on sexuality are less likely to have liberal sexual attitudes

or to be involved in sexual activities. This is a strong argument for giving sex education to young people in Indonesia.

When comparing marriage concepts and values and premarital attitudes and behaviour among young people and the older generation, there are both similarities and differences. For example, both generations still see marriage as essential and divorce as something frowned on by Indonesian cultural values. But when it comes to criteria of spouse selection, males of both generations choose criteria related to male-dominant models in contrast to females of both generations who prefer criteria more related to equity status between husband and wife. The young generation prefer a smaller age gap between husband and wife compared with older generations. But consistently females of both generations agreed more on this aspect than males of the same generation. A mix of traditional and modern views on the roles of husband and wife is demonstrated by the majority of respondents of both generations disagreeing with the statements that women should not work after marriage and that the husband should be the sole source of income in the household, but still agreeing that the husband has the traditional power to stop the wife from working and that the husband is the head of the household who has the power.

Another interesting aspect that emerges is the attitude to combining career and family. Females of the older generation are much less likely than females of the young generation to agree with the notion of women combining a career and marriage. Further analysis indicated that young women are likely to influence social change because in promoting the idea of equal status between husband and wife, they demonstrate a more liberal view than other groups.

In analysing attitudes and behaviour towards premarital sex across the two generations, it seems that males of the older generation have both a public and a private persona, thus being more hypocritical about their sexual behaviour than younger males. Males of the older generation express relatively conservative attitudes (public persona) compared to males of the younger generation, but their behaviour (private personal) when young was similar to that of the younger generation. This is very different from females of both generations, who demonstrate similar attitudes and behaviour regarding premarital sex. With the exception of the relatively conservative public persona of males from the older generation, the attitude gap between young people and the older generation appears to be small.

The phenomenon of whether a person will be demonstrating a sincere or hypocritical sexual attitude and behaviour can be related to idealised morality and Westernisation. Idealised morality will safeguard more conservative attitudes and behaviour towards sexuality while on the other hand, Westernisation will have an affect in challenging the existing idealised morality and making the gap between the private and public persona smaller (Utomo and McDonald, 1966: 185).

In identifying the determinants of personal sexual experience and attitudes towards premarital sex for both generations, the results show that for young people there was a higher level of sexual experience among those attending university and those attending Christian high schools. Young women have a lower level of sexual experience than young men. Factors that emerge as prominent determinants in the order of importance are *Power-authority in marriage*, *Obligatory religious performance*, *Exposure to Western movies and music* and *Exposure to Western influences*. Multivariate analysis of personal sexual experience for the older generation was not possible because questions on the dimensions of religiosity, exposure to media and Western culture and marriage values are associated with present attitudes and values, while any premarital sex behaviour would have happened when they were young, and possibly exposed to different influences.

In regard to the sexual attitudinal indices for young people, similar determinants emerge. Sex of the respondents remains significant and so does attendance at a Christian high school. Attendance at a government high school is associated with more conservative attitudes in relation to engaged couples. The four factors which were determinants of sexual behaviour also tend to be prominent determinants of attitudes, even though other factors like *Influence of media on broader knowledge*, *Exposure to religious preaching and songs on television and radio* and *Exposure to sports activities on television* emerge as well. For the older generation, marital status and factors such as *Equity status between husband and wife* and *Obligatory religious performance* (only for dating) and *Exposure to religious preaching and songs on television and radio* (only for engaged) were strong predictors for both of the attitudinal indices. Because the sample of older respondents is relatively small, statistical significance is less likely to be obtained.

In summary, the social forces affecting the development of premarital sex values, attitudes and behaviour are complex. International traders' and travellers' tales,

Javanese literature, the Javanese court lifestyle, and Indonesian history have demonstrated that the traditional notions of sexuality were open and permissive. The autonomous power of women over sexual pleasure in Indonesia and Southeast Asia can be traced back to as early as 1450-1680 AD. After the coming of Islam mostly, and partly through the Dutch colonialism, Indonesian sexual behaviour and to some extent the system for arrangement of marriage became very conservative, especially among the elite groups. In recent times, Western influences and values have been strongly exposed through the media and marketing of Western products. Information from the media on Western values does not always portray an accurate or admirable image of Western lifestyle. Promiscuity, the use of alcohol and drugs, rebelling against family and authorities, and violence are often the themes of Western films and media images that Indonesian young people receive, thus a false impression of Western culture can easily be adopted. Specifically these values influence young people's values on sexuality, gender roles, material aspiration and relationship with their peers, their families and their community. All of these religious and social forces which have both conservative and liberal values have been adapted and assimilated by Indonesians through a filtering process of the existing idealised morality. This process of social change is a continuing process and is always in a state of renewal because social forces and values coming from the East and West are evolving as well. In some countries, particularly Moslem and Asian countries, young people's access to information and services on reproductive health is limited. Young people are not identified as sexual beings who have biological needs. Government officials in some of these countries are in a state of denial about the reproductive health problems that young people have.

8.2 Policy implications

It was strongly advised throughout the workshop that counselling and education services must also be sure that they can meet the demand that they are creating, and that it is unethical to educate young people about the risks of HIV and unwanted pregnancy without then providing them with the means to protect themselves (Brandrup-Lukanow, Mansour and Hawkins, 1991: 19).

Policies and programs related to young people should receive top priority, especially policies and programs related to young people's reproductive health (Brandrup-Lukanow, Mansour and Hawkins, 1991; Johnson, 1995; Friedman, 1992; De Silva, 1997: 46; Mundigo, 1997: 329) because of the large proportion of young people, who constitute one-fifth of the world population (Population Reports, 1995: 3). Eighty

three per cent of these young people live in developing countries of Africa, Asia (Japan not included), and Latin America (Chapter 1, Section 1.1.3). In Indonesia young people constitute 20 per cent of the total population (Chapter 1, Section 1.1.5) and the young people of today will be involved in future national and international development. In the era of rapidly changing demographic, social and economic environment (Jones, 1997: 1), with the emerging AIDS pandemic and other consequences of sexual activity, investing in policies for young people, especially their reproductive health, will make a difference. Educating young people on sexuality and reproductive health will have a long-term effect not just in saving young people from sexually transmitted disease, unwanted pregnancy, maternal morbidity and mortality, abortion, and early marriages, but also in investing in the future so that young people will become knowledgeable parents who can inform and educate their children on reproductive health issues.

In addition to the significant proportion of young people in the population, the number of sexually active young people is clearly substantial and probably growing rapidly. Survey data and qualitative findings have indicated that young people around the world are more and more likely to be sexually active outside marriage (Friedman, 1992; Hawkins and Mashsha, 1994; Maher, 1994 cited in Johnson, 1995; Population Reports, 1995; De Silva, 1997; Meekers and Ahmed, 1997).⁵⁵ Hawkins and Mashsha (1994: 212) argued that this is a consequence of economic conditions, peer pressure and mass media influences, migration, and other forces of social change. Earlier age of menarche and maturity, increasing age at marriage, higher educational attainment and increased gender equality in education, and decline of parental authority can also be some of the causes (De Silva, 1997: 43), although there are still many girls and young women who marry or enter consensual unions at a very early age (United Nations, 1989: 34; Friedman, 1992: 278) and are exposed to sexual relations before they are physically and emotionally mature (Hawkins and Mashsha, 1994: 212).

Studies show that young adults and children throughout the world suffer the physical and emotional traumas of sexual assault and rape (Heise, 1994; Heise et al., 1995; Nowrojee, 1993; Stewart et al., 1995). What is worse, the perpetrators of sexual violence and coercion against children and young people are generally not strangers;

⁵⁵ Dr Halfdan Maher, IPPF Secretary General, in his plenary speech at the ICPD made a clear statement about the growing number of young people and the failure to support young people's sexuality that have resulted in high incidence of pregnancies, STDs and abortion among teenagers world-wide (Johnson, 1995: 152).

they are relatives, neighbours, or acquaintances (Boyer and Fine, 1992; Nyonyintono and Yiga, 1994). A study in Lima, Peru at a maternity hospital reported that 90 per cent of young mothers aged 12 to 16 were victims of rape: the majority by their father, stepfather or other male relative (Rosas, 1992 cited in Heise et al., 1995: 9). The fact that sexual violence goes unreported makes it difficult to estimate how many young people suffer from sexual abuse, sexual coercion, incest, or violence (Population Reports, 1995: 14). For young people living in poverty or deteriorating economic conditions in many countries, the increased risk of abusive, exploitative, and unsafe sexual encounters is greater. Economic distress is often a direct cause of prostitution among young people, some of whom are sold by their families (Pyne, 1992; Koentjoro, 1995). In the Asia-Pacific regions, child labour relating to domestic service, bonded labour, commercial sexual exploitation, hazardous industrial plantation work or street work are usually linked to sexual or physical violence (De Silva, 1997: 41). Although there are no comprehensive studies on the prevalence of sexual abuse of young people in Indonesia, the media report numerous incidents of sexual molestation, sexual crime and paedophilia (Darwin, 1996: 14; Sunindyo, 1996; Palguna, 1997:8; Sudarsono, 1997: 2; Utomo, I., 1997: 5).

Living in a rapidly changing social environment with simultaneous exposure to conflicting traditional and modern values on sexuality, young Indonesians who are not seen or identified as sexual beings by the government and society are left alone to decide their sexually related behaviour. This situation is made worse by the globalisation of information and the mass media images of sexuality, violence, and gender roles that influence young people's values and material aspiration. In Indonesia the printed media exploit young girls and give images of a sexual double standard (Chapter 4, Section 4.1.5); the situation is implicitly supported by the cultural values and conventional gender roles (Chapter 1, Section 1.2.2 and 1.2.3; Chapter 7, Section 7.2.1, 7.2.2, 7.2.3, 7.2.4). With very limited knowledge of the nature of sex and no access to reproductive health counselling and services, young people are 'trapped' in ignorance if confronted with problems related to relationships with the opposite sex, sexual activity and reproductive health.

Problems relating to young people in Indonesia, especially those living in urban areas, are not only centred on their sexuality and reproductive health. Young people also have problems of identity crisis, feeling of isolation and loss, peer pressure,

relationships with teachers as well as parents, competitive education pressure and lifestyle, pressure towards the use of drugs and alcohol, gangs and violence. With parents spending more time working outside the home, and frequently no support from the extended family or other social institutions, young people spend most of their time and also cope with their problems with their peers (Lestari, 1997). With the psychological and social burdens that young people have, family and institutional supports are essential. In Japan because of the pressing need to provide appropriate information and services for young people, the Japanese have established the Japan Society of 'Adolescentology' (JOICPF News, 1997: 2).

In the area of sexuality specifically, the government has tried to encode the conservative idealised morality including prohibition of abortion and provision of family planning services only for married couples (Population Development and Development of Prosperous Family Act no. 10/1992). Marriages are regulated by Marriage Act no. 1/1974, married life of government employees is regulated by *Peraturan Pemerintah no. 10/1984*, sexual activity outside marriage is frowned upon and virginity of brides is highly valued. But the behavioural reality is somewhat different. The sexual double standard for men is common, there are sexual affairs outside marriage among high-level government officials, abortion services can be easily found in urban areas, as can semi-official brothels and other types of sex industries both in rural and urban areas, and sexual services to bribe mega projects are also commonly available (Suryakusuma, 1996; Singarimbun, 1997; Chapter 1).

At the international level, even though the importance of population issues has been discussed since the first World Population Conference in Rome in 1954, then in Belgrade in 1965, in Bucharest in 1974 (United Nations, 1974) and in Mexico in 1984 (United Nations, 1984; Berquo, 1997: 341), it was not until 1994 at the Cairo International Conference on Population and Development (ICPD) that issues related to reproductive health and young people's reproductive health were emphasised (Johnson, 1995). Over the last two decades population policies and programs have evolved from macro level phenomena focusing mainly on demographic growth and high fertility to micro level concerns, especially those of individual women and their immediate family and communities. The Program of Action from the Cairo agenda does not only emphasise the need to provide comprehensive reproductive health services but also

made the shift from macro level to micro level policy and program possible (Berquo`, 1997: 344; Mundigo, 1997: 338; Satia, 1997: 357; Zurayk, 1997: 381).

Rapid changes in population structure and the growing number of children and youth in the developing countries were recognised at the Mexico conference. Policies and programs to respond to their needs and aspirations, including productive employment, were identified. Aspects of human rights for all couples and individuals regarding family planning and access to information and education were also emphasised (United Nations, 1984), but the importance of reproductive health rights for young people was not yet identified.

The acceptance of the reproductive health approach at the Cairo ICPD was a breakthrough in population policy. For the first time, the right to sexual and reproductive health was established beyond the simple right to family planning or contraception (Family Care International, 1994: i; Berquo`, 1997: 345; USAID, 1997:1). More than 180 governments agreed to the principles of informed free choice, respect for physical integrity and freedom from discrimination or coercion in sexual and reproductive life (Family Care International, 1994: i). But whether the Plan of Action is fully implemented in a particular country is another story.

Before the Cairo conference, in 1989 increasing priority to adolescent health was given by the World Health Organization, United Nations Population Fund (UNFPA), UNICEF Joint Statement on the Reproductive Health of Adolescents (WHO, 1989), the Technical Discussions on the Health of Youth during the 1989 World Health Assembly, the endowment of the Adolescent Health program in WHO in 1990, and a series of resolutions on the health of youth and the prevention of pregnancy before maturity. The number of governments formulating adolescent health policy, NGOs, professional and scientific associations activities related to this issue is also increasing (Friedman, 1992: 277).

Of course, the political will and increasing priority on young people's reproductive health need to be supported by financing programs. Even though governments and donors usually classify services that constitute reproductive and sexual health under various budgetary categories like health and population (Zeitlin, Govindaraj, and Chen, 1994: 236), it is hard to say whether funding for young people's reproductive health has been made a priority. In 1990, from the total of \$4.8 billion allocated for health and population assistance, 46 per cent (\$2.2 billion) was allocated

for reproductive health programs. From this budget allocation, the majority (41.9 per cent) is for population, nutrition (21 per cent), maternal and child health (16 per cent), child survival (13 per cent) and safe motherhood (0.2 per cent). IPPF has allocated substantial funding for young people's reproductive health, as have USAID through POLICY Project global research programs, and the Population Council. But funding for young people's reproductive health ideally should not come only from external assistance but from governments as well.

The Plan of Action from the ICPD 1994 formulated in Cairo stressed the importance of reproductive health, reproductive rights, sexual health and family planning. The implementation of this Plan of Action in Indonesia is not a problem as long as it is related to the mandate of the Guidelines of State Policy (GBHN) 1993, Population Development and Development of Prosperous Family Act Number 10, 1992 and the Second Long-Term Development Plan (PJP II). Professor Haryono Suyono, the State Minister for Population and Head of the National Family Planning Board, has argued that most of the Plan of Action has been implemented in Indonesia, that is why his contribution at the Cairo conference on these issues was significant (Suyono, 1997: 1). Nevertheless the formulation and implementation of the Plan of Action cannot be isolated from the cultural, religious and political values in every country. Abortion and the definition of family, the use of the terms individuals and couples, as well as the sexual rights of individuals, including homosexuals, were among topics which were highly debated (Johnson, 1995) because of conflicting national, cultural, religious and political values.

Issues that caused much controversy among the Islamic nations and the Vatican delegation were marriage and the family and the possibilities for individuals not living in the married state, including for example young people, to have access to reproductive health information and services. Countries in favour of giving them access included those of Scandinavia, and India, South Africa and Brazil (Johnson, 1995). Several NGOs were more liberal than government delegations, especially the European NGOs which issued a collective statement:

European NGOs also want to draw urgent attention to adolescents' reproductive and sexual health. As early as possible young women and men should receive information and education on reproductive and sexual health. Young women should gain skills in order to recognise and prevent sexual abuse and unsafe sex, especially to prevent STDs..., including HIV/AIDS, and to protect themselves against rape, incest and genital mutilations (Johnson, 1995: 154-155).

