
THESES, SIS/LIBRARY
R.G. MENZIES BUILDING NO.2
Australian National University
Canberra ACT 0200 Australia

Telephone: +61 2 6125 4631
Facsimile: +61 2 6125 4063
Email: library.theses@anu.edu.au

USE OF THESES

**This copy is supplied for purposes
of private study and research only.
Passages from the thesis may not be
copied or closely paraphrased without the
written consent of the author.**

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

Iwu Dwisetyani Utomo

A thesis submitted for the degree of
Doctor of Philosophy
Demography Program
Division of Demography and Sociology
Research School of Social Sciences
The Australian National University

December 1997

Chapter 6

Factor Modelling of Religiosity, Exposure to Media and Western Culture and Marriage Values, a Data Reduction Approach Defining Liberal and Conservative Value Complexes⁴²

...the traditional norms regarding female sexual behaviour have been challenged by western influences, including western religion, mass education, mass media, and modern family legislation. The changes are often believed to have led to a new concept of sexuality based on romantic love and increasing levels of sexual permissiveness. However, while exposure to Western cultures and religions may cause a gradual change in sexual norms and behaviour in this direction, it is necessary to interpret these changes in relation to the social context within which sexual behaviour occurs (Meekers and Ahmed, 1997: 759-760).

6.1 Introduction, evidence from qualitative findings: influences of the media and Western culture towards permissive premarital sexual activity among middle-class young people

In this chapter to define liberal and conservative attitudes, values and behaviour, I will first present qualitative findings and later findings from the survey using factor analysis. The following are results from focus-group discussions and in-depth interviews that I conducted in Jakarta and Yogyakarta. The focus-groups covered male and female high school and university students living with parents or in boarding houses while the in-depth interviews are among non-government staff specialising in family planning and HIV/AIDS issues, and a psychologist. The focus-group discussions gave a description of factors relating to mixing behaviour between the sexes that respondents think causes changes of attitudes and values towards more permissive behaviour, while the in-depth interviews gave evidence about cases of young people who seek counselling related to problems of permissive premarital behaviour.

Focus Group 1J. Male university students living in boarding house

Moderator: How do you think the media affect mixing behaviour among young people ? In this case the media includes: news papers, magazines, films, televisions, radio etc.

Ato: Media can have an effect on mixing behaviour (**Andi:** the effect can be very influencing, **Azli:** its really bad..., **Azlam:** the effect can be very fast), but it always comes back to our own personal values, how susceptible the person is to the effect of media. If the person does not have strong personal values, maybe the effect can be very fast, but if the person has strong personal values then the effect can be minimum. It all depends on the person.

Azli: I think the effect is quite dramatic because many young people seeks knowledge from the media and not from their parents...while reading through the media it can have an effect for

⁴² Earlier draft of this chapter was presented at the Summer School for Social Science Research, International health, indigenous health and HIV/AIDS at the Australian Centre for International and Tropical Health and Nutrition, the University of Queensland, Brisbane on the 15-17 March 1996. Based on results from the factor analysis, a joint paper with Peter McDonald entitled 'Religion, culture and sexuality: a study of young people in higher income families in Jakarta' was presented and published in the proceedings of the IUSSP 23rd General Population Conference in Beijing on 11-17 October, 1997.

example if the person cannot handle it he can directly masturbate...for example articles about sex consultation by dr. Naek Tobing in *Pos Kota*...everyone always try to read it first, so we always fight over it.

Moderator: Any other comments ?

Andi: I think the media have a tremendous effect, I think most of us have come to an agreement about this matter. But I am more interested to discuss how the media affect teenagers...because I think we would probably have more control to filter and absorb what ever is good or bad, but the teenagers? But obviously the media have a tremendous effect, that cannot be denied...especially through the availability of various electronic media in Jakarta. In Indonesia I think the effect of media is triggering young people to be wanting to know more (**Azli:** Yes it increases curiosity). Yes people want to try it...it seems very *enak* (tempting) to read books on sex...masturbating seems very tempting...why not try it. If everyone else is doing it why cannot I do it. So if the person can handle the stimulation, it is all right so the person only reads it for his own knowledge. But if the person cannot handle it then the person can become addicted.

Anto: I cannot deny that I know about sex through the media, I think the rest of us also know about sex from the media, about masturbation and all that stuff, we did not know it from our parents or friends, but we know it from the media.

Moderator: What kind of media mostly have an effect on sex ?

Anto: I think it is different for people in different age groups. For example for us, I think the *BF* (Blue Film-X rated Films) have the most effect. And for us we know where to get it and it is very easy to get it...But for children in primary and junior high school, I think *majalah-majalah stensilan* (pornographic magazines) have the most effect because for them it is not easy to get *BF*.

Moderator: Any other comments?

Anto: I think we have come to an agreement that the effect of media in Indonesia, in this case either printed or electronic media mainly has a negative impact for young people . For those who do not have a strong religious background, every time they see the media they always look for information relating to sex. But for those with a strong religious background *Insyah Allah* (with God's blessing) hopefully it does not have any effect.

Anto: If I can add comments to this, I think the media does not only give a negative impact but sometimes it can offer positive knowledge. For example how to overcome problems relating to sex, what are the consequences, how *penyakit-penyakit kelamin* (STDs) is transmitted. So there is a positive and negative side.

Anto: But it all depends on who reads it...for example in an article about sex consultation, we want to know more about the issues that are being raised, but high school students just want to read the part about sexual intercourse.

Andi: Can I just follow up on Anto's statement about religion that can...(Andi: be as a filter)...for those who have a strong background the effect can be like this...for those with medium religious background it can be like this and for those with a weak religious background it can be like this...what do others have to say about this ?

Aii: First of all, we have to know about relationships with parents. Maybe parents think that we are behaving in the right track, but once we are outside the house we behave differently.

Anto: ...I think religious teaching cannot be separated from how parents have brought us up. Parents started to give us religious values, and parents have to also support this idea. I think we cannot be independent totally. Even though we have other influences outside the house, we still asked our parents if we have doubts about something.

Aii: But how about with parents that are very busy ? They are rarely home, and sometimes they leave to go to the office before the children go to school. They expected the children to go to school, but the children decided that they would go elsewhere (Jakarta, 7/9/1994).

The above discussion on how young people think the media has influenced mixing behaviour gives the impression that male respondents living in boarding houses in Jakarta (FGD1J) agree that the media has a negative effect especially on sex related behaviours. Even though the media can provide sex information that is useful, mostly it tends to stimulate young people's sexual drive. Some stated that religious background can be used as a counter to media influences, but others seems to be uncertain about this

matter. Relationships with parents and how parents educated children about religious teaching seem to be another aspect that can be used to balance information from the media. The same issues were also brought up by respondents in focus group 2J (female university students living in boarding house), focus group 3J (male and female high school students living with parents) and focus group 4J (male and female university students living with parents). Different opinions were provided by high school and university students living with parents about the extent to which strong religious and family values, still apparent among them, can counter the negative influences of the media.

