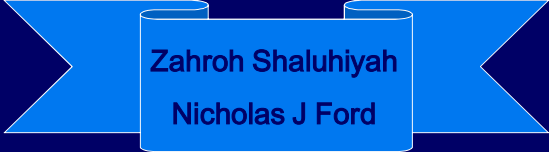


Understanding Youth Sexual Culture and Its Implications for Sexual and Reproductive Health Education Needs In Central Java Indonesia



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RATIONALE

- Sexual culture across Indonesia has been shaped by the contested of liberal and more conservative tendencies of Islam, and the new opportunities concomittant to the fall of 'New Order'.
- The current fairly successful transition to democracy and its relaxation in strict censorship has allowed the flourishing of sexually-related fiction and non fiction literature which are easily accessible to the youth than ever before

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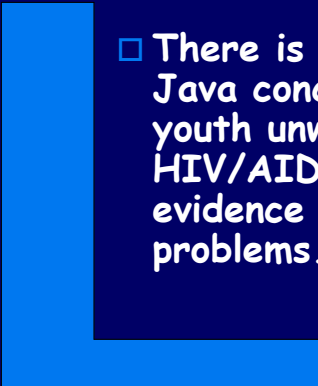
RATIONALE

- The pattern of premarital relationship development in Indonesia understood as an interplay of traditional and modern (more liberal) norms and practices. It has been happening in Central Java as well.
- It is thought that opportunity for such activity is enhanced by young people's living away from their families, related to increasing level of migration into cities for higher education.

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RATIONALE

- 
- There is a paucity of data in Central Java concerning such problems as youth unwanted pregnancy, abortion, HIV/AIDS and STDs, anecdotal evidence indicates increasing of such problems.

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RATIONALE



- The government of Indonesia has started to provide SRH information to young people, though often in response to concerns about HIV/AIDS rather than worries about unwanted pregnancy or unsafe abortion.
- Reproductive health programmes in Indonesia are generally developed from family planning programmes, which mostly focus on reducing fertility.

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RATIONALE



- Unfortunately the need for sex education and reproductive health services for young people still generates intense debate between moralistic/conservative and pragmatic perspectives in Indonesia.
- It was noted that NGOs and some private schools have often been innovators in developing youth friendly services. However, their coverage has generally been limited and their experiences were less documented and evaluated.

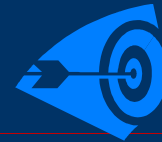
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RATIONALE

The efforts to establish ARH as a national programme have been tried by both government (NFPCB) and NGOs (through sporadic and small scale programmes) but a number political, social and cultural barriers made the government reluctant to press forward with a national education system which included ARH in the school curriculum.

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Statement of aim :

