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

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Chapter 3

Research Design and Method²⁹

The society in which we live treats sex and everything related to sex in a most ambiguous and ambivalent fashion. Sex is at once highly fascinating, attractive, and, for many at certain stages in their lives, preoccupying, but it can also be frightening, disturbing, or guilt inducing. For many sex is considered to be an extremely private matter, to be discussed only with one's closest friends or intimates, if at all. And, certainly for most if not all of us, there are elements of our sexual lives never acknowledged to others, reserved for our own personal fantasies and self-contemplation. It is thus hardly surprising that the proposal to study sex scientifically, or any other way for that matter, elicits confounding and confusing reactions. Mass advertising, for example, unremittingly inundates the public with explicit and implicit sexual messages, eroticising products and using sex to sell. At the same time, participants in political discourse are incredibly squeamish when handling sexual themes, ...We suspect, in fact, that with respect to discourse on sexuality there is a major discontinuity between the sensibilities of politicians and other self-appointed guardians of the moral order and those of the public at large, who, on the whole, display few hang-ups in discussing sexual issues in appropriately structured circumstances (Laumann et al., 1994: 36).

3.1 Introduction

Research topics related to sexuality in Indonesia are quite difficult to study due to the sensitivity of cultural and political settings, government policies, and the research environment. As mentioned in Chapter 1, sex is regarded as a private and not a public matter, and in some parts of the society is still taboo in discussion. Besides a cultural and political environment that makes sexual behaviour difficult to study, the marginality of literature on sexuality in Indonesia is also still a wide concern. This does not mean that sexuality research is impossible in an Indonesian cultural environment, but the extreme sensitivity has led to the eclectic approaches to data gathering used in this study which include a survey, in-depth interviews, focus-group discussions, media clippings and daily field notes. In-depth interviews were not restricted to the target groups, but also covered respondents related to the target group and issues raised in the thesis, for example, interviews with historians, policy makers, NGO personnel, counsellors, a psychiatrist and a psychologist.

Western survey methodology assumes that it is especially difficult to obtain data on certain topics referred to as 'ego-threatening' (Kahn and Cannell, 1957), 'sensitive' (Richardson et al., 1965; Boshier, 1989: 5-6) or 'taboo topics' (Rogers,

²⁹ Methodology of the 1994/95 Jakarta Marriage Values and Sexuality Survey was presented at the Twenty-Seventh Summer Seminar on Population Workshop on Design and Measurement in Youth Sexuality Research, East-West Center, University of Hawaii on May 30-June 29, 1996.

1973: 64; Herold, 1989: 30). Topics included in these categories are sexual attitudes and behaviour, attitudes towards and the use of various drugs, and criminal behaviour (DeLamater and MacCorquodale, 1975: 215), contraceptive use, vasectomy and abortion (Rogers, 1973: 64).

Before obtaining my research permit from the Indonesian government, many of my colleagues said that it would be difficult to obtain permission for the research. I was also in doubt about getting in-depth information about premarital sexual behaviour. Nevertheless, from past experience, I had learned that as long as an interviewer has an interest in a person, shows a caring attitude, develops rapport, is empathetic and willing to listen, then respondents can be interviewed even on sensitive topics. Of course, communication skills are very important in a successful in-depth interview.

3.2 Combining quantitative and qualitative approaches in studying sexuality

Each of the qualitative and quantitative paradigms has its own set of assumptions, its own established methodologies, and its own set of experts. Because both quantitative and qualitative techniques are frequently associated with particular disciplines or linked to knowledge domains, there has been somewhat of a rift between the proponents of the two paradigms over the past few decades. Since the development of computers and increasing sophistication of statistical methods, quantitative research has become more "mainstream". Quantitative research has become the normative mode of inquiry taught in universities, and quantitative researchers have tended to dominate review panels of funding agencies and the editorial boards of prestigious research journals. Because quantitative research was more common and considered the gold standard for research, qualitative researchers felt excluded, undervalued, and misunderstood. As a consequence, a qualitative versus quantitative debate of competing paradigms tended to be vented in the literature (Morse and Field, 1995: 3).

Understanding the history of the division between quantitative and qualitative methods (Hempel, 1959; Von Wright, 1971; Winch, 1990) can explain why quantitative methods have been more developed than qualitative methods, and why the former have become the mainstream in many disciplines. Historically the divide came from Western science. The quantitative method was first developed in the natural sciences which analysed reality as objective and singular (Creswell, 1994: 5). The aim of the quantitative method is to discover natural laws so people can predict and control events (Neuman, 1991: 63). In contrast, the qualitative approach examines nature or reality from a very different perspective, that is, as subjective and multiple as seen by participants in a study. The aim of the qualitative approach is to understand and describe meaningful social actions (Neuman, 1991: 63; Creswell, 1994: 5).

In the past ten years, qualitative methods have become increasingly popular among social science researchers. More researchers in traditionally quantitative fields like demography, epidemiology, economics, sociology and organisational studies have

become interested in using qualitative techniques. On the other hand, anthropology for example which in the past mainly depended on qualitative methods, has started to take into consideration the advantages of using quantitative methods in quantifying cultural information (Yoddumnern-Attig et al., 1993:2-3). Hence, a combination of both methods is increasingly favoured in the social sciences.

Qualitative methods provide in-depth information (United Nations Population Fund, 1993; Creswell, 1994). They also give researchers an understanding about the aspects being studied from the respondents' perspective and in the respondents' own wording. Qualitative research is best used when the objectives of the research are exploration, insight, and empathy. The researcher has some vague ideas about the sphere of the subject being studied, but major aspects are unknown or "suspect". The major strength of qualitative research is its capability to provide useful information about how the researcher define the topic of interest. Ideas, concerns, attitudes and values of the people being study can be easily understood (Zeller, 1989: 50). Another advantage of qualitative research is its capacity to provide insights into behavioural and environment processes. As Yoddumnern-Attig et al. noted:

Qualitative data about people's thoughts, lives and relationships is like a mountaintop view; it is both panoramic and awe-inspiring, yet seductively attractive. The best qualitative information provides rich descriptions and well-founded rationale for explaining the underlying behavioural and environmental processes at work in local settings. A qualitative study allows researchers to trace historical events, their causes and consequences, and derive insightful explanations for all of these. It places persons and their families within this historical picture and shows in a realistic sense how they adapt to changing conditions both culturally (in the form of role changes, for example) and socially (such as changes in the family developmental cycle). The key to qualitative research therefore, is discovering and understanding the context in which decisions, actions and events occur (Yoddumnern-Attig et al., 1993:1)

With the quantitative method, the purpose is to seek causes and facts in which the findings will be based on the researcher's interpretations of the observed phenomena rather than on the subjects' interpretation of the events. Because the quantitative researcher looks for relationships between variables by examining experimental variables while controlling the intervening variables, the relationships between variables can be generalised and predictions become possible. Before going to the field, quantitative researchers build theory and hypotheses, and operationalise these concepts into a questionnaire. The issue of reliability and validity of the instrument should be central to the effort so that replication of the study is made possible (Morse and Field, 1995: 11).

Quantitative and qualitative methods can be combined in various ways. Some researchers use the qualitative method to explore the formulation of a specific

questionnaire or get ideas about the topic that they want to study. Some use qualitative data to confirm and explain prevailing statistical patterns (Podhisita, 1993: 9). Therefore the sequence of using either method also varies depending upon the issues being studied. Some researchers use qualitative methods first to explore the research issues or to test questionnaires or questions asked in a survey. Other researchers conduct a survey first and then use qualitative methods to elaborate and even explain the meaning behind the statistical findings. Other researchers may also use both methods simultaneously.

Finally combining qualitative and quantitative methods can make research reports more interesting and easier to understand. Information gathered from qualitative studies can be organised into case studies or portraits which give a more rounded understanding of the specific cultural settings. Statistical findings can be interpreted with reference to the qualitative stories that give a more complete understanding of the nature of the social phenomenon (Yoddumnern-Attig et al., 1993: 3).

Even though both quantitative and qualitative methods have advantages, there are also difficulties and challenges to be faced by the researchers. For example, errors can be made during data collection in both methods. For data analysis, quantitative methods are more developed than qualitative methods, even though recently computer programs developed to analyse qualitative textual data like Shoebox, Ethnograph and Q.R.S NUD.IST have become more popular and are directing researchers to more standardised and transparent methods. Also in the protocol of methodology, quantitative methods are more advanced, in contrast to the protocol of qualitative methodology which is still developing. For example, there are some formulas for conducting in-depth interviews, focus-group discussions or participant observations, even though these formulas are not widely accepted, nor are there guidelines about how involved researchers can be with their informants in order not to bias their study. But researchers would have a better understanding of the aspect being studied by having a sound knowledge of both quantitative and qualitative methods. Recently there is a growing trend among researchers to combine both techniques to increase validity and an understanding of the people being studied (Yoddumnern-Attig et al., 1993: 3).

To study sexual activity in Indonesia, the combination of quantitative and qualitative methods is both analytically useful and prudent in terms of research

strategy. Sexuality surveys can give a descriptive overview of sexual values, attitudes and behaviour, while qualitative approaches give an in-depth and holistic understanding of middle-class young people's premarital sexual behaviour. While one approach meets bureaucratic difficulty, the other ensures successful completion of the project.

3.3 Measuring young people's sexual behaviour

3.3.1 *Research on Western young people's sexual behaviour*

Pioneer studies on sexuality in the United States started in the early 1940s when Kinsey and his associates started to bring respondents to the Institute for Sex Research at Indiana University and studied their sexual behaviour (Kinsey et al., 1948; Kinsey et al., 1953). Kinsey, who died in 1956 at the age of 62, dedicated his life to 'bringing sex out of the bedroom and into the world's parlour' (Pomeroy, 1972: 3). Kinsey and his associates studied a variety of individuals, interviewed them face-to-face and statistically analysed the data on 'what people did sexually'. Kinsey dreamed of getting 100,000 sexual histories but settled for 18,000 which he collected with Pomeroy (Pomeroy, 1972: 4).

Before Kinsey, Sigmund Freud, who was born in Moravia in 1856, began in 1896 to study sex through psycho-analysis which began as a method to treat neurotic patients by investigating their minds but then developed to a method of studying the mind in general in both sick and healthy people. By examining and analysing dreams, Freud developed his theory on development of the sexual instinct in childhood (Richards, 1977: 27-30).

In the United States, attempts to study sex in surveys did not start until the late 1960s. At first, studies on sexual behaviour related only to issues of premarital sex, contraception, fertility (both planned and unplanned) and vaginal intercourse. These studies were conducted among limited segments of the population, primarily college students (Gagnon and Simon, 1974; Jessor and Jessor, 1975), women, mainly younger women (Zelnik and Kantner, 1972, 1980; Zelnik, Kanter and Ford 1981; Tanfer and Horn, 1985; Tanfer, 1987; Forrest and Singh, 1990; Mosher, 1990; Mosher and McNally, 1991), and sexual partnerships in marriage or cohabitation (Blumstein and Schwartz, 1983). A wider range of sexual behaviour was explored in studies not based on random sampling, of homosexual men and lesbians (Bell and Weinberg, 1978), and

American Couples (Blumstein and Schwartz, 1983). In 1991, Laumann et al. (1994) conducted a National Health and Social Life Survey (NHSLs) in the United States covering socio-economic aspects, sexuality, masturbation, lifetime sexual experiences and AIDS-risk behaviour.

Other earlier studies are presented in Table 3.1. All of these studies are American except the last one which compared Danish students with others from two American universities, the study by Slater and Woodside who studied British soldiers admitted to hospital for neurotic or other illness and Dr. Chesser who studied English women, sexual, marital and family relationships (Schofield, 1965: 15). From the 32 studies, only nine studies included male and female respondents and most studies concentrated on college students or graduates (19). Studying sexual behaviour of both sexes is more reliable as in heterosexual relationships, both sexes have to be considered. Throughout the history of sex studies it can be concluded that the method of interviewing was first introduced without any attempt to use a sampling frame. As it developed, surveys on sex using a structured questionnaire were more common among a limited range of respondents and specifically among either sex in college or school-based settings.