The issue of Westernisation as a source of liberal values on mixing behaviour was brought up by focus group discussions with female university students living in a boarding house, male and female, and high school and university students living with parents. The liberal values of the young people participating in the focus group discussions in Jakarta are seen as coming from the media. Respondents living with parents emphasised how family roles, religious values and censorship of programs presented by television can overcome the negative effects of Westernisation (see focus group discussions presented in Chapter 4, Section 4.1).

The following in-depth interviews were used to trace whether liberality towards heterosexual relationships is happening. Even though the focus-group discussion was conducted among young people in Jakarta and the in-depth interviews for this chapter, in Yogyakarta, they give an idea about premarital sex and abortion among young people. Yogyakarta is supposed to have more conservative values and social control compared to Jakarta and yet premarital sex and abortion are occurring.

Case 1: Mita (counsellor in a family planning clinic, female, single, Javanese)

Iwu: What do you think about mixing behaviour among the young people in Yogyakarta ?

Mita: I think we cannot make a generalisation, because there are groups of young people who are very nice, meaning that they do not drink, and when they date they just eat out together or kiss. But there are also other groups who have been engaged with narcotics, sex, and have repeated abortions. From my observation, young people who are having premarital sexual intercourse have increased. Just for a comparison, when I started counselling in 1992, there were only one to three clients who came for counselling relating with abortion. But starting in 1993, every day, on average there were about two clients who came to the clinic for counselling relating to premarital abortion. I also have special clients who have already had an abortion but their parents did not know about this matter, they still come to see me because they cannot stop having sex. So for them I give them condoms and monitor their sexual activities. I am happy because my clients feel close to me so they always come to see me whenever they have problems. One time, my client came to see me because she was in a lot of pain, her partner wanted to have sex directly, several days after her abortion. So I tried to teach them how to say no and learn about the consequences that they have if they cannot say no. It is you who suffer a lot of pain if you cannot say no...this is what I tried to tell them. I try to make them aware also that they should prevent pregnancy. One of my clients who has experienced abortion asked me whether she can use an IUD so she can prevent being pregnant. So

I thought about the idea. Of course I agreed that an IUD is a more stable method to prevent pregnancy. But when I thought that she and her partner are not married yet, the relationship can break up anytime, they will feel more free engaging in sexual activities and her partner would benefit more from the relationship, and she will be the one who experiences the disadvantages, then I decided not to give them an IUD. I have several clients in the same situation.

Iwu: I am quite surprised, because I thought young people in Yogyakarta would not be as free in their sexual behaviour as has been experienced by your clients.

Mita: I think Yogyakarta provided opportunities for these things to happen. Because of globalisation of information related to sexual matters, there are also entertainment places that trigger sexual drive, and also because there are so many students living in boarding houses away from their parents' supervision. It can be understood that these students maybe were being closely supervised by their parents when they were living with their parents, but once they live in boarding houses away from their parents they become wild-out of control. But on the other hand it is quite strange because from studies conducted by *Sahaja*, most premarital sex intercourse happens in the parents' home. So the assumption that students who live in boarding houses are more free is not true. But anyway the ones who came for premarital abortion consultation are mostly students who live in boarding houses, away from their parents.

Iwu: Who are they usually accompanied by when they come for a consultation ?

Mita: Some came by themselves, other came with their partner and some came with their mother. It is a pity that most of the decisions to have an abortion come from the parents, and not from the clients. In this case I'm being painted into a very difficult corner, what can I say if the parents want their daughter to have an abortion ?

Iwu: Can you tell me about the procedure if someone wants to have a premarital abortion ?

Mita: Usually I ask how long have they been pregnant. Because most of them have only experienced it once they usually do not know how long they have been pregnant. I also asked them whether they have taken a pregnancy test. Sometime there are clients who are already six-seven months pregnant....this is because they do not have any knowledge about pregnancy. I usually ask a series of questions, when did you have your last menstruation ? How did you know that you are pregnant ?, who knows about your pregnancy, why haven't you told your parents yet ? And why do you want to have an abortion? Most of them did not let their parents know because they are afraid that their parents would be angry and would not consider them as their daughter any more. Some are afraid that their parents would not support their studies, or their parents would have a heart attack, or the relationship with their parents has not been working, but most of all they are afraid that their parents will be judged by the society as not respectable because of having a pregnant daughter. So I always talked about the consequences if parents have not been notified. I told them about the risk of abortion, and if complication of abortion occurred then....parents would have to be notified. But most of the university students strongly insist that they will not notify their parents whatever the consequences are.

Then I would ask who would pay for the abortion. Because some of the clients did not think that abortion is expensive. They just come to the clinic thinking that they are pregnant and want an abortion. I also asked questions whether they have tried to have an abortion by drinking some kind of traditional herbs, or pills or have tried to have an abortion by asking a traditional birth attendant to give them massage. Because some of these clients who come to see me have tried to abort their pregnancy by having a *dukun* (traditional healer) step on their stomach, but because the pregnancy was quite mature, the attempt did not succeed. And some have tried to drink some kind of medicine, and have experienced bleeding and then came running to our clinic for help. Some have tried drinking a certain kind of pill combined with beer, malaria pills combined with lemonade sodas, traditional herbs and other attempts. But some also came saying that they have not made any kind of attempts to abort their pregnancy and want an abortion done only by a doctor. I try to ask these questions and also give examples of consequences after an abortion.

I often tell my experiences dealing with married couples where the husband wants an abortion but actually the wife does not. So the wife is actually not prepared for the abortion. After the abortion, the wife felt guilty...and this guilty feeling was so strong that she experienced lots of unfinished conflict. Therefore every night she often experienced bad dreams. I always try to stress whether they are ready to face these consequences after having an abortion. Because I'm a woman too, I can feel that the guilty feeling after having an abortion is not easy to deal with. And in some cases we have to deal with it throughout our life. All right if you have an abortion then your parents know about the abortion what will you do. Of course if they do not know then you would not have

to worry, but if they found out ? And if you are still in a relationship with the father of your baby, are you still going to have sex with him after you have your abortion ? Some of my clients promise that they would try to reduce their sexual activities, but then they told me that they could not. I also tried to make them think what if you have your abortion, do you think your partner would stay with you or leave you ? So I gave them a lot of things to think about.

In some cases, the partner insisted on having the abortion. In this case I would ask him to go outside and only talked in more detail with the girl. But in most cases pregnant girls came with their parents or alone. I often suggested to parents that the pregnancy is best to be carried through. But some parents are ashamed with their relatives or extended families, or neighbours and not equipped enough to deal with the consequences of having a daughter who experienced premarital pregnancy. In this case I would let them decide, and tell them the abortion is totally your decision and we cannot help with abortions from out of marriage. Because we only deal with abortion due to family planning failures among married couples, that is why people who asked for abortion would have to be able to show us their marriage certificate. Then I would write a letter of recommendation where they can seek for help. But usually doctors will only help if the pregnancy is less than 10 weeks. If the pregnancy is more than 10 weeks then I would refer them to other agencies that can persuade them not to have an abortion. In Yogyakarta, we do not have any shelters that accommodate young girls with premarital pregnancy. But one institution (*Yayasan Sayap Ibu*), always offers to help if the pregnancy has almost come to term, so about seven or eight months and the pregnant mother has to be a resident of Yogyakarta. *Yayasan Sayap Ibu* is also located in Jakarta.