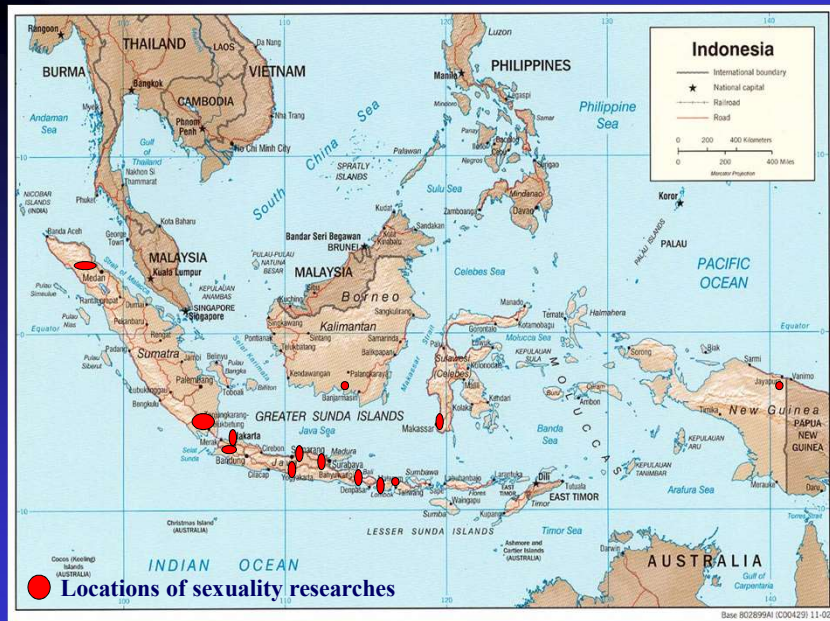


The ultimate aim of this study is to generate understanding and information which will facilitate Indonesian youth in protecting and enhancing their sexual health

Research objectives :

1. To understand the variety of youth sexual culture in Central Java Indonesia
2. To identify the socio-cultural and socio-sexual dimensions which influence to sexual culture of young people in Central Java
3. To highlight some possible points of health education interventions to enhance and protect young people SRH

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METHODOLOGY



The data were obtained from a series of three primary quantitative and qualitative methodologies :

- A schedule-structured survey among 500 university students aged 18-24. The respondent were recruited randomly from some universities in three cities in Central Java
- 4 FGDs were conducted for both male and female groups
- 12 indepth interviews were undertaken among sexually experience single students

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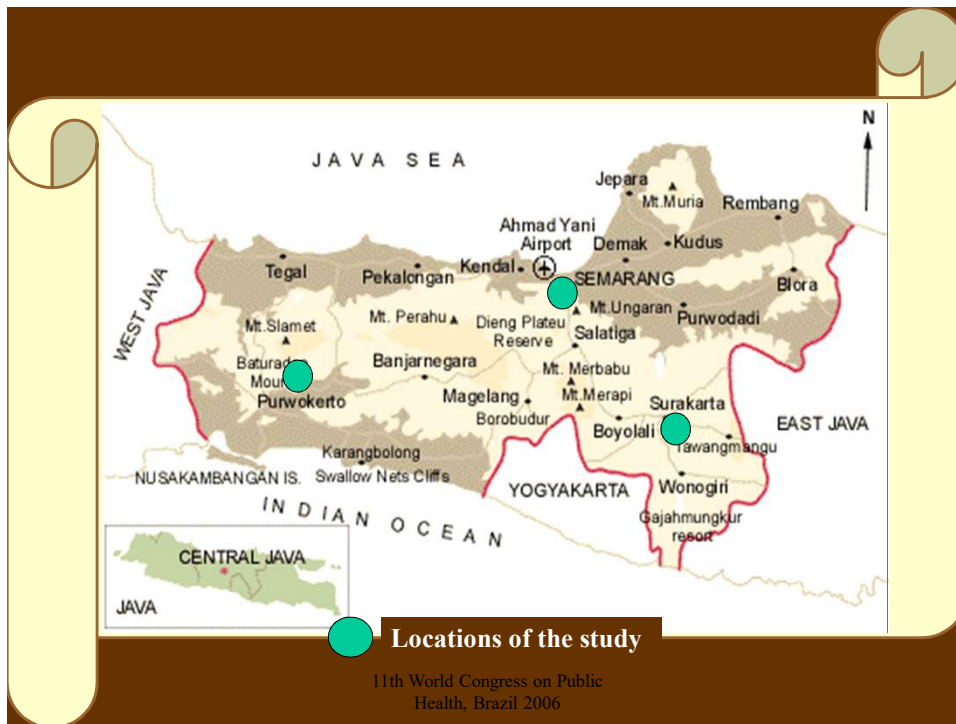
METHODOLOGY



- Univariate, bivariate and multivariate analysis (logistic regression) were employed to identify the level and causes of the occurrence of premarital sexual intercourse
- K-Mean cluster analysis has been employed to classify respondent into a group.