But Indonesia opposed this position. The State Minister for Population asserted the responsibility of the family for decisions concerning sexual and reproductive matters. Owing to its socio-cultural traditions and national laws, Indonesia only recognises families which are legally and/or religiously formed between men and women. In his speech, the Minister described Indonesian policy related to young people's reproductive rights:

...This is fundamental, and it is upon such a premise that various related notions contained in the Programme of Action should take into account the religion, culture, norms and values, cultures and stages of development of each country. Needless to say that the involvement of the family, particularly the parent, is of critical importance in the provision of such services... Furthermore, it is also our conviction that decisions concerning sexual and reproductive matters are family decisions and therefore are not solely the exclusive rights of an individual. Instead, the exercise of these rights should, to a certain degree, be carried out in consultation with other relevant family members (Johnson, 1994: 156-157).

By the end of the debate and discussion on adolescent sexuality and reproductive rights, disagreement between the delegations was entrenched. As Johnson (1995: 164) concluded: 'Only semantic hair-splitting permitted agreement and the statements made for the record indicated clearly that this was where the same set of words could be made to have very different meanings with, in turn, drastically different implications for social policy.' Thus, even though the following recommendation is for reproductive health education and services for adolescents, related to the human rights agreement, its implementation strictly depends on a country's socio-cultural, religious and political conditions.

Reproductive rights embrace certain human rights that are already recognized in national laws, international human rights documents and other UN consensus documents. These rights rest on the recognition of the basic rights of all couples and individuals to decide freely and responsibly the number, spacing and timing of their children and to have the information and means to do so, and the right to attain the highest standards of sexual and reproductive health. They also include the right of all to make decisions concerning reproduction free of discrimination, coercion and violence. Full attention should be given to promoting mutually respectful and equitable gender relations and particularly to meeting the education and service needs of adolescents to enable them to deal in a positive and responsible way with their sexuality (ICPD, 1994, Chapter 7: Reproductive Rights and Reproductive Health in IPPF 1995: 20).

In regards to the implementation of young people's reproductive health policy and program, Satia (1997: 358-359) concluded that almost all programs are initiating reproductive health activities for young people. But in Asia, generally such activities are limited to information, education and communication, while in contrast in Africa and Latin America they also include services. In general these programs have one or more of the following activities: reproductive health education for in-school and out of school adolescents, training and supporting a network of peer group educators,

establishing youth centers, and activating a service delivery network. Satia further criticised these programs as too 'activity-oriented' and not considering using a 'public health approach'. The coverage of these programs in the community is also not comprehensive so it is often difficult to have an impact on young people's responsibility and safe sexual behaviour and on reducing teenage pregnancies.

In identifying young people's need for information and services relating to reproductive health it is necessary to be specific, because needs vary according to age, sex, class, religion and culture, urban or rural residence, school enrolment status, marital status, and whether or not the person is sexually active (Ford et al, 1992b); whether young people suffer from sexual abuse, whether they have access to information and services, and whether they talk about sex with their parents. Thus policy and program design have to be tailored specifically for each group. Implementing reproductive health education, services and programs for young people is more difficult for Indonesia and other Moslem countries because of strong opposition both from the state and from religious leaders.

To overcome this problem, much can be learned from developed countries' reproductive health education, programs and services for young people. Studies in Western settings have demonstrated that sex education does not lead to more frequent or earlier sex (Baldo et al., 1993; Population Report, 1995: 2). A review commissioned by the World Health Organization analysing more than 1,000 reports on sex education programs worldwide also supported this finding and showed that in some cases sex education even delayed sexual intercourse (Grunseit and Kippax, 1993). Baldo et al. (1993) suggested that school-based sex education is more effective if given before young people become sexually active. Thus the fear of the opponents of sex education programs that sex education causes promiscuity, arouses young people's curiosity, reduces young people's reticence about sexual matters, and encourages sexual activity (Clark, 1985; Grunseit, 1994; Sathe, 1994; Whitehead, 1994) is based on myth (Friedman, 1992: 280). More important, this study has shown that Jakarta middle-class young people who have a higher level of knowledge on sexuality are less likely to be involved in sexual activities compared to those with lower level of knowledge (Chapter 4, Table 4.8).

There are also other myths relating to young people's sex education, for example, the myth that most adults have sufficient knowledge and skill to help young

people to understand sex, pregnancy and STDs prevention. On the contrary, few people have had education on sexual subjects and fewer still are especially trained to have interactive discussions with young people on this matter (Friedman, 1992: 281). Hawkins and Meshesha (1994) showed how parents and other social institutions have failed to provide young people with information and services related to sexual activity; this failure may endanger their health and indeed their lives, and also transgresses basic principles of human rights. In Indonesia in general, parents and other social institutions do not provide young people with information on sex let alone reproductive health services, even though the government strongly promotes the family as responsible for providing reproductive health information and access to services. As noted earlier, the government stressed that decisions concerning sexual and reproductive matters are family decisions and not the exclusive rights of an individual (see also Ichlas, 1997; Suyono, 1997: 14).

In designing materials for young people, many think that providing sound information on human biology and the reproductive system, stressing that sexual intercourse before marriage is immoral and advising young people about the dangers of overpopulation, will cause young people to delay sexual initiation and pregnancy. Of course this information is important but not sufficient to change young people's behaviour (Friedman, 1992: 281). The design and implementation of programs for young people in many countries have been obstructed by the norms of parents, educators, religious leaders, family planning professionals, policy makers, and politicians. Traditional population and family planning programs only focus on consequences of unprotected adolescent sex, and rarely include information on sexuality and gender relations, sexual feelings, attitudes, and behaviour, or on gender roles and expectations, and also rarely provide young people with contraceptive and other reproductive health services (Dixon-Mueller, 1993).

Another common myth related to young people's sexual activity is that young people are generally promiscuous. The reality is that in countries where sexual behaviour before and outside marriage is relatively common, adults are more promiscuous than young people. Young people tend to be more faithful to an individual partner, thus having multiple partners is very uncommon, even though they may change partners over time. Another myth is that young people have very different value systems to those of their parents. Even though it is true that patterns of behaviour are beginning to

change, research findings suggest that most young people hold similar values to their parents (Friedman, 1992: 281).

Other countries that have implemented reproductive health programs and services for young people have included parents and worked within community norms in designing the programs (Population Reports, 1995). This approach has appeal in Indonesia because the government is promoting the family as the agent responsible for educating and 'guarding' their children on reproductive health matters. The main objective of the policy is to empower the family in sustaining the correct information, religious values and resilience of their children to safeguard their exposure to sexual matters. Not least important is to develop the awareness, knowledge and guiding skills of mothers who can act as 'advisors' or 'resource person' (Ichlas, 1997: 2). However, targeting mothers has many disadvantages as well. First, it is not gender sensitive and seems to put the responsibility and burden for reproductive health matters only on mothers. Second, if the aim is to educate mothers so they can become advisors or resource persons, then the gap between mothers and their children will be wider. Third, although mothers would probably feel comfortable talking to their daughter about reproductive health issues, I do not think they would feel the same with their sons. As this study has shown, young people prefer to have sex education at school because they usually do not talk about sex with their parents. Parents also feel uncomfortable talking about sex with their children (Chapter 4, Section 4.3.1).

IPPA Bali designed an integrated program to educate both family members and teenagers. For family members the program aims at teaching how sex education can be brought to the family. For teenagers, training in sex education is given through school once a week. Students involved in this training then become trainers for other students (Adnyani, 1996: 5). However, published material on NGO activities, program monitoring and evaluation relating to reproductive health is limited, thus it is difficult to evaluate the existing programs.

Listening to young people's concerns and understanding how they perceive their own needs is an ideal approach that can be included at all levels of program design, implementation and evaluation (Brandrup-Lukanow et al., 1991: 21; Hawkins and Meshesha, 1994: 215; Djaelani, 1997: 43). After all, young people are the most competent persons to talk about their problems. This approach has been used in Mexico with the *Gente Joven* programs, by recruiting 'peer promoters' through community

surveys to identify interested and responsible young people (Aguilar, 1992). The 'peer promoters' or 'youth promoters' provide sex education and distribution of condoms to their peers. In Senegal a part of the IPPF Youth-for-Youth program, and also the Ethiopia program, used a similar approach. The Senegal program used young people to replicate workshops on sexuality and the Ethiopia program used a combination of service delivery and counselling centres with the training of peer promoters to replicate education in the community (Brandrup-Lukanow et al., 1991: 21).

In Indonesia a type of youth-to-youth program, *Sahabat Remaja* (SAHAJA) was established in 1984 under the initiative and supervision of IPPA, the Indonesian Psychologists Association and the Indonesian Guidance Counsellors Association.⁵⁶ First the program was designed for urban youth and it has branches in the major cities of Indonesia: Jakarta, Surabaya, Semarang, Yogyakarta, Medan, and Kupang. As SAHAJA developed, it targeted young people from lower socio-economic and educational backgrounds. Types of programs that SAHAJA provides are: counselling services, free telephone hotline services, consultation by mail, radio, and newspaper, 'Rubic's Corner' for youth, bulletins, school visits, 'mini-workshops', and group discussions. Radio stations that have worked with SAHAJA are Radio Queen and Radio Prambors in Jakarta, Radio 99 in Semarang and Radio Echo Lima in Medan (Lestari, 1997). SAHAJA is quite popular among young people and should be maintained and routinely evaluated for future development.

Similar youth-to-youth programs have been developed by Yayasan Pelita Ilmu in Jakarta and Lentera in Yogyakarta; both are NGOs specialising in HIV/AIDS. Besides speeches and talks given by Yayasan Pelita Ilmu's and Lentera's personnel about sexuality to high school students, both NGOs also trained university students to be trainers on HIV/AIDS prevention. Yayasan Pelita Ilmu also trained high school students and teachers. With support from their teachers, high school students who have been trained, then become trainers for their peers (In-depth interviews and field observation, 1994/1995).

Advocating new social norms that protect the health of young people can also be promoted and attempts to change norms related to sexuality must be encouraged (Population Reports, 1995: 2), though this can be a very complex process since the foundations for sexual and reproductive health and gender relations are cultivated early

⁵⁶ *Sahabat Remaja* means Teenagers' Best Friend.

in life through the interaction of familial, social, economic, and cultural forces (Hawkins and Meshesha, 1994: 211). For example, current norms reward boys but punish girls for having sex; the media glamorise irresponsible sex but reject young people's natural interest in sexuality (Population Reports, 1995: 2). Conventional population education and family life education projects generally ignore sexuality and gender relations issues and strongly promote sex within marriage and responsible parenthood (Hawkins and Meshesha, 1994: 211); this does not meet the existing reality where premarital sex and extramarital sex are increasing. In Indonesia, messages of gender inequality and sexual taboos have been cultivated early in life through family traditions and have become deeply rooted social norms (Rahardjo, 1997). Attempts to change the existing norms and idealised morality would be very difficult in Indonesia, but new norms that do not endanger the existing idealised morality related to sexuality and gender relations can be adopted through training and educating the society. Families can educate their sons and daughters with a new gender-balance perspective. The media can be used to form public opinion relating to reproductive health and gender relations; implementations of the existing policies can also support the new social construction of reproductive health and gender relations (Rahardjo, 1997: 61).

After evaluation of different types of programs around the world, the type of program suitable for young people identified by the Population Information Program, Center for Communication Programs, The Johns Hopkins School of Hygiene and Public Health (Population Reports, 1995: 2) is as follows:

Young adults need programs that learn and respond to their needs, earn their trust, go where they are, and speak their language. Experience is limited, but programs have done best when they:

- Win support by working with parents and local leaders;
- Remove policy barriers and change providers' prejudices;
- Enlist young adults in program design and delivery;
- Tell young adults specifically what they need to do;
- Help them rehearse the interpersonal skills to avoid risks;
- Link information and advice with services;
- Offer role models that make safer behavior attractive; and
- Invest enough-for long enough-to make a difference.

To adopt this approach in Indonesia with the existing social norms, values and idealised morality would be a challenging task.

This study attempts to provoke Indonesian policy makers, religious leaders, community activists, educators and parents to understand that their attitudes of denial and beliefs towards young people's reproductive behaviour and problems are misguided. They have to acknowledge that there is a serious problem with young

people's sexuality and reproductive health. This is crucial because young people are still regarded as non-sexual beings with the result that their reproductive health needs are under-served, and they remain under-informed, marginalised and disadvantaged. Government officials in some countries, especially Indonesia, simply deny the reproductive health problems and rights of young people, even though social research routinely indicates increases in premarital pregnancies, abortions, and STDs among unmarried young people. Numerous small-scale studies on reproductive health of young people have been conducted since the 1970s in Asia but data on these issues are very limited (Sittitrai and Barry, 1989: 174; De Silva, 1997: 26) owing to political policies, socio-cultural and religious reactions toward research on sexuality. This is why I have critically studied young people's sexual values, attitudes and behaviour, especially in the environments of moral sensitivity and widespread public uncertainty over matters of sex and reproduction among Indonesian young people.

While some young people in developed countries are turning to a more traditional and conservative approach towards sex (Roche, 1986) by delaying premarital sexual intercourse, practising abstinence, saying 'NO' to sex, minimising the number of sexual partners, being afraid of acquiring STDs including AIDS, and practising safe sex, young Indonesians are following Western young people's path in the early stage of the sexual revolution. Today, however, knowledge of campaigns, sex education through school, health and social services relating to sexuality and reproductive health issues are given by developed countries to their adolescents. Thus if the Indonesian government does not become more liberal in reproductive health policies for young people, this can become an alarming issue with life-threatening effects for young people.

This study has shown that students across the nation in various ways have had access to information on sex from subjects in school such as biology, geography, and Indonesian language, even though these subjects only explain very basic concepts of sexuality and in an abstract matter (Table 4.9). Information about family planning and contraceptive methods is also given in population education which in some schools is given integrated with geography, while in others it is given as a separate subject. From the policy perspective, sex education should be standardised so that students can get uniform knowledge. The state should also specify in what subjects sex education should be integrated or if it should be a separate subject. Materials for sex education should be

designed in accordance with class level and students' age. Not getting accurate knowledge of sex stimulates the students to get information elsewhere, from friends, the media, and even from pornography.

Even though NGOs and some government institutions have discussed the importance of sex education, for example the Department of Education and Cultural Affairs, Department of Health, National Family Planning Coordinating Board, and NGOs working with HIV/AIDS, the discussions stop without any co-ordination between the institutions so there is no program action or follow-up. Materials and methods in teaching sex education have not been established and curricula suitable for primary, secondary or tertiary education have not been discussed.

Another important issue that should be considered is who would be a competent teacher to teach the subject ? If reproductive health education is to be integrated into other subjects, the government would have to make large investment of time and money for training teachers from different disciplines. However this study shows that from the standpoint of middle-class Jakarta young people, some prefer to have a teacher of the same sex as the students. The teacher should also understand youth culture so he/she does not have difficulties in communicating with their students (see Chapter 4, Table 4.9).

Another important issue that has to be considered is, how can we change the reluctance to talk about sex ? In general Indonesian people find it difficult to communicate and speak about sex, for example, to use words such as sex, intercourse, vagina, penis, prostitution and syphilis. This stigma is due to the perception that these words are pornographic, *lorok* or vulgar. Thus most people try to use words related to sex in an indirect way which can actually make it more complicated and cannot convey the message (Darwin, 1996a: 8). Most importantly, how can we change the public impression of sex education ? Public understanding of sex education is that it teaches students about sex and various intercourse methods, not about sexuality and relationships. Dissemination of information on the appropriate scope and content of sex education or reproductive health education to parents, religious leaders, community activists and policy makers is needed so that the image of sex education can be changed.

