

## **The Pattern Of Javanese Student Love Styles And The Socio-Sexual Lifestyles In The Era Of HIV/AIDS**

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### **ABSTRACT**

**Background:** *Love is recognized as an important aspect of close relationships and as a predictor of stability in premarital relations. Love has been described as an attitude or value, an emotion, an attachment and as a combination of some of these.*

*In order to understand of sexual subculture of young people, we need to explore their lovestyles which refer to how individuals define or approach love as their attitudes regarding love guiding their behaviour towards, and an experience of, those they love.*

*There are six different styles of love, which were characterized as erotic love, ludic love, storgic love, pragmatic love, maniac love and agapic love. Each person could be characterised by more than one love style.*

*The objective of this study is to identify the pattern of Javanese youth love styles and examine the factors influence to their love styles and sexual lifestyles.*

**Method:** *Participants were 500 undergraduates (265 males and 235 females) in the age 18-24 years. They were recruited from 8 universities in three big cities in Central Java (Semarang, Purwokerto and Surakarta) using a quota sampling method. FGDs and indepth interviews were also conducted to explore in more depth and details the case of premarital sexual relationship of heterosexual couples and homosexuals.*

**Results:** *The pattern of Javanese youth love styles are firstly pragma and storge. It was influenced by religiousity, personality aspects, level of social activity, and attitudes to premarital sex, sexual attitudes, and sexual experiences. The variety of Javanese youth love styles was signified by development of the individual self or self identity.*

**Key word:** *love styles, self identity, Javanese, sexual lifestyles.*

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## **INTRODUCTION**

Sexuality only exists through its social forms and social organization. Moreover, the forces that shape and mould erotic possibilities of the body vary from society to society. Sexual socialization is no less specific to each culture than is socialization to ritual, dress or manner, all of those are belong on society and social relations rather than nature. Therefore it is becomes possible to relate sexuality to other social phenomena such as in Indonesia. The ways in which sexualities have been expressed such as their emotions, desires and relationships, are shaped by the culture of society itself.

It is necessary to study of sexual subculture of young people in order to understand what they interpret and think about their behaviour. The questions we must ask not ourselves, but young people themselves, are about what they feel and think about their sexual behaviour and what information they need to receive and where this need to be provided. In order to understand young Javanese people's sexual behaviour, we must understand the cultural standards of Javanese society that may form the context of sexual relationships among young people. The understanding of Javanese culture in terms of sexual relationships and the application of a symbolic interactionist approach in the study of Javanese youth sexual culture should be elaborated in terms of self identity, meanings, symbols and socialization including love styles.

Hendrick and Hendrick (1992) stated that love is seen as the characteristic that defines functional close relationships. Therefore, it is not surprising that love has been examined relatively extensively as a predictor of stability in premarital relations (Cate and Lloyd, 1992). Although love is recognised as an important aspect of close relationships, there is much discussion as to what constitutes the phenomenon of love. Love has been described as an attitude or value (Rubin, 1970, 1973), an emotion (Berscheid & Walster, 1974a), attachment (Hazan & Shaver, 1986;

Stenberg, 1986) and as a combination of some of these (Cited in Cate and Lloyd, 1992).

Numerous studies have focused on the love styles which developed by Lee (1973, 1977) and then elaborated by Hendrick and Hendrick (1986). As Hendrick and Hendrick (1986) stated that love styles refer to how individuals define or approach love, such as their attitudes regarding love guiding their behaviour towards, and an experience of, those they love (Hendrick and Hendrick, 1992).

Before discussing the pattern of young people's love styles in Central Java, It is very useful to look at the description of six different styles of love which were elaborated by Hendrick and Hendrick (1986). Although each person could be characterised by more than one love style, these characteristics can be used for descriptive purposes to refer to Javanese young people as one certain type of lover. These six love styles which described by Hendrick and Hendrick (1992: p.64-67) are characterised as follows:

a) Erotic love (romantic, passionate, disclosing verbally and physically).