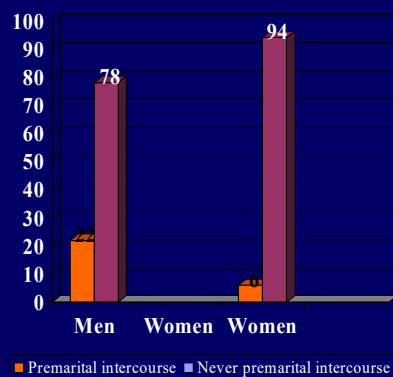
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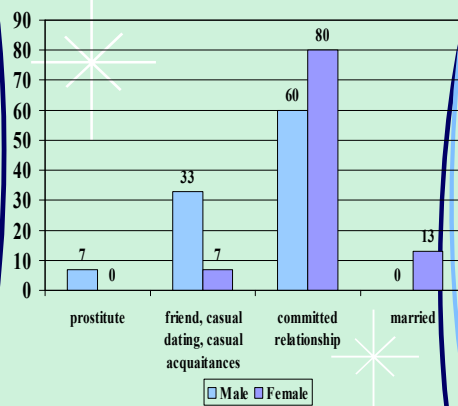
RESULTS AND DISCUSSION

The pattern of level of sexual experience of the Respondent is low, compare to other sexual cultures such as Thailand, Brazil, let alone North America/Western countries.

Only 22 % of males and 6% of females have ever engaged in premarital sexual intercourse.

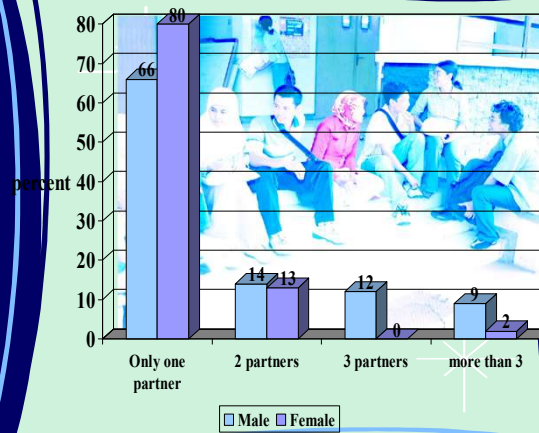


RELATIONSHIP WITH PARTNER



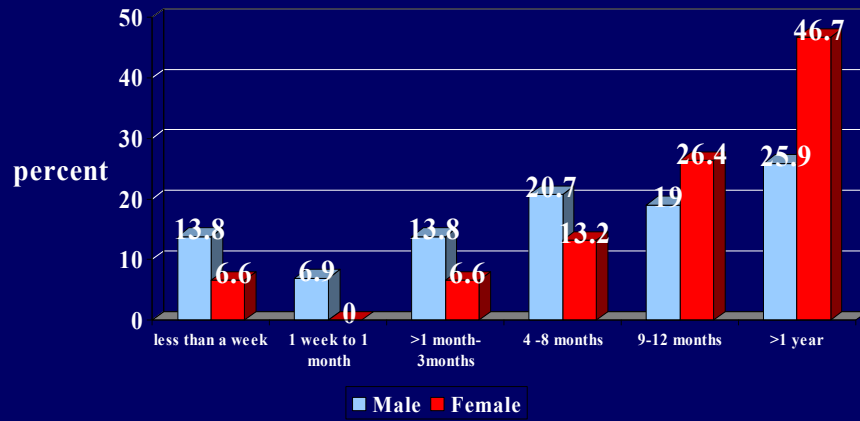
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NUMBER OF PARTNER