Sometimes I feel sorry for girls who are four months pregnant and have decided to continue their pregnancy but do not have a place to stay. Some of them have been thrown out of the house and have felt lots of embarrassment but they cannot go to *Yayasan Sayap Ibu* because their pregnancy is less than seven months old. We do not have any kind of shelter for them, so we often send them to a nunnery in Bantul. But it would be a problem for pregnant girls who are Moslems, because maybe they would not want to stay there. Girls who are accepted to stay with *Yayasan Sayap Ibu* would have to go through a lot of counselling and would have to notify their parents. But I felt so sorry for girls who have gone through counselling and have decided that they want to keep the baby but do not have any place to stay because their pregnancy is less than seven months.

Iwu: So *Yayasan Sayap Ibu* also provides counselling ?

Mita: Yes they provide counselling, I usually recommend my clients who are more mature and already working to go for counselling there. In this case they are easier to handle, but sometimes an engaged couple comes in with premarital pregnancy and does not know yet when they will get married, then it will be a problem. This often happens, in a long-term relationship, usually premarital sex occurred. Clients that come to see me often have sex after being in a relationship for a year or two. These couples, have sex three to four times a week. So I always ask my clients how often do they have sex, do they use contraception when they have sex ? But usually they do not use contraception, the main reason for not using contraception is because they feel embarrassed to buy it, they do not know where to buy it and most of all they do not know how to use it. For example they know that you have to take pills, but do not know how the pills function.

Clients who came for abortion also often have a misperception about abortion. They often said 'I want to have an abortion, can I have a pill so the abortion will happen'. Then I would ask them do you mean family planning pills ? 'Yes I thought family planning pills can be used to have an abortion'. So there are so many misperceptions about abortion. They do not understand that abortion is a complicated procedure that has to be conducted by a medical doctor. They often think that when you want to have an abortion then all you need to do is take a pill, then go home. Some of my clients took Gynaecosid pills, this kind of pill are used when your menstruation is delayed, so these pills can trigger the menstruation. So they think Gynaecosid pills can also be used to stop pregnancy. Or some of my clients take traditional pills, *pill tuntas* (*tuntas* means finished), *pill peluntur* (*peluntur* means to cause to fade) (DI. Yogyakarta, 2/2/1995, C87fy).

From Mita's clients it seems that there is an increase in the incidence of premarital pregnancies and abortions. Repeated abortions and unsafe abortion attempts are also evident. The need for family planning services for unmarried couples was also a

problem and young people's knowledge on pregnancy, abortion and family planning is minimal.

Liberality towards premarital sexuality is also evident among young people in Yogyakarta. The same description was given by a psychologist (Tari, female, Javanese, case no. y89fy, Yogyakarta, 15/2,1995) whom I also interviewed. Tari mentioned that besides liberality towards sexuality, marriage under religious law without any formal marriage registration (*kawin siri*) is increasingly happening among university students especially among students that go to religious universities.⁴³ Tari sees these marriages as a form of legalisation of premarital sexuality. These couples still study, live together and received allowances from their parents, some even have children. But usually these marriages only last while they are still students. In some cases their parents do not know that they are married. Tari also observed that students living in boarding houses are becoming more and more liberal because they have nobody to control them. From Tari's observation free sex (*sex bebas*) is becoming a part of the culture among both university and high school students. Girls who live away from their parents sometimes spend a night in their boyfriend's boarding room. Of course, the results of the focus-group discussions and these in-depth interviews cannot be generalised but at least it can be concluded that the phenomenon of liberality towards sex is quite common and even becoming a part of the youth culture. In the next sections, religion, mass-media and marriage values factors that were collected through my survey are further analysed with premarital sexual attitudes and behaviour to see which factors are strong predictors of liberality towards premarital sex.

6.2 Derivation of factors: religion, mass-media and marriage values

As described in chapter 3, factor analysis has been used in this thesis as a data reduction method to select a number of composite variables from a variety of variables that can be grouped into the three categories of religiosity, exposure to media and Western culture, and marriage values. Each factor derived from the analysis is scaled on

⁴³ *Kawin* is another word for *nikah* (marriage) and *siri* is originated from an Arabic word meaning a secret or to hide. In other parts of Indonesia the term *kawin bawah tangan* is often used for *kawin siri*. According to Islamic law, *nikah* (marriage) originated from an Arabic word meaning to gather or to unite. *Nikah* is the only legal institution for husbands and wives to engage in sexual relationships and to have children (Abdul Aziz, 1997: 1329). *Nikah* is legal by Islamic standard if there is a man and a woman, a guardian, two witnesses, and a statement of affirmation of *nikah* (Daly, 1988: 74). Thus *kawin siri* is a legal religious marriage, even though by the state law it is not regarded as a legal.

a conservative to liberal dimension. Factors derived from these three categories are further analysed by crosstabulation with demographic variables such as age, sex, religion, types of school, parents' religion, parents' education, parents' jobs, and having experienced living in other provinces or abroad. The results demonstrate whether the respondents are more liberal or conservative in respect of the dimension measured by the factor. Another important aspect of this analysis is to test what factors are good predictors of liberal-conservative values by considering their expected relationship to the demographic variables.

In the next stage, the three factor dimensions are analysed in relation to attitudes towards sexual behaviour perceived as acceptable when a couple is dating, attitudes towards sexual behaviour perceived as acceptable when a couple is already engaged, and personal sexual behaviour with the opposite sex. These sexual attitudes and personal sexual behaviour are then incorporated into three indices of sexual behaviour. In the final stage, multivariate analysis is used to see which of the demographic variables and factors can best explain respondents' sexual attitudes and behaviour.

Variables selected in the *religious dimension* are: frequency of missing prayers due to work schedule or studying, frequency of listening to religious preaching at school or faculty, frequency of listening to religious preaching at the mosque or church, frequency of listening to religious preaching over the radio, frequency of listening to religious preaching elsewhere, frequency of reading religious materials or religious books and how important is religion in one's life.

In the *exposure to media and Western culture dimension*, the variables used focus on what kind of radio programs respondents prefer to listen to : Indonesian popular music, Western popular music, religious songs, religious preaching, news, and reports on science. Variables for preferred television programs included: programs on Indonesian sports, programs on Western sports, programs on Indonesian popular music, programs on Western popular music, programs on religious songs, programs on religious preaching, Indonesian news programs, English news programs, programs on scientific reports, and programs on health and reproductive health. Other variables included in this dimension are the types of movies most frequently watched by the following categories: Indonesian films or Western films. Frequencies of going to discotheques is also included. Watching Western movies and going to discotheques are assumed to have Western value influences that affect respondents.

Additional questions on usefulness of the media in providing knowledge on religion, entertainment, national political conditions, knowledge about the nation, knowledge about other countries, knowledge on health, knowledge on reproductive health-sexuality, and knowledge on family planning were also included.