Eros is often described as passionate love, but it is much more than physical passion. The eros person values love very highly and has a definite image of physical qualities desired in a partner. For instance; if young people tend to select their dating partner who is tall, has long and straight hair, bright skin and so forth, then they are categorised as eros. The eros lover is likely to want to get involved very quickly when meeting someone who fits his or her mental picture. This means an intense focus on the partner and a desire to become sexually intimate, to talk endlessly and to be fully and openly oneself. The eros person typically does not push the partner into this intensity but rather, allows things to develop mutually. A major characteristic of eros is self-confidence and high self esteem, which allow an intense, exclusive focus on a partner but not possessiveness or jealousy.

b) Ludic love (playful, lack of commitment to partner, avoidance of involvement); Ludus is love that is played as a game, for mutual enjoyment, without any serious intent. Ludic lover is best played with several partners at a time, so that ludus person can enjoy a number of different people, activities and pleasures, and also to prevent anyone from getting too serious in relationships. This lover does not have a preferred physical type but rather likes all sorts of partners and enjoys sex as good fun rather than deep involvement. Ludus has no intention of hurting other people and, in fact, tries to set out the rules of the game early in relationships. Ludus lover just wants to enjoy life and have other people enjoy it too.

c) Storgic love (muted emotional disclosure, love slow in developing, intimacy not essential to relationship stability). Storge is love by evolution rather than revolution. According to Lee (1973), it is a feeling of natural affection such as you might have for a favourite brother and sister. An unexciting and often uneventful kind of loving, storge lover is rarely the stuff of dramatic works or romantic novels. Although we might think of this type of love as occurring in small town or farming communities, where lives are stable and people grow up together, it can also occur in urban neighbourhoods and elsewhere. The cornerstone of Storge is friendship—a companionable, secure, trusting relationship with a partner who is similar in terms of attitudes and values. The similarity is much more important to Storge than physical appearance or sexual satisfaction because this orientation to love is more likely to seek long term commitment rather than short-time excitement.

d) Pragmatic love (sensible, practical, low emotionality). Pragma conjures up notions of “pragmatic” and “practical” and that exactly what constitutes this love style. Pragma is love that goes shopping for a mate and knows what qualities she or he is seeking. The pragmatic lover is not looking for great excitement and drama but

rather, for a suitable partner with whom a satisfying, rewarding life can be built. Pragma lover sounds almost similar to a storgic person, but differs in its hard-heartedness. Pragma person might grow with someone with very much concerned about partner’s financial prospects or family background.

e) Manic love (ambivalent, possessive and dependent). Mania has many qualities similar to our everyday conception of traditional romantic love. This lover is jealous, full of doubts about the partner’s sincerity and commitment, subject to physical symptoms such as inability to eat and sleep, experiences acute excitement alternating and debilitating depression, and so on. The manic lover tries to force a commitment from the partner, rather than waiting for it to evolve naturally, and such forcing often brings about the end of the relationship and confirms the manic lover’s worst fears. Mania obsesses about the partner so much that there is no real enjoyment of the relationship.

f) Agapic loving (giving, other-centered, caring). The agapic lover is the closest thing that romantic world has to a saint. Agape is selfless and giving, concerned about the partner’s welfare and untroubled for the self. The agapic lover doesn’t form a relationship because of what the partner can do for the lover, but, rather, because of what he or she may be able to give to the partner. Because of the idealism of agape, sexuality and sensual concerns are not relevant. Agape functions on a more “spiritual level”.

This paper discusses the pattern of Javanese youth love styles and the influencing factors based on the sociological perspectives to love. The key question, concerns the reasons for the pattern of youth love styles in Central Java. The analysis attempts to answer the question by examining the factors influencing the pattern of Javanese youth love styles. The primary purpose of this study is to identify Javanese youth love styles and sexual lifestyles and examine the social and cultural dimensions which influence their love styles

and examine their love styles related to their sexual lifestyles which can contribute towards policy formulation and programme development for young people sexual and reproductive health.

**RESEARCH DESIGN**

Participants were 500 undergraduates (265 males and 235 females) in the age 18-24 years. They were recruited from 8 universities in three big cities in Central Java (Semarang, Purwokerto and Surakarta) using a quota sampling method. Four FGDs were undertaken which were structured by age and sex. Whilst 12 case studies undertaken which comprised five unmarried heterosexual student couples with sexual experience, aged 20-23. There were also two young homosexual male students, who were not a couple, aged 19 and 20.

**RESULTS**

This paper contains an analysis of Javanese youth love styles and will attempt to answer the main question regarding the pattern of Javanese love styles towards a range of young people’s premarital socio-sexual lifestyles. This analysis is guided by the conceptual phenomena of love styles that have been developed by Hendrick and Hendrick (1986). According to Cate and Llyoid (1992), definition of love is recognized as an important aspect of close relationships and can predict the stability of premarital relationships.