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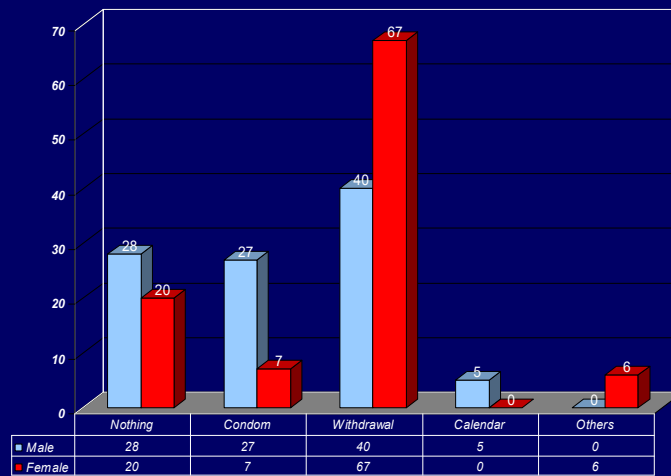
Length of the relationship takes place prior to intercourse



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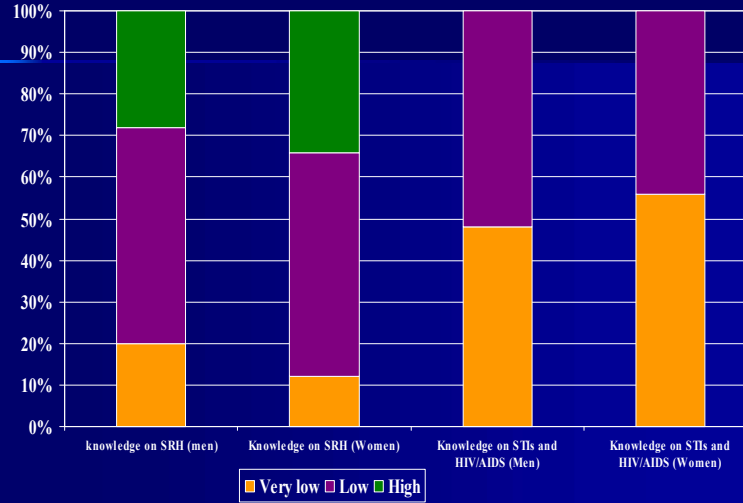


Type of contraception use



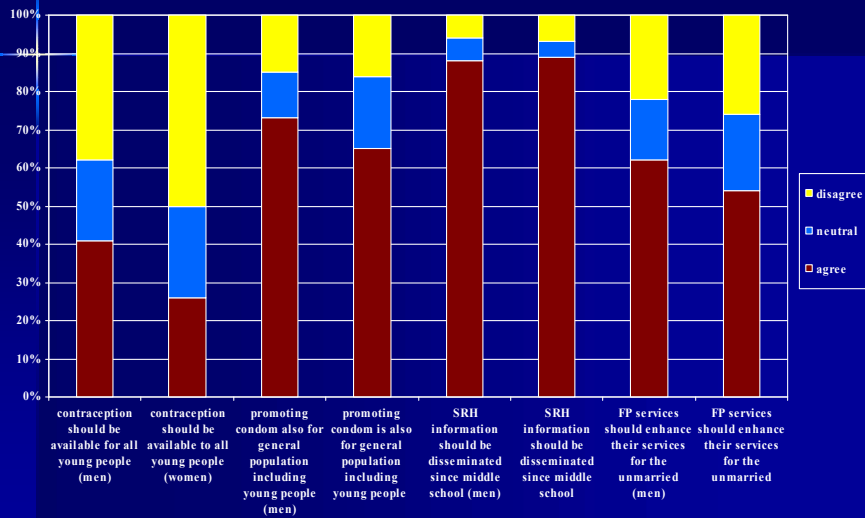
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KNOWLEDGE OF SRH AND STIs AND HIV/AIDS