The Indonesian government is undecided whether to give sex education through schools. If it is given through schools, it is claimed that religious leaders would be

strongly opposed (Widyanoro, 1996: 166-67). If it is not given through formal education, will the family be competent in educating children about sex ? From the focus-group discussions in Jakarta, Yogyakarta and Palembang, it is evident that adolescents and young adults prefer to have formal education about sex in addition to explanations given by parents. Indeed, it can be argued that education given at school can promote discussion of sexual matters between parents and their children.

To overcome this problem, the government could use the existing population education channels that have been implemented in high schools integrated with subjects like geography, home economics, science, or mathematics courses ever since the late 1960s and early 1970s. Even though population education was designed to explain the relationship between population growth and development and to promote small-family norms (Sherris, 1982), this subject can be elaborated and cover reproductive health education Dixon-Mueller (1993) have viewed population education as a precursor to sex education. The new version of population education with an integrated reproductive health education can be given integrated with other subjects such as religion, biology, physical education and *Pendidikan Kesejahteraan Keluarga* (Family Welfare Education). The materials and contents of such an integration would have to be studied further.

If the government strongly wishes to maintain the idealised morality and have less conflict with the religious leaders and the community, then the integration of reproductive health education in existing subjects would be an alternative. Another option is to imbed sex education into 'reproductive health education', 'family life education' or 'human relations education'. The latter term is used by some programs in Australia.

The proposed approach was also discussed in an in-depth interview that I conducted with a government official (Ardi) responsible for school health programs. He strongly thinks that we cannot use the term sex education and need a sugar coating to camouflage it. Ardi thinks that family and school can be used to give sex education. His concern was that it will take more than *satu Pelita* (one five years development plan) to implement sex education in school. The following is a part of the in-depth interview:

Iwu: In the seminar on Sex education and HIV/AIDS prevention yesterday, it seems that you strongly approved of sex education given through school, can you elaborate this view and what kind of obstacles are you facing ?

Ardi: In the near future...probably it is still dangerous to give sex education in school, I think the government feel that they have a limited capacity in this regard. The government would have to change their perspective...The government should let the private sector and non government

agencies participate...For example the government wants to make slides and books on sex education, it will take a long time, because the government does not have this expertise. There are others who are experts in this area, so they know the issue in a very detailed manner and of course they have a very focused perspective. So the government actually has to accommodate these people and use them...the cost would be less expensive and it will be more efficient...

Iwu: It seems that you strongly believe in applying sex education in the school program, how would you deal with the obstacles that might occur ?

Ardi: Mrs. X failed to put sex education in school when she was responsible for this matter. Especially trying to use the term sex education, it did not work. Because of the term sex education, people are afraid...because they do not understand... We have the same belief that sex education should be given through school.

I think evidence from several studies showed that health education is the most important subject in the curriculum even compared to mathematics, arithmetic and language. Health education is the most important, because health education has to evaluate education relating to humans...how does a human live...health education subjects will be ideal to cover topics on health and reproductive issues...and sex education. This becomes more important because now we are facing STDs and AIDS.

I also observed that sexual behaviour has changed, some children do not live with their parents any more... control is more loose, because the children want to live near campus and the traffic jam is horrible in Jakarta. I think this is an early indication. But we have to be careful because we have a very religious society but they are not all well educated, so we have to be very careful when we want to incorporate sex education. I think almost everybody rejected that term (sex education), so we have to camouflage it, give the term a sugar coating... so sex education does not appear like sex education.

...The problem that we are facing is that we cannot change the hours in the curriculum because every government institution wants to put their curriculum in the school program. The Ministry of Environment wants to put environment issues in the curriculum, the Ministry of Population wants to put population issues in the curriculum, so everybody wants to put their education material in the curriculum. The school curriculum cannot accommodate everything...and most of all the student ability will not accommodate it as well.

To overcome this problem I think the efficiency on how to present the material is very important.

Iwu: How do you promote your ideas on sex education ?

The minister of culture and education is so supportive but some of his staff are not supportive. As long as I can give a strong argument and I can show the minister the data, he will agree. For example it came as a shock to me because I am given the responsibility to develop AIDS prevention education. The first reaction from my colleagues '...Why do you make such a big issue about AIDS ? That is a problem among the prostitutes'. But...about one year later their ideas changed...we cannot force anything on our policy makers. We have to persuade them stage by stage in a slow manner.

I had organised several meetings and discussions, I invited one of the director from the Department of Health, Mrs. Y (a medical doctor working as one of the People's Representatives) and other experts to talk about AIDS issues, how does it spread from all aspects, medical, social and cultural. After they know...then they understand and are more aware. This discussion was conducted for all the Deputies in the Ministry of Cultural and Education. So now all the policy makers in my department are aware...and I have often been asked to give a talk in many places. So now I feel confident that I can go on with my plans.

Iwu : So when are you going to include sex education in the school curriculum ?

Ardi: It is not yet in the school curriculum, but actually sex education has been given in school but the structure is still vague and it is integrated into other subjects. So because it is integrated with other subjects the sequences are not perfect. I want it to be integrated with other subjects but it has to have clear sequences... Sex education should be given sequentially, I want it to be like that. When someone is learning arithmetic for example, the students have to learn about adding and subtracting first before they learn about times tables or division, this is a sequence that one has to follow, so never teach someone about the times tables before introducing that person to adding and subtracting, he or she can be confused. If we teach someone in a sequential manner, then the results will be much better.

Iwu: To incorporate sex education in the school curriculum is a very big task, do you think it could be implemented in five years ?

Ardi: I think in five years time (*satu Pelita* /five years development plan) is not enough. It will take time...it will take a long time not because of the materials that should be included, but implementing it. The problem is with the teachers, because we cannot teach them ourselves. The teachers have various formal training...this is our problem.

Iwu: Do you think sex education should be given through family or through school ?

Ardi: I think it could be given through both, family and school, but who has the most time and which can do it most efficiently ? In educating someone there is one law that we can fight against, that is it is easier to start teaching someone when they are still at an early age compared to when they are already old. But sometimes we perceive that this child is still too young to know about these things. When we give sex education it would have to be very organised, and given in a sequential manner. It is going to be very hard because we have to involve many experts...(Jakarta, 6/4/1995, case no.062mj).

Ideally the government should educate adult family members on reproductive health issues and equip them with strategies and methods on how to deliver the message to children. Adult family members would be targeted in this program and not just mothers who are aimed at in the present program. Night classes can be designed for this program and can be located in the district offices. When both the adult family members and young people have been educated, the reconstruction of reproductive health understanding, awareness and responsibility can be generated to the whole community and to the future generation. The next step would be to design reproductive health services for young people who need them. The proposed programs will need political commitment, funding, effort and co-ordination between the government, religious leaders, parents and NGOs. A government institution, for example, the Department of Culture and Education and the State Ministry of Population, should be appointed to co-ordinate the proposed programs, which would need substantial investment over a long period of time if the government wants to make a difference.

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Appendices

Appendix 3.1

The Australian National University
Research School of Social Sciences
Demography Program
Questionnaire

Marriage values, mixing behaviours and sexuality among the middle-class young people in Jakarta

Research : PhD research
Principal Investigator : Iwu Utomo
Research Site : Southern part of Jakarta
Research objective :

The objective of this research is to collect information on mixing behaviour before marriage among middle-class young people. This research is conducted for a PhD degree in the Demography Program, Research School of Social Sciences, at the Australian National University. Beside the stated objectives, this research will be used to plan related youth programs and to identify youth needs in relation with reproductive health services.

Questions that I asked in this questionnaire are related to mixing behaviour before marriage among young people, criteria when looking for a spouse, stages experienced in relationships before marriage, values, attitude and practice of premarital sexual behaviour, knowledge on sex education and family planning methods, values on abortion and values on marriage. The end section of this questionnaire will deal with a very sensitive issue, but your participation and honesty is appreciated in anticipation of the success of this study.

I would like to inform you that all of your responses are confidential and I do not ask you to put your name in the questionnaire. After answering all the questions, please put the questionnaire back in the envelope, seal it and hand it to the research assistant or myself. Thank you very much for your co-operation.

I. Questionnaire Identity (to be filled by interviewer)

Questionnaire number :
Interviewer :
Date Month/Year Starting Time Finishing Time Result

Result Code :
1. The interview went well
2. The respondent refused to be interviewed
3. The respondent did not want to continue with the interview
4. The respondent did not show up on the schedule that had been agreed upon
5. Other reasons, please specify:

Please explain why the respondent refused to be interviewed:

II. Respondent and parents' characteristics

With the open-end questions, please write your response in the space available. For the multiple choice question please circle the answer of your response.

1. Your age:----- years
2. Sex
 0. Male
 1. Female
3. School
 0. High school, please state the name of your high school:
_____.
 1. University, please state the name of your university:
_____.
4. At present what year are you in ?-----.
5. What is your religion ?
 0. Moslem
 1. Catholic
 2. Protestant
 3. Hindu
 4. Buddhist
 5. Others, please state:-----.
6. How old is your father ?
 0. ----- years.
 98. My father is dead.
7. How old is your mother ?
 0. ----- years.
 98. My mother is dead.
8. What is your father's religion ?
 0. Moslem
 1. Catholic
 2. Protestant
 3. Hindu
 4. Buddhist
 5. Others, please state :-----.
9. What is your mother's religion ?
 0. Moslem
 1. Catholic
 2. Protestant
 3. Hindu
 4. Buddhist
 5. Others, please state:-----.

10. The following questions are related to your religious practices. Please give a score for every question according to the score given in the key below.

KEY

- 1 = Never
2 = Occasionally
3 = Do not know
4 = Frequently
5 = Very frequent

Score

0. Sometimes someone neglects their obligatory prayer duties because they are very busy with their work or study. Have you ever experienced the same situation ?

1. Have you ever listened to religious preaching conducted in your school or faculty, at the mosque or church, in the radio or other places ?

- School/faculty

- Mosque/church

- Radio

- Other places

2. Have you ever read books or material on religion ?

11. From your perspective, how important is religion to your life ?

1. Not important at all

2. Not important

3. Do not know

4. Important

5. Very important

12. What is your father's ethnicity, please specify -----.

13. What is your mother's ethnicity, please specify -----.

14. Your parents' marital status ?

0. Married

1. In the process of getting a divorce

2. Divorced

3. Others, please specify-----.

15. What is your father's highest education ?

0. Never went to school

1. Primary school

2. Junior high school

3. Senior high school

4. Diploma program

5. University

6. Other, please specify-----.

7. Do not know

16. What is your mother's highest education ?
0. Never went to school
 1. Primary school
 2. Junior high school
 3. Senior high school
 4. Diploma program
 5. University
 6. Other, please specify-----.
 7. Do not know
17. What is your father's main occupation ?
0. Working
Please describe your father's occupation in detail-----

 1. Not working
 98. My father is dead.
18. What is your mother's main occupation ?
0. Working
Please describe your mother's occupation in detail-----

 1. Not working
Please describe how your mother passes her time in detail-----

 98. My mother is dead.
19. How much does your father earn every month ?
0. < Rp. 200.000,-
 1. Rp.200.000,- - <Rp. 500.000,-
 2. Rp.500.000,- - <Rp. 1.000.000,-
 3. Rp.1.000.000,- - <Rp. 3.000.000,-
 4. Rp.3.000.000,- - <Rp. 5.000.000,-
 5. Rp.5.000.000,- - >Rp.5.000.000,-
 6. Retired
20. How much does your mother earn every month ?
0. < Rp. 200.000,-
 1. Rp.200.000,- - <Rp. 500.000,-
 2. Rp.500.000,- - <Rp. 1.000.000,-
 3. Rp.1.000.000,- - <Rp. 3.000.000,-
 4. Rp.3.000.000,- - <Rp. 5.000.000,-
 5. Rp.5.000.000,- - >Rp.5.000.000,-
 6. Retired

III. Your activities, mass media exposure

1. Since you were 10 years old, have you ever experienced living in other province-provinces for one year or more ?
0. Yes, specify the name of province-provinces-----

1. Never (go to no. 3)
2. Others, please describe-----

2. Were you living with your parents at that time ?
 0. Yes
 1. No, please describe where were you staying and with whom-----

3. Since you were 10 years old, have you ever experienced living in another country-countries for three months or more ?
 0. Yes, where, please specify the name of country-countries-----

 1. Never (go to no. 3)
 2. Others, please describe-----

4. Were you living with your parents at that time ?
 0. Yes
 1. No, please describe where were you staying and with whom-----

5. How often do you read newspapers ?
 0. Every day
 1. Several times a week
 2. Once a week
 3. Occasionally
 4. I never read newspapers
 5. Others, please describe-----

6. Please write two types of newspaper you often read.

7. How often do you read magazines ?
 0. Every day
 1. Several times a week
 2. Once a week
 3. Occasionally
 4. I never read magazines
 5. Others, please describe-----

8. Please write two types of magazines you often read.

9. How often do you listen to the radio ?
 0. Every day
 1. Several times a week
 2. Once a week
 3. Occasionally
 4. I never listen to the radio
 5. Others, please describe-----

10. What is your favourite radio program and the most often listened to? Please give each item a score stated in the key below and write the score in the available space.

Key

1= Never

2= Occasionally

3= Do not know

4= Often

5= Very often

Score

Indonesian popular music

Western popular music

Religious songs

Religious preaching

News

Science reports

Sports

Others, please specify-----

11. How often do you watch television ?

0. Every day

1. Several times a week

2. Once a week

3. Occasionally

4. I never watch television

5. Others, please describe-----

12. What television channel do you like, please specify ? (for example: TVRI, RCTI, TPI, SCTV, ANTV, cable television, please specify the type of program and the country of origin).

0. -----

1. -----

13. What is your favourite television program and the most often watched ? Please give each item a score stated in the key below and write the score in the available space.

Key

1= Never

2= Occasionally

3= Do not know

4= Often

5= Very often

	Score
Indonesian sports	-----
Foreign sports	-----
Indonesian popular music	-----
Western popular music	-----
Religious songs	-----
Religious preachings	-----
Indonesian news programs	-----
Western news programs	-----
Science programs	-----
Health programs	-----
Women's programs	-----
Other please specify-----	-----
-----	-----

14. Do you ever find information from the media that is useful for your knowledge ?

0. Yes

1. No (go to no.16)

15. How important is the media in enriching your knowledge in each of the following field ? Please give each item a score stated in the key below and write the score in the available space.

Key

1= Never

2= Occasionally

3= Do not know

4= Often

5= Very often

	Score
Knowledge about entertainment (music, soap opera, films, sports)	-----
knowledge on religion	-----
News on national politics	-----
News on foreign politics	-----
Knowledge on health (healthy life, healthy food, first aid)	-----
Knowledge on family planning	-----
Knowledge on family affairs and household chores (cooking, shopping, house appliances, how to raise children)	-----
General knowledge	-----
Others, please specify -----	-----

16. How often do you go to the movies ?

- 0. Once a week
- 1. Once a month
- 2. Occasionally
- 3. Never

4. Others, please specify-----

17. What kind of movies do you often watch ? Please give each item a score stated in the key below and write the score in the available space.

Key

- 1= Never
- 2= Occasionally
- 3= Do not know
- 4= Often
- 5= Very often

	Score
Indonesian films	-----
Western films	-----
Chinese/Hongkong/Taiwan/Kung Fu films	-----
Indian Films	-----

18. With whom do you usually go to the movies ? Please give each item a score stated in the key below and write the score in the available space.

Key

1= Never

2= Occasionally

3= Do not know

4= Often

5= Very often

	Score
A group of female friends	-----
A group of male friends	-----
A mixed group of friends, males and females	-----
A close girlfriend	-----
A close boyfriend	-----
A boyfriend/girlfriend whom I have been going steady with	-----
Fiance/fiancee	-----
Husband/wife-to-be	-----
Family members	-----
Alone	-----
Others, please specify	-----

19. How often do you go to a discotheque ?

0. Once a week

1. Once a month

2. Occasionally

3. Never

4. Other, please specify-----.

20. With whom do you usually go to the discotheque ? Please give each item a score stated in the key below and write the score in the available space.