*The pattern of Javanese youth love styles*

The findings of the study show that the prevailing love styles of young people in Central Java

are firstly, pragma (48% of males and 60% of females) and secondly, storge (21% of males and 27% of females) which between them account for about two-thirds of males and four-fifths of females of the sample responses. A slightly greater proportion of males (16%) and only 7 % of females do express an eros propensity, but in general it is clear that erotic pleasure and sexual appeal are certainly not the main driving forces of this youth sexual culture, as there is not any evidence of ludic love style in this study (see table1). A small proportion of agapic males (15%) also have appeared in this culture. The agapic love style perhaps applies to young males who have altruistic behaviour without considering what their partner looks like and where they originally come from.

With respect to lifestyles it cannot be stated too strongly, that in contrast to the erotic preoccupations of many other youth sexual cultures, erotic pleasure (or sexual intercourse at least) is not considered a high priority, but is something which is considered by most within the quite serious context of relationship development towards marriage.

The pragmatic lover which is not looking for a great pleasure and drama but rather for a suitable partner with whom a satisfying, rewarding life can be built, is strongly consistent with the Javanese norms in terms of choosing the potential spouse by considering family background, social status, and future life of the partner which is called in Javanese term ‘*bibit, bebet, and bobot*’ (Hendrick and Hendrick, 1992). The

Table 1. Frequency and percent distribution of type of love styles of respondents

Type of lovestyles	Male		Female	
	F	%	f	%
Eros	42	16	16	7
Storge	56	21	63	27
Pragma	127	48	141	60
Agape	40	15	14	6

*Chi-square test 0.000 is highly statistically significant at P<0.05*

main concern (pragma) with findings is partner for a stable relationship towards marriage, which reinforces or supports the aspirations for a comfortable and secure material future.

Storge and Pragma are quite closely related, both revolving around long-term commitment and trust, but with pragma being more hard-headed and practical in the assessment of a potential, desirable partner. Character and an understanding nature are important attributes, which in turn relate to Javanese concerns with 'jaim' sensibility and deportment.

#### ***Age of respondents and love styles***

There is no association between the age of respondent and the pattern of love styles for both genders. The study revealed that agape love style tends to be endorsed by females at younger age. It is also noticeable, that there is small shift from pragma to storge or eros (in female lovers) with maturation, presumably over the cause of stable relationships, storge's sense of trusting, companionate affection increases, whilst the female younger age groups are more concerned with pragmatically assessing the prospects of potential partners.

#### ***Gender differences and love styles***

Gender differences have been appeared in the pattern of love styles of young Javanese people. The findings revealed that although in general picture of Javanese youth love styles is mostly pragma for both sexes, but gender differences have also emerged in this study. The quantitative data showed that males were more erotic than were females, whereas females were more pragmatic and storgic than were males. The interpretation of these findings was that young Javanese females have been socialized to marry both a love partner and economic provider, because in Javanese society most women are taught to devote their life for the family well-being and accentuate the domestic sphere, whereas, men are acknowledged as heads of the household. Thus, it is not surprising when most women take a practical and a sensible approach to relation-

ships. Moreover, they may also be more concerned than men about some other aspects of a love relationship such as practicality (Hendrick & Hendrick, 1992).

#### ***The socio-sexual variables related to the pattern of Javanese youth love styles***

It was necessary to look at the young Javanese people's love attitudes in relation to their socio-cultural background and socio-sexual dimensions. This study examines the pattern of youth love styles and its relationship with socio-cultural variables such as religiosity, lifestyle dimensions including their levels of social activity and lifestyle tastes; and socio-sexual dimensions which comprises sexual philosophies and gender attitudes, age of first dating and first sexual intercourse.

#### ***Religiosity***

In terms of religiosity, as Hendrick and Hendrick (1986) argues that the more religious a person is more likely they are endorsing agape, storge and pragma (the altruistic, sensible and practical love styles) (cited in Hendrick and Hendrick, 1992). These subjects were least endorsing of ludic and eros styles. It is consistent with the theory, in Javanese cases, the young people who are endorsing eros love style, were mostly less religious than those who are endorsing storge and pragma. Interestingly, the storgic person has shown to be more religious than of pragmatic lovers. The cornerstone of storge is a friendship, a companionship, secure, trusting relationship with a partner who is similar in terms of attitudes and values, including spiritual aspects (Hendrick & Hendrick, 1992). This similarity in attitudes, norms and values is more important to a storgic person than physical appearance or sexual satisfaction because this orientation to love is more likely to seek long-term commitment rather than short-term excitement (Hendrick and Hendrick, 1992).