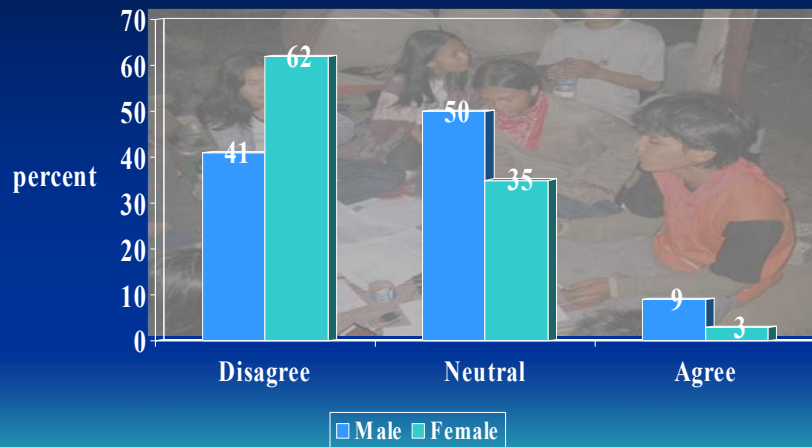
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ATTITUDES TO RELEVANT SERVICES



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Attitudes to premarital sex



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List of variables used for cluster analysis

- Age and sex
- Lifestyle taste
- Religiosity
- Level of social activity
- Attitudes to premarital sexual intercourse
- Attitudes to condom use
- Attitudes to contraception
- Attitudes to other sexual practices
- Attitudes to pornography
- Attitudes to homosexuality
- General sexual attitudes
- Attitudes to gender roles
- Attitudes to gender sexuality
- Overall gender attitudes

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The summary description of characteristics of female clusters

Sex	Kurang 'Gaul'/traditional	Intermediate	'Gaul'/modern
Female	<ul style="list-style-type: none"> -100 % virgin - Low level social activity - Highly traditional cultural taste - Very religious young people - Very strong traditional restrictive philosophies ('no sex before marriage') - Negative attitudes to sexual practices, pornography and homosexuality - Has a tendency to be egalitarian gender attitudes 	<ul style="list-style-type: none"> - Low level of social activity - Mostly traditional cultural taste - Less religious young people - High proportions who are ambivalent or 'unsure' attitudes in terms of premarital sex, other sexual practices, pornography and homosexuality - Tendency to romantic relationship view - Small proportions have engaged in premarital sex - Ambivalent to gender attitudes and tendency to more conservative gender attitudes 	<ul style="list-style-type: none"> - Mostly older age - Low level of social activity - Modern cultural taste - Very less religious - Characterized by 'unsure' and positive attitudes to premarital sex, other sexual practices, pornography, and homosexuality - Predominantly holds romantic-relationship orientation - Strong egalitarian gender attitudes

The summary description of characteristics of male clusters

Sex	Kurang 'Gaul'/traditional	Intermediate	'Gaul'/modern
Male	<ul style="list-style-type: none"> - Low level of social activity - Traditional cultural taste - Less religious young people - Strong traditional-restrictive values in terms of premarital sex, other sexual practices, and homosexuality - Small proportions have positive attitudes to premarital sex - Most of them has neutral perspective on pornography - Predominantly conservative and ambivalent to gender attitudes 	<ul style="list-style-type: none"> - Older age group - Mostly low level of social activity - Half modern and half traditional cultural taste - Less religious people - High proportions on 'unsure' perspectives in terms of premarital sex, other sexual practices, pornography and homosexuality - One-third have romantic relationship view and half has a tendency to be romantic relationship orientation - Has neutral perspective on gender attitudes and tends to be egalitarian 	<ul style="list-style-type: none"> - Older age group - High level of social activity - Traditional cultural taste - Very less religious young people - A reasonable proportion has positive attitudes to premarital sex, other sexual practices, pornography and toleration to homosexuality - High proportion of romantic relationship orientation - Strong traditional gender attitudes



THE CONCEPT OF JAVANESE CULTURE WHICH SHAPE SEXUAL CONDUCT AND DEPARTMENT OF YOUNG PEOPLE

1. The concept of Jaim (Jaga image) or maintaining a good image or social prestige.
2. The concept of 'nerimo' or 'tenggang rasa' or tolerating of others, even their behaviour is not culturally acceptable as long as it does not harm other.