In the *marriage values dimension* the variables selected are levels of agreement with statements such as: if a woman is already married, then she should not work outside the family circle; a husband has the right to stop his wife from working; education levels of the husband and wife should be equal; the husband is the head of the household who has the power; as the head of the household, the husband has power like a king; family income should totally come from the husband; husband and wife have the same power in family decisions; marriage can give economic security; marriage can bring lots of responsibility, in a successful marriage each couple can actualise themselves; marriage as an institution is not important; marriage should be terminated if each partner cannot actualise themselves.

6.3 Results of the factor analysis

6.3.1 *Factors dimension for religiosity*

Two factors were produced by the religiosity dimension. The first, labelled *Obligation to Religious Performance* combines the following variables: listening to religious preaching at places of worship, leaving obligation to prayers, importance of religion in one's life and listening to religious preaching in school or faculty.⁴⁴ The second factor identified as *Voluntary Religious Performance* is a combination of listening to religious preaching elsewhere, listening to religious preaching over the radio and reading religious materials or books. The percentage of variance accounted for by the two mentioned factors is 43.2 per cent, the first factor accounting for 28.1 per cent of the total variance and the second factor accounting for 15.1 per cent (see Table 6.1).

6.3.2 *Factors dimension of exposure to media and Western culture*

For this dimension, nine factors were produced: the first factor *Media Influence on Broader Knowledge* describes variables relating to foreign political news, internal political news, knowledge about Indonesia, and knowledge of foreign countries. The

⁴⁴ There are only 18.9 per cent of non-Moslem respondents. The question on ever experienced leaving obligation to prayers have to be analyse carefully because with non-Moslem these obligation is not as strict as it is with Moslem.

next factor is a combination of variables that produced the factor *Exposure to Religious Preachings and Songs on Television and Radio* including 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. The third factor labelled *Exposure to Western Music and Movies* consists of: watching Western popular music on television, listening to Western popular music on the radio, and watching Western movies. *Media Influence on Reproductive Health Knowledge*, which is the fourth factor, is a combination of media influence on knowledge about family planning, health and sex. *Exposure to Indonesian Popular Music on Television and Radio* constitutes listening to Indonesian popular music on radio and television. The sixth factor *Exposure to Radio Program News and Popular Science Reports* encompasses the variables: listening to news on the radio, watching Indonesian news on television, and listening to news or programs about science on the radio. *Exposure to Science and Health Programs on Television* consists of a combination of variables on watching science and health programs on television. The factor *Exposure to Sports Activities* constitutes variables on watching Indonesian and foreign sport programs on television. Finally, *Exposure to Western Influences* consists of ever experienced going to a discotheque and watching English news programs on television. The total variance accounted for by the nine factors of this model is 64.2 per cent. The first factor accounts for 14.7 per cent and the ninth factor accounted for only 3.8 per cent of the total variance (see Table 6.2).

Table 6.1 Factor matrix of religiosity dimension, Jakarta, 1995^a

Variable	Factor Loading ^b		Communality
	Factor 1	Factor 2	
Listening to religious preaching at the mosque	0.67	-	0.46
Ever leaves obligation prayers	0.66	-	0.43
Important of religion for one's life	0.53	-	0.27
Listening to religious preaching at school or university	0.52	-	0.31
Listening to religious preaching elsewhere	-	0.76	0.58
Listening to religious preaching on the radio	-	0.70	0.49
Read religious book	-	0.53	0.46
Eigenvalue	1.97	1.06	4.32
Percentage of variance	28.10	15.10	43.20

Notes:

a. Data are from the 1994/1995 Jakarta Marriage Values and Sexuality Survey; analysis of principal components with varimax rotation and the missing values are substituted with mean scores so all cases can be included in the analysis.

b. Factor loading for religious factors.

Factor 1 Obligation to religious performance

Factor 2 Voluntary religious performance

Table 6.2 Factor matrix of exposure to media and Western culture dimension, Jakarta, 1995^a

Variable	Factor Loading ^b									Communality
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	
Media influence on foreign politics	0.85	-	-	-	-	-	-	-	-	0.74
Media influence on internal politics	0.82	-	-	-	-	-	-	-	-	0.70
Media influence on knowledge about Indonesia	0.77	-	-	-	-	-	-	-	-	0.66
Media influence on knowledge about foreign countries	0.74	-	-	-	-	-	-	-	-	0.64
Watching religious popular music on television	-	0.79	-	-	-	-	-	-	-	0.68
Listening to religious popular music on the radio	-	0.77	-	-	-	-	-	-	-	0.66
Watching religious preaching on television	-	0.73	-	-	-	-	-	-	-	0.60
Listening to religious preaching on the radio	-	0.72	-	-	-	-	-	-	-	0.61
Watching Western popular music on television	-	-	0.82	-	-	-	-	-	-	0.73
Listening to Western popular music on the radio	-	-	0.80	-	-	-	-	-	-	0.67
Watching Western films	-	-	0.56	-	-	-	-	-	-	0.49
Influence of media on entertainment knowledge	-	-	0.45	-	-	-	-	-	-	0.45
Influence of the media on family planning knowledge	-	-	-	0.74	-	-	-	-	-	0.59
Influence of the media on health knowledge	-	-	-	0.71	-	-	-	-	-	0.67
Influence of the media on sex knowledge	-	-	-	0.72	-	-	-	-	-	0.64
Listening to Indonesian popular music on the radio	-	-	-	-	0.88	-	-	-	-	0.81
Watching Indonesian popular music on television	-	-	-	-	0.88	-	-	-	-	0.81
Listening to the news on the radio	-	-	-	-	-	0.74	-	-	-	0.63
Watching the news on television	-	-	-	-	-	-0.64	-	-	-	0.48
Listening to news or program about science on the radio	-	-	-	-	-	0.53	-	-	-	0.62
Watching science programs on television	-	-	-	-	-	-	0.76	-	-	0.65
Watching health programs on television	-	-	-	-	-	-	0.62	-	-	0.56
Watching Indonesian sports programs on television	-	-	-	-	-	-	-	-0.85	-	0.80
Watching foreign sports programs on television	-	-	-	-	-	-	-	0.83	-	0.78
Going to discotheque	-	-	-	-	-	-	-	-	0.68	0.54
Watching English news programs on television	-	-	-	-	-	-	-	-	0.56	0.53
Influence of media on religious knowledge	-	-	-	-	-	-	-	-	0.51	0.53
Eigenvalue	3.96	2.82	2.28	2.15	1.46	1.30	1.20	1.11	1.01	6.42
Percentage of variance	14.70	10.50	8.50	8.00	5.40	4.80	4.50	4.10	3.80	64.20

Notes:

a. Data are from the 1994/1995 Jakarta Marriage Values and Sexuality Survey; analysis of principal components with varimax rotation and the missing values are substituted with mean scores so all cases can be included in the analysis.