Basic measures of premarital sexual intimacy behaviour started to be developed by Ehrmann (1960) who used an eight-stage scale ranging from no contact or holding hands, through intercourse (stage 7) to female fondling male's genitals. Some of Ehrmann's stages consist of the same behaviour (for example genital fondling) but vary according to whether the male or female is active. In 1965, Schofield in his study added genital apposition, but did not differentiate whether the male or female is active in the genital stimulation. Later, Gagnon and Simon (1968, cited in DeLamater and MacCorquodale, 1975: 221) were the first to ask about oral-genital contact and also included whether the male or female is active. Further, DeLamater and MacCorquodale (1975: 221) developed a composite scale including all of the behaviour identified in the past scales, and distinguished whether the male or the female is active in a certain part. All of these studies included only physical aspects of premarital sexual behaviour without reference to emotional attachments. Reiss (1967) studied premarital sexual intimacy behaviour and related it to the emotional aspect of a relationship which he called 'partner's ideology'. In this case, ideology is defined as an understanding of what point in a relationship the partner felt that a particular behaviour was acceptable

for each sex. Five categories of relationships were included: before marriage, engaged, in love but not engaged, feel affection but not love, and if both want it and three types of sexual behaviour were employed: fondling of breasts, fondling of partner's genitals, and intercourse.

Another measure of sexuality developed by Reiss (1967) is the 'attributes of the relationship'. The measure is concerned with the emotional intimacy of the relationship categorised as: paid sexual partner, dated only once or twice, dated often but not emotionally attached, emotionally attached but not in love, in love, in love and expect to marry, and engaged. Reiss's emotional aspect of relationship theory 'partner's ideology' and 'attributes of the relationship' seem to be overlapping. For example 'before marriage' can include 'dated only once or twice', 'date often but not emotionally attached', 'emotionally attached but not in love', 'in love', 'in love and expect to marry'. It is also very difficult to differentiate between 'feel affection but not in love' and 'emotionally attached but not in love'.

Table 3.1 Early research on sex behaviour in the United States

Author	Date	Source of sample	Size of sample		Total
			Male	Female	
Exner	1915	College students	948	-	948
Merrill	1918	Juvenile delinquents	100	-	100
Archilles	1923	High school and college students	1,449	483	1,932
Peck and Wells	1923	College graduates	550	-	550
Pearl	1925	Hospital patients	257	-	257
Hughes	1926	Mill workers	1,029	-	1,029
Davis	1929	College alumni	-	2,200	2,200
Hamilton	1929	Psychiatric patients	100	100	200
Dickenson and Beam	1931	Hospital patients	-	1,448	1,448
Taylor	1933	College students	40	-	40
Strakosch	1934	Psychiatric patients	-	700	700
Bromley and Britten	1938	College students	592	772	1,364
Terman	1938	College level	1,242	1,242	2,484
Peterson	1938	College students	419	-	419
Landis et al.	1940	Psychiatric patients	-	295	295
Landis and Bolles	1942	Psychiatric patients	-	100	100
Ramsey	1943	High school, boys' clubs and YMCA	291	-	291
Gardner	1944	College students	221	-	221
Finger	1947	College students	111	-	111
Hohman and Schaffner	1947	Army conscripts	4,600	-	4,600
Kinsey	1948 } 1953 }	Volunteers all social classes	6,200	5,800	12,000
Ross	1950	College students	95	-	95
Slater and Woolside	1951	Hospital patients	200	-	200
Burgess and Wallin	1953	College and high school level	580	604	1,184
Landis and Landis	1953	College students	600	1,000	1,600
Chesser	1956	Patients of general practitioners	-	6,034	6,034
Kanin	1958	College level	-	190	190
Ehrmann	1959	College students	734	423	1,157
Kronhausen	1960	College students	200	-	200
Kirkendall	1961	College students	600	-	600
Christensen and Carpenter	1962	College students	456	302	758
Greene	1964	College students	76	538	614

Source: Schofield, 1965, Table 2.1: 16.

In my survey, I asked about premarital sexual intimacy values, attitudes and behaviour towards premarital sex, 'partner's ideology' and 'attributes of the relationship' which I modified into a concept that is more applicable in the Indonesian setting. These questions were designed and constructed so that I could relate them to the hypotheses that I have mentioned earlier. The questions in the survey were then constructed relating to stages that one would go through in a relationship before marriage (see Section 1.1.1: General research questions). In summary it can be concluded that most research on young people's sexual activity has been conducted in the United States then developed through the rest of the world (Herold, 1989: 30; Lee, 1995: 34).

3.3.2 *Research on Indonesian young people's sexual behaviour*

Political policies and social reactions to research on sexuality have hampered efforts to obtain (and in some cases to disseminate) knowledge about human sexuality (Allgeier, 1989: 127).

Given the taboos surrounding sexuality, the taboos about doing research on sexuality are not too surprising, and they have inhibited some academics who feared negative effects on their career advancement (Herold, 1989: 30).

In Asia, sexuality research is restricted because of barriers hindering studies in this field. These barriers evolved through the political conditions, socio-cultural and religious institutions evident throughout Asia. Even though researchers in this region are aware of the work done in other countries, sexuality studies are mostly situated within the context of public health rather than behavioural science as they have only been conducted for the last 20 years (Sittitrai and Barry, 1989: 174). In Asia, as in most developing countries, the worldwide AIDS pandemic has stimulated new interest and research into sexuality (Sittitrai and Barry, 1989; Utomo, 1995; Knodel et al., 1996a). The most notable studies of sexuality in Southeast Asia have been conducted in the Philippines (Anigan, 1979; Raymundo, 1995; Lee, 1995, 1997; East-West Center, 1997; Lacson et al., 1997) and Thailand (Chompootawee, 1988; Knodel and Pramualratana, 1995; Knodel et al., 1995; VanLandingham et al., 1996; Knodel et al., 1996a, 1996b; Im-Em, 1996).

In Indonesia sexuality as a field of study can be regarded as not yet established unlike the progress of sex studies in Western countries (Suryakusuma, 1991b: 3). Even though an increasing incidence of premarital sex and pregnancy has been evident from studies and records conducted and collected in Indonesia, the Indonesian Government's

attitude towards sexuality research is very strict, in accordance with the conservative cultural setting. There are signs that the Indonesian adolescents and young adults are moving towards a more permissive attitude towards premarital sex, and that premarital sex and pregnancy are increasing, but the government seems to deny this trend. The Indonesian government's attitude is understandable because even in more liberal and democratic countries like America stigma associated to sexuality research also still exists (Allgeier, 1989: 127; Herold, 1989: 30).

In Indonesia, there have been numerous small-scale studies on adolescent sexual behaviour since 1970. Most studies were by the Indonesian Planned Parenthood Association (IPPA), social researchers, popular magazines and tabloids, gynaecologists, psychologists, and high school and university students. Influenced by a study on attitudes towards premarital sex (Sadli and Biran, 1976) and a need assessment study of sex education (Warnaen, 1976), a professional research body, the Faculty of Psychology, University of Indonesia, began research on sexual activity. In the 1970s, the main focus of sexual research in Indonesia was on attitudes and values. In the 1980s, Sarwono (1981b) started to move beyond the attitudinal aspects of premarital sex by extending his research to sexual behaviour as well. His study revealed that of 417 respondents aged 15-21 years old, who lived in Jakarta, 4.1 per cent had experienced premarital sex.

Since 1980, several IPPA clinics, in Jakarta, Semarang, D.I. Yogyakarta, Medan and Manado, have kept unsystematic records of the incidence of premarital pregnancies (Hadi, 1991; Djuarsa and Tirtahusada, 1991; Saleh, 1991; Suparman and Loho, 1991). IPPA clinics, Wisma Keluarga Berencana Terpadu (WKBT), were developed in urban centres in North Sumatra, DKI Jakarta, West Java (three clinics), Central Java, D.I. Yogyakarta, East Java, East Kalimantan, South Kalimantan, South Sulawesi, North Sulawesi, D.I. Aceh, Nusa Tenggara Barat and Bali. The primary aim of these clinics is to provide comprehensive and reliable family planning services for the middle and lower income class and also clients that cannot afford to pay. The clinics also provide reproductive health services, laboratory services, consultation, communication and education services and training for medical professionals (*Kabar*, 1985). But some of these clinics also provided abortions for unwanted pregnancy due to contraceptive failure or premarital pregnancy consultations. Cases recorded are only patients who came to the clinic to seek advice or abortion because of unwanted

pregnancy. But even to get these records for scientific reasons is not easy, because of the conservative research environment and political attitude that still sees sex research as taboo. IPPA has conducted numerous studies on attitudes and knowledge of sex and family life education rather than sex research *per se*. Psychologists and gynaecologists have also kept records on clients who came to seek advice because of premarital pregnancy and abortion-related problems (Rachimhadhi, 1981; Waluyo, 1981: 123; Widiantoro, 1981: 113; Warouw, cited in Manado Post, 1989; Tari (a psychologist), personal communication, case no. y89fy, Yogyakarta, 2/2/1995).

In the early 1990s, the Population Studies Center, University of Gajah Mada, started a survey on adolescent reproductive health in Yogyakarta, Bali and Manado. In the first two provinces the study covered both urban and rural areas and the results revealed that incidence of premarital intercourse is higher in the urban areas than rural areas and among males than females (Dwiyanto et al., 1991/1992; Faturochman, 1992). In the mid-1990s, the Demographic Institute, University of Indonesia, conducted the first national survey on adolescent sexuality covering 13 provinces of Indonesia. The survey was funded by USAID through the Rand Corporation, but because of official Indonesian Government restrictions, several significant questions were dropped from the questionnaire in the first week of field work. As a result the survey only covered knowledge and attitudes on premarital sex and not sexual behaviour. In 1993, the Yayasan Kusuma Buana, a non-government organisation specialising in health, sexuality and prostitution research, conducted a study on reproductive behaviour in 12 urban areas of Indonesia. From this study it was revealed that eight per cent of males and two and a half per cent of females aged 15-19 and 24 per cent of males and four per cent of females aged 20-24 have experienced premarital intercourse (Yayasan Kusuma Buana/State Ministry of Population, 1993: Table 19: 36).

Appendix Table 3.3 records research on young people's sexual behaviour in Indonesia from the 1960s until recently. Of the 39 studies, most were done in big cities in Java such as Jakarta (11), Yogyakarta (10), Surabaya (8), and some in other cities outside Java such as Manado (7) and Denpasar (5). Most studies (27) involved both male and female respondents selected either by household survey, school-based survey, reproductive health clinics or popular magazines. Apart from the household surveys, most of the surveys obtained their respondents on the basis of purposive sampling and convenience, for example, the surveys of readers of popular magazines, people seeking

abortions at family planning clinics or participants in family life training. The incidence of premarital sex is apparently higher for males than females and the total incidence of premarital sex in those studies ranges from two per cent to 26 per cent. The wide range of reported premarital sex incidence can have several meanings. First, it can be assumed that in most studies premarital sex is under-reported for a variety of reasons, for example cultural barriers, the way the question was formulated in the questionnaire or the way confidentiality was addressed in the survey. Second, clinic-based studies are likely to be biased to those who have high rates of premarital sex. With the limited analysis reported by these studies, it cannot be concluded whether the incidence of premarital sex is higher in the outer islands or in Java. Across Indonesia, there will be cultural differences in the meaning of premarital sex. For example in his study Singarimbun (1991) stated that Balinese were more permissive than the Javanese. This also seems to have been the case among young people living in Manado (Dwiyanto et al., 1991/1992).

Despite the various rates of premarital incidence reported (see Appendix Table 3.3), the 1987 National Indonesian Contraceptive and Prevalence Survey (NICPS) estimated that between 13 and 28 per cent of first babies born to women marrying for the first time from 1983 to 1987 were conceived before marriage. Moreover the study shows quite clearly that the trend in premarital sexual intercourse has risen since the late 1950s, but it has risen most sharply since the 1970s (Sly et al., n.d.: 13). ESCAP had also estimated that one in every five Indonesian married women aged 20-24 gave birth to a first child that was conceived by premarital intercourse (ESCAP, 1992: 7). In his study, Jones (1994a: 60-61) also stated that from some unpublished studies in Indonesia it was reported that about 30 per cent of married young people have experienced premarital sexual intercourse.

Unlike previous studies that mainly concentrated on urban young people and used the survey as the method, Hidayana et al. (1997) conducted a study in Pakis village and Medan (North Sumatra) and Saifuddin et al. (1997) in Mandiingin village and Banjarmasin (South Kalimantan) using an ethnographic approach. These studies revealed that in regard to premarital sex, what young people in these villages are experiencing is the same as urban young people. These studies concluded that permissiveness towards premarital sexual behaviour is apparent in both urban and rural

areas, even though the forces of sexual stimulation through the media and the entertaining industries are much greater in urban areas.