Among young friends,it must be negative, having sexual intercourse before getting married. It is negative and we will get a bad image. But if it is unknown by others it's no matter ".

*Male student, 20 years old
(A FGD participant)*

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THE CONCEPT OF JAVANESE CULTURE WHICH SHAPE SEXUAL CONDUCT AND DEPARTMENT OF YOUNG PEOPLE

A value of 'cuek' or 'not caring about others do' corresponding to a sense of growing individuality in an urbanizing society.

Two female participants in the FGD mentioned their attitudes:

"It is no matter, we don't care, it becomes their own business" and usually we just cuek'.

Female student, 20 years

"I don't care with the friend who has done sexual intercourse during courting, even though I myself personally disagree with that

Female student, 23 years old

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THE CONCEPT OF JAVANESE CULTURE WHICH SHAPE SEXUAL CONDUCT AND DEPORTMENT OF YOUNG PEOPLE

3. The concept of manut or being obedient to their parents. Improper behaviour to parents may have serious consequences in that one may become subject to repercussion which Javanese believed call 'kualat'.

A case study participant explained:

Everytime I go home to my countryside, my mother always reminds me. " don't do anything too far while dating". However I often do making love with my girlfriend, so I feel I have cheated my parents. I do not obey my mother's messages, that's why I'm quite worried if anything happens to us

Male student, 23 years old

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THE CONCEPT OF JAVANESE CULTURE WHICH SHAPE SEXUAL CONDUCT AND DEPORTMENT OF YOUNG PEOPLE

I emphatically reject my partner request to have sex, because I am so frightened of being pregnant and my mother's reminder always call back to my mind of her request before leaving for Semarang. She said 'you have to take a good care of yourself, not go out in the night, to be a good girl, you have to live up our family's reputation'.

(Female, 20 years)

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THE CONCEPT OF JAVANESE CULTURE WHICH SHAPE SEXUAL CONDUCT AND DEPORTMENT OF YOUNG PEOPLE

4. The concept of Isin or shame, or probably better understood as a sense of 'uneasiness' with respect to behaviour and expression which is counter to the value.

Two participants of the case studies expressed their feelings:

I often forbid my girlfriend to come to my boarding house because it makes me feel uneasy towards my housemates, even though they never care about what we are doing during dating. They are quite ignorant and seem to be tolerant with us. But I feel uneasy, because I think most of them do not the same thing like me. (Male, 23 years)

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THE IMPLICATIONS FOR EFFECTIVE SRH EDUCATION NEEDS FOR YOUNG PEOPLE

1. Target group segmentation
To design effective health education programmes to improve ARH Planners must take into account differences in young people's level of sexual behaviour as well as their socio-cultural and socio-sexual orientation. Three groups of young people sexual culture in this study shows that the information and skills needed differ for each group.

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THE IMPLICATIONS FOR EFFECTIVE SRH EDUCATION NEEDS FOR YOUNG PEOPLE

2. The socio-cultural and socio-sexual context of young people's lives have significant bearing in their sexual lifestyles. Based on the the evidence that level of social activity and socio-sexual philosophies has positive association with increased sexual activity. The concept of **Jaim, Isin, manut, cuek and so forth** in youth Javanese culture perhaps prevent their sexual activity. These issues must be taken into consideration when designing materials, writing curricula and so forth.

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THE IMPLICATIONS FOR EFFECTIVE SRH EDUCATION NEEDS FOR YOUNG PEOPLE

3. Accurate and understandable information from the study (evidence-based) can support the awareness of the planners by demonstrating the magnitude of young people sexual behaviour and by reducing fears that programmes promote sexual activity.
4. Young people's level of SRH knowledge and the sources of information they frequently use should be considered by the planners including young people's want and with what they have already obtained in terms of SRH information and services.

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Thank you

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