Key

1= Never

2= Occasionally

3= Do not know

4= Often

5= Very often

	Score
A group of female friends	-----
A group of male friends	-----
A mixed group of friends, males and females	-----
A close girlfriend	-----
A close boyfriend	-----
A boyfriend/girlfriend whom I have been going steady with	-----
Fiance/fiancee	-----
Husband/wife to be	-----
Family members	-----
Alone	-----
Others, please specify	-----

21. What kind of organisation-group activity do you follow ? Please put a tick (V) for item/items that you are involved in and state your role in that particular item/items.

	Yes	No	Role in the organisation
Religious organisation	-----	-----	-----
<i>OSIS</i>	-----	-----	-----
University students ass. *	-----	-----	-----
<i>Kanrantaruna</i>	-----	-----	-----
Girl-Boy Scouts	-----	-----	-----
Arts	-----	-----	-----
Sports	-----	-----	-----
Handicrafts	-----	-----	-----
Others, please specify			-----

Note * If you are involved in more than one organisation-club in your university, please specify your organisations/clubs and your role in that organisations/clubs.

Name of the organisation-club	Role in the organisation-club
-----	-----
-----	-----
-----	-----
-----	-----

IV. Mixing behaviour among the sexes before marriage

- How old is someone categorised as an adolescent and how old is someone categorised as young adult ?
 Adolescent ----- years
 Young adult----- years
- Can you give a brief description of adolescent and young adult ?
 Adolescent-----

 Young adult-----

- What is the difference between adolescents and young adults , can you write a brief description ?

- Can you describe what dating is ?

5. What kind of activities can be categorised as dating ? Please give each item a score stated in the key below and write the score in the available space.

Key

1 = yes

2 = no

	Score
Going out with <i>si doi</i> ⁵⁷	-----
Playing sport with <i>si doi</i>	-----
Going to the movies with <i>si doi</i>	-----
Going out to eat with <i>si doi</i>	-----
Going on a picnic with <i>si doi</i>	-----
Going to a concert with <i>si doi</i>	-----
Studying together with <i>si doi</i>	-----
Going out with <i>si doi</i> and other friends	-----
Playing sports with <i>si doi</i> and other friends	-----
Going to the movies with <i>si doi</i> and other friends	-----
Going out to eat with <i>si doi</i> and other friends	-----
Going on a picnic with <i>si doi</i> and other friends	-----
Going to a concert with <i>si doi</i> and other friends	-----
Studying together with <i>si doi</i> and other friends	-----
Going to a discotheque with <i>si doi</i> and other friends	-----

6. Who can ask someone for a date ?
0. Male
 1. Female
 3. Both male and female have the same power

7. Who can you categorise as someone who can ask you to go for a date ?
Please give each item a score stated in the key below and write the score in the available space.

Key

1 = yes

2 = no

	Score
0. Friends of the opposite sex	-----
1. Girlfriend/boyfriend	-----
2. Fiance/fiancee	-----
3. Husband/wife-to-be	-----
4. Others, please specify	-----

8. Who can you categorise as your girlfriend/boyfriend ? Please give a brief description :

⁵⁷ *Si doi* is a popular term used by young people in Jakarta for boyfriend or girlfriend.

9. If someone is dating, what do you think is proper sexual behaviours that the dating couple can engage in ? Please tick (V) the following of each item.

	Yes	No
0. Holding hands	-----	-----
1. Hugging	-----	-----
2. Intense hugging	-----	-----
3. Cheek kissing	-----	-----
4. Lips kissing	-----	-----
5. Breast fondling	-----	-----
6. Genital fondling	-----	-----
7. Petting	-----	-----
8. Petting with intercourse	-----	-----

10. Can you please briefly define what an engagement is ?

9. If someone was already engaged, what do you think is proper sexual behaviour that the engaged couple can be involved in ? Please tick (V) the following for each item.

	Yes	No
0. Holding hands	-----	-----
1. Hugging	-----	-----
2. Intense hugging	-----	-----
3. Cheek kissing	-----	-----
4. Lips kissing	-----	-----
5. Breast fondling	-----	-----
6. Genital fondling	-----	-----
7. Petting	-----	-----
8. Petting with intercourse	-----	-----

12. At what age do you think a girl should start dating?

-----years, please describe your reason briefly: -----

13. At what age do you think a girl should get engaged ?

0. -----years, please describe your reason briefly -----

1. Others, please describe your reason briefly -----

14. At what age do you think a girl should get married ?

0. -----years, please describe your reason briefly -----

1. Others, please describe your reason briefly -----

15. Do you think a girl should still be a virgin when she gets married ?

0. Yes
1. No
2. Do not know

16. At what age do you think a boy should start dating for the first time ?
 0. -----years, please describe your reason briefly -----
 1. Others, please describe your reason briefly -----
17. At what age do you think a boy should get engaged ?
 0. -----years, please describe your reason briefly -----
 1. Others, please describe your reason briefly -----
18. At what age do you think a boy should get married ?
 0. -----years, please describe your reason briefly -----
 1. Others, please describe your reason briefly -----
19. Do you think a boy should still be a virgin when he gets married ?
 0. Yes
 1. No
 2. Do not know
20. I want to know whether a girl can engage in premarital sexual intercourse? Please tick (V) for each item in the appropriate space.
- | | Yes | No |
|--|-------|-------|
| 1. Premarital sex is all right if you are using contraceptives | ----- | ----- |
| 2. Premarital sex is all right based on mutual agreement, even though they do not love each other | ----- | ----- |
| 3. Premarital sex is all right as long as it is based on love | ----- | ----- |
| 4. Premarital sex is all right as long as a marriage proposal from parents have been made | ----- | ----- |
| 5. Premarital sex is all right as long as a marriage proposal from parents has been made and a date for the engagement have been set | ----- | ----- |
| 6. Premarital sex is all right as long as a marriage proposal from parents have been made, the couple are engaged and marriage date has been set | ----- | ----- |
| 7. Premarital sex is never right | ----- | ----- |
| 8. Premarital sex is all right if you do it with a male prostitute | ----- | ----- |
21. I want to know whether a boy can engage in premarital sexual intercourse ? Please tick (V) for each item in the appropriate space.
- | | Yes | No |
|---|-------|-------|
| 1. Premarital sex is all right if you are using contraceptives | ----- | ----- |
| 2. Premarital sex is all right based on mutual agreement, even though they do not love each other | ----- | ----- |
| 3. Premarital sex is all right as long as it is based on love | ----- | ----- |
| 4. Premarital sex is all right as long as a marriage proposal from parents have been made | ----- | ----- |

5. Premarital sex is all right as long as a marriage proposal from parents has been made and a date for the engagement have been set -----
6. Premarital sex is all right as long as a marriage proposal from parents have been made, the couple are engaged and marriage date has been set -----
7. Premarital sex is never right -----
8. Premarital sex is all right if you do it with a prostitute -----
22. What do you think a woman should do if she experiences premarital pregnancy but cannot marry the father of her baby ?
0. Have the baby even with out a father
 1. Have the baby and relative adopt the baby
 2. Have the baby and give the baby for adoption
 3. Have an abortion
 4. It is up to her what she decides
 5. Others, please specify-----
23. Do you have any friend-friends that ever experienced premarital pregnancy ?
0. Yes, she got married to the father of the baby and had the baby
 1. Yes, she got married to the father of the baby, but the baby was adopted by relative
 2. Yes, she got married to the father of the baby, but the baby was given for adoption
 3. Yes, but she had an abortion
 4. No
 5. Others, please specify-----
24. Do you have any relative that ever experienced premarital pregnancy ?
0. Yes, she got married to the father of the baby and had the baby
 1. Yes, she got married to the father of the baby, but the baby was adopted by relative
 2. Yes, she got married to the father of the baby, but the baby was given for adoption
 3. Yes, but she had an abortion
 4. No
 5. Others, please specify-----
25. Do you have any friends who are still single who ever experienced premarital intercourse ?
0. Yes
 1. No
 2. Do not know
26. Have you ever received information or services on family planning ?
0. Yes, from where or from whom did you get the information, please specify-----
 1. No (go to no.28)

27. What kind of information or services did you receive ? Please give a score for every item from the key below.

Key
1=Yes
2=No

	Score
0. Education on family relationships	-----
1. Counselling and guidance on family planning	-----
2. Family planning service	-----
3. Medication for STDs	-----
4. Others, please specify	-----

28. Have you ever given any kind of information stated below to any of your friends ?
Please give a score for every item from the key below.

Key
1=Yes
2=No

	Score
0. Methods to prevent pregnancy	-----
1. Methods of family planning	-----
2. Places for family planning services	-----
3. Places to get condoms/pills	-----
4. Others, please specify	-----

V. Knowledge on reproductive health

1. Have you ever received information on sexuality ?
0. Yes
1. No (go to question no. 3)

2. The statements below mention several sources of information that you might have used to get information on sexuality. Please tick (V) for the sources that you have used and also give a score for those sources you have answered on their usefulness of information that they give on sexuality according to the key scores mentioned below.

Key

- 1 = Not useful at all
 2 = Not useful
 3 = Do not know
 4 = Useful
 5 = Very useful

	Source of knowledge (V)	Usefulness of information (Score)
0. Girlfriend/boyfriend	-----	-----
1. Mother	-----	-----
2. Father	-----	-----
3. Other family members	-----	-----
4. Friends	-----	-----
5. Counsellor/teacher	-----	-----
6. Newspapers/magazines/novels/books	-----	-----
7. Radio	-----	-----
8. TV/film	-----	-----
9. School, please specify in what subject	-----	-----
-----	-----	-----
10. Others, please specify-----	-----	-----

99. Do not know		

3. Have you ever heard about STDs mentioned below ? Please tick (V) each item in the appropriate space.

	Yes	No
0. Syphilis	-----	-----
1. Gonorrhoea	-----	-----
2. Herpes	-----	-----
3. Chlamydia	-----	-----
4. HIV/AIDS	-----	-----

Note: for those who answer yes....for a certain item, please continue to the next questions, for those who answer no for all items please go directly to part VI.

4. Do you know how the following kinds of STDs spread ? Please tick (V) for each item in the appropriate space, for items that have a tick please state how it is being transmitted.

	Yes	No	Please state how it is being transmitted
0. Syphilis	-----	-----	-----
1. Gonorrhoea	-----	-----	-----
2. Herpes	-----	-----	-----
3. Chlamydia	-----	-----	-----
4. HIV/AIDS	-----	-----	-----

VI. Knowledge on family planning

1. Do you think that young people need to have information or knowledge on family planning ?
 0. Yes
 1. No
2. Why, please describe your reason briefly.

3. Do you agree that contraceptives should be sold also to unmarried young people?
 0. Yes, I agree
 1. No, I do not agree
 2. I do not have any opinion on this issue (please go to question no.5).
4. Why, please describe your reason briefly.

5. What kind of contraception do you know ? Please specify.

6. What kind of contraceptive method/methods do you think is best to use for young people in your age group who are sexually active and want to use contraception ? Please specify.

7. Why do you think that the method that you have stated in question no.6 is the best ?
 0. There is no side effect and if there is side effect it is minimum
 1. Effective
 2. Easily available
 3. Easy to use
 4. Cheap, or even without any cost
 5. Protects against STDs
 6. It does not affect sexual satisfaction
 7. Others, please specify -----
 8. Do not know

VII. Dating and respondent status

1. Have you had any girlfriend/boyfriend in the past?
 0. Yes
 1. No (go to part VIII, page 22)
2. How old were you when you started dating ?

----- years

3. Do you currently have a boyfriend/girlfriend ?
 0. Yes
 1. No (go to part VIII, page 22)
4. How old is your girlfriend/boyfriend ?

----- years
5. How long have you been dating your girlfriend/boyfriend ?

----- months ----- years
6. Have you introduced your girlfriend/boyfriend to your parents ?
 0. Yes
 1. No
7. Are you already formally engaged ?
 0. Yes
 1. No
8. At the moment, have you and your girlfriend/boyfriend any plans to get married ?
 0. We have never talked about getting married (go to part VIII)
 1. Yes
 2. No
 3. I have tried to talk about it but my girlfriend/boyfriend was not interested.
 4. My girlfriend/boyfriend has talked about it but I am not interested
 5. Others, please specify-----

9. When are you planning to get married ?
 0. We do not have plans about getting married
 1. Maybe in the coming year
 2. Maybe in more than one year after this year
 3. Others, please specify-----

10. Do you live with your girlfriend/boyfriend ?
 0. Yes
 1. No (go to part VIII)
11. When did you start living together ?

----- months ----- years

VIII. Individual experiences

In this section, I would like to know about your personal experiences, please give your honest answers for each item stated below, please remember that your confidentiality is safe.

1. Have you experienced any of the following activities with a member of the opposite sex who is not a member of your family? Please tick (V) for each item in the available space.

	Yes	No
0. Holding hands	-----	-----
1. Hugging	-----	-----
2. Intense hugging	-----	-----
3. Cheek kissing	-----	-----
4. Lips kissing	-----	-----
5. Breast fondling	-----	-----
6. Genital fondling with clothes	-----	-----
7. Genital fondling without clothes	-----	-----
8. Masturbation	-----	-----
9. Petting	-----	-----
10. Petting with intercourse	-----	-----

(Note: For items that have a tick for yes....., please continue to question no.2, for items with no as an answer, go to part IX).

2. At what age and with whom (for example, friend, girlfriend/boyfriend, fiancé/fiancée) did you engage in the stated behaviours?

	Age (years)	With whom
0. Holding hands	-----	-----
1. Hugging	-----	-----
2. Intense hugging	-----	-----
3. Cheek kissing	-----	-----
4. Lips kissing	-----	-----
5. Breast fondling	-----	-----
6. Genital fondling with clothes	-----	-----
7. Genital fondling without clothes	-----	-----
8. Masturbation	-----	-----
9. Petting	-----	-----
10. Petting with intercourse	-----	-----

For those of you who have experienced premarital intercourse, please continue to the next questions, please be honest and remember that your confidentiality is safe.

For those of you who have not yet experienced any premarital intercourse, please go to part XI on page 26.

IX. First Memory

Listed below are questions about your first premarital intercourse experience and other premarital intercourse experiences with your partner. Once again please remember that your confidentiality is safe.

1. What motivated you to have premarital sex for the first time ? Please give a brief description ?

2. Where did you have your first premarital sex ? Please specify.

3. How old was you at that time ? Please specify ----- years.
4. How old were your girlfriend/boyfriend at that time ?
Please specify ----- years.
5. With whom did you have your first sexual intercourse ?
 0. Friend
 1. Girlfriend/boyfriend
 2. Fiance
 3. Husband/wife to be
 4. *Perek*
 5. Others, please specify -----
6. How did you feel after having sex for the first time ? Please describe briefly:

7. How did your girlfriend/boyfriend feel after having sex for the first time ? Please describe briefly:

8. Did you and your girlfriend/boyfriend ever plan for the first sexual intercourse to happen ? Please describe briefly:

9. At that time did you or your girlfriend/boyfriend use any kind of contraceptive method, please specify the kind of contraceptive method used when you had your first sexual intercourse ?

----- (If you or your girlfriend/boyfriend did not use any please go to part X, page 25)
10. Who prepared the contraception ? Please specify.

11. Where did you or your girlfriend/boyfriend get the contraception ? Please specify -----

If you have had experience of premarital sex more than one time, please be honest and answer the following questions. I would like to remind you again that your confidentiality is safe. For those of you who have not experienced premarital sex more than once, please continue to part XI, page 27.