b. Factor loading for exposure to media and Western culture factors

1. Factor 1 Media influence on broader knowledge
2. Factor 2 Exposure to religious preachings and songs on television and radio
3. Factor 3 Exposure to Western music and movies
4. Factor 4 Media influence on reproductive health knowledge
5. Factor 5 Exposure to Indonesian popular music on television and radio
6. Factor 6 Exposure to radio program news and popular science reports
7. Factor 7 Exposure to science and health programs on television
8. Factor 8 Exposure to sport activities programs
9. Factor 9 Exposure to Western influences

6.3.3 Factors dimension of marriage values

For this model four factors were produced, based on the respondents' values as reported by their agreement with a set of statements. The first factor labelled *Traditional Viewpoint on Marriage* is a combination of variables such as: 'after marriage a woman should not work any more', 'a husband has the right to stop his wife from working', 'the husband should provide the economic support for the family', and 'the husband is the head of the household therefore he has power like a king'. The second factor named *Importance of Marriage* constitutes variables such as 'marriage should be terminated if each partner cannot develop themselves' and 'marriage as an institution is not important'. The factor *Power-Authority in Marriage* is a combination of the following variables: 'education levels of the husband and wife should be equal', and 'as the head of the household husband has power over his family'. The final factor 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. This factor is called *Status Equality Between Husband and Wife in Marriage*. The percentage of variance accounted for this model is 54.2 per cent. The first factor accounts for 17.0 per cent of the total variance and the last factor 10.7 per cent (see Table 6.3).

In summary, the factor analysis has reduced 42 variables down to 15 factors.

Table 6.3 Factor matrix of marriage values dimension, Jakarta, 1995^a

Variable	Factor Loadings				Communality
	Factor 1	Factor 2	Factor 3	Factor 4	
Married woman cannot work	0.65	-	-	-	0.56
Husband has the power to stop his wife from working	0.59	-	-	-	0.50
Income of the family must come from the husband	0.59	-	-	-	0.35
Husband has power like a king	0.50	-	-	-	0.56
Marriage as an institution is not important	-	0.76	-	-	0.63
Marriage should be ended if each partner cannot develop himself	-	0.73	-	-	0.58
Husband and wife must have the same level of education	-	-	0.66	-	0.47
Husband has power over his family	-	-	-0.55	-	0.53
Husband and wife have the same power over family decisions	-	-	-	0.76	0.60
In a successful marriage, each partner can develop themselves	-	-	-	0.58	0.61
Eigenvalue	1.70	1.41	1.24	1.06	5.42
Percentage of variance	17.00	14.10	12.40	10.70	54.20

Notes:

a. Data are from the 1994/1995 Jakarta Marriage Values and Sexuality Survey; analysis of principal components with varimax rotation and the missing values are substituted with mean scores so all cases can be included in the analysis.

b. Factor loading for marriage values factors

Factor 1 Traditional view on marriage

Factor 2 Importance of marriage

Factor 3 Power-authority in marriage

Factor 4 Equality status between husband and wife

6.4 Relationship of factors to respondent characteristics

In the next stage of the analysis, the factor scores have been analysed according to respondent characteristics such as type of school attended, sex, age group, religion, experience of living in other provinces or abroad and parental characteristics such as religion, education and work status. To see whether there is a difference between the

values of two independent means, the test of mean (T test) was employed. If there were more than two groups of means, then the F test was used (Norusis, 1988). By using the T test or the F test, one can differentiate whether respondents having certain characteristics are more conservative or liberal in relation to the dimension measured by the factor. The factors are scaled such that the higher the factor score, the more liberal is the respondent.

6.4.1 Relationship of religiosity factors to respondent characteristics

From the religiosity factors, it can be concluded that in respect to *Obligation to religious performance*, respondents who attended public high school and/ or religious high school were more conservative than respondents who were at university. This corresponds with the results for age groups, whereby younger respondents (15-19 years old) are more conservative than older respondents (20-24 years old). Moslem respondents were more liberal in this aspect. This is understandable as obligations for religious performance are quite demanding for Muslims (eg. people have to pray five times a day). Respondents whose fathers have a bachelor's degree or university background are more liberal than those with a lower educational attainment. The difference by the type of school attended, age group, religious background and father's educational background are statistically significant at less than the one per cent level. Even though not statistically significant, it seems that respondents who have experienced living aboard for more than 3 months are also more liberal. Surprisingly, men were more conservative than women, even though the difference is not statistically significant. In this regard, parental work status and experience of living in other provinces are not good predictors of liberal-conservative attitudes. It is quite hard to predict whether respondents who have experienced living in other provinces will be more conservative or liberal, as every province has a variety of values (see Table 6.4).

Interestingly the results for the *Voluntary religious performance* factor measured against sex and religious beliefs are in the exact opposite direction to the factors of obligation to religious performance. In this case, females were more conservative than males, and non-Moslems more conservative than Moslems (statistically significant at one per cent level). As, expected high school students were more conservative than university students, but surprisingly respondents attending religious high schools were more liberal than respondents attending public high schools (see Table 6.4).

6.4.2 Relationship of exposure to media and Western culture factors to respondent characteristics

For the first factor, the *Media influence on broader knowledge*, high school students, males, non-Moslems (significant at five per cent level) and respondents who have lived abroad are more liberal. The same condition also applies with respect to the second factor *Listening to religious preaching and song on television and the radio*, except that in this case females are more liberal than males. Quite surprisingly high school students (significant at five per cent level) are more liberal with respect to *Western music and movies* than university students, while males are generally more conservative than females (significant at less than one per cent level). Regarding the factor *Exposure to Western influences*, which consists of going out to discotheques and listening to English news program, high school students (significant at less than one per cent level), males, non-Moslems (significant at less than one per cent level), and those who have experienced living abroad (significant at less than one per cent level) are more liberal. Looking at the factor of the *Media influence on reproductive health knowledge*, it is striking to realise that females are more liberal than male respondents (significant at less than one per cent level) (see Table 6.4).

6.4.3 Relationship of marriage values factors to respondent characteristics

Factors on marriage values, which are a good predictor of liberal-conservative attitudes, are: *Traditional views on marriage*, *Power-authority in marriage*, and *Equality between husband and wife*. The *Importance of marriage* factor is not a strong predictor compared to the three factors previously mentioned. High school respondents (significant at less than five per cent level), males (significant at less than one per cent level), Moslems (significant at less than five per cent level) and respondents that never lived abroad were more conservative in regard to *Traditional values on marriage*. This is understandable as traditional views on marriage consist of values on how men are perceived as the sole authority in marital relationships with respect to economic matters, power, and the important decision on whether a wife may work outside the home. The same pattern also emerged for *Equality status between husband and wife*, except that in this case non-Moslem respondents are more conservative than Moslem respondents. With respect to *Power-authority in marriage*, high school students (significant at less than one per cent level), females (significant at less than five per cent level), Moslems,

and respondents who never experienced living abroad were more conservative (see Table 6.4).