In conclusion, both my case studies (Chapter 1), small scale and several national surveys in Indonesia, especially in the urban areas and some in rural areas of Indonesia, and later also my survey, have revealed that middle-class young people have become more liberal when dealing with premarital sexual behaviour. Premarital sex, pregnancy and abortion appear to be common among young people.

A government taboo

Because of a conservative research environment set by the government, community and religious leaders or groups, many researchers on sex had difficulties in processing permits and even publishing the results. Whenever studies on sex are published in the mass media, government officials always reject the findings and attempt to discredit the research. Research on dating behaviour or sexuality published in the media that were alarming and had a very strong reaction from the community started in 1981 when Wimpie Pangkahila, a medical practitioner, conducted a study among 663 high school students in Denpasar. Pangkahila did the study to confirm his experience of teenagers coming to his clinic and stating that many had had premarital sex experience. The study revealed that 155 respondents (23 per cent) had premarital sexual experience and the majority (more than 200 respondents) gained their knowledge of sex from books, magazines, and films which can be misleading (*Tempo*, 1981).

In 1983, Eko Sulisty, a high school student from DI. Yogyakarta, studied dating behaviour among high school students. The study revealed that 8.5 per cent of the respondents (N=461) had experienced sexual intercourse while dating, 10 per cent perceived that premarital sex was normal, 33.5 per cent had seen pornographic movies, and 7.5 per cent stated that they would like to try what they had seen in the pornographic films. Because Eko's study was regarded as degrading the reputation of his school, he was expelled from school. Involved in the process of banning Eko's study were not only the school director but also the provincial Department of Education and Cultural Affairs (*Tempo*, 1983).

Not long after that incident, a university students' discussion group at the University of Gadjah Mada made a study of sexual activity among university students.

The Dasakung study (*Tempo*, 1984a; 1984b), as it was known, revealed that many students in a small boarding house complex were cohabiting. Headlines in the newspapers and magazines stated: 'Cohabitation Causes Widespread Concern'. Reports of cases of cohabitation among university students in Yogyakarta were termed '*kumpul kebo*'³⁰, in the national news and brought statements from the President and other national leaders calling for community awareness of this threat to national morality (*Suara Karya*, 1984; *Kompas*, 1990).

Another teenage sexuality study that made sensational news was in Kodya Bengkulu and Curup in 1992, among 118 high school students aged 15-18 years. The study, funded by IPPA Bengkulu, revealed that 82 per cent of the respondents had experienced dating, 78.8 per cent had read pornographic material and 53 per cent had watched pornographic films; 50 per cent reported they had masturbated and 27.4 per cent reported experience of sexual intercourse. This sexual experience had mainly been with boyfriends/girlfriends, but 31 per cent of the sexually experienced had experienced sex with prostitutes or *perek* and 13.8 per cent with married women or men (Purwanto and Harmudya, 1992; *Harian Semarak*, 1992a; 1992b: 1&8; *Media Indonesia*, 1992: 14; *Kompas*, 1992: 14; *Editor*, 1992: 14). The researchers stated that the incidence of premarital sex in this study was almost the same as the results of a study conducted by the Faculty of Psychology, University of Padjadjaran, in Cirebon, Bandung, Sukabumi and Bogor which stated that 21.8 to 31.7 per cent of teenagers (including respondents in junior high school) in these areas had experienced premarital sex. A respondent interviewed by *Tempo* further stated that he often watched pornographic videos, which were circulated among friends. This respondent was in trouble because his girlfriend from the same school was pregnant. Many teenagers are unaware of the process of pregnancy, a significant indication of the lack of sexual education and knowledge among teenagers (*Tempo*, 1992).

The Bengkulu study made headlines in local and national newspapers and magazines. Officials, religious leaders and society strongly criticised the study results. Government officials from the Office of Education and Culture, and also an official from the provincial office, stated that the research was not valid because of scientific violation, which was not clarified further. Some officials said that because the sample

³⁰ *Kumpul kebo* literally means living like bulls. This term is used for couple living together without marriage.

was too small and the research only covered part of Bengkulu it could not be generalised to represent young people in Bengkulu. The bureaucratic procedure for processing research permits was brought up by provincial officials (*Harian Semarak*, 1992c: 4). The head of *Nahdlatul Ulama* in Bengkulu made very strong comments that *Harian Semarak* should not have published materials that were too sensational, and that putting such news in headlines can disturb Muslims and high school parents in particular (*Harian Semarak*, 1992d).

In 1993, a study on reproductive health conducted by the Population Research Centre, University of Gadjah Mada, also caused public controversy in the Manado society of Yogyakarta. The study, sponsored by the State Ministry of Population and Environment, covered urban areas of Yogyakarta, Bali and Manado. The study revealed that almost all of the male respondents stated that premarital sex was no longer taboo, even though in further statements they said that when they got married they would still prefer a virgin bride. In Yogyakarta and Bali the number of male respondents agreeing to the statement that sex is not taboo was higher than in Manado. It was then concluded that in Manado, because the number of female respondents agreeing to the statement was higher than that of male respondents, female respondents in this study area were more permissive. Among the female respondents in Manado, 50 per cent did not think that virginity, for males or females, was a substantial issue that should be taken into consideration when deciding to get married. Twenty six per cent of the respondents in Manado had experienced sexual intercourse. When asked about premarital pregnancies that occurred among neighbours, 78.5 per cent of respondents in Bali and Yogyakarta and 91.6 per cent in Manado stated that they knew neighbours who had experienced premarital pregnancies (Soetjipto and Faturochman, 1989; *Jawa Pos*, 1993a; 1993b; 1993c; 1993d; 1993e; *Karya Rakyat*, 1993; *Republika*, 1993)

It seems that sexuality research is always controversial in Indonesia, no matter what the results are. As soon as the media publish the findings, government officials react quickly to deny that the results are true and to claim that the research 'violates research methodology' or 'official permission' that has to be obtained. Usually the government makes an official statement that the results overstate the conditions, and on certain occasions takes legal action against the researcher. In the case of Eko, he was expelled from his school.

Sexuality research is a sensitive topic in Indonesia because sexuality is related to morality and the established parts of the society are not ready to learn that their morality or values system is changing. Only two of the sexuality studies making sensational news were made by a professional research centre, so it is possible that the methodology criticism is valid. But with later studies, using sound methodology, if the results contradicted the established values, there was still strong rejection from the government and the community. Researchers have to be extra-cautious in publishing their research findings relating to sex and morality.

Recently, three high school students from *SMA Negeri I Madiun*, Danang Subowo, Yudha Wira Mustika, and Yunita Anggraeni, all aged 17, made a study of 'Anticipating the negative impact of dating among high school students in Madiun' (*Mengantisipasi dampak negatif penyimpangan makna pacaran bagi pelajar SLTA Madiun*) and won third prize at the provincial research competition in East Java conducted by anthropology students at Airlangga University (*Kompas*, 1995). The results stated that 22.5 per cent of 400 respondents who were dating spent time talking to each other, holding hands, kissing and more intimate behaviour while dating. Male students who had experienced a broken relationship tended towards drinking (17 per cent) and going to brothels (2.5 per cent). There were observations on how students dated, and there was some documentation.

Unfortunately after the results were published in the media, the government seriously objected and found various reasons to denounce the results. At first the director and vice-director of the school asked the student researchers to apologise. Then the school forwarded letters to students who participated as respondents asking them to state that the students were never involved in the research. An official from the Social-Political Office in Madiun stated that researchers' parents who were government employees could have difficulties in their career development due to their children's conduct. The Madiun mayor stated that their conduct had degraded Madiun students, and if he was the director of their school he would expel them from school. Furthermore the mayor emphasised that the students had ignored the bureaucracy by not asking permission to carry out the research from the school director, Education and Culture Office and Social-Political Division of the Internal Affairs Department, and never discussing the methodology of the research. The three students even had to face the provincial People's Representative Council for further questioning.

With the political attitude and conservative environment surrounding sexuality research in Indonesia, this study will not just emphasised in studying young people's premarital sexual behaviour but also attempt to study young people's sexuality in a broader context. Thus in this thesis young people's sexuality is studied in a more broader context of changing social values, marriage patterns, increasing age at marriage and freer opportunity to mix with the opposite sex.

3.4 The method

3.4.1 Study area

Justification for choice of the study areas is as follows: as the nation's capital (*Undang-undang no. 10, 1964*), DKI Jakarta is the centre of government, economy, business, export-import, telecommunication, technology, education, science, research, sports, hospitals and culture. It is the melting pot of various ethnic and religious groups and diverse economic status from the wealthiest business men and government officials to the very poorest community of homeless people who earn their living by collecting garbage. Westernisation is more apparent in Jakarta compared with other cities in Indonesia. International food in restaurants and fast food outlets can be easily located through out Jakarta. International designers clothes, shoes, handbags, accessories and make up and beauty care are available in shopping malls in all areas of Jakarta. Another reason for choosing Jakarta was that, with its high exposure to Western information and cosmopolitan characteristics, I would expect that traditional patterns have been subjected to change more than in most other parts of Indonesia.

Administratively Jakarta is divided into five Wilayah Kota (urban area): South Jakarta, East Jakarta, Central Jakarta, West Jakarta and North Jakarta. Each urban area is headed by a mayor who is responsible to the governor of Jakarta. There are 43 municipalities and 261 districts in Jakarta (Utomo, 1992: 2).

With its area of 661 square km which is only 0.03 per cent of the total area of Indonesia, in 1990, Jakarta was the most densely populated city with 12,495 people living in every square km. It contains 4.6 per cent of the total population of Indonesia is concentrated (Central Bureau of Statistics, 1995, Table 3.1.2: 26-27). The total population of Jakarta has increased from 533 thousand in 1930 (cited in Arjobusono, 1978: 15) to 8.2 million in 1990 (Central Bureau of Statistics, 1995, Table 3.1.1: 25). With its annual population growth rate of 3.93 per cent in 1971-1980 dropping 2.42 per

cent in 1980-1990 (Central Bureau of Statistics, 1995, Table 3.1.1: 25), Jakarta is a major migrant and also tourist destination. Most of all one can say that the day time and night time populations of Jakarta are dramatically different as people living in the surrounding areas of BOTABEK (Bogor-Tanggerang-Bekasi) commute daily to work or go to school in Jakarta.

3.4.2 The 1994/1995 Jakarta Marriage Values and Sexuality Survey

Mindful of the challenges posed to previous research, the main data sources used in this thesis combine quantitative and qualitative approaches. The survey that I conducted in Jakarta among 639 middle-class, high school students, university students, and married people highlights the characteristics, description of respondents and patterns of premarital relationships. The in-depth interviews and focus-group discussions emphasise factual data, attitudes, values, and subjective exploration of respondents in a social setting. The in-depth interviews can give a good insight into how individuals deal with their problems and explain causes of certain phenomena that cannot be provided by the survey data. The focus-group discussions also enrich understanding of the dynamic differences in social values inherent between males and females. Even though this study focuses on Jakarta, I also conducted observations, in-depth interviews and focus-group discussions in DI. Yogyakarta and Palembang. Data collected from the last two provinces is not used for comparison but in some circumstances these data supplement the Jakarta results.

The mix of methods in the study I conducted is useful because each method can complement the limitations of the other. The survey can describe the overall levels, rates, and differentials between groups and be used to analyse statistical associations, while the qualitative method can give a deeper understanding of the causes of the social phenomena being analysed. Even though there have been 11 surveys (see Appendix Table 3.3) on adolescent sexuality in Jakarta, I needed to do my own survey because using data from others surveys is impossible. This issue is related to the political conditions surrounding sexual research in Indonesia. Because the Indonesian government is very sensitive about research findings related to sex, researchers and institutions that have conducted sexual research are also very reluctant to disseminate their findings, not to mention sharing their data.

I called my study 'The 1994/1995 Jakarta Marriage Values and Sexuality Survey'. The 1994/1995 Jakarta Marriage Values and Sexuality Survey is the first comprehensive study in Indonesia with data on marriage values, mate selection, stages of relationships experienced before marriage and premarital sexual behaviour among young urban Indonesians. The number of respondents is stratified by age and sex in Table 3.2.