X. Other experiences

1. How often do you usually have sexual intercourse ?
 0. Less than four times a year
 1. On average maybe once a month
 2. On average maybe once a week
 3. On average maybe twice a week
 4. On average maybe three times a week
 5. On average maybe almost every day
 6. Others, please specify-----
2. With whom do you usually have sexual intercourse ?
 0. Friend
 1. Girlfriend/boyfriend
 2. Fiance/fiancee
 3. Husband/wife to be
 3. *Perek*
 4. Prostitute
 5. Others, please specify-----
3. When did you have sexual intercourse without using any contraception?
 0. I/my girlfriend/boyfriend always use contraception
(please go to part XI, page 27)
 1. One week ago
 2. One month ago
 3. One year ago
 4. More than one year ago
4. The last time when you had sexual intercourse without any kind of contraception, were you worried about getting pregnant ?
 0. I was not worried
 1. I was a little bit worried
 2. I was definitely worried
 99. Do not know
5. Did your partner worry about getting pregnant ?
 0. He/she was not worried
 1. He/she was a little bit worried
 2. He/she was definitely worried
 99. Do not know
6. The last time when you had sexual intercourse without any kind of contraception, did you worried about getting STDs ?
 0. I was not worried
 1. I was a little bit worried
 2. I was definitely worried
 99. Do not know

7. Did your partner worry about getting STDs ?
- 0. He/she was not worried
 - 1. He/she was a little bit worried
 - 2. He/she was definitely worried
 - 99. Do not know

XI. Stages in marriage and marriage values

1. If you are ever going to get married, what do you expect from marriage ? Please describe it briefly.

2. Do you think someone has to get married ?

0. Yes, please describe your reason briefly

1. No, please describe your reason briefly

2. Do not know

3. Listed below are statements about values and opinions on marriage, what do you think about it, please give a score for each item using the score in the given key.

Key

1 = Strongly disagree

2 = Disagree

3 = Do not know

4 = Agree

5 = Strongly agree

0. If a woman is already married, then she should not work outside the family circle

Score

1. Husband has the right to stop wife from working

2. Education levels between husband and wife should be equal

3. Husband is the head of the household who has the power

4. As the head of the household husband has the power like a king

5. Family income should totally come from the husband

6. Husband and wife have the same power in family decisions

7. I want to develop a career, get married, but delay having children

8. I want to develop a career, get married and have children

9. I want to only develop my career

10. I want to get married, without developing my career

11. Marriage can give economic security

12. Marriage can bring lots of responsibility

13. In a successful marriage each partner can actualise themselves

14. Marriage as an institution is not important

15. Marriage should be terminated if each partner cannot actualise

themselves

4. If you were looking for a husband/wife what kinds of characteristics would you be looking for ? Please tick (V) for each item below.

	Yes	No	Not important
0. Have the same beliefs/religion	-----	-----	-----
1. Have high education	-----	-----	-----
2. Practise all religious values and teaching	-----	-----	-----
3. From the same ethnic group	-----	-----	-----
4. Indonesian citizenship	-----	-----	-----
5. Approval from parent	-----	-----	-----
6. Have a high socio-economic status	-----	-----	-----
7. Son/daughter of an informal leader	-----	-----	-----
8. Have a job	-----	-----	-----
9. Physically attractive	-----	-----	-----
10. Others, please specify-----			

5. What do you think about an arranged marriage made by parents or other relatives ?

1. Strongly disagree
2. Disagree
3. Do not know
4. Agree
5. Strongly agree

6. Who do you think has more power in choosing a husband/wife to be ?

0. Father
1. Mother
2. Father and mother
3. Family member
4. Myself
5. Others, please specify -----
-
-

7. Before entering a marriage union, do you think that there are stages of adaptation in a relationship between a husband and wife to be ?

0. Yes
1. No
2. Do not know

8. How important are the stages of relationship-adaptation stated below before one's marriage ? Please give a score as stated in the key for each items listed below.

Key

- 1 = Not important at all
- 2 = Not important
- 3 = Do not know
- 4 = Important
- 5 = Very important

0. Getting to know each other
1. Dating

Score

- 2. Going steady -----
- 3. Introduce to girlfriend's/boyfriend's parents and to my parents -----
- 4. Marriage proposal -----
- 5. Formal engagement -----
- 6. Financial planning for marriage -----
- 7. Planning the date for the wedding -----
- 8. The wedding religious ceremony -----
- 9. The wedding party -----

9. Who do you think should finance your wedding party ? Please give a score as stated in the key for each items listed below.

Key

1 = Strongly disagree

2 = Disagree

3 = Do not know

4 = Agree

5 = Strongly agree

Score

- 0. Bridegroom -----
- 1. Parents of the bride -----
- 2. Parents of the groom -----
- 3. Relatives of the bride -----
- 4. Relatives of the groom -----
- 5. Others, please specify-----

10. When you are planning to get married, what would you prefer :

- 0. Have a big wedding party, but still do not have a house to live in
- 1. Have a big wedding party, and also already have a house to live in
- 2. Have a small wedding party, but still do not have a house to live in
- 3. Have a small wedding party, and also already have a house to live in
- 4. Have a religious thanksgiving meal, and also already have a house to live in
- 5. Other, please specify-----

11. How many years of age difference, if any should husband and wife have ?

- 0. Age difference between husband and wife does not matter
- 1. Husband should be younger than wife
- 2. Husband and wife should be of the same age
- 3. Husband should be 1-2 years older than wife
- 4. Husband should be 2-3 years older than wife
- 5. Husband should be 5 years older than wife
- 6. Husband should be 6 or more years older than wife
- 7. Do not know

12. Have you ever thought about what age you would get married ?

- 0. ----- years
- 1. Never thought about it.

13. Have you have any kind of pressure to get married ?
(For answers code from 0-4 you can have more that one answer)
0. Yes, from friends
 1. Yes, from parents (but not because of younger sister/brother who is getting married)
 2. Yes, from grandparents
 3. Yes, from family members-relatives (because younger sister/brother just got married)
 4. Yes, from the society
 5. Never experienced any kind of pressure to get married (go to question no. 15)
14. From whom did you mostly get the pressure to get married ? Please specify

15. In our society what do people think about divorce, is it something that is normal or opposing thing to do ?
0. Normal thing to happen
 1. Not good to happen
 2. Opposing thing to happen
 3. Do not know
 4. Did not want to answer

Thank you so much for your participation, please insert the questionnaire in the envelope, and seal it. Please give the envelope to the researchers or research assistants. Once again thank you kindly for your time and participation.

Appendix 3.2

**The Australian National University
Research School of Social Sciences
Department of Demography**

Focus Group Guidelines

**Marriage values, mixing behaviours and sexuality
among middle-class young people in Jakarta**

PhD Research

Principal investigator: Iwu Utomo

Research Sites : Jakarta, DI Yogyakarta, Palembang

Introduction and objective of the focus group discussions

1. Thank you for coming and being willing to participate in this focus group discussion.
2. Your willingness to come and participate in the discussion is highly appreciated and important for the success of my study.
3. My name is Iwu Utomo, I am a student at the Australian National University, Research School of Social Sciences, Demography Program. The ANU is located in Canberra. At the moment I am collecting data for my PhD thesis about marriage values, mixing behaviours and sexuality among the young people in Indonesia. I am conducting my studies in three urban areas, Jakarta, DI Yogyakarta and Indonesia. Beside focus group discussions, I also collected data from in-depth interviews and survey.
4. For those of you who have never experienced participating in a focus group discussion, I just want to introduce briefly what a focus group discussion is. Focus group discussion is a method to gather information through a discussion. This method is often used for market research. In the discussion, I will raise several questions or issues and any of you are welcome to respond or comment. Your participation in the discussion is strongly expected.
5. In this discussion, we will discuss marriage values, mixing behaviours and sexuality among the young people in Indonesia. I am really interested to hear your opinion, comments or any experiences you have relating to this issue.
6. In the discussion there is no right or wrong answer, any kind of response whether it has a positive or negative connotation is welcome. You can also criticise any issues that are being discussed.
7. Feel free to have a different opinion from the rest of the group, I would like to hear as many comments, opinions and criticisms as possible.

8. This discussion will be recorded, but your confidentiality is safe, so do not feel threatened by the recording. The recording is necessary for my research so I can transcribe the discussion and make a detailed report on it. This is essential for later analysis.
9. I would like this to be a group discussion, so do not wait for me to asked each of you to comment. You are all free make comments, but please remember that when someone is speaking others who would like to make comments will have to wait until the first person has finished talking.
10. But anytime when I am talking and you want to comment just remind me that you want to say something. Once again feel free to make any kind of remarks or comments and remember that your confidentiality is safe.

Objective of the study

As I have mentioned earlier the objective of this study is to gather information on mixing behaviours, marriage values and sexuality among the young people in Jakarta, DI Yogyakarta and Palembang. This study is for my PhD thesis. The result of this study will be useful for identifying young people's needs in regard to mixing behaviour, sexuality and reproductive health services and for policies relating to young people's programs.

Questions that will be raised in our discussion are related to mixing behaviours prior to marriage, criteria when looking for a husband/wife, stages of relationships prior to marriage, attitudes and values relating to premarital sex, knowledge on contraception methods, sexuality and abortion. Some of these issues are very sensitive but I would appreciate highly if all of you can be honest and participate in the discussion. I just want to remind you once again that your confidentiality is safe and we can have the discussion in a relaxed and informal way. Thank you once again for your willingness to participate.

I. Mixing behaviour among the young people

1. What do you think about mixing behaviour among young people nowadays ?
2. What do think about the effect of mass media on young people's mixing behaviour ? (Mass media : news papers, magazines, radio, television, movies ect).
3. In your opinion in a relationships before marriage, what kind of sexual activities can a couple be engaged in ?
4. Where does or from whom does someone learn about premarital sexual behaviour that is proper and not proper when a couple is not married yet?
5. Do you think virginity (for both male and female) is important in marriage ?
6. What do you think about premarital sexual intercourse ?
7. What do you think about the availability of contraception and use of contraception among young people ?
8. From whom or where do young people receive information or knowledge about sexuality-sex education ?

II. Marital concepts and understanding

1. What do you think about arranged marriage ?
2. What kind of criteria or aspects do young people look for when they are looking for a husband/wife ?
3. Who do you think has more power in deciding on choosing one's marriage partner ?
4. Do you think there are stages of relationships that have to be experienced before someone gets married ?
5. Nowadays, do you think that a big and luxurious wedding party is still appropriate?
6. Who do you think should finance a wedding party ?
7. What does marriage mean to you ?
8. In our society, do you think marriage is more important than career development, please discuss your reasons? development, please discuss your reasons?

Table A.3.3 Adolescent sexuality research in Indonesia, 1960-1990

Author	Date	Settings	Source of sample	Size of sample	Premarital sex			Premarital pregnancy (N cases)
					Female (6)	Male (7)	Total (8)	
(1)	(2)	(3)	(4)	(5)				(9)
Gille and Pardoko	1961	Tjermee and Dududk, East Java	Male and female, single and married. Selected through household	3215	-	13	-	-
Sadli and Biran ^a	1976	Jakarta	Male and female high school students	1156	-	-	-	-
Sarwono ^a	1978	Indonesia	Male and female Gadis's readers	282	-	-	-	-
Hadi	1978	DI. Yogyakarta	Housewives who came to the clinic for maternal health and family planning services	280	-	-	-	59
Sarwono	1981	Jakarta, Bandung, Yogyakarta, Surabaya, Medan	Tempo's readers	283	-	17 % have sex with prost.	2.48 % have sex with girl/boy friend	-
Sarwono ^b	1981	Jakarta	Male and female <i>Prambos</i> listeners or participants attending speeches held by the Youth Population Movement club	417	1	27	-	-
Wowor	1977 - 1981	Manado	Married and single women who came to deliver at the General Hospital Manado	160	-	-	-	80
Angsar Dikmono	1976 - 1979	Surabaya	Clients with premarital pregnancy who came to Dr. Sutomo General Hospital	158	-	-	-	158 in which 55.4 % are adolescent girls
Sarwono ^c	1981	Jakarta	Single, male and female Faculty of Psychology UI students (18-24 years old)	84	-	-	-	-
Pangkahila	1981	Denpasar	Male and female high school students	633	-	-	23	-
Eko in Minggu Pagi 8 January, 1983	1983	Yogyakarta	Male and female high school students	461	-	-	8.53	-

Table A.3.3		continued						
Angsar Dikmono	1983 - 1984	Surabaya	Clients with premarital pregnancy who came to Dr. Sutomo General Hospital	547	-	-	-	547 in which 243 cases were adolescent girls aged 18-19 years
Dasakung Group ^c	1984	Yogyakarta	Male and female, single, university students	29	-	-	-	
University Islam Indonesia	1984	Yogyakarta	Brides and grooms in religious administrative office	846	-	-	3.79	111
Putra et al.	1984 - 1985	Jakarta	Clients 14-27 years old who came for abortion, 170 were still single	200	-	-	-	200 preg., 168 went for abortion and 4 cases have already experienced premarital abortion
Hadi	1984 - 1990	Yogyakarta	Single women who came to consult about their premarital pregnancy	693	-	-	-	693
Warouw and Wowor	1987	Manado	Clients who came for menstrual regulation	77	-	-	-	77 premarital pregnancies in which 48% were university students and 33 % were high school students
Sarwono et al.	1987		Single males and females	2053	-	-	-	-
		Medan		478			3.6	
		Kupang	aged 15-25 years, high school students and	530			13.1	
		Surabaya		489			3.4	
		Yogyakarta	drop-outs	556			8.5	

Table A.3.3	continued							
SAHAJA in Sarwono et al., 1987.	1985	Java Tengah	Single males and females 15-27 years	342	-	-	1.53	-
SAHAJA in Sarwono et al., 1987.	1985	Medan	Single male and female 14-22 years	257	5.91	11.14	7.48	-
Faculty of Psychology UI.	1987	Jakarta	Male and female young people aged 16-20 years	800	-	-	651 reported knowing friends who had had sex	-
Widyantoro	1989	Jakarta and Bali	Single females who came for menstrual regulation	65	-	-	-	65
Widyantoro	1989	Jakarta	Single females aged 15-25 who came for menstrual regulation	405	-	-	-	405
Waraouw	1989	Manado	Clients who came for menstrual regulation of whom 28.7 % were married and 71.3 % single.	663	-	-	-	663
Population Studies Center University of Gadjah Mada	1989	Anonymous, one province in Java and another one from outer Java	Single males and females 15-24 years old	1435	1.7	18.1	10.0	-
Sudhana et al.	1991	Towns and villages located in Bandung regency, Bali	15 young couples of whom the women were seeking menstrual regulation	30	-	-	-	15
Suparman and Loho	1991	Manado	Married and single women <16-19 years old who came to the clinic to seek menstrual regulation. Only 4.22% were married women.	166	-	-	-	166
Surapaty et al.	1991	Palembang	University of Sriwijaya male and female students	320	2.0 ever used pills	4.1 ever used condom 1.8 ever used calender system	-	-

Table A.3.3		continued						
Haryadi ¹	1991		Male and female junior and high school students	(1122)			-	-
		Bandung		666			12.3	-
		Cirebon		173			-	-
		Sukabumi		96			1.6	-
		Bogor		187			1.8	-
Djuarsa and Tirtahusada	1991	Surabaya	Clients who came for menstrual regulation to Indrapura clinic	418	-	-	-	418
								255 (61 %) is 13-10 years old
State Ministry of Population and Environment and Population Studies Centre University of Gadjah Mada	1991 / 1992	Manado	Male and female single young people aged 14-24 years	296	11.7	40.4	26.3	3 (2.1) females 8 (5.3) males
Purwanto and Harmudya	1992	Bengkulu	Male and female high school students	118	-	-	27.4	
Faturochman	1992	Yogyakarta	Single males and females from rural and urban areas aged 15-24 years	701	-	-	<5	-
Yayasan Kusuma Buana	1993	Jakarta Bandung Semarang DI. Yogyakarta Surabaya Denpasar Kupang Ambon Menado Ujung Pandang Balikpapan Medan	Single, males and females young people aged 15-24 years, selected through household and Indonesian citizens. 300 cases were selected in each province, 30 cases were randomly selected for second in-depth interview	3594				-
Demography Institute Faculty of Economics UI ^a	1993	North Sumatra West Sumatra South Sumatra Lampung DKI. Jakarta West Java Central Java DI. Yogyakarta East Java Bali West Nusa Tenggara South Kalimantan South Sulawesi	Single male and female aged 15-25 years, selected through household	2994	-	-	-	-
Muninjaya	1993	Denpasar	Single, male and female young people aged 15-24 years	300	-	-	7	-
Ramli and Maidin	1993	Ujungpandang	Single, male and female young people aged 15-24 years in rural and urban areas, selected through household	210	18	28	-	-
National Family Planning Board	1993	(Total) Medan	Single, male and female young people selected	1038 291	- -	- 3.4	- -	- -

Table A.3.3 continued

		Palembang	through household	255	-	1.6	-	-
		Ujung		256	.4	4.7	-	-
		pandang		236	1.7	5.9	-	-
		Manado						
Hadisaputro	1994	(Central Java)	Junior high and high	2788	-	-	2.1	-
		Japara	school students aged					
		Blora	<12->19 years old,					
		Surakarta	male and female					
		Banyumas						
		Semarang						
		Brebes						
		Purbalinga						
		Wonosobo						
		Batana						
		Sukoharjo						
Faculty of	1995	Jakarta	Male and female,	234	-	-	3.4	-
Psychology			Moslem, University of					
Moslem Students			Indonesia students					
Discussion group								

Notes: various sources.

a. These studies only cover attitude towards sex.

b. *Prambos* is a radio station famous among the young people in Jakarta. The Youth Population Movement Club (*Gerakan remaja kependudukan*) is a club in collaboration with the Indonesian Planned Parenthood Association.

c. Given the instruction to write an essay 60 per cent of males and 47 per cent of females chose a topic on premarital sex.

d. Sixty two per cent of these students were living together and there were 3 cases of premarital pregnancy.

e. This study did not directly ask about premarital sex behaviour but only about knowledge, attitude and practice of family planning. Thus, it is assumed that respondents who have used a family planning method had experienced premarital sex.

f. Columns six, seven and eight for premarital sex are each divided into two columns, the first consists of premarital sex among junior high school students and the second among high school students.