#### ***General lifestyle tastes***

In Indonesia, and of course, in Central Java as well, young people are facing daily contact

with the stimulus of explicit material through media such as TV programs, movies, videos, magazines, books and internet. This mass media introduces the audiences and readers to the salient landmarks of young people, in effect teaching them how to transform themselves from adolescents into proper adults according to prevailing cultural standards.

In this study, the lifestyle tastes were measured by the responses to six items on the preferences in terms of clothes, foods, music, magazines/novels, and television program and the frequency in accessing the internet. Then, the respondent's preferences in lifestyle taste were categorized as Western or traditional taste. The findings show that the majority of respondents' preferences were categorised as modern or Western lifestyle tastes (53% of males' and 61% of females'). This study also revealed that young people who hold traditional tastes were more endorsing of friendship-based style (the less emotional of storge style), however, the practical of pragma which more congruent to traditional Javanese culture was endorsed by somewhat more modern young people. Likewise, eros love style was mostly endorsed by the young people (both males and females) who preferred very Western lifestyle. As mass communication improves, and the world becomes smaller and smaller, awareness of and sensitivity towards other cultural values becomes increasingly important for eros lovers; and cross cultural comparison can be very illuminating (Hendrick and Hendrick, 1992). Thus, it also occurred with Javanese eros lovers.

#### ***Self-esteem and Locus of control***

The sources for the development of self-esteem of young people rest primarily in reflected appraisal in terms of their competency and self efficacy in comparison with those of their peers in order to discern their level of worth (Hendry L.B et al, 1993). The study identified about one-third of Javanese youth as experiencing the most difficulty with self esteem (32 % of males and

36% of females). Young males tend to be more experienced in higher self esteem than that of females (32 % of males and 24 % of females). Moreover, the majority of them have fairly or disadvantaged self esteem (36% of males and 40% of females). When young people enter to a new period in the life course it may challenge the self image, particularly individuals' self evaluation, as they attempt new tasks in which they can succeed or fail, as they value which are important for overall self esteem (Hendry L.B et al, 1993). In the case of Indonesian youth and the Javanese as well, such as the threat of unemployment or uncertainty of socio-economic conditions in their future life after leaving their school-age, perhaps may develop unrealistic opinions of their abilities and future prospects, resulting in severe damage to self esteem when such hopes collide with reality (Hogg and Vaughan, 1995). On the other hand, with maturation, young people may also improve their interpersonal skills and may be more capable of selecting romantic partners and in the context of that do enhance their self esteem.

According to Hendrick & Hendrick, (1986) and consistent with what Lee's theory predicts that people who are higher in self-esteem are more endorsing of eros style and less endorsing of mania than are the other groups (cited in Hendrick & Hendrick, 1992). These findings were consistent with those theories, especially in female cases. Although there is no statistically significant association between personality variables (self esteem and locus of control) and love styles variable ( $P > 0.05$ ), however, there are small numerical associations between these variables (see table 2). The study revealed that young females, who were higher in self esteem (53%) and had more internal locus of control, were more endorsing of eros style. As Hendrick and Hendrick, (1992) argued that eros lovers, which were most disclosing to a lover, as a good communicator and slightly interested in seeking a variety of sensory experiences, have higher self

esteem and self confidence. On the other hand, the young males who were higher and good in self-esteem were more endorsing of storge and less endorsing of agape style compared to the other groups. In terms of locus of control, the study also demonstrated that young males who were endorsing eros had more neutral locus of control than the other groups. One possible explanation of these findings are presumably that erotic males of Javanese youth are more influenced by their level of social interaction with other people rather than their personality traits such as self esteem and locus of control. It is not surprising, since the majority of young males had higher level of social activity than that of females. Therefore, the influence of peer groups to the young males is higher than that of their personality itself. The concept of self in Javanese youth culture usually includes other people such as friends and peer groups, perhaps is more relevant with the findings (Samson, 1988; cited in Hendrick and Hendrick, 1992).