6.5 Relationship of factors to sexual behaviour

6.5.1 Religious factors by ever experienced sexual behaviour

As expected the religiosity factors are strong predictors of sexual behaviour. *Obligation to religious performance* is statistically significant at less than one per cent level for all forms of sexual behaviour ranging from holding hands to petting, and significant at the one per cent level for petting with intercourse. This implies that respondents who have experienced sexual behaviour with the opposite sex are less religious than respondents who have not. The same pattern also applies to *Voluntary religious performance*, where respondents who have engaged in sexual behaviour are more liberal than respondents who have not (see Table 6.5).

6.5.2 Exposure to media and Western culture factors by ever experienced sexual behaviour

Factors of the exposure to media and Western culture that seem to be good predictors for conservative-liberal behaviour are: *Exposure to religious preaching and songs on television and radio*, *Exposure to Western music and films*, *Media influence on reproductive health knowledge*, *Exposure to Indonesian popular music in television and radio*, *Exposure to sport activities programs*, and *Exposure to Western influences*. The other three factors: *Media influence on broader knowledge*, *Exposure to radio programs on news and general knowledge*, and *Exposure to science and health programs on television* do not appear to be very good predictors of the liberal-conservative dimension. Consistent with the religiosity factors, the six factors of the exposure to media and Western culture factors mentioned previously correspond with the idea that respondents who have experienced various kinds of sexual behaviour with the opposite sex are more liberal (see Table 6.5).

6.5.3 Marriage value factors by ever experienced sexual behaviour

Marriage value factors are not very good predictors in categorising respondents as liberal-conservative with respect to sexual behaviour compared to religiosity and media -Western exposure factors. From the four marriage value factors, only the *Power-*

authority in marriage factor is quite strong, whilst the other factors, *Traditional view on marriage*, *Importance of marriage*, *Status equality between husband and wife* are not strong. However, these three factors are still quite strong for predicting the most intense sexual behaviour (petting with sexual intercourse). Again in accordance with the religiosity and media-Western exposure factors, respondents who expressed conservative opinions towards marriage values tended to have less experience of premarital sexual behaviour than those respondents who expressed liberal attitudes (see Table 6.5).

Table 6.4 Mean values of factor scores of religious factors, exposure to media and Western culture factors and marriage values factors by respondent characteristics, Jakarta, 1995^a

	Religious factors (b)		Exposure to media and Western culture factors (c)									Marriage values factor (d)				
	Factor 1	Factor 2	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	Factor 8	Factor 9	Factor 1	Factor 2	Factor 3	Factor 4	
	Type of school															
Public high school	-.07**	-.07	-.08*	-.05**	-.08**	-.09	-.16	-.03**	.03	.04	-.32**	-.07	-.14	-.15**	.01	
Islamic high school	-.29	.01	.11	.02	.32	.02	.06	.15	-.25	-.25	-.11	.03	.12	-.15	.11	
Protestant high school	-.62	.14	-.23	-.51	.22	.21	.28	-.51	-.01	.19	.13	-.14	.22	.05	-.24	
University	.44	.07	.13	.24	-.12	.02	.06	.16	.07	-.01	.38	.12	.08	.22	.02	
High school vs university																
High school	-.22**	-.04	-.07*	-.12**	.06	-.01	-.03	-.08*	-.31	.01	-.19	-.06*	.04	-.11**	-.01	
University	.44	.07	.13	.24	-.12	.02	.06	.16	.07	-.01	.38	.13	.08	.22	.02	
Sex																
Male	-.06	.03	-.009	.01	-.16**	.13**	.13**	.05	.05	.35	.07	-.24**	.03	.13*	-.20**	
Female	.06	-.02	.001	-.01	.14	-.18	-.12	-.04	-.04	-.30	-.06	.20	-.02	-.11	.18	
Age																
15-19 years old	-.18**	-.04	-.03	-.12**	.08**	-.004	-.04	-.07*	-.04	.02	-.19**	-.06*	.04	-.11**	.005	
20-14 years old	.41	.09	.08	.28	-.18	.01	.09	.15	.08	-.04	.45	.13	-.09	.26	-.01	
Religion of respondent																
Moslem	.09**	-.05*	.03	.02	-.006	-.01	-.06**	.05*	-.01	-.03	-.09**	-.05*	-.03	-.006	.03	
Non-Moslem	-.44	.23	-.15	-.10	.02	.07	.27	-.24	.04	.16	.41	.22	.15	.001	-.14	
Father's religion																
Moslem	.10**	-.04*	.02	.02	-.01	-.02	-.04	.05*	-.003	-.05*	-.09**	-.05*	-.03	.002	.03	
Non-Moslem	-.45	.21	-.12	-.06	.05	.07	.18	-.21	-.001	.21	.36	.22	.12	-.02	-.11	
Mother's religion																
Moslem	.10**	-.05*	.03	.02	-.001	-.02	-.05*	.06**	-.01	-.03	-.07**	-.04*	-.0005	.004	.03	
Non-Moslem	-.49	.22	-.16	-.13	.003	.09	.28	-.30	.04	.16	.33	.21	.002	-.02	-.15	
Father's education																
Bachelor/university	.07**	.11**	.005	.14*	.03	-.06	.06*	.06*	.04	-.03	.09**	.05	.01	.07	-.01	
Non-university	-.17	-.21	.05	-.27	-.11	.08	-.16	-.13	-.06	.02	-.20	-.03	-.04	-.08	.02	
Mother's education																
Bachelor/university	.10	.07	.03	.17	.06	-.10	.04	.14*	-.004	-.05	.24**	.13	.08	.14*	.03	
Non-university	-.05	-.05	-.01	-.08	-.02	.03	-.03	-.06	.02	.02	-.11	-.03	-.06	-.06	-.01	
Father's working status																
Working	-.02	.01	-.02	-.003	.005	.02	-.001	.005	-.04*	-.04	-.04*	-.03	.05**	-.02	.03*	
Not working	.26	-.02	.03	-.08	-.01	-.05	.02	.06	.38	.29	.36	.05	-.54	.12	-.38	

Table 6.5 Mean values of factor scores of religious factors, exposure to media and Western culture factors and marriage values factor scores by ever experienced premarital behaviour, Jakarta, 1995^a