Table Appendices 7.1 Variables for the factors of religion, exposure to media and Western culture and marriage values of young people, older respondents and the combined group, Jakarta, 1995

Factors-Variables	Young people	Older respondent	Combined group
Religion			
Variance explained (percentage)	43.2	57.3	50.3
Obligation to Religious Performance			
Neglects prayers	X	X	X
Listens to religious preaching at school-faculty	X		
Listens to religious preaching at the mosque or church	X	X	X
Listens to religious preaching over the radio		X	
Reads religious books and or materials		X	
Importance of religion on one's life	X	X	X
Voluntary Religious Performance			
Listens to religious preaching at the office ^b		X	
Listens to religious preaching over the radio	X		X
Listens to religious preaching elsewhere	X	X	X
Reads religious books/materials	X		X
Exposure to media and Western culture			
Variance explained (percentage)	64.2	70.7	64.6
Media Influence on Broader Knowledge			
Usefulness of the media for knowledge of national political condition	X	X	X
Usefulness of the media for knowledge of other countries' political condition	X	X	X
Usefulness of the media for general knowledge about the nation	X	X	X
Usefulness of the media for general knowledge about other countries	X	X	X
Watches English news programs		X	
Exposure to Religious Preachings and Songs on Television and Radio			
Listens to religious songs on the radio	X	X	X
Listens to religious preaching on the radio	X	X	X
Watches programs on religious songs on television	X	X	X
Watches programs on religious preaching on television	X	X	X
Usefulness of the media for knowledge of religion	X	X	
Exposure to Western Music			
Listens to Western popular music on the radio	X	X	X
Watches programs on Western popular music on television	X	X	X
Usefulness of the media for entertainment	X		X
Usefulness of the media for reproductive health-sexuality knowledge		X	
Watches Western movies ^b	X		
Media Influence on Reproductive Health Knowledge			
Usefulness of the media for health knowledge	X	X	X
Usefulness of the media for reproductive health-sexuality knowledge	X		X
Usefulness of the media for family planning knowledge	X	X	X
Usefulness of the media for entertainment		X	
Usefulness of the media for knowledge on religion			X
Exposure to Indonesian Popular Music on Television and Radio			
Listens to Indonesian popular music on the radio	X	X	X
Watches programs on Indonesian popular music on television	X	X	X

Table Appendix 7.1 continued

Exposure to Radio News Programs and Popular Science Reports

Listens to news programs on the radio	X	X	X
Listens to reports on science on the radio	X	X	
Watches Indonesian news programs on television	X		X
Exposure to Science and Health Programs on Television			
Watches programs on scientific reports on television	X	X	X
Watches programs on health and reproductive health on television	X	X	X
Watches English news programs			X
Listens to reports on science on the radio			X
Exposure to Sport Activities			
Watches programs on Indonesian sports on television	X	X	X
Watches programs on Western sports on television	X	X	X
Exposure to Western Influences			
Experience in going to a discotheque ^b	X		
Watches English news programs	X		

Marriage Values			
Variance explained (percentage)	54.2	55.4	53.7
Traditional Viewpoint on Marriage			
If a women is already married, then she should not work outside the family circle	X	X	X
Family income should totally come from the husband	X	X	X
Husband has the right to stop wife from working	X		X
As the head of the household husband has power like a king	X		X
Husband is the head of the household who has the power			X
Importance of Marriage			
Marriage as an institution is not important	X		X
Marriage should be terminated if partners cannot develop themselves	X		X
Power Authority in Marriage			
Education levels of the husband and wife should be equal	X		X
Husband is the head of the household who has the power	X	X	
As the head of the household husband has power like a king		X	
In a successful marriage each couple can develop themselves			X
Equality Status Between Husband and Wife			
Husband and wife have the same power in family decisions	X	X	X
In a successful marriage each couple can develop themselves	X	X	
Marriage as an institution is not important		X	
Marriage should be terminated if each partner cannot develop themselves		X	
Education levels of the husband and wife should be equal		X	

Notes:

a. Data are from the 1994/1995 Jakarta Marriage Values and Sexuality Survey.

b. For the factor analysis, listening to religious preaching at school or faculty were only applied to the young people, while listening to religious preaching at the office was only applied to the parents. Variables of going to a discotheque and watching Western movies were only included for the young people, because for the parents these questions were asked relating to their experiences when they were still young and not yet married. For the combined group, the same variables for young people and parents were selected. The principal components method with varimax rotation was applied in the factor analysis for all of the three groups.

Derivation of factors: religion, exposure to media and Western culture and marriage values for young people, parents and combined group

Two almost similar factors were produced from the seven religiosity variables for young people and parents and six variables (excluding one variable of listening to religious preaching at school or faculty-office) for the combined group (see Appendix Table 7.1). The first factor derives from three questions which are the same for all of the three groups (young people, parents and combined group) relating to religious obligations including adherence to prayer obligations, listening to religious preaching at the mosque or church and importance of religion in one's life. In this first factor listening to religious preaching at school or university was an additional variable for the young people, while reading religious books and listening to religious preaching on the radio was also included for the parents (*Obligation to Religious Performance*).

The second factor identified derives from three questions which are the same for the young people and the combined group. The three variables relating to voluntary religious performance are listening to religious preaching on the radio, listening to religious preaching in other places and reading religious books. For parents, this factor includes the additional variables: listening to religious preaching elsewhere and listening to religious preaching at the office (*Voluntary Religious Performance*). The percentage of variance accounted for by the two religious performance factors is 43.2 per cent for the young people, 57.5 per cent for parents, and 50.3 per cent for the combined group.

Eight factors for parents and the combined group were produced from the 25 questions relating to media usage and Western exposure. For the young people nine factors were produced from the 27 questions. The first factor, *Media Influence on Broader Knowledge*, derives from questions relating to foreign political news, internal political news, knowledge about Indonesia, and knowledge of foreign countries. The next factor *Exposure to Religious Preachings and Songs on Television and Radio* includes watching popular religious music on TV, listening to popular religious music on the radio, watching religious preaching on television, listening to religious preaching over the radio and usefulness of the media on knowledge on religion. For the combined group, the last variable was not included in the factor. The third media factor for the young people and the combined group, but the fourth factor for the parents is *Exposure to Western Music*. This factor consists of watching Western popular music on television and listening to Western popular music on the radio for all three groups. An additional variable was also included in this factor that is very different for each group, that is, usefulness of the media for entertainment for the young people and the combined group, watching Western movies for the young people and influence of the media on knowledge about sex for the parents. *Media Influence on Reproductive Health Knowledge*, for young people and parents came as the fourth factor but came as the third factor for the combined group. This factor is a combination of media influence on knowledge about family planning and health for all of the three groups with an additional variable of media influence on knowledge about sex for the young people and combined group. For the combined group another variable is added to this factor (influence of the media on knowledge on religion), while for the parents influence of the media on entertainment is added. The following factor *Exposure to Indonesian Popular Music on Television and Radio* came as the fifth factor for the young people and the combined group and the seventh factor for the parents constitutes listening to Indonesian popular music on radio and television. *Exposure to Radio News Programs and Popular Science Reports* was the sixth factor for the young people and parents and the seventh factor for the combined group, and encompasses such variables as listening to news on the radio, watching Indonesian news on television (only for the young people and the combined group), and listening to news or programs about science on the radio (only for the young people and the parents). The seventh factor for the young people, *Exposure to Science and Health Programs on Television*, was the sixth factor for the combined group and the eighth factor for the parents; it consists of a combination of variables on watching science and health programs on television. This variable is added with watches English news programs on

television for the young people and the combined group, and with an addition of listens to science reports on the radio for the latter group. *Exposure to Sport Activities*, which came as the eighth factor for the young people and the combined group and the fifth factor for the parents, constitutes variables on watching Indonesian and foreign sport programs on television. Finally, *Exposure to Western Influences* which came as the ninth factor for the young people consists of variables on going to discotheques and watching English news programs on television. This last factor did not come as a factor for the parents and combined group because the variable on going to discotheques was not included. The total variance accounted for by the nine factors of this model for the young people is 64.2 per cent. The first factor accounts for 14.7 per cent and the eighth factor accounted for 3.8 per cent of the total variance. For the parents the total variance accounted for by the eight factors is 70.7 per cent. The first factors account for 20.2 per cent and the ninth factor accounted for 4.4 per cent, while for the combined group the total variance accounted for by the eight factors is 64.6 per cent. The first factors accounted for 16.1 per cent and the eighth factor accounted for 4.1 per cent of the total variance.

Finally, four factors were produced from 10 questions relating to marriage values for the young people and combined group whereas for the parents there were only three factors. The first factor for young people and combined group is *Traditional Viewpoint on Marriage* which is a combination of variables such as: after marriage a woman should not work any more, a husband can have the power to stop a wife from working, husband should provide the economic support for the family, and husband is the head of the household therefore he has power like a king. For the combined group, the variable 'as the head of the household does the husband have control over his family ?' is also included in this factor. For parents this factor came as the third factor and only included two variables, after marriage a woman should not work any more and husband should provide the economic support for the family. The second factor *Importance of Marriage* for the young people and combined group constitutes variables such as marriage should be terminated if each partner cannot develop themselves and marriage as an institution is not important. For the parents the factor analysis did not produce this factor because the variables included in this factor are combined with other variables to produce the status equity between husband and wife factor discussed latter. The following factor *Power-Authority in Marriage* for the young is a combination of the following variables: should education between husband and wife be the same ? and as the head of the household husband has the power. For the parents this factor came as the second factor and consists of two variables, as the head of the household husband has the power and as the head of the household husband has power like a king. For the combined group this factor consists of two variables, education between husband and wife should be equal and in a successful marriage each couple can actualise themselves. The final factor for the young people describes how husband and wife should have the same influence on the family decision-making process, and how in a successful marriage each partner must have the same opportunity to develop themselves. For the combined group this factor only consists of the first variable mentioned above. This factor is called *Status Equality Between Husband and Wife in Marriage*. This factor came as the first factor for the parents with the addition of four variables: education levels of husband and wife should be equal, marriage as an institution is not important and marriage should be terminated if each partner cannot actualise themselves. The percentage of variance accounted for by these factors for the young people is 54.2 per cent with the first factor accounting for 17.0 per cent of the total variance and the last factor 10.7 per cent. For the parents the total variance for these factors is 55.4 per cent with the first factor accounting for 24.0 per cent and the third factor 12.5 per cent, whereas for the combined group the total variance is 53.7 per cent with the first factor accounting for 17.5 per cent and the fourth factor 10.6 per cent of the total variance.

Appendix 8.1

Case 1

In-depth interview

Changes on mixing behaviour: youth, sex and prostitution

Achdiat (male, 83 years old, married, 4 children, famous writer) analyses how mixing behaviour has changed over time and how 'Western' slants have influenced young Indonesians since the Dutch colonialism. His focus in the interview is on the theme of how modernisation and social change have influenced mixing behaviour among young Indonesians. He also observes how problems related to prostitution cannot be separated from social, economic, political and cultural aspects of a country. It is quite interesting to analyse Achdiat's interview on the above aspects because he grew up in Garut, a small town in West Java. Coming from an elite family, Achdiat had the opportunity to go to HMS and HBS which only a few of the inlanders could afford.¹ He has witnessed how changes in mixing behaviour have occurred in three generations. Below is the interview with Achdiat:

We cannot deny that there is a major social change occurring in Indonesia, what do you think about this ?

In evaluating social change, it cannot be separated from political, economical and cultural changes. For example, in political change, in my opinion because we were used to being colonised for hundreds of years, the Indonesians like to use the feudal system. In Indonesia the philosophy of power still strongly exists, that is why the democratic system is less fully implemented and corruption is widely practised. This power authority was explicitly observed when the government took the action of closing *Tempo*. The government did not take into consideration that so many lives depend upon this company. In my time if a reporter made a mistake, then he would go to trial and be dragged through court, but the government did not close down the entire company.

In the arena of politics there is not much change because up to this moment, democracy has not been fully practised yet. Collaboration between the government and its people also have not exist. The form of power authority that is being practised now is similar to those in the past, in the era of feudalism, this process is added with the bureaucracy stages that is so complicated. There is no or very limited rule of laws here. In the colonial era rule of law did exist. If a person made a mistake, then that person would be dragged to court, not the whole company where he or she worked.

The economic system in Indonesia favours the gap between the rich and the very poor, the rich can become richer and the poor even poorer. I know someone who celebrated his birthday at Jakarta Hilton Hotel, it cost four million rupiahs to rent the room. This did not include food and drink. And yet he is only the son of a government employee. Where did he get the money? So in a moral sense it is not right, because economic power can influence one's moral judgement.

Relating to sexual behaviour, economic aspects can influence sexual behaviour in addition to influences from the West. For example free sex, changing partners from the US. In Indonesia the condition is worsened because the economy permits immoral events to happen. The economic system does not just affect the higher class but also the lower class.

¹ HMS and HBS were only for the Dutch or elite inlanders. The elite inlanders in this period can be defined as people who had an income about 200 gulden, for comparison the average population only earned about two and a half cents per day. One gulden is equal to 100 cents. Or people who had feudal attributes like *Raden* or *Raden Mas*. People who had an income of 200 gulden or more were people who worked with the government or native traders-business men. But native traders-business men were not the elite, because they were only elite in terms of income, but socially they were called *santana*. During the Dutch colonisation there was also racial class, the rankings were Dutch-European, Dutch-Indonesian, Asian origin-Chinese and Indian, and Indonesian. So the Indonesians had the lowest racial rank even though they were living in their own country. Discrimination in wages was quite evident. Even though an inlander had the same education and other qualifications as the other ethnicity, still the inlander would receive a smaller income.