Table 3.2 Number of respondents by age and sex, Jakarta, 1995^a

Age	Sex		Total
	Male	Female	
15 - 19	149	210	359
20 - 24	87	73	160
30+	57	63	120
Total	193	346	639

Note :

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

Respondents in the age group 15-19 years were selected through public schools, Islamic and Protestant Senior High schools. The university students (20-24 years old) were selected through universities located in the southern part of Jakarta.

In Jakarta, low, middle or upper class areas are easily identified by the condition of the housing, the locality of the housing complex, the school that the children attend and the form of transportation that the family uses. Housing complexes are clustered according to socio-economic class. Middle-class people usually use private transportation compared to public transportation and their children mostly go to selected government high schools and private high schools. Usually, middle-class families do not have a problem to enroll their children in public or private universities as they are able to pay the high enrollment fees.

The southern part of Jakarta is chosen for this study because most middle and upper class families reside in this area. There are also more prestigious or elite schools and universities in this area.

After the southern part of Jakarta was identified as the study area, government and private high schools and universities were listed. It is assumed that only middle-class students can be enrolled in high schools and universities in the selected area because the enrollment fees for these schools and universities are quite high. The provincial office of the Department of Education identifies the best public high school (SMAN Unggulan) yearly. Thus for the 1994/1995 Jakarta Marriage Values and Sexuality Survey, the best

public high school in the southern part of Jakarta was chosen in the sampling frame and two other public high schools were randomly selected. As the number of private high schools is smaller compared to the number of public high schools, one Protestant and one Islamic high school were randomly selected. Respondents in the age group 15-19 years old were selected through these high schools. In each school, two classes of students were randomly selected.

Universities for this study were selected as follows: there is only one public university in Jakarta and it is located on the border of southern Jakarta and West Java. This university was included in the sample. Almost all-private university located in the southern part of Jakarta were selected in the sample. Respondents aged 20-24 years old were selected through these universities.

The limitation of the chosen sample is that not every middle-class never married student of an appropriate age living in the survey area has an equal probability of being selected as individuals with the above characteristics who do not go to high school (for example vocational high schools) and those who choose to work instead of going to university are not included in the sample.

Besides the survey, I conducted 12 focus-group discussions and 93 in-depth interviews. The subjects of focus-group discussions conducted in each locality were: male and female adolescents (15-19 years old); male and female young adults living with their parents (20-24 years old); female young adults living in boarding houses; and male young adults living in boarding houses.

Justification of the choice of groups for the focus-group discussions is that in analysing the data, norms and values can be compared by contrasting the ideas of adolescents and young adults, of young adult respondents living with parents and living on their own (in boarding houses), and of young adult male and young adult females. Each focus-group contained eight to ten respondents and the discussion took about two hours. Of the twelve focus-groups, I was the moderator for six groups. Specially for the male university students living in boarding houses, a male moderator was used to eliminate barriers that could have occurred if discussion was conducted by a female moderator. For these groups I came just to introduce the background and objectives of

the study and focus-group discussions (see Appendix, focus group guidelines), because most of the students were not yet familiar with the focus-group method. After introducing the moderator, note-taker and observer, I would leave the discussion room. I transcribed eight discussions, and the others were transcribed by the note taker. This proved not to be satisfactory so I had to listen to the tapes again and make corrections for each transcription. The first draft transcription took about seven times the actual hours used for the discussion, and another two times the hours used for the discussion in correcting the first draft. As a final step, I listened to each tape over and made corrections to the written draft.

In-depth interviews covered historians, government employees, non government organisation (NGO) employees, teachers, counsellors, a psychologist, a psychiatrist, young people with premarital sexual experiences or premarital pregnancy, single females in their late twenties and over, young single women wearing the veil, housewives, a famous writer in his eighties, an ex-concubine in her late seventies, mothers of the bride-to-be, a fashion designer, a film producer who has produced several Indonesian films on teenagers and their lives, and taxi drivers (all males). Field notes written on a daily basis, newspaper articles and magazine clippings on the topic of premarital relationships have also been used. The clippings were done on a daily basis for newspapers and weekly for magazines. Recent issues on the behaviour and activities of young people, sexual behaviour and recent trends in the way they date, the kind of places where they like to gather, the popular youth culture they have developed, and young people's criminal behaviour including sexual violation can be understood through these clippings, although care must be taken to discount the deliberately sensational nature of some accounts. Furthermore, how the state reacts to sexuality and how the government handles issues related to sexuality can also be understood from recent articles written in newspapers and magazines.

Even though the mix of quantitative and qualitative methods is derived from different theoretical approaches, the combination can compensate for the limitations of each method. The data from the survey give overall levels, rates, and differentials between groups, and have been analysed statistically. The qualitative approaches give a deeper understanding of the causes of the social phenomena being analysed, better insight on how individuals deal with their problems and explain causes of a certain phenomenon that cannot be answered by the survey data (Wolf et al., 1991: 1). As

Axinn, Fricke and Thornton (1991: 189-90) stated, both quantitative and qualitative methods have advantages and disadvantages, and when both methods are combined they will complement one another. The combination of ethnographic and survey methods as a data collection technique has been referred to by many demographers as the microdemographic community-study approach (Axinn et al., 1991: 187; Caldwell, 1988; Hull et al., 1988). The following sections will discuss sexuality theories and how they evolved overtime and in the later sections, the theoretical framework for this thesis will be analysed.

3.4.3 Limitations

Data collected by the 1994/1995 Jakarta Marriage Values and Sexuality Survey cover only the middle-class going to school, university, or residing in the southern part of Jakarta. The young respondents going to school in South Jakarta do not always reside in this part of the city but some came from various parts of Jakarta. The data cannot be generalised to be regarded as representative of Jakarta's young people because only the middle-class who are enrolled in high school or university are covered.

For the focus-group discussions, because the selection of group participants is typically purposive and based on convenience rather than representativeness, it can never be claimed to be representative of a larger inferential population. The same condition also applied to the interviews and in-depth interviews. But the qualitative data give a greater understanding and facilitate a wider range of explanatory factors that cannot be obtained from information given by the survey.

Ideally besides the selected focus-groups, additional focus-groups consisting of single-sex high school students living in boarding houses might also have been conducted to reduce the degree of concentration on the young adult respondents. But unfortunately this was not possible within the time that was available.

3.5 Ethical considerations

Because research on premarital sexual experience is quite a sensitive issue in a country where religious beliefs, repressive political conditions and traditional values are still strong, ethical considerations are particularly important. For this reason I anticipated the need for transparency of method:

3.5.1 Voluntary participation

Respondents were not coerced to participate in the study. Respondents who were selected were invited to participate in the study; if for any reason respondents were not willing to participate they were dropped from the study. None of the high school students refused to participate in the study and only 14 university students did not want to participate in the study. Due to their busy schedules, 20 per cent of the married respondents who were approached to be interviewed refused. For the qualitative research, none of the respondents approached for in-depth and focus group discussions refused.

3.5.2 Objectives

The respondents were informed of the objectives of the study, the researcher's name, and the purpose of their participation in answering the questions. Questions that arose from respondents were answered appropriately.

3.5.3 Confidentiality

In a confidential survey, the researcher is able to identify a given person's responses but essentially promises not to do so publicly (Babbie, 1989: 475). For the in-depth interviews and focus-group discussions, respondents were told why their names and other characteristics needed to be recorded. Additional explanations would emphasise that respondents' names would be removed from the record as soon as possible and replaced by identification numbers. A master identification file was created linking numbers to names, but this file would only be available to researchers (Babbie, 1989: 475). The survey respondents were not asked to put their names on the questionnaire. The respondents were identified by numbers that were given to each questionnaire. Confidentiality of the respondents' answers was strongly emphasised.

3.5.4 Documentation

No photographs were taken at questionnaire administration interviews, in-depth interviews or focus-group discussions. Focus-group discussions and in-depth interviews were recorded; the confidentiality of respondents in the focus-groups and in-depth interviews was assured and emphasised so respondents felt free to participate in the discussion.

3.5.5 *Secure storage of survey information*

Arrangements were made in the field at the Center for Health Research University of Indonesia, and in Demography Program, Research School of Social Sciences at the Australian National University to keep all personal information in a locked cabinet when not in use during analysis and writing.

3.6 *Field administrative process*

The bureaucratic administration process is still rigid in Indonesia. To have a field permit for the study, a letter of permission had to be processed from the highest level, the Department of Internal Affairs, through the Social-Political Bureau. Then a letter would be authorised to the governor in the study area, who would then process a letter of permission to do a study in their authorised area. It took about four weeks to process the permits.

Before I went to the field, the Head of the Demography Program, at the Australian National University wrote to the *attache`* for education and cultural affairs of Indonesia at the Indonesian Embassy in Canberra asking for assistance. Another letter was addressed to the head of the Centre for Health Research, University of Indonesia, as an institution which would give technical assistance. The Centre for Health Research, University of Indonesia, assisted with processing the permit, research assistance, seminar rooms for conducting training and meetings for the interviewers, and staff helping with data entry of the survey. I was provided a desk where I could work and filed my books and materials. I also had a good research environment because the staff at this Centre consist of researcher from various disciplines and most of all I could monitor research on HIV/AIDS which was being conducted by the centre.

The letters mentioned earlier, with the study proposal, questionnaires and a letter from the Australian National University ethical committee were attached in the letter to the Social-Political Bureau of the Department of Internal Affairs. With the formal permit I approached six high schools located in the south of Jakarta. Among the six high schools, the bureaucratic process in one proved particularly difficult, so I dropped this high school out of my sampling frame. Since the topic of my research was sensitive by Indonesian standards, extra effort had to be made to persuade the Head of each high school to be involved with the study. Usually the Head could not make any decision without consulting the board of members.

A different case of bureaucracy was experienced in processing permits in Yogyakarta and Palembang. A letter of permission had to be processed through every level of the government. To hold a focus-group among the high school students a letter from *Kanwil Pendidikan dan Kebudayaan* (Education and Cultural Office at provincial level) had to be processed. A letter to the *Kecamatan* (District) office and *Kelurahan* (Subdistrict) office was also processed; in these provinces, a permit from the governor was not sufficient.

3.7 Questionnaire design: the 1994/1995 Jakarta Marriage Values and Sexuality Survey

The questionnaire developed for the 1994/1995 Jakarta Marriage Values and Sexuality Survey for the 19-24 years old respondents consisted of eleven sections as follows (see Appendix 3.1, questionnaire):

1. questionnaire identity
2. respondent and parent characteristics
3. respondent activities and exposure to mass media
4. mixing between the sexes before marriage
5. knowledge on reproductive health
6. knowledge on family planning
7. dating status
8. premarital sexual experience (if any)
9. first premarital intercourse (if any)
10. other experiences of premarital intercourse (if any)
11. stages of relationships prior to marriage and marriage values

For the married respondents, the questionnaire consisted of the same eleven sections as the young people's questionnaire. The only difference was that, in sections 8, 9, and 10, the married respondents were asked about their premarital sexual experiences when they were still young and single. To secure confidentiality, these sections were arranged at the end of the questionnaire because the married respondents had to complete these sections of the questionnaire themselves.

Only respondents who had experienced sexual intercourse would fill in section 9 (first premarital intercourse) and section 10 (other experiences of premarital intercourse).

Questions developed for the 1994/1995 Jakarta marriage values and sexuality survey were adopted and modified from various questionnaires such as the 1978 Indonesian Marriage Survey and the Youth Reproductive Health Survey. Questions for my study were planned to fit with the theoretical framework of idealised morality, the state, modernity and mixing between the sexes (see discussion in Chapter 1) with liberal-conservative dimensions. In this case, questions related to religion, exposure to media and Western culture and marriage values were created with their relation to the liberal-conservative dimensions in mind. Questions designed for religion were aimed to measure obligation and voluntary religious performance. Questions on exposure to

media and Western culture and marriage values were created with their relation to the liberal-conservative dimensions in mind. Questions designed for religion were aimed to measure obligation and voluntary religious performance. Questions on exposure to media and Western culture were designed to measure media used by the respondent and types of programs they preferred to watch or listen to which can be categorised into Indonesian-type programs or Western-type programs. It was assumed that respondents who tend to watch or listen to, Western types of programs are more liberal than respondents who prefer to choose Indonesian types of programs. Marriage values questions were designed in two categories, traditional and modern. Here again it is assumed that respondents who have modern values on marriage are more liberal than respondents who have traditional values.