Variable	Religious factors (b)		Exposure to media and Western culture factors (c)									Marriage values factors (d)				
	Factor 1	Factor 2	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	Factor 8	Factor 9	Factor 1	Factor 2	Factor 3	Factor 4	
Holding hands																
Yes	.06 **	.04 *	-.003	.05 *	.08 **	.05 **	.01	-.001	-.001	-.001	.03	.08 **	.03	-.02	.03	.02
No	-.30	-.20	.01	-.23	-.36	-.24	-.04	.004	.006	.006	-.13	-.37	-.13	.09	-.15	-.11
Hugging																
Yes	.13 **	.05	-.002	.06	.17 **	.01	.08 **	-.01	-.03	-.03	.06	.21 **	.05	.02	.09 *	.02
No	-.24	-.10	.003	-.11	-.32	-.03	-.15	.02	.06	.06	-.11	-.39	-.10	-.03	-.17	-.04
Intense hugging																
Yes	.15 **	.06	.008	.08 *	.17 **	.05	.13 **	.03	-.02	-.02	.08	.30 **	.08 *	.06	.12 **	-.01
No	-.18	-.07	-.01	-.10	-.20	-.06	-.16	-.03	.03	.03	-.09	-.37	-.10	-.07	-.14	.02
Cheek kissing																
Yes	.13 **	.06	-.01	.06	.17 **	.05	.10 **	.01	-.06	-.06	.04	.29 **	.09 *	.01	.09 **	.01
No	-.15	-.07	.02	-.08	-.20	-.06	-.12	-.01	.07	.07	-.05	-.31	-.11	-.01	-.12	-.01
Lips kissing																
Yes	.25 **	.16 *	-.03	.17 **	.19 **	.07	.19 **	-.04	-.09	-.09	.01	.43 **	-.03	.003	.27 **	.003
No	-.13	-.08	.01	-.09	-.10	-.04	-.10	.02	.04	.04	-.01	-.23	.02	-.001	-.14	-.002
Breast fondling																
Yes	.24 **	.13	-.05	.13	.22 **	.03	.18 **	-.005	-.11	-.11	.19 **	.44 **	-.01	-.06	.36 **	-.15 *
No	-.08	-.05	.02	-.05	-.08	-.01	-.06	.002	.04	.04	-.07	-.16	.004	.02	-.13	.05
Genital fondling																
Yes	.40 **	.21 *	-.08	.21 *	.17	.01	.15	-.08	-.11	-.11	.18	.45 **	-.02	-.04	.45 **	-.11
No	-.08	-.04	.01	-.04	-.03	-.002	-.03	.01	.02	.02	-.04	-.09	.005	.008	-.09	.02
Masturbation																
Yes	.30 **	.11	.01	.22 *	.04	-.05	.07	-.07	-.16	-.16	.21 *	.47 **	.06	-.10	.42 **	-.04
No	-.05	-.02	-.002	-.04	-.01	.01	-.01	.01	.03	.03	-.04	-.08	-.01	.02	-.07	.01
Petting																
Yes	.69 **	.21	-.09	.31 *	-.02	-.15	.04	.08	-.04	-.04	.13	.63 **	-.01	.21	.38 *	-.10
No	-.07	-.02	.01	-.03	.002	.01	-.004	-.01	.004	.004	-.01	-.06	.001	-.02	-.04	.01

6.6 Sexual behaviour indices

The results of the bivariate analysis of the 15 factors and the three sexual behaviour indices are presented in Table 6.6. *Obligation and voluntary religious performance* are good predictors for all three indices. Respondents who have a low index score are more conservative than respondents with a higher score. This means that respondents who regard more intense sexual behaviour (for example breast fondling, genital fondling, petting and sexual intercourse) between dating couples or engaged couples as being normal, and respondents who are actually engaged in more intense sexual behaviour, are more liberal. In contrast *Voluntary religious performance* is not strongly related to the respondents' personal sexual behaviour but a good predictor of the two sexual attitudes indices, mainly attitude to premarital sexual behaviour when engaged. Hence, the religiosity dimension is clearly an important determinant of sexual attitudes and behaviour.

Based on the analysis of the exposure to media and Western culture factors and the three sexual behaviour indices, factors that are good predictors are *Exposure to Western music and movies*, *Exposure to health and science programs on television* and *Exposure to radio program news and popular science*. On the other hand *Exposure to Western influences* is only a good predictor for personal sexual behaviour, but not for the two sexual attitudes indices.

With the marriage value factors, the only factor that emerges as a strong predictor for all three sexual indices is *Power-authority in marriage* (see Table 6.6). Thus, those with more liberal sexual behaviour or attitudes are less likely to see the husband in a position of power over the wife and are more likely to believe in greater equity between husband and wife. The other three factors, *Traditional view on marriage*, *Importance of marriage*, *Status equity between husband and wife* were not good predictors for any of the three sexual behaviour indices.

Table 6.6 Mean values of factor scores of religious factors, exposure to media and Western culture factors and marriage values factors by index score of ever experienced premarital sexual behaviour, perceived premarital sexual behaviours while dating and engaged, Jakarta, 1995a

Variable	Religious Factors (b)									Exposure to media and Western culture Factors (c)									Marriage Values Factors (d)				
	Factor1	Factor2	Factor3	Factor4	Factor5	Factor6	Factor7	Factor8	Factor9	Factor1	Factor2	Factor3	Factor4	Factor5	Factor6	Factor7	Factor8	Factor9	Factor1	Factor2	Factor3	Factor4	
Index score of experience of premarital sexual behaviours																							
Low	-.27**	-.06	-.11	-.002	-.18**	-.002	-.01	-.13	-.29**	-.08	-.15**	-.11	-.002	-.18**	-.002	-.03	-.03	-.03	-.03	-.03	-.03	-.03	-.03
Medium	.02	.01	.03	.06	.03	.09	.02	.05	.13	.06	.01	.03	.06	.03	.06	.06	.01	.06	.06	.06	.06	.06	.06
High	.30	.10	.08	-.02	.33	-.12	.01	.14	.13	-.03	.23	.08	-.02	.32	-.02	.32	.23	-.02	.32	-.02	.32	-.02	-.12
Index score of attitude to premarital sexual behaviours while dating																							
Low	-.39**	-.28	-.26*	-.17	-.07**	-.10	.13	-.27**	-.70**	-.15	-.13	-.26*	-.17*	-.07**	-.17*	-.18**	-.13	-.17*	-.07**	-.07**	-.07**	-.10	-.10
Medium	.11	.05	.06	.02	-.07	.14	.05	.02	.18	.10	-.07	.06	.02	-.07	.02	.10	-.07	.02	-.07	-.07	-.07	.14	.14
High	.17	.10	.04	.14	.24	-.07	-.11	.15	.16	-.01	.11	.04	.15	.16	.16	-.01	.11	.14	.24	.24	.24	.24	-.06
Index score of attitude to premarital sexual behaviours when engaged																							
Low	-.24*	-.30**	-.17	-.12	-.12**	.04	.07	-.23*	-.49**	-.10	.03	-.17	-.12	-.12**	-.12	-.10	.03	-.12	-.12**	-.12**	-.12**	.04	.04
Medium	.10	.12	.07	.04	-.09	.03	.08	.06	.10	.09	-.08	.07	.04	-.09	.06	.10	-.08	.04	-.09	-.09	-.09	.04	.03
High	.08	.06	-.04	.05	.26	-.07	-.10	.10	.19	-.03	.13	-.04	.05	.26	.19	-.03	.13	.05	.26	.26	.26	.05	-.07

Notes:

a. Data are from the 1994/1995 Jakarta Marriage Values and Sexuality Survey; test of significant difference is based on F test, ** significant difference at less than one per cent level, * significant difference at five per cent level,

b. Religious factors

Factor 1 Obligation to religious performance

Factor 2 Voluntary religious performance

c. Exposure to media and Western culture factors

Factor 1 Media influence on broader knowledge

Factor 2 Exposure to religious preachings and songs on television and radio

Factor 3 Exposure to Western music and movies

Factor 4 Media influence on reproductive health knowledge

Factor 5 Exposure to Indonesian popular music on television and radio

Factor 6 Exposure to radio program news and popular science reports

Factor 7 Exposure to health and science programs on television

Factor 8 Exposure to sport activities programs

Factor 9 Exposure to Western influences

d. Marriage values factors

Factor 1 Traditional view on marriage

Factor 2 Importance of marriage

Factor 3 Power-authority in marriage

Factor 4 Equality status between husband and wife

6.7 Multivariate analysis

Several multivariate stepwise regression models were examined and the best models based on the criteria of theory, variance explained and being parsimonious are shown in Table 6.7. The results show that relating to sexual behaviour, in this case ever experienced personal sexual behaviour, females have a lower level of experience than males. Respondents attending university and Christian high schools have a higher level of personal sexual experience. Factors that emerged as significant explanatory variables were: *Power-authority within marriage*, *Obligation to religious performance*, *Exposure to Western movies and music*, and *Exposure to Western influences*. Regarding all of these four factors, those with higher scores (more liberal) had higher levels of sexual experience.