The higher class, or people that have power, like to engage in adultery and the lower classes serve them as prostitutes. Of course the lower classes need this for the economic reason to survive. I have observed in a cigarette company, the workers only receive five hundred rupiahs and lunch per day. The female workers have to prostitute themselves in order to survive.

What do you think of the increasing mischief among the young Indonesians ?

The young Indonesian does not only deal with drugs, but village youngsters have also been drinking alcohol. Sexual crimes among young Indonesians have also tended to increase, for example a young girl is forced to drink and become drunk, then 6-7 young males rape her, it is so immoral, in my years those things did not happen.

In your opinion do you think that all the mischievous behaviour among the young Indonesians is influenced by the West ? Or is it we that always want to look for a scape-goat in explaining their bad behaviour. Take sexual behaviour for example, in the past keeping mistresses has been evident and widely practised.

But it is so different, because in the past even though there are mistresses and *nyai*, we know the owner of the mistresses or *nyai* and they have a sexual relationship only with their master. This condition has been happening ever since before I was born up until the Indonesian independence era. These *nyai-nyai* were not married by their master who were Chinese or Dutch, but Arab masters always married their *nyai*. This is like what I wrote in my book *Atheist*, where Kartini's marriage was arranged by her mother to an old rich Arab man so she could have land and a house.

Is this kind of marriage arrangement the same as a marriage contract ?

Mistresses or *nyai* arrangement are not the same. In a certain way the Western influences have invaded us. But among the lower class engaging in prostitution or being a mistress or *nyai* is more common because of economic conditions, the economic effect is greater than the globalisation of information, because television programs have reached villages. It is not that they want to have a luxurious life, but they prostitute themselves to have an additional income, that's common.

How can you define modernisation ?

Modernisation is Westernisation based on materialistic values. It does have an effect and the influence can be very damaging in a certain way. For example among the educated they feel so prestigious and yet their soul is empty. They know how to live in a Western way like eating with spoon and fork and have a car, but their soul is empty because they do not have moral principles. So Western ways of doing things are easily absorbed, but what does this mean ? So modernisation is just like a magic word. But of course among the educated, some people also have a good soul.

It seems that even though your book was written in 1940, the ideology being battled in your book is still being battled nowadays.

Yes... in this case much is still the same. That is why I am invited to give a talk this coming September, on the 22, in relation to *Balai Pustaka's* 70th anniversary. What I have written in *Atheist* is still a recent phenomenon, especially now, when new religious beliefs are emerging. I have been interviewed by a reporter from a Moslem magazine and an Australian reporter regarding my book. The Australian reporter asked me, 'you believe in God now, so what is next, what does it mean ?'. So they force me to think that now that I believe in God, what does it mean ? What does religion mean to my life, I will speak on this matter at the seminar. As a Moslem, I cannot depart from Islamic religious teaching and God in Islam is very well defined.

Yes...in Atheist, besides defining religious values, you also discuss women's status, and about how women should not have lower status, and should not be discriminated against.

Until this period women's rights are still being fought for. In your story about arranged marriage, in this modern era arrangement of marriage also still happens, for instance because of business or social status reasons.

That is right, the moral values do not change, but the application of those moral values have changed.

That's right, in your book Kartini and Hassan also kissed when they were dating, just like young Indonesians of today.

Yes it is still the same, but the application is different. In my days, kissing rarely happened, nowadays people kiss every where..., in the street...especially in Australia.

How has mixing behaviour between the sexes changed ?

The difference exists in the behaviour, young Indonesians of today do not consider others, because their sense of individualism is stronger compared with previous generations. In the past we still thought about what others would say, but nowadays the young Indonesians do not care any more what others will say. So the social control in the past was quite strong compared to the recent situation.

At this point, Donny (male, single, 24 years old, musician, born from Indonesian-Australian mixed marriage), Achdiat's grandson entered the living room and joined in the conversation.

When you were young, what kind of activities were you engaged in?

In my time, there were no activities organised by the school. I usually played tennis and soccer. We did not have any kind of activities like putting the Indonesian flag on stand or singing the national anthem, at that time it was against the law. I went to school from 7.00 in the morning till 1.00 in the afternoon.

Who went to school ?

In my time, only the elite went to school. In those days there were no universities yet, there were literature-linguistic faculties, the faculty of law, medicine, agriculture, zoology and engineering. These faculties were spread out and did not exist under one university. In Bandung there are HBS and HMS and these schools were only for the Dutch or elite inlanders.

Who could be defined as elite ?

The elite were those with an income of 200 gulden. In general, the average income was two and a half cents per day. One gulden is 100 cents. Can you image the big gap between the elite and the poor, whereas the rich can earned 7 gulden per day or 700 cents, and yet the poor only had two and a half cents or five cents.

Who could earn 200 gulden ?

My father can be categorised into this category. My father because of his education could make 200 gulden, others who were *Raden* or *Raden Mas* can also be included in this group. Usually they worked with the government. They were called *priyayi*. This system of *priyayi* existed since way back and this *priyayi* group were called the elite. There was a division between high middle class and low middle class. Included in the low middle class were administrators or teachers, in their villages they also had an elite status.

There was also racial difference: Dutch-European, Dutch-Indonesian, other Asian origin (Chinese, India ect.), and inlander-Indonesian who had the lowest racial rank.

In my case, even though I graduated from the same school with other Dutch children, and even though the Indonesians may have been more capable than the Dutch, we still had lower incomes. Recently, this racial difference does not exist any more but other types of discrimination still exist. For example familial connections when seeking a job.

In my time there were only a few entrepreneurs. Nini's parents (Achdiat's wife) were entrepreneurs. They had a *batik* factory and also produced perfume oil that was

exported to France. They also had rice fields. In that time they were called the *santana*, they were middle class but they were not elite. So the *santana* who were traders and entrepreneurs were not socially elite...in this regard they were considered as the second class. So the *santana* were elite economically but not socially. My wife always teased me about the way that the *priyayi* often borrowed money from the *santana*, who were considered as having lower status. My in-laws also had hotels...but still even though they were considered as economically elite, they were not socially elite. But because my in-laws had an income of more than 200 gulden, it was not a problem for their children to go to school. Recently 'rich entrepreneurs' are considered as both economically and socially elite.

For example I have been invited to some very big wedding parties, one invited about three thousand guests and the other invited four thousand guests. One was held at the Sahid Jaya Hotel and the other at Jakarta Hilton Hotel, it was incredible. For a comparison, when I made a wedding party for my daughter in Canberra, we only invited 50 guests, and many Indonesians contributed to the event. I did not have to spend any money. When Mr Gorton, the Prime Minister of Australia had a wedding party for his daughter in 1968/69, the party was held in the backyard of his garden, and only 50 guests were invited. Of course in Australia there are also people who have a luxurious wedding party, but not as luxurious as the Indonesians. Well this phenomenon of big wedding parties has only emerged recently. In my time the rich Indonesians were not as many as today.

When we talk about marriage, in the past parents used to marry their children for reasons relating to their social status. For example if we are middle class than we would want to have wedding party to show that we are from the middle class. But actually the wedding party was the parents' wish, and maybe not what the children wanted. Because usually the children did not have money after the wedding and still had to live with their parents. So are the wedding parties that have become a cultural event, a parental wish or the children's wish ?

In my opinion, it is because of the parents' wish in relation to their social prestige. So there is no change, in the past someone could be categorised as elite when their income reached 100 thousand rupiahs and now someone is considered elite when they have an income of one million rupiahs, people of today are very 'gengsi' (classy).

Donny : the prestigious feeling is not just for the parents of the bride and groom, but also for the invited guests.

The guests have a prestigious feeling because they are invited by the important host.

Donny if you were able to choose, what would you prefer ? a big wedding party or your parents to just give you the money for the wedding party ?

Young Indonesians of today sometimes do that, they do not want their wedding to be celebrated.

But will their parents permit that ?

No, they will not permit that because they would feel ashamed if they could not give a big wedding party for their children.

Donny : not my parents, they will not feel ashamed if they do not give me a wedding party.

To feel ashamed for unnecessary things is quite common nowadays. People feel ashamed if others think that they do not have money. This is not being real, Western people will not feel embarrassed about not having money. Indonesian parents will sell their things or property to have a big wedding party for their children. This is because they do not want to feel ashamed, it is better for them to borrow money so they can have a prestigious wedding party than not to have a wedding party.

In your opinion Donny, do you think that most of your friends will prefer to have the money or the wedding party ?

Donny: I think my friends will prefer to have the money.

So would you agree if I said that in Indonesia, wedding parties are more parents' parties, not the bride's and groom's parties. Because the reason for the party is more related to parents' status and prestige.

Donny: it all depends on the parents.

Yes the party is for the parental concerns, especially relating to their social standing, not for the children's concerns.

Recently a new phenomenon developed where people ask for money as their wedding gifts, the notice on the wedding invitation is very explicit...saying we would appreciate it highly if the gift that we receive is not in the form of items-things or flowers. Did this also happen in the past ?

In celebrating a wedding party, of course it is expensive because parents want to make the wedding party luxurious. Even though the bride and groom receive lots of presents, still the expenditure for the party itself costs a fortune.

In the past, were there people who gave money as wedding presents ?

Yes, but most of the guests in the past gave presents. People who gave money were usually relatives, who usually understood the financial situation of the parents who gave the wedding party. It is customary to give the money to the parents of the bride and the presents to the newly weds. In my opinion today's condition is so immoral, because the host asks for money as the gift. All this is based on their materialistic feelings which have dominated a lot of people. All they think about is just the money..., all that matters is money...they are so immoral. Usually they get their money from corruption, then they like to show it to their friends that they are rich. They like to talk to their friends about their property, their five Mercedes-Benz, their houses and land, but they do not think that people will also judge where they get their money from. Their salary is only a couple of hundred rupiahs, how do they manage to buy all that ? But they do not care, that is why they are so immoral.

How many guests were invited in your wedding party ?

Because my parents were categorised as elite...they invited relatives and close friends. In my village if someone got married, the invitation was not as formal as today, usually people were invited verbally, passing the invitation from one person to the other. Formal invitations were only given to older couples (*orang yang dituakan*), my parents would visit each of the houses to invite them formally.² In that time, relatives and family felt that they were all invited, because there were no written invitations. Not like nowadays, if we do not get a written invitation to a wedding party then we feel that we should not come to the party. In the past, formal invitations had started but were not as common as today, when people also judge weddings by their invitation, that is why some use a very big and luxurious invitation with gold writing.³ But because my wedding was in a village where the total population are only 20,000, the wedding was quite outstanding.

² In Indonesia, older people are respected highly and always placed in first priority. People come to see older people to seek advice.

³ During my 9 months field work I collected wedding invitations, just those that my mother and brothers got, I also collected souvenirs that were given at the wedding. One time I visited a company that makes all varieties of invitations, the price could range from Rp. 3000 to Rp. 25.000, and the size and design also varies from a very simple to a big and luxurious design. One could imagine how expensive it is to have a big wedding party in Indonesia, just to make the invitation and souvenirs for every guest (at least 400-3000 guests) would cost a fortune. Not to mention expenses for *perias penganten* (someone who dresses the bride and groom and related family members and responsible for the traditional ceremony. *Perias penganten* can cost about one million to five millions depending on how famous she is), the venue, the catering, the entertainment, the costumes for the whole extended family etc.

In your time were there any stages of relationship that one would experience before to marriage ?

In my time, people usually got engaged first, but the engagement could not be more than six months. If the engagement period was more than six months, then people would start asking questions, when are you getting married ? Usually after five months engaged people got married.

How long did people in your time usually date ?

Duration of dating depended on the person, I only dated my wife for one or two months, but when I was dating my other girlfriends, it was longer. Dating in my time was not as open, they still did it secretly.

Donny: so where did they usually date ?

Because it is a small town, people dated anywhere if there was an opportunity. In my case I wrote letters and love letters, but my wife could not write love letters. So even though I wrote long letters to her...she never replied in writing and only mentioned the answer when we saw each other. I love writing love letters, because I am a writer and I am a romantic person, it is the opposite with my wife, she is not a romantic person.

Is it all right if you share your dating experiences with us ?

Because my wife and I lived in the same town, so we already knew each other. During that time for a single young man and woman to talk and have conversation alone was not possible. My dating process is as follows: at that time my wife like to read Dutch romance novels, I told one of my wife's family that I liked her, so this person was the mediator of our love. So I wrote a lot of letters to her...and after three months I came to see her father and proposed. Her parents said to me if you like my daughter, then your parents have to come here, see us and propose. My parents did not have any objection to her family so they came and proposed. At that time I was unemployed and I only had a motor bike. So for the wedding I contributed in some part by selling my motor bike. My parents contributed a lot for my wedding.

At that time I was only 26 years old and my wife was 20 years old. For the wedding party and the dowry it cost about 1000 gulden, I sold my motor bike for 200 gulden. My wedding party was quite big because for entertainment we had *wayang*.

For the younger generation, what other entertainment were available ?

At that time we played sports ...there was no dancing, it is so funny how we could survive without entertainment. The only entertainment available was watching shadow puppets or Western (American or Dutch) movies. At that time the movies had no sound yet...there were subtitles and also Indonesian translations so the people in my village could follow.

Besides watching movies, were birthday parties among the teenagers of that time common?

Oh...relating to that...birthday parties were influenced by the Dutch presence so we did not have them until the 1930s. During that time it was not your birthday that was being celebrated but *wedalan* (the day when you were born using the Javanese calendar), I think this was influenced by Javanese-Hinduism. But in my case my mother only celebrated it when she remembered it...it is like what I have written in my book, *Atheist*. So for the celebration it was usually related to a religious ceremony and the history of Sjech Abdul Kadir Jaelani was read, then we had a small feast. This event was included as entertainment.

So in your teen time, the teenagers did not often hang around together.

During my primary school years, my friends usually played soccer or ate *rujak* (Indonesian style mixed fruit salad eaten with brown sugar salad dressing) together. So we just spent time talking without any kind of special event. After the Dutch influence, people often celebrated birthdays.

So what did the teenagers do on New Years Eve ?

Yes, sometimes we gathered and talked, but there was no food or drink and no dancing.

What kind of activities were the young Indonesians involved in during that period ?

When I was young I joined the boys scouts, I was also a member of the Young Indonesian Association, Amir Hamzah and Armin Pane also were also involved in this association which dealt with political issues. One of my neighbours was a foreigner, so I was often invited to dancing parties. But usually I did not dance much, because I was not a good dancer. Dancing emerged after the 1930s, there were dancing schools as well. At that time people really danced, the waltz or tango, so they did not just dance and move their body like nowadays. So if you could not dance properly, you would feel embarrassed.

Were there many incidents of premarital pregnancy ?

Not that many, but if premarital pregnancy occurred, then it would be considered as a very sinful thing that degraded the family status. In those days the risk of getting pregnant was higher, because in those days people were not as aware about knowledge and methods of prevention compared with recent times. But some, especially men who had lots of experience already practised condom use so premarital pregnancy did not happen.

Could someone that was still single get condoms ?

There were lots and you could buy them.

Could teenagers and young adults have access to condoms ?

Well whether the society wants to accept it or not, sex is a natural drive...so people always look for a way for engaging in sexual relationships. But in that time it was more common to engage in sexual relationships with prostitutes compared with girlfriends.

Several recent studies done in the urban areas of Indonesia also had similar findings, that teenage boys like to engage in sexual relationships with prostitutes rather than their girlfriends. Their reason was that they love their girlfriends, and they want to save the sexual relationships until they get married.

Yes having sex with one's girlfriend is considered as very sinful but when you have it with a prostitute, it is just like drinking water, after you drink the water there is no attachment, it is just for the sake of getting the sperm out without any emotional feeling. The involvement only took place for half an hour or an hour. Going to a prostitute was quite common in my time. So I think there is no difference between the young people in my generation and young people nowadays, because sex is a natural thing...except that today young people are more free to express their sexual behaviour.