In relation to premarital sexual behaviour, questions were designed to measure attitudes of respondents towards appropriateness of sexual behaviour when someone is dating and when someone is already engaged. Questions regarding experience of premarital sexual behaviour were also asked. In order to develop the **sexuality indices**, the sexual behaviour questions were designed to measure a range of sexual behaviour from the least to the most intense: holding hands, hugging, embracing, kissing on cheeks, lips kissing, breast fondling, genital fondling, masturbation, petting and petting with intercourse. In this case the sexuality indices are designed to measure the hypothesis: the more committed a heterosexual relationship is towards marriage, the more likely that there is stronger premarital sexual intimacy involved. On the other hand, besides measuring the above hypothesis, the sexuality indices were also designed to measure liberal-conservative dimensions of premarital sexual attitudes and behaviour.

Questions related to sources and usefulness of knowledge about reproductive health and family planning were designed to measure different sources that respondents used and to what degree these sources were useful for complementing their knowledge on these issues. Therefore again it was assumed that if respondents had more access to sources of knowledge on reproductive health and family planning and these sources were useful to them, it was likely that they were more liberal than respondents with few sources of information. Respondents with the least knowledge on reproductive health and family planning were assumed to be more conservative than respondents with more knowledge on these issues.

3.8 Characteristics of respondents

Never-married male and female high school and university students, aged between 15 and 24, were selected as respondents. Besides these respondents, ever-married males and females aged 30 and over were also interviewed to learn their values and attitudes toward relationships before marriage. This method is a modification of the 1978 Indonesian Marriage Survey by McDonald and associates who collected data from rural areas in eight provinces of Indonesia: Aceh, South Sumatra, Jakarta, Yogyakarta, South Kalimantan, Bali, South Sulawesi and North Sulawesi. Data collected in that survey included information on marriage, divorce, polygamy and also on factors that affect social change, relationships between males and females before marriage, stages of commitment taken which include engagement, traditional rituals, bridegroom's gifts, and traditional wedding ceremonies (Muliakusuma, 1982).

The 1978 Indonesian Marriage Survey was the first survey in Indonesia that ever collected data on mixing between the sexes before marriage. McDonald (n.d.: 3-4) stated that changes in marriage behaviour in a community can be measured by comparing the experiences and attitudes of respondents of different ages and by comparing the ever married with the never-married.

To collect the data for the 1994/1995 Jakarta Marriage Values and Sexuality Survey, I trained as interviewers 25 psychology students from the University of Indonesia and the Indonesia Administration Foundation University (*Yayasan Administrasi Indonesia*). Different methods were used for each age group. For the high school students, I selected a class method, described as an 'in-class data collection'. I went to government high schools and private high schools, gave instruction in class on how to administer the questionnaire, distributed the questionnaires sealed in envelopes and let the students fill in the responses. I usually introduced the background and objectives of the study and explained the types of questions in the questionnaires. In each class containing 20 to 40 students, two or three research assistants helped students who had queries. The questionnaire took 45-60 minutes to finish.

For the young adult respondents who were university students at national and private universities, alternative choices were given to the students, to be interviewed or to administer the questionnaire to themselves. Most chose to fill in the questionnaire themselves. For the young adult respondents it is important to note that they are a self-

selected subset of the former high school students who have continued their education, thus this group have better educational attainment and are more elite compared to the high school students' group. This difference needs to be considered in understanding the analyses presented in later chapters when these two groups of respondents are compared.

The married respondents were selected through household visits. In each household, either the wife or the husband was interviewed. Unlike the high school and university students respondents, several problems arose in approaching the married respondents. In general, married couples were busy, because if both of them worked then some would only have Sunday as their day off and some had Saturday and Sunday. They left very early in the morning and came home late at night, so it was very hard to make appointments with them. Many people refused for this reason. Those who were willing to participate in the survey (over 80 per cent of those approached) were given the alternative of being interviewed or to self-administer the questionnaire, but all of the married respondents, in contrast with the university students chose to be interviewed. The only part of the questionnaire for married respondents which was different to the young person's questionnaire was the section (last section) on premarital sexual experiences when they were still young and single. All questionnaires were anonymous and sealed in an envelope following the interview. This method was used to reassure respondents that their confidentiality was protected and secure. (Education level of these respondents will be incorporated in table 3.3 Young people's and older respondents' characteristics, Jakarta 1995 p.95 after sex).

The characteristics of the survey respondents are shown in Table 3.3. As hypothesised, Table 3.3 shows clearly that young people in the survey expressed more interest in media programs that have a Western slant such as: listening to Western popular music on the radio (85 per cent of young people and only 17.5 per cent of older respondents) and on television (82.5 per cent of young people and 22.5 per cent of older respondents); watching television programs on *Rajawali Citra Televisi* (RCTI) which shows the smallest number of Indonesian programs (82.5 per cent of young people and 70.0 per cent of older respondents); and watching Western films (82.9 per cent of young people and 41.7 per cent of older respondents). Surprisingly, Western forms of night-life seem to appeal to both the young people (30.9 per cent) and older respondents (21.7 per cent). For the last two activities, going to the cinema and going to the discotheque, older

respondents were asked about their activities when they were still young and not yet married.

More older respondents were interested in Indonesian types of programs provided by *Televisi Republik Indonesia* (TVRI) (15.8 per cent of older respondents and only 3.3 per cent of young people) and watched Indonesian films. There were 83.3 per cent of older respondents who frequently or occasionally watched Indonesian films, while only 67.9 per cent of young people did so. Older respondents were more interested in reading newspapers (69.2 per cent) than were young people (42.2 per cent), while more young people (51.4 per cent) read magazines on a daily or routine basis than did older respondents (34.4 per cent). Compared to older respondents (25.8 per cent), young people (68.6 per cent) also listened to the radio more often.

Table 3.3 Young people's and older respondents' characteristics, Jakarta 1995^a

	Young People (N=519)	Older respondents (N=120)
Sex		
Male	45.5	47.5
Female	43.9	52.5
Missing	.6	
Religion		
Moslem	81.9	85.0
Catholic	4.2	3.3
Protestant	13.1	11.7
Hindu	.2	-
Buddhist	.4	-
Missing	.2	-
Ever lived in other province		
yes	15.4	41.7
no	83.4	58.3
missing	1.2	-
Ever lived in other country		
yes	5.0	9.2
no	92.5	90.0
missing	2.5	.8
Exposure to media: Indonesian versus Western values		
Read newspapers		
every day	47.2	69.2
several times a week	18.3	15.8
occasionally	32.2	13.3
never	.6	.8
other	1.7	.8
Read magazines		
every day	8.9	.3
several times a week	42.5	34.1
occasionally	46.4	58.3
never	.8	4.2
other	1.2	-
Listening to the radio		
every day	68.6	25.8
several times a week	8.7	11.6
occasionally	20.4	56.7
never	1.5	5.8
other	.8	-
Listening to Indonesian popular music		
frequently	31.9	16.7
occasionally	60.1	71.7
never	6.2	8.3
do not know	1.2	-
missing	.6	3.3
Listening to Western popular music		
frequently	85.0	17.5
occasionally	12.3	62.5
never	1.5	15.8
do not know	.6	-
missing	.6	4.2
Watching television		
every day	87.5	87.5
several times a week	4.6	3.3
occasionally	7.3	8.3
never	.8	.8
other		
Favourite television channel ^b		
TVRI	3.3	15.8
RCTI	82.5	70.0
TPI	.8	2.5
SCTV	4.8	6.7
ANTV	5.6	2.5
Other	-	1.7
Missing	3.1	.8

Table 3.3 continued

Watching Indonesian popular music on television		
frequently	34.6	27.5
occasionally	58.4	65.8
never	5.8	5.8
do not know	1.0	.8
missing	.2	
Watching Western popular music on television		
frequently	82.5	22.5
occasionally	16.2	68.3
never	.4	8.4
do not know	1.0	-
Watching Indonesian news programs on television		
frequently	44.5	82.5
occasionally	45.3	23.3
never	8.9	3.3
do not know	1.2	.8
Watching English news programs on television		
frequently	10.4	19.2
occasionally	52.0	40.0
never	34.3	39.2
do not know	2.9	1.7
missing	.4	
Going to the cinema ^c		
once a week	11.8	12.5
once a month	14.6	13.3
occasionally	59.2	65.8
never	5.8	8.3
other	8.7	-
Watching Indonesian films ^c		
frequently	14.0	16.6
occasionally	53.9	66.7
never	28.7	13.3
do not know	2.3	3.3
Watching Western films ^c		
frequently	82.9	41.7
occasionally	14.5	44.7
never	1.7	10.8
do not know	.4	3.3
Going to discotheque ^c		
occasionally	30.9	21.7
never	63.0	76.8
do not know	.6	1.5

Notes:

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

b. *TVRI (Televisi Republik Indonesia/Indonesian Republic Television)* and *TPI (Televisi Pendidikan Indonesia/Indonesian Education Television)* are the only government-owned television stations. *RCTI (Rajawali Citra Televisi)*, *ANTV (Andalas Televisi)* and *SCTV (Surya Citra Televisi)* are owned by the private sector.

c. For the older respondents, these questions were asked in relation to their experience when they were still young and not yet married.

Educational attainment for the older respondents is as follows: elementary school, 1.7 per cent; junior high school, 3.3 per cent; senior high school, 33.4 per cent; diploma program/3 years university (college), 30.8 per cent; and university, 30.8 per cent.

Table 3.4 Percentage of young people and older respondents by religiosity, media exposure and marriage values, Jakarta, 1995^a

Variable	Young People N= 519	Older respondents N=120
Religion^b		
Leaves prayers	79.9	86.4
Listening to religious preaching at school-faculty ^c	36.7	-
Listening to religious preaching at the place of work ^c	-	12.4
Listening to religious preaching at the mosque or church	40.0	51.3*
Listening to religious preaching over the radio	20.7	50.0**
Listening to religious preaching elsewhere	10.6	22.6**
Reads religious books and/or material	32.9	47.8**
Importance of religion on one's life	97.2	99.2
Media and Western values^d		
Radio Programs		
Listens to Indonesian popular music	32.2	17.2**
Listens to Western popular music	85.5	18.3**
Listens to religious songs	12.5	32.7**
Listens to religious preaching	19.5	54.7**
Listens to news	17.7	32.8**
Listens to reports on science.	82.5	86.2
Television program		
Watches programs on Indonesian sports	13.5	11.9
Watches programs on Western sports	30.6	18.3*
Watches programs on Indonesian popular music	34.7	27.7
Watches programs on Western popular music	82.5	22.7**
Watches programs on religious songs	10.8	30.5**
Watches programs on religious preaching	17.6	53.3**
Watches Indonesian news programs	44.6	72.5**
Watches English news programs	10.4	19.5*
Watches programs on scientific reports	19.3	23.1
Watches programs on health and reproductive health	15.1	29.4**
Usefulness of the Media^e		
Knowledge on religion	84.2	93.0*
Entertainment	69.9	59.8*
Knowledge on national political condition	78.3	66.7*
Knowledge on other countries' political condition	74.4	56.1**
General knowledge about the nation	84.8	84.2
General knowledge about other countries	80.2	58.8**
Knowledge on health	76.6	91.2**
Knowledge on reproductive health-sexuality	70.9	50.4**
Knowledge on family planning	42.4	76.8**
Marriage values^f		
If a woman is already married, then she should not work outside the family circle	8.7	25.2**
Husband has the right to stop wife from working	54.6	65.5*
Education levels of the husband and wife should be equal	27.6	34.5
Husband is the head of the household who has the power	74.8	81.2
As the head of the household, husband has the power like a king	10.1	13.4
Family income should totally come from the husband	26.7	42.0**
Husband and wife have the same power in family decisions	80.8	88.2
In a successful marriage each couple can actualise themselves	77.2	87.4*
Marriage as an institution is not important	4.6	6.7
Marriage should be terminated if each partner cannot actualise themselves	17.9	27.1*

Notes :

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

b. The religion variables, except for leaves prayers and importance of religion, represent the percentage of respondents who frequently engaged in the religious activities. The variable leaves prayers is presented for those who never or occasionally leave prayers, while importance of religion represents those respondents who have a very strong perception that religion is very important.

c. Tests of significant difference were not applied for these variables. Listening to religious preaching at school or faculty was only applied in the young people factor analysis, while listening to religious preaching at the place of work was only applied in the older respondents factor analysis. Variables from the broad dimensions of religiosity, media and Western values and marriage values were used in factor analysis using the principal components method with varimax rotation.

d. The media and Western values variables represent respondents who frequently listen to radio or watch television programs.

e. Usefulness of the media variables represents respondents who strongly felt that media have an influence on a particular form of knowledge.

f. The marriage values variables represent respondents who agreed to these values.