With the two sexual attitude indices, again sex of the respondent remains significant as does attendance at a Christian high school. But with the sexual attitude index in regard to engaged couples, it seems that female respondents and respondents attending government high schools are associated with more conservative attitudes. All of the four factors that emerged for the personal sexual behaviour also tended to be important determinants of both of the sexual attitudes indices. Additional factors that emerge for the engaged sexual attitude scale, even though they only have a small impact, are influence of media on broader knowledge, exposure to religious preachings and songs in the radio and television and exposure to sports activities on television. For the dating sexual attitude scale, the only additional factor that emerged as a determinant is exposure to religious preachings and songs in radio and television.

Regarding the effect of attendance at Christian high school, the effect is unlikely to be due to what the student learns at school but, rather, to specific characteristics of students who attend Christian schools which were not measured in the survey such as family income and parental values.

Table 6.7 Multivariate analysis for the three sexual behaviour indices by respondent characteristics, religiosity, exposure to media and Western culture and marriage values factors, Jakarta, 1995^a

Dependent variable	Independent variables	Beta	Sig. T
Sexual behaviour	Christian high school	.0888	.0411
	University	.2327	.0000
	Female	-.1531	.0002
	Power authority in marriage	.1164	.0053
	Obligatory religious performance	.1329	.0024
	Exposure to Western music and movies	.0819	.0491
	Exposure to Western influences	.2097	.0000
	Constant	10.5145	
	R square	.2363	
Acceptable sexual behaviour while dating	Christian high school	.1417	.0009
	Male	.1937	.0000
	Power authority in marriage	.0977	.0195
	Obligatory religious performance	.1156	.0111
	Exposure to religious preaching and songs on the radio and television	.1185	.0079
	Exposure to Western music and movies	.1394	.0009
	Exposure to Western influences	.2990	.0000
	Constant	7.4963	
	R square	.2408	
Acceptable sexual behaviour for engaged couples	Public high school	-.1071	.0108
	Christian high school	.2158	.0000
	Female	-.1160	.0054
	Power authority in marriage	.1246	.0024
	Influence of media on broader knowledge	-.0866	.0332
	Exposure to religious preaching and songs on the radio and television	.0902	.0275
	Exposure to Western music and movies	.1929	.0000
	Exposure to sport activities	.0914	.0276
	Exposure to Western influences	.2207	.0000
	Constant	10.9036	
	R square	.2473	

Note:

a. Data are from the 1994/1995 Jakarta Marriage Values and Sexuality Survey. Stepwise regression method is applied for the analysis.

6.8 Conclusion

By using factor analysis, a large number of variables can be reduced to several factors. Variables that are similar can be grouped together into a factor and the factor can be given an appropriate interpretation. In this chapter, variables are grouped into

three factor dimensions: religiosity, exposure to media and Western culture and marriage values.

In general, the religiosity factors, *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 ranging through holding hands, hugging, kissing, masturbating, petting and having sexual intercourse are more liberal on these dimensions of religiosity than those who have not experienced these activities. From the exposure to media and Western culture factors, *Exposures to Western influences*, *Exposure to Western music and movies*, *Exposure to religious preachings and songs*, and *Exposure to sport activities and programs* are good predictors of premarital sexual conduct. In contrast, among the four marriage values factors, only the *Power-authority in marriage* factor emerged as a prominent factor in predicting premarital sexual behaviour. The other three factors were not good predictors.

Both of the religiosity factors were also good predictors for all three sexual indices. Respondents who have a high score on the sexual indices are more liberal on the dimensions measured by the factors than respondents with a lower score. Also consistent with the previous results, the *Power-authority in marriage* factor was a strong predictor for all three sexual indices, meaning that more egalitarian attitudes towards marriage were linked with more premarital sexual activity and more liberal attitudes to sexual matters. With regard to the exposure to media and Western culture factors, factors that are good predictors for all three sexual indices are *Exposure to Western music and movies*, *Exposure to health and science programs on television*, and *Exposure to radio program news and popular science reports*. On the other hand, *Exposure to Western influences* is only strongly related to respondent's personal sexual experience.

In summary, respondent characteristics such as type of school, age, sex, religion and parents' background are strongly related to factors produced by the three factor analysis dimensions. Some of these factors were strong predictors of sexual behaviour and attitudes to sexual behaviour. The result from factor analysis and multivariate analysis shows that Western influence through the media is quite strong and the adaptation of Western values demonstrated. This trend can affect the sexual attitudes and behaviour of Indonesian young people, making them more liberal, and yet they are not equipped with proper knowledge of sex and reproductive processes. Western young

people are more prepared and aware of what they are facing when engaging in premarital sexual behaviour. Indonesian young people, in contrast, are increasingly engaging in premarital sexual behaviour without considering the risks of STDs and AIDS (Chapter 4). The notion that Indonesian young people are increasingly acting like Western young people has to be given more consideration by the Indonesian policy makers so the importance of young people's reproductive health program can be identified and designed which are not offensive to the cultural constraints of religion, ethnicity and the Indonesian state.

In Chapter 1, Section 1.2, the conceptual framework of idealised morality, the state, and modernity was used to explain how young Indonesians develop new values towards mixing between the sexes on a conservatism-liberalism scale. New values coming from the Western world or those developed through the modernisation process can run counter to the idealised morality. The extent to which the new values are accepted or accommodated depends upon the level at which the idealised morality is policed by the strong, formal institutions of the society and the state. A powerful alliance of the state and religious institutions can prevent the adoption of new attitudes and behaviours as has been the case, for example, in some Middle Eastern countries, Iran being the clearest example.

In Indonesia, the relation between state and religious institutions is dialectic, at once supporting and conflicting but in total trying to form an uneasy alliance in support of 'traditional Indonesian' values. Needing the support of young people and recognising that change is often in its own interest, the state on occasions does not stand in the way of social change or, indeed, promotes it. The analysis in this chapter provides strong support to the hypothesis that middle class young people in Jakarta are subject to two powerful, opposing influences of idealised morality and Western influences in determining their sexuality.