When you were young did you know anybody who had experienced premarital pregnancy?

I did not know anybody who experienced premarital pregnancy, but I knew someone who had lost her virginity, the man was very careful so she did not get pregnant.

In that time where did young people get information on sex ?

I knew about sex because I read lots of books on sex. I knew some of my friends who had contracted syphilis and some gonorrhoea, it was scary was it not ? I usually purchased books on sex from the book stores.

Was sex education given in schools ?

Sex education was not given in school, but my friends knew about sex from their peer group and from books. If we knew someone who was still a virgin, then we would initiate him and drag him to a brothel.

At what age did they usually drag someone to a brothel ?

Yes, I think about the age of 16-17, yes...sex drive is increasingly apparent when one reaches the age of puberty at about 12-14 years old.

If your friends could drag you to a brothel, that means that peer pressure was quite strong ?

Yes..., we would feel embarrassed if we had not experienced having sex yet, they would think that we had not grown up yet, they thought that we were just like a small boy...It is just like in Australia if you do not drink beer yet, then they think you are still a baby, a milk baby. It is the same with sex in Indonesia.

Do you think peer pressure exists among today's generation ?

I do not think so...young people of today just do it..., in my time there was a barrier which restricted mixing with the opposite sex, but today's young people of the opposite sex mix freely. I wish I was still young.

Even though you lived in a small town, there were prostitutes, how much did a prostitute usually charge her client ?

Oh I do not know, but in my time they could go to a prostitute with their pocket money, so it was affordable. But the worst thing was when you got a disease, then you had to stay home and could not go to school, and you also had to go to a doctor. It could be embarrassing. Usually when one got this kind of a disease then they would go to a doctor and get injected.

Was this common among the middle and upper class?

Yes...maybe, because prostitutes need money, and the lower class cannot afford to pay...so the lower class in this case can be more pure...but it can also be that among the lower class marriages occurred at a much younger age. Usually in the villages, girls in their teen years were arranged to be married by their parents. Because the parents were afraid that their daughters would get pregnant before marriage. For the middle class they had to postpone their marriage because they had to study and continue on to a higher education. So usually they got married after they finished their high school, at about 18-20 years old. But for village girls, marrying at that age was already considered as being late.

For the village girls, usually they got married at about the age of 13 and for the boys at the age of 14-16 years old. So in dealing with sex they were more pure...because they did not look for sex outside of marriage. In my time there were also dancers-singers who were also prostitutes (*ronggeng doger*). *Ronggeng doger* were usually are about 17-30 years old, they prostituted for anybody who wanted to have sex with them.

What do you think about the young Indonesians of today ?

Donny: among today's young Indonesians, usually they do not have sex with prostitutes because their girlfriends are willing to engage in sexual intimacy. Most of the 16-17 year-olds have experienced sex.

The difference between the young Indonesians in my generation, and the young Indonesians in today's generation, is that in my time there were no means of prevention. Nowadays, contraceptive devices are easily accessible. In Australia you can get it easily, usually the girls get it from the health centre. The girls try to prevent pregnancy, because premarital pregnancy is embarrassing. In Australia condoms can also be easily got from vending machines.

Well in Indonesia, in the Population and Family Welfare Law no 10./1992, it is stated that contraceptive devices and services are only for married couples.

Donny: If I go to a chemist I can get it...In my opinion, Jakarta is experiencing a sexual revolution like in America in the 60s. At an early age of high school, the young Jakartan usually has experienced sexual intimacy. This happens because they often see

movies with sex themes, so they also want to experience it. In Sabang street, it is a famous place for high school and university female students to hang around who can be used to have sex. When I arrived in Jakarta two years ago, my friends told me that the condition is different now, girls' views on sex have changed. Before one-night stands did not exist, but now they do exist. They are more open now in dealing with their sexuality.

But maybe this kind of phenomenon only happens in a certain social class ?

Donny: Yes...mainly among the middle and upper class.

Yes this happens because there are means of prevention, so they are more free. Yes today's generation I think is more experienced in sex compared with my generation.

You have mentioned that young Indonesians of today are more free, what factors do you think contribute to their freedom of expression?

First of all we cannot assume that sexual drive is an easy thing to deal with...because sexual drive is natural for both men and women. Secondly, because there are means of prevention so they feel more free...because they can prevent pregnancy. Thirdly, films and the media also made them feel more free compared to my generation.

Have you been following the news lately about banning of national film posters that have sex themes ? Lots of reactions were made by the society, religious leaders and the government. This condition is worsened by the facts of policing brothels, and the arrest of a well known pimp. The policing was widened to all entertainment sectors, discotheques, bars, message places, book stores that sell erotic books and magazines as well as sex stores and sex stalls in the streets that sell traditional herbs and other medicine related to sexuality.

Yes...I did read it in *Forum*. But to deal with the problem is not that easy, we have to remember that the sexual drive cannot be killed because it is a natural instinct, and prostitution is the oldest profession that has ever existed since the Greek age. Prostitution is the oldest profession of mankind. The government is put in a difficult position, if the government wants to close the brothels it is not right, but to not close them also has other consequences. The government gets lots of income from the entertainment sector. So I think, prostitution cannot be abolished, so we have to find a way to deal with it.

There are many people who work in the entertainment sector, they earn their living from it. So if we want to deal with prostitution, we have to look for substitutes for their income. I think those prostitutes do not enjoy being prostitutes, but they do it because of economic conditions. I even read in *Tempo* that in Indramayu (a village in West Java), parents allow their daughters to prostitute because of economic conditions. So it is so tragic that these parents would let their daughters turn to prostitution because they do not have enough money to survive. If we want to abolish prostitution then we would have to think about all this, if we cannot overcome the problem then we should have a policy regulating prostitution like when Ali Sadikin was the governor of Jakarta. This is an interesting topic to discuss.

This problem is also related to the pimps, because all the pimps care about is the money, and the pimps are exploiting the prostitutes. One time I went to observe a brothel with a friend who is an anthropologist, and one of the prostitutes told us that their pimp was being protected by the police, so the pimp paid bribes the police. Can you image that all this depends on the prostitutes, because the pimp gets his money from the prostitutes. And the police do not feel ashamed to get money from the pimp...this is related to their moral principles (Jakarta, 24/8/1994, case no. w35mj and s35amj).

Glossary

Adat	Tradition
Adat Timur	Asian values
Anak Baru Gede (ABG)	Precocious adolescent
ANTV	<i>Andalas Televisi</i> (Indonesian privately-owned television station)
Arjunawijaya	Javanese poem written in the middle of the Fourteenth Century by MPH Tantular
Ayam kampung	Literally means village chicken-village girls who prostitute
Babad Tanah Jawi	History of the Land of Java
Badai Pasti Berlalu	The Storm Will Pass (Indonesian novel)
Bahasa Prokem	A contemporary form of slang that is used among young people
BF	Blue film-x rated films
Biasa	Common-ordinary
Biasa banget	Normal things
Borju	Bourgeois
Buah Terlarang	The Forbidden Fruit (Indonesian film)
Budaya Timur	Asian values
Calo	Mediator
Centini	A great Javanese literary work in the new era of Javanese literature. Centini is reported to have been written in Surakarta palace in 1820
Cewek-cewek agak matre	<i>Cewek-cewek</i> means girls. <i>Matre</i> means materialistic. The term means lots of girls are materialistic.
CFC	Campus fried chicken
Cuci mata	Girl-boy watching
Cumbu-cumbu besar	Petting
Dar al-Islam	World of Islam
Dayang	Lady-in-waiting
Dilamar	Proposed by parent
Dipakai	Used
Disco tunge'	Intercourse disco
Duduk berdua	Sitting side by side with the opposite sex
Dukun	Traditional healer
Enak	Good-tempting
ESCAP	Economic and Social Commission for Asia and the Pacific
Gadis Maraton	The Marathon Girl (Indonesian film)
Gadis Penakluk	Girl's Power of Subjection (Indonesian film)
Gampang dibawa-bawa	Someone who sleeps around easily.
Gaya pacaran masa kini	Recent dating behaviour
GBHN	<i>Garis-garis Besar Haluan Negara</i> -national guidelines
Gemblak	Boys who are maintained by <i>warok</i> for companionship
Gengsi	Classy
Gita Cinta dari SMA	Love Mode from High School (Indonesian film)
GRK	<i>Gerakan Remaja Kependudukan</i> . Population NGO youth club in collaboration with the Indonesian Planned Parenthood

	Association.
Hikayat Raja-raja Pasai	Story of the Kings of Pasai
Hura-hura	Having fun and having lots of excitement
IDHS	International Demographic and Health Survey
Ini gua ngomong sebagai cowok	I am saying this in regard to being male
Insya Allah	With God's blessing
IPPA	Indonesian Planned Parenthood Association
Isteri simpanan	Mistress
Jail deh...	Mischievous
Jaipong	Performance by female dancers accompanied by traditional Sundanese music
Jalan-jalan	Strolling about
Jin	Evil spirit
Jinjit-jinjit	Walk very quietly on one's toes
JJS	<i>Jalan-jalan sore</i> -strolling in the afternoon
Kabut Sutra Ungu	A Purple Mist (Indonesian novel)
Kain	Cloth usually made from Batik
Kakawin	A form of old Javanese literature
Kampung	Village
Kanwil Pendidikan dan Kebudayaan	Education and Cultural Office at provincial level
Karis	<i>Kartu Isteri</i> -wife card
Karsu	<i>Kartu suami</i> -husband card
Karya sastra	Literary work
Kaula muda	Youth
Kawin siri	<i>Kawin</i> means married and <i>siri</i> originates from an Arabic word meaning a secret or to hide. <i>Kawin siri</i> is a legal religious marriage, even though by the state law it is not regarded as a legal marriage.
Kecamatan	District
Kelompok pengajian	Religious group
Kelurahan	Subdistrict
Kenek	Assistant to bus driver who collects money from passengers
Kita jadi bebas	We can be more free
Kraton	Palace especially of a Javanese ruler
KUHP	<i>Kitap Undang-Undang Hukum Pidana</i> -criminal Code
Kumpul kebo	Living together out of matrimony
Kupu-kupu kampus	Literary means campus butterfly- campus prostitutes
Larek	<i>Laki-laki eskperimental</i> , promiscuous young men
Ludruk	Traditional folk theater from East Java in which all parts are played by men
Mahluk halus	Supernatural creatures
Majalh-majalah stensilan	Pornographic magazines
Malam bidadari	Bridal shower
Malu	Ashamed
MBA	Slang word meaning <i>Married by Accident</i> . This implies that the

	marriage occurred because the bride-to-be was already pregnant.
Mejeng	Hang around
Melodi Cinta	Love Melody (Indonesian film)
Mengabdi	Serving
Menjemput	In a matrilineal kinship structure and matrilocal marriage relationship found in Minangkabau society the initiative for a marriage often comes from the woman's family, which traditionally 'invites' a man (Teeuw, 1967:1-2).
Merantau	Leave one's home area to make one's way in life
Mimi-momo	A term popularly used for junior high school girls who are said to look for their potential sexual customers in pairs and are willing to sell their virginity for a very high price.
Mimpi basah	Wet dream
Mitra sejajar pria	Women as men's colleague
Muda-mudi or pemuda-pemudi	Male and female young people.
Musim Bercinta	Season of Romance (Indonesian film)
Musyawat	Discussion and consultation
Nggak biasa	Things that are considered as deviant
Nglangkahi gunung	Literary means stepping-jumping over a hill. In Javanese tradition where younger brother-sister have to asked permission from his/her older brother-sister if he/she wants to get married before their older brother/sister by giving them a gift.
Nyai	Concubine
Orang yang dituakan	Older respectable people
Pacar	Boyfriend-girlfriend
Pacaran	Going steady
Pada Sebuah Kapal	A Ship (Indonesian novel)
Pangreh Praja/Keluarga Bupati	Official regent families
Pas Photo	Literary means a passport size photo. A term used by young people for kissing and breast fondling (activity above the waist)
Pekcum	<i>Perek cuma-cuma</i> -free perek
Pelecehan seksual	Sexual harassment
Pelita	<i>Pembangunan Lima Tahun</i> -Five years development plan
Pendidikan Kesejahteraan Keluarga	Family Welfare Education
Penyakit-penyakit kelamin	Sexually transmitted diseases
Peran ganda wanita	Woman's double roles
Perantara	Mediator
Perek	Perempuan eksperimental defined by Murray (1991:xv) as trendy or promiscuous young women.
Pergaulan muda-mudi 3 zaman	Three generation patterns of mixing behaviour among young people
Peri	Fairies
Perias penganten	Someone who dresses the bride and the groom and related family members and is responsible for the traditional wedding ceremony.

Pesantren	School of Koranic studies for children and young people, most of whom provide a broader education as well.
PIL	<i>Pria Idaman Lain</i> - admiration of the other man
Pil Peluntur	Literally <i>peluntur</i> means to cause to fade. Traditional pill to stop pregnancy.
Pill tuntas	Literally <i>tuntas</i> means finished. Traditional pill to stop pregnancy.
PP10/1983	Peraturan Pemerintah no.10/1983-Indonesian Government Law no.10/1983
Pramu wisma	Housekeeper
Priyayi	Elite group (Javanese)
Puspa Indah Taman Hati	Beautiful Flower-Garden of Love (Indonesian film)
Putauw	A kind of heroin
Raden or Raden Mas	Javanese nobleman
RCTI	<i>Rajawali Citra Televisi</i> (Indonesian privately-owned television station)
Remaja	Teenager
Remaja Idaman	Ideal Figure of Youth (Indonesian film)
Ronggeng	Paid dancing or singing girl sometimes also available for sex
Ronggeng doger	Dancers-singers who are also prostitutes
Sampai bebas kecuali yang satu itu	Any sexual activity is OK except for sexual intercourse
Santana	Native traders-business men
Sate	Small pieces of meat roasted on skewer
SCTV	<i>Surya Citra Televisi</i> (Indonesian private-owned television station)
Sejarah Banten	History of Banten
Seks bebas	Free sex
Selamatan	Feast
Selir	Mistress, concubine
Semau Gue	Dare to be Different (Indonesia film)
Senam Kesegaran Jasmani	Physical exercises
Sepakat	An unanimous solution
Setetes Kasih di Padang Gersang	A Drop of Love in a Deserted Area (Indonesian film)
Si doi	A popular term used by young people in Jakarta for boyfriend or girlfriend
Sikap keserbabolehan	Permissiveness
Sinden	Woman singer with <i>gamelan</i> orchestra
Suka sama suka	By mutual agreement
Surau	Prayer-house
Swargo nunut, neraka katut	Javanese saying meaning that a woman will be raised to heaven or dragged to hell by her husband
Tajuban	Dance in which male members of audience are invited to join female professional dancers
Ternodai	Literally means being stained. Term used for a girl who has had sexual intercourse.

TPI	<i>Televisi Pendidikan Indonesia</i> (Indonesian Education Television-Indonesian government television station)
Tunangan	Engaged
Tunge'	Sex maniac
TVRI	<i>Televisi Republik Indonesia</i> (Indonesian Republic Television-Indonesian government television station)
Ustad	Religious preacher
UU Perkawinan tahun 1974 (UU no1/1974)	1974 Indonesian Marriage Law
Wali	Religious leader
Walik dadah	Having sexual intercourse where the man is on top
Wanita sembarangan	Bad woman
Wanita tuna susila	Prostitute
Warok	Ascetic expert of martial arts, often homosexual
Warung	Stall
Wayang	Traditional shadow puppet show with leather puppets often dramatising themes from Hindu epics.
Wedalan	The day when someone was born using the Javanese calendar
WIL	<i>Wanita Idaman Lain</i> - admiration of the other woman
Yang biasa	Ordinary
YARHS	Young Adult Reproductive Health Survey
Zina	Adultery