Table 3.4 presents differences between young people and older respondents in attitudes, values and behaviour towards religion, media exposure and marriage. Both groups expressed a strong attachment to religion: 97.2 per cent of young people and 99.2 per cent of older respondents strongly agreed that religion is important in one's life and 79.9 per cent of young people and 86.4 per cent of older respondents never or only occasionally neglected prayers; but older respondents were more committed to listening to religious preaching and reading religious books or materials. Here again it is clear that the young people were more exposed to Western-type programs in the media, including Western sports programs. Older respondents were also more exposed to health and reproductive health programs on television (15.1 per cent for young people and 29.4 per cent for older respondents) even though more young people (79.9 per cent) perceived that they gained knowledge from the media on this issue than did older respondents (50.4 per cent). More older respondents on the other hand learned from the media about family planning related issues than did young people (42.4 per cent).

When dealing with marriage values, older respondents agreed more than young people with values related to status equity between husband and wife such as: husband and wife have the same power in family decisions (88.2 per cent of older respondents and 80.8 per cent of young people agreed); in a successful marriage both partners can actualise themselves (87.4 per cent for older respondents and 77.2 per cent for young people) and marriage should be terminated if both partners cannot actualise themselves (27.1 per cent of older respondents and 17.9 per cent of young people).³¹ While these values related to status equity between husband and wife can be regarded as expressions of a liberal viewpoint on marriage, older respondents also seem to have been more likely to keep many traditional views about marriage. These values include: after marriage the wife should not work outside the family circle (25.2 per cent of older respondents and only 8.7 per cent of young people), the husband has the right to stop the wife from working (65.5 per cent of older respondents and 54.6 per cent of young people) and family income should come from the husband (42.0 per cent of older respondents and 26.7 per cent of young people). The variables in Table 3.4 are used in factor analysis that is explained in Section 3.10.1.

³¹ The term actualise is adopted from Maslow's theory on hierarchy of needs. The needs are physiological, safety, belongingness and love, esteem and self-actualisation. Self-actualisation is the realisation and fulfilment of our potential (Schultz and Schultz, 1994: 279-283)

3.9 Study variables

Variables regarding premarital relationships among adolescents and young adults, can be complex. Variables to be analysed in this study can be categorised into several groupings as follows: socio-economic and demographic variables; marriage concepts and values; sex education and family planning knowledge; values and attitudes on premarital sex and abortion and; premarital sexual intimacy behaviour.

Socio-economic and demographic variables

Selected socio-economic and demographic variables analysed in this study include: age, sex, educational attainment, income, residential mobility, religion, social activities (religious activities, youth activities, sport activities, etc.), and exposure to mass media (radio, television, movies, newspapers, and magazines).

Marriage concepts and values

Included in this category are marriage concepts, marriage values, marriage arrangement process, and stages in premarital relationships and commitment before marriage.

Sex education and family planning knowledge

Included in this category are variables on access to sex education and the usefulness of various sources (family members, media, school, friends, boyfriend/girlfriend and counsellor) for respondents' knowledge on this issue. Family planning is also included.

Values and attitudes on premarital sex and abortion

Included in this category are variables on values toward premarital sex and abortion, attitudes to sexual expression when dating and attitudes to sexual expression when engaged.

Premarital sexual intimacy behaviour

Variables on premarital sexual expression are: holding hands, hugging, embracing, kissing cheeks, lips kissing, breast fondling, petting and sexual intercourse.

3.10 Method of analysis

Survey data for this thesis were analysed using the SPSS 6.1 (Statistical Package for the Social Sciences) for Windows. Analysis employed included descriptive statistics: frequency and percentage distributions, cross tabulation, test of relationship between two variables (chi square). Tests of means (T test and F test) were also

employed. Beside the descriptive analysis, further analysis consisting of factor analysis, index construction and regression was applied (see diagram 3.1).

3.10.1 Factor analysis

Factor analysis is used in this thesis as a data reduction method to select a number of variables that can be grouped into 'factors' such as religious, exposure to media and Western culture, and marriage value variables. Factors derived from the analysis are further used to analyse whether the respondents fall into conservative or liberal categories. By using the factor scores of religion, exposure to media and Western culture, and marriage values, 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 can be analysed using bivariate analysis. The results demonstrate whether the respondents are more liberal or conservative. In this thesis I explain how these three factor models were derived.

Why use a factor analysis technique ? The basic assumption of factor analysis is that the underlying dimensions, or factors, can be used to explain complex phenomena. The goal of factor analysis is to identify the not-directly-observable factors based on a set of observable variables. Usually, the factors useful for characterising a set of variables are not known in advance, but are determined by factor analysis (Norusis, 1993: 48). A set of factors derived from factor analysis is a set of uncorrelated variables that would be ideal for further analysis when the use of highly interrelated variables may yield misleading results in multiple regression analysis (Kim and Muller, 1978: 5). Factor analysis assumes that the observed variables are linear combinations of some underlying (hypothetical or unobservable) factors. Some of these factors are assumed to be common to two or more variables and some are assumed to be unique to each variable. The unique factors are assumed to be orthogonal to each other and do not contribute to the covariation between variables. Only common factors (which are assumed to be much smaller in number than the number of observed variables) contribute to the covariation among the observed variables (Kim and Muller, 1978: 8).

In factor analysis, there are two models to develop factor extraction: common factor analysis and principal components analysis. The principal components analysis is a separate technique from factor analysis. The principal components method can be used whenever uncorrelated linear combinations of the observed variables are formed.

The first principal component is the combination that accounts for the largest amount of variance in the sample. The second principal component accounts for the next largest amount of variance and is uncorrelated with the first (Norusis, 1993: 53-54). Therefore principal components analysis is a method of transforming a given set of observed variables into another set of variables (Kim and Muller, 1978:14). Since the factors produced in this thesis will be used for further analysis using multiple regression where uncorrelated variables are necessary, the principal components method is the most appropriate method to use.

The next step in factor analysis involves finding simpler and more easily interpretable factors through rotations, while keeping the number of factors and communalities of each variable fixed (Kim and Muller, 1978: 29). There are several rotation methods: the quartimax method, the equamax method and the varimax method. The varimax rotation attempts to minimise the number of variables that have a high loading on a factor. This rotation will enhance the interpretability of the factors. The quartimax rotation often results in a general factor with high-to-moderate loadings on most variables. The equamax method is a combination of the varimax method, which simplifies the factors, and the quartimax method which simplifies the variables (Norusis, 1993: 65). In this thesis the varimax rotation is chosen so as to maximise interpretation of the factors.

By using the principal components method and varimax rotation, variables grouped into religious variables, exposure to media and Western culture variables and marriage values variables can be analysed separately. Questions constructed for each variable were scaled into five categories: strongly agree, agree, neutral, disagree, strongly disagree. A score was then given for each statement: a score of 5 for strongly agree, 4 for agree, 3 for neutral, 2 for disagree, and 1 for strongly disagree. All variables can be seen as measuring levels of liberalism or conservatism. Scores were taken as they were in the questionnaire or reversed so that a high score on a variable indicated a liberal outlook and a low score represented a conservative outlook.

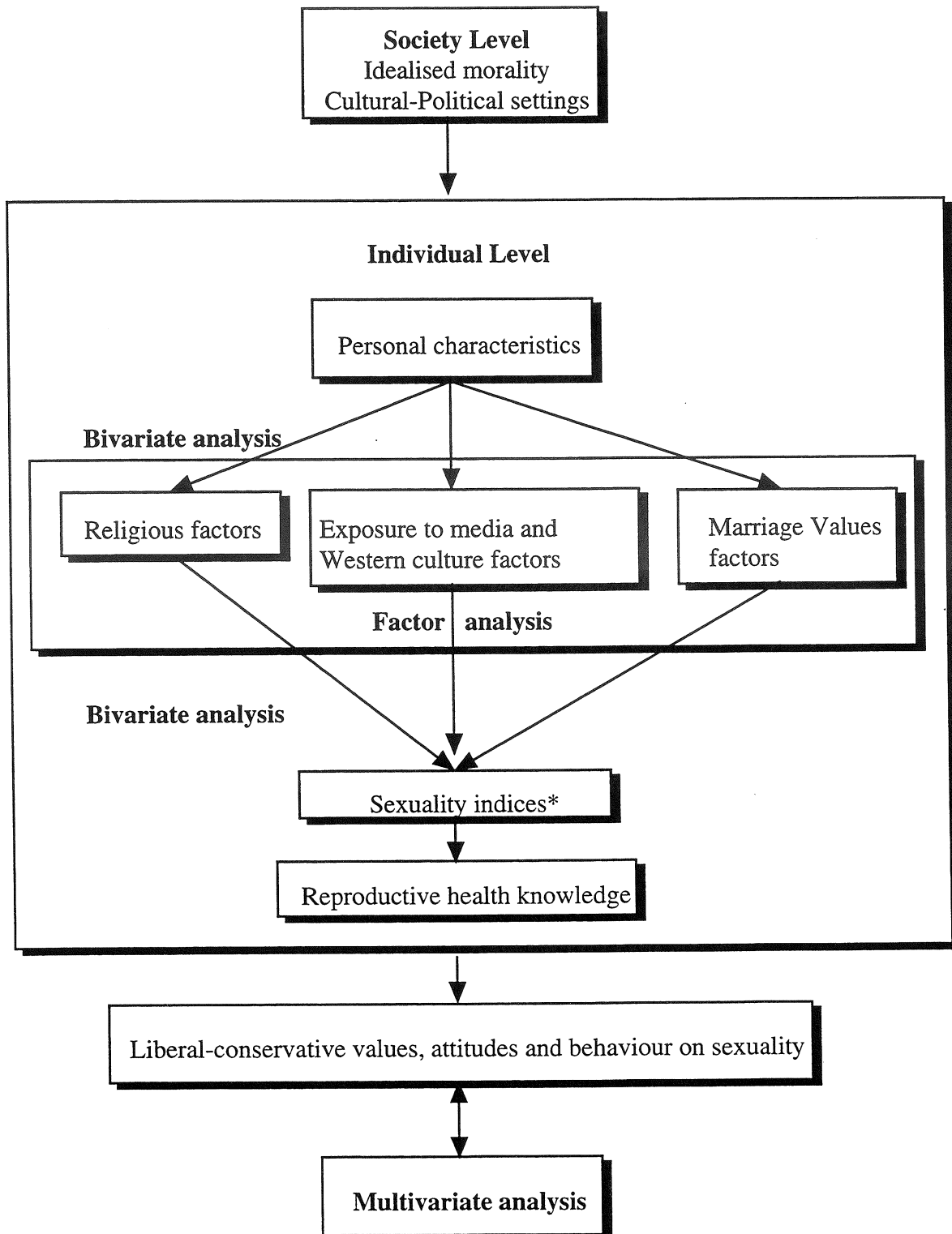
In this analysis, missing values are treated in a special way. Most of the time we cannot do anything about missing values, but we do not want to throw away all the cases from which they came. Other variables in these cases may have perfectly adequate values. Although ideally no researcher would want to have a missing value, they are unfortunately inevitable. The causes may stem from the interviewer forgetting

to ask certain questions, or the respondent refusing to answer or not knowing the answer (Norusis, 1988: 68-69). In the 1994/1995 Jakarta Marriage Values and Sexuality Survey missing values are quite low, for most variables being less than 5 per cent. To overcome this problem, I have opted to use mean substitution for missing values when analysing the principal components. By using this alternative, all the missing values are replaced with the variable mean, and consequently all cases are used in the factor analysis (Norusis, 1993: 81).

Variables used in the *religious dimension* are: ever experienced neglecting prayers owing to tight work schedule or studying, ever experienced listening to religious preaching at school or faculty, ever experienced listening to religious preaching at the mosque or church, ever experienced listening to religious preaching over the radio, ever experienced listening to religious preaching elsewhere, ever experienced reading religious materials or religious books and how important is religion in one's life. In the *media and Western values dimension*, the variables focus on what kind of radio programs are preferred: 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 model are the types of movies most frequently watched by the following categories: Indonesian films; Western films; and Chinese, Indian or martial art films. Frequencies on going to discotheques are also included. In the *marriage values dimension* the variables used are statements such as: if a woman is already married, then she cannot work outside the family circle; if a woman decides that she wants to work, her husband has the right to stop her; the attained education level between husband and wife has to 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 (see diagram 3.2).

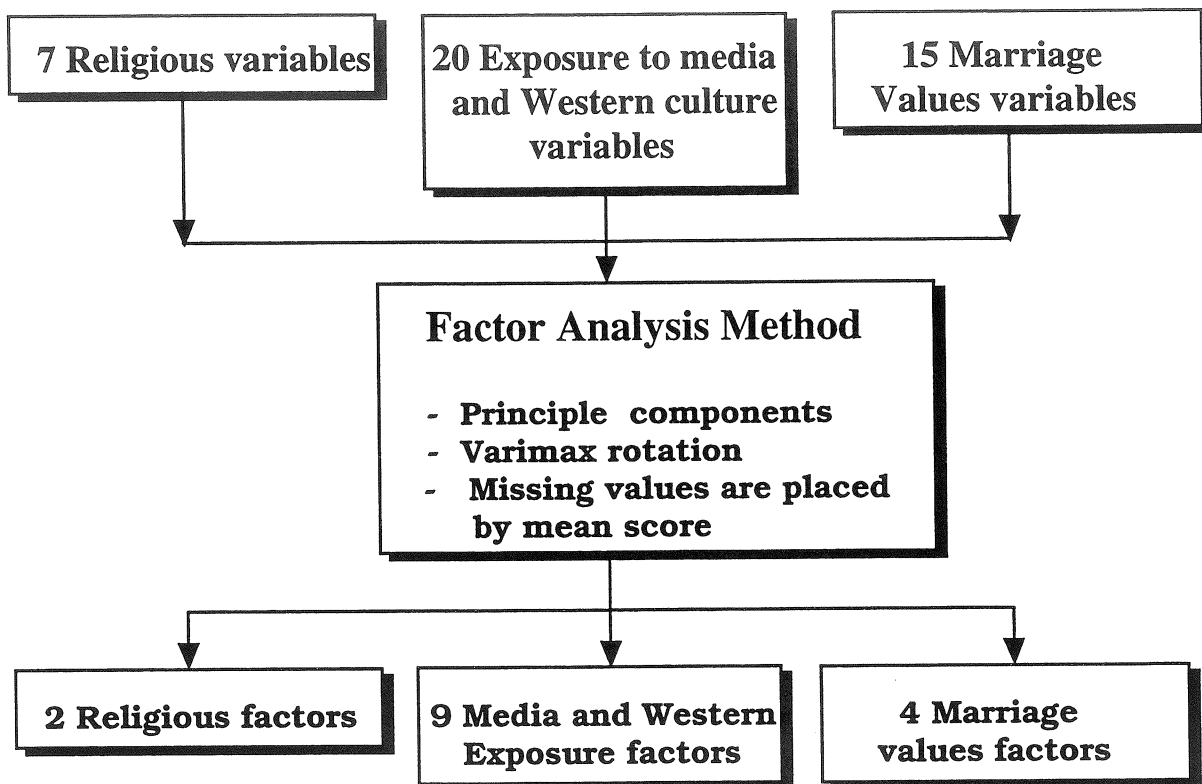
Diagram 3.1 Analysis of socio-demographic variables, factor scores, sexuality indices scores and knowledge on reproductive health



Note:

* Sexuality indices consist of : (1) sexual behaviour index and (2) attitudinal sexual indices which consist of index on the level of acceptance of sexual behaviour if a couple were dating and engaged.

Diagram 3.2 Factor analysis diagram



Notes :

1. **Religious factors**
 Factor 1 Obligatory to religious performances *
 Factor 2 Voluntary religious performances *
2. **Exposure to Media and Western culture factors**
 Factor 1 Media influence on broader knowledge
 Factor 2 Exposure to religious preaching 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 science reports
 Factor 7 Exposure to science and health programs on television
 Factor 8 Exposure to sport activities programs *
 Factor 9 Exposure to Western influences *
3. **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 in marriage *

Factors with (*) are factors that are good predictors of liberal-conservative values, attitudes and behaviour.

3.10.2 Indices of sexual behaviour and knowledge on reproductive health

Three summary indices of sexual behaviour and one on sources and usefulness of knowledge on sex education and family planning have been developed for this thesis: attitude towards sexual behaviour perceived as normal when a couple is dating,

attitude towards sexual behaviour perceived as normal when a couple is already engaged, experience of sexual behaviour with the opposite sex, and sources and usefulness of knowledge on sex education and family planning. The three sexual behaviour indices are calculated as the sum of a series of weights. The weight used for each variable is the reciprocal of the proportion of respondents who had practised that form of behaviour. For each form of behaviour that the respondent has experienced, he or she scores this weight. The sum of the weights describes the intensity of sexual behaviour. If a respondent is engaged in more intense sexual behaviour (for example sexual intercourse), then the score will be high, while respondents who have only engaged in holding hands receive a lower score. To simplify the analysis, the sexual behaviour index score is categorised into three groups, low, medium and high. The formula for the sexual behaviour index score is as follows:

$$\text{Sexual behaviour index score} = \text{var1} * \text{x1} + \text{var2} * \text{x2} + \text{var3} * \text{x3} + \dots + \text{var10} * \text{x10}.$$

Note:

Var 1= Holding hands (Yes=1, No=0)

Var 2= Hugging (Yes=1, No=0)

Var 3= Intense hugging (Yes=1, No=0)

Var 4= Kissing on cheeks (Yes=1, No=0)

Var 5= Lips kissing (Yes=1, No=0)

Var 6= Breast fondling (Yes=1, No=0)

Var 7= Genital fondling (Yes=1, No=0)

Var 8= Masturbation (Yes=1, No=0)

Var 9= Petting (Yes=1, No=0)

Var10= Petting with intercourse (Yes=1, No=0)

x1 = reciprocal of proportion of respondents that answered yes to holding hands

x2 = reciprocal of proportion of respondents that answered yes to hugging

x3 = reciprocal of proportion of respondents that answered yes to intense hugging

x10 = reciprocal of proportion of respondents that answered yes to petting with intercourse

The notion of sex education is questioned thus: have you ever received information on sex education from the following sources ? How do you categorise these sources ? Are they useful or not ? The question on sources and usefulness of information on sex is divided into several groups as follows,

Variable 1= Boyfriend/girlfriend (Yes=1, No=0)

Variable 2= Mother (Yes=1, No=0)

Variable 3= Father (Yes=1, No=0)

Variable 4= Other family members (Yes=1, No=0)

Variable 5= Friends (Yes=1, No=0)

Variable 6= Counsellor/teacher (Yes=1, No=0)

Variable 7= News paper/magazine/novel/scientific book (Yes=1, No=0)

Variable 8= Radio (Yes=1, No=0)

Variable 9= Television/film (Yes=1, No=0)

Variable10= School (Yes=1, No=0)

Respondents who answered yes for a certain source would then have to give a value to the usefulness of this source: 1 useless, 2 not useful, 3 don't know, 4 useful and 5 very useful.

Based on these questions, the index on sources and usefulness of information on sex education knowledge can be categorised into five groups :

1. respondents who have had no source of information on sex, meaning that they never received any information on sex.
2. respondents who have received some kind of sex education but have not received useful information from any of the sources.
3. respondents who have received sex education from various sources and found that these sources are useful, which can be categorised into four sub-groups as follows:
 - (a) received useful information from any family members (mother, father or other family members);
 - (b) received useful information from any media (Newspaper/magazine/novel/scientific book, radio, television and films);
 - (c) received useful information from counsellor or school (counsellor/teacher or school);
 - (d) received useful information from peers (boyfriend/girlfriend, friends).

On further analysis, to evaluate respondents' level of knowledge on sex, respondents were categorised into two groups, respondents with high level of knowledge and respondents with low level of knowledge. Respondents who have received useful information from one or various grouped sources are categorised into a group of respondents with high level of knowledge. Respondents who have never received or have received some kind of sex education but have not received useful information from any of the sources are categorised as respondents with low level of knowledge.

3.10.3 *Multiple regression*

In the multivariate analysis all factors of religion, exposure to media and Western culture, marriage values and the demographic variables were included in the model as potential explanatory variables, whereas the three sexual behaviour indices (ungrouped) were included as the dependent variables. The demographic characteristics variables were made into dummy variables before they were used in the multivariate models, while the other two types of variables, factor scores and sexual behaviour scores, were already in the form of continuous variables. Demographic characteristics that were included in the analysis are : age, sex, religion, type of school, parents' religion, parents' education, parents' jobs and having experience of living in other provinces or abroad. Several multivariate stepwise regression models were examined and the best models based on theory, variance explained and being parsimonious are used (see diagram 3.1).

3.10.4 *Analysis of qualitative data*

I had the opportunity to participate in the Q.R.S. NUD.IST workshop at La Trobe University and attend the 27th Summer Seminar at the East West Center, University of Hawaii, on 'Design and measurement in youth sexuality research' after I had finished my fieldwork and was already at the stage of analysing my data. I found that these two workshops helped me understand how to handle my data.³² Because of time constraints I decided not to use Q.R.S. NUD.IST to analyse my qualitative data, but I have manually developed an 'indexing system' that makes it easier to find data. I transcribed in full all of the focus-group discussions and 80 from 93 in-depth interviews. The other 13 in-depth interviews that I did not transcribe were conducted by my research assistants. After conducting in-depth interviews or focus-group discussions, I always tried to discipline myself by transcribing them and would not start any interview or focus-group discussion until I had finished transcribing the previous one. Besides writing the full transcription, I also tried to write my observations and impressions of each of the interviews and focus-groups; this helped later in analysing my data. During

³² Q.R.S. NUD.IST (1995) is a qualitative analysis computer program that can be used to develop a data base system which can be retrieved easily and can be used in all kinds of textual data as long as the text is in Roman characters. Q.R.S. NU.DIST stands for Non-Numerical Unstructured Data, Indexing, Searching and Theorising. I attended the three-days workshop.

the process of writing my field notes, my in-depth interviews and my focus-group discussions, I tried to differentiate between facts, impressions and interpretation.

I developed an indexing system (Table 3.5, Table 3.6) and a coding system so I could locate my data easily. Table 3.5 is an example of how the cassette tapes location is indexed by number, date, settings, contents and person being moderator or note taker-observer. The same information is also recorded in the cassette tapes. In cases where one cassette tape contained more than one interview, then the word count is also recorded (Table 3.5, numbers 4b, 5a and 5b). Table 3.6 is also an example of how the in-depth interviews are indexed. For confidential reasons, all the names of respondents, high schools, and universities have been changed; but the real names are still recorded and placed in a secure master file. The number of each case (T12mj, S15fj, etc.) is essential for identifying cases and to make sure that the cases do not get mixed up.

With 17 pages of summary indexing, I can easily find the location of about 1772 pages of transcriptions and field notes for my analysis.³³ To capture the new trends in behaviour among young people in Jakarta, I also followed the media very closely because many articles in the media reported on young people's behaviour and activities. The first thing in the morning, I always read the newspapers and marked articles that I needed to document. I also read young people's magazines and women's magazines: *Gadis*, *HAI*, *Aneka*, *Matra*, *Femina* and *Popular*, and other Indonesian magazines: *Tempo*, *Gatra*, *Sinar*, and *Prisma*. I filed these clippings according to their subject which came to 35 topics and put them in separate folders. I also kept notes in a journal especially about what had been said in the news. This way I could trace all important events related to my thesis.

Organising and assembling my notes and data was crucial. Information had to be documented and filed daily or at the latest weekly. If this is not done, much valuable information can be lost. I learnt that every person in the field can be a resource person. I did not realise this until I arrived in Jakarta and for the first four weeks had to ride in taxis. I started interviewing taxi drivers who gave me enormous amounts of information. With this experience, I took opportunities to talk to as many people as I could about topics related to my study: I did not specify that they had to be young people, I talked to both young people and older people. Therefore I did not concentrate

³³ Tables 3.6 and 3.7 are examples of my indexing system. I also have a note of the abbreviations and what each letter stands for.

my respondents only towards the target group but also talked to people related to my target group, for example parents and teachers and experts dealing with problems related to my target group, such as counsellors, a psychologist, a psychiatrist, NGO personnel and policy makers. The wide range of people that I interviewed gave a diversity of views on sexuality and marriage values. This way it is possible to understand why, when and how premarital sexual behaviour is increasing from the perspective of the target group as well as from other perspectives. I am grateful for the openness and frankness of my respondents in talking about sex and marriage, topics which I thought would be difficult to study.

Table 3.5 Cassettes location of in-depth interviews and focus-group discussions, the 1994/1995 Jakarta Marriage Values and Sexuality Survey, Jakarta

No. ^a	Date	Setting ^b	Cassette contents	Moderator/ Observer/Interviewer ^c
1.	12/7/94	Jakarta, public high school I, Student association room	Focus-group discussion, male and female high school students	M Iwu O Novai
2.	17/7/94	Jakarta-university I	Focus-group discussion, male and female university students	M Iwu O Novai
3.	29/7/94	Jakarta, boarding room	Ani, premarital pregnancy, ran away from home	I Iwu
4a.	6/8/94	Jakarta, NGO 1	Side A (0-279A) Focus-group discussion with teachers that have received AIDS training	M Teguh O Iwu
4b.	6/8/94	Jakarta, NGO 1	Side B (279A-074B) FGD with 3 students (Andri, Meiz and Menik) that have been trained on AIDS	M Iwu
5a.	13/8/94	Jakarta, public high school II, spontaneous FGD with 8 female high school students after they finished the questionnaire	Side A (0-120A) Sex education, being a teenager, dating problems	M Iwu
5b.	15/8/94	Jakarta, public high school II.	Side B (120A-144B) Mr Budi is a counsellor with a bachelor degree in Moslem religion	I Iwu

Notes:

a. Cassette number

b. Where the event took place. NGO 1 is a pseudonym.

c. M means moderator, O means observer and note taker, and I means interviewer.

I also learned to conduct focus-groups. During my proposal presentation there was a lot of debate on whether I should conduct the focus-groups combining both sexes or separately for each sex. In my study I tried to conduct both types of focus-groups. Another question arising from my proposal presentation was: Can sexuality which is regarded as a sensitive topic be discussed openly in a group? Another was: Can a focus-group which is designed for a Western culture work with Indonesians?

I learned that combining male and female participants in a focus-group is rewarding because I could understand the issues being discussed from both perspectives. I also learned that a group of males will talk more openly about sex than a

group of females. Mainly I discovered that the Indonesian young people who participated in my focus-group discussions were quite comfortable and open in discussing sex. Even though Indonesian culture emphasised that people should not speak out, the focus-group discussions went well as long as the moderator encouraged, probed and asked participants to speak out at least for the first ten minutes of the discussion. Then after this time, usually participants are more comfortable and active in participating in the discussion.

Table 3.6 Index of in-depth interviews, the 1994/1995 Jakarta Marriage Values and Sexuality Survey

No. ^a	Date	Setting ^b	Respondent	I ^c	Location ^d
M11fj	20/7/94	Pondok Indah, Jakarta	Mrs. Hendrik 'Modern women-traditional values'	Iwu	p.37 Journal
T12mj	21/7/94	Pasar Minggu-Bacang street, Jakarta	Roto 'Self choice marriage, parents disagreement'	Iwu	p.39 journal
S15fj	25/7/94	University I	Yana 'Concept of an arranged marriage'	Iwu	p.45 journal
S16fj	26/7/94	mother's house, Bacang street, Jakarta	Bianti 'Dating experiences and sexual harassment'	Iwu	p.47 and p.161 journal
P17fj	29/7/94	Ani's boarding room, Jakarta	Ani 'Premarital pregnancy, runs away from home'	Iwu	p.51 journal
N18mj	31/7/94	NGO 1, Jakarta	Gafur 'NGO 1's programs and activities'	Iwu	p.65 and p.82 journal
C26fj	6/8/94	public high school III	Mrs. Aminah-counselor 'Sex education should be given through school'	Iwu	p.96 journal

Notes:

- Case number: M11fj means married (M), case number 11, female (f), Jakarta (j), P17fj means premarital sex-pregnancy (P), case number 17, female (f), Jakarta (j).
- Location where the interview was conducted. NGO 1 is a pseudonym.
- I stands for interviewer.
- File location of the written transcription. For my field notes and some of my interviews I wrote them in a journal from loose-leaf papers that I combined. Some of the interviews are written separately-not in the journal. All of the focus-group transcriptions are written in a report format.

Table 3.7 presents focus groups that I have conducted in Jakarta, DI Yogyakarta and Palembang. Even though this thesis only concentrates on Jakarta, focus-group discussions in the other two provinces were also conducted to evaluate differences that may have occurred. Identification numbers of the focus groups were assigned so it would be easy to identify them in later analysis.

In this thesis I did not use any computer program package to analyse qualitative data such as journal (field notes), transcriptions of in-depth interviews and focus-group discussions, and media clippings. With the indexing and the filing system that I developed, it was easy to find the data that I needed. But if I had known and mastered NUD.IST before I went to the field, I think it would have been ideal to manage and analyse the qualitative data through computer.

Table 3.7 Focus-group discussions, Jakarta, DI. Yogyakarta and Palembang, 1994/1995

No. ^a	N	Date	Setting ^b	Type of Focus group	Moderator (M) / Observer (O)
FGD 1J	10	7/ 9/94	Male boarding house	Male university students living in boarding house	Novai (M), Jin (O)
FGD 2J	6	3/ 8/94	Female boarding house	Female university students living in boarding house	Iwu (M), Titin (O)
FGD 3J	8	12/ 7/94	Jakarta high school	Male and female high school students living with parents	Iwu (M), Novai (O)
FGD 4J	7	10/ 7/94	Jakarta university	Male and female university students living with parents	Iwu (M), Novai (O)
FGD 5J	8	15/ 7/94	Jakarta high school	Female high school students	Iwu (M)
FGD 6J	9	6/ 8/94	Jakarta NGO 1	Female and male high school teachers	Teguh (M), Iwu (O)
FGD 1Y	10	5/ 2/95	Male boarding house	Male university students living in boarding house	Made (M), Tanto (O)
FGD 2Y	8	3/ 2/95	PSC UGM	Female university students living in boarding house	Ambar (M), Iwu and Sukamti (O)
FGD 3Y	8	2/ 2/1995	PSC UGM	Male and female high school students living with parents	Iwu (M), Sukamti (O)
FGD 4Y	9	4/ 2/1995	PSC UGM	Male and female university students living with parents	Iwu (M), Sukamti (O)
FGD 1P	7	22/12/1994	Research assistant's house	Male university students living in boarding house	Eddy (M), Irdianto (O)
FGD 2P	6	15/12/1994	Research assistant's house	Female university students boarding house	Iwu (M), Kartini (O)
FGD 3P	8	18/12/1994	Palembang high school	Male and female high school students living with parents	Eddy (M), Irdianto (O)
FGD 4P	7	19/12/1994	Research assistant's house	Male and female university students living with parents	Iwu (M), Kartini (O)

Note:

a. FGD stands for focus-group discussions. J, Y and P stand for provinces. J for Jakarta, Y for DIY, Yogyakarta, P for Palembang.

b. Location where the focus group discussion was conducted. NGO 1 is a pseudonym. PSC UGM stands for Population Studies Center University of Gadjah Mada.

When writing my journal daily and transcribing my in-depth interviews and focus-group discussions, and collecting and filing media articles, I tried to distinguish between facts, my impressions and interpretations. I found this very useful in writing up the findings of my study. The process of analysing my qualitative data started in the field while I was collecting my data, transcribing, and filing my data. All of these processes inspired me on themes for topics that I could include in my analysis. With

the qualitative data and analysis, I learned a lot about my research issue questions. For example after interviewing government officials and NGO personnel I could understand why it is so difficult to include sex education in the school curriculum. I also could instantly understand various types of programs that were being developed by the government and NGOs related to young people's sexuality and HIV/AIDS. I could not get this kind of information by simply reading the literature or existing articles in the media because some of the issues that were brought up were incompletely covered in published material.

While conducting and transcribing the focus-group discussions, I was able to gain an understanding of why young males and females have certain values related to sexuality. I could also understand how both sexes can tolerate some of the existing cultural values. If a certain issue was raised in a focus-group discussion and this issue was not included in my guidelines then I would explore and develop this issue in the next focus-group. Thus the process of moulding my thesis and finding answers to my research questions was dynamic. It started with the research questions that I developed before going to the field which guided me in looking for information and analysing my information. This developed as I collected and analysed my data. As my qualitative research progressed, the themes for my thesis became more focused. Therefore with the qualitative data I cannot really separate the processes of collecting and analysing because they happened continuously and simultaneously.

With the survey data, I did not get the results until almost the end of my field work. It is very time-consuming to train interviewers, pretest, revise the questionnaire, develop techniques of asking questions so the respondents will feel more secure in reporting their sexual activities, administer the questionnaires, check the answers, enter and clean the data, even though I was helped by a team of research assistants. Thus it was not until almost the end of my field work that I was able to have a description and tabulation of my survey data. After arriving in Canberra it took almost three months to explore my survey data and make simple cross-tabulations of variables by age, sex and religion. After this analysis, it took another four months to organise and analyse the survey data with factor analysis and regression.

3.11 Conclusion and discussion

By combining the survey data and qualitative data-materials that I have collected I have a more complete view of sexual values, attitudes and behaviour of middle-class young people in Jakarta than might be obtained through a simple sample survey. The greatest advantage in collecting the qualitative data was that I could understand the phenomena that I was studying in context while I was collecting my data without waiting for further analysis. The other advantage was that issues that had not been explored in-depth or still needed more information can be detected and corrected while still in the field.

Before developing a strong analytical model and linking it to the theory that I had developed, it took months to explore and try various analyses with the survey data. But by finding the right method of analysis (factor analysis), numerous variables can be simplified into several factors. Variables that are similar are grouped together into a factor and the factor can be labelled. In this thesis the variables are grouped into three factor dimensions: religion, exposure to media and Western culture, and marriage values. There are 42 variables in the three models which by using factor analysis were reduced to 15 factors. Factors produced by the analysis can be linked to the conceptual framework of a liberal-conservative dimension.

A total of five indices of sexual behaviour and sources and usefulness of information on sex education and family planning knowledge were produced: attitude towards sexual behaviour perceived as normal when a couple is dating, attitude towards sexual behaviour perceived as normal when a couple is already engaged, ever experienced sexual behaviour with the opposite sex, sources and usefulness of sex education and family planning knowledge. These five indices can also be linked to the theoretical framework of idealised morality, the state, modernity and mixing between the sexes with a liberal-conservative dimension. The index scores for sexual behaviour are categorised into three groups: low, medium and high. Respondents who have a high score are assumed to be more liberal than respondents with a low score. On the other hand, sources and usefulness of information on sex are grouped into five categories: respondents who have not received information from any sources, respondents who have received information on sex education but none of the information was useful, respondents who have received useful information on sex from one grouped source,

respondents who have received useful information on sex from two grouped sources and three grouped sources.

Lessons learned from the field that are important to note are as follows:

- o Focus-group discussions are very culture-oriented. In Indonesia, due to the cultural value that people are not supposed to speak up or show that they are knowledgeable, in the first ten minutes of discussions the moderator usually had to guide the discussion in such a way that people wanted to speak and give their opinions. The moderator had to use his or her experiences to read the facial or bodily gestures of the participants and call their name to speak up.
- o It is very important to state and elaborate what a focus group is, what is expected from the participants, and the rules that apply. This is important as many respondents do not understand what a focus group is (see Appendix 3.2, focus group guidelines).
- o Echoing, where the moderator repeats the respondent's name before and after a respondent has given a comment is important to aid identification in the process of transcription.
- o To transcribe a focus group discussion will take seven times the actual time used in the focus group discussion for the first draft, and twice the actual time for listening to the tape again and correcting the first draft.
- o Even though sexuality is a sensitive topic, it can be discussed and elaborated upon in focus-group discussions. Having both sexes in the focus group does not limit the discussion as assumed, but the dynamic of the discussion can be very interesting, as it gives the opinion of both sexes and how they resolve conflicting gender specific values and attitudes.
- o Male focus-group discussions were more open in talking about sexuality compared to female focus groups or both sexes focus groups. For male focus groups, a male moderator and observer was required in order to stimulate the openness of the discussion.
- o Data assembling and organisation while in the field is a crucial issue. Indexing textual data can be very useful if one is not using a computer package for textual analysis.
- o Fieldnotes can help develop a thorough understanding of the phenomenon that one is studying.