***Level of social activity/leisure behaviour***

This study also includes a set of questions on leisure activities in order to measure and assess any association between the pattern of youth

love styles and level of social activity. Leisure behaviour or level of social activity is a nine-index variable which was hypothesized as having a positive association with sexual behaviour and influencing the pattern of love styles of young people. The index items were selected to measure respondents' involvement in activities to places or environments where sexual relationships are highly likely to be contracted. These environments include visits to night clubs, stay away overnight, engaging in smoking, drinking alcohol, drug, watching pornography and so forth. Although the majority of Javanese youth show a low level of social activity, whilst substantial proportions of the young males and females (85%/55%) have at sometime been watching pornography and go to parties in homes or boarding houses (59%/58%) are much more common setting for social activity. Furthermore, compare to females, the majority of males had higher level of social activity.

The association between level of social activity and love styles demonstrated that young males' level of social activity is not statistically associated with the pattern of love styles. But, the numerical association between these variables,

Table 2. Crosstabulation between self-esteem, locus of control and lovestyles (Male and Female)

	Self esteem	Eros	Pragma	Storge	Agape	Significant
Male	High & good	32	34	51	29	P<0.05
	Fairly	37	39	35	33	
	Low and very low	31	27	14	38	
	Self esteem	Eros	Pragma	Storge	Agape	
Female	High & good	53	28	30	23	n.s
	Fairly	24	37	37	62	
	Low and very low	23	35	33	15	
	Locus of control	Eros	Pragma	Storge	Agape	
Male	Internal	17	24	24	23	P<0.05
	Both Internal and external	78	71	69	77	
	External	5	5	7	0	
	Locus of control	Eros	Pragma	Storge	Agape	
Female	Internal	24	26	13	8	n.s
	Both Internal and external	71	71	81	92	
	External	5	3	6	0	

shows the differences. The study revealed that young males with high level of social activity were more endorsing of eros (58%) and agape (52%) love styles. Likewise, the young females who were endorsing of eros have also higher level of social activity (48%) than the other groups (see table 3). This result fits to eros lovers who were most disclosing to a lover and were able to elicit self-disclosure, have higher level of social activity. This finding also fits to our image of an eros as a 'gaul' person who has higher ability in communication with other people, particularly with a lover (Hendrick & Hendrick, 1992).

**Attitude to premarital sex and sexual attitudes**

Many studies have been done to assess the relationship between degree of permissiveness of sexual standards and love attitudes, beliefs and experiences during dating relationships. Hendrick and Hendrick (1987c) found that the more times an individual reported that she or he had been in love, the more permissive were his or her standards (cited in Sprecher, 1993). In their study also found the degree of sexual permissiveness was related to different love styles (Sprecher, 1993). In Javanese youth culture, it was found that an erotic person was more permissive to premarital sex than that of other love styles for both sexes (19% of males and 28% of females).

Whereas, young people with hold storge style (the love style which represents more religious individuals), have more negative attitudes to premarital sex (60% of males and 71% of females). In terms of sexual attitudes, young people with eros style also tend to be more liberal than the others. These findings show that 56 % of erotic males and 41 % of females were endorsing in liberal sexual philosophies. All associations between premarital sexual attitudes, overall sexual attitudes and the pattern of love styles also indicated statistically significant for both sexes (Chi-square test indicates  $p < 0.05$ ).

**Attitudes to gender role, gender sexuality and overall gender attitudes**

The majority of young males tend to be more conservative than the young females in term of gender attitudes. The study also found that there were statistically significant associations between attitudes to gender role, gender sexuality, overall gender attitudes and the pattern of love styles for both sexes. Although the association between gender role and love styles in male cases, was not statistically significant, (as the Chi-square test shows  $P > 0.05$ ), however, there was a small numerical association between these variables by indicating young males with storge love style hold more to egalitarian gender role than that of other love styles. Gender differences also emerged on

Table 3. Cross-tabulation between level of social activity and lovestyle (Male and Female)

	Level of social activity	Eros	Pragma	Storge	Agape
Male	Very high	29	21	13	26
	High	39	27	23	26
	Low	24	37	42	38
	Very low	7	15	22	10
P>0.05 is not significant 0.335					
	Level of social activity	Eros	Pragma	Storge	Agape
Female	Very high	24	2	0	0
	High	24	12	3	0
	Low	35	46	52	69
	Very low	18	40	45	31
P<0.05 is not significant 0.000					

all associations among these gender attitudes variables. Young females with eros or agape love styles were more egalitarian, whereas, young males who hold egalitarian gender attitudes were more storgic. In sum, it is important to realize that gender attitudes are also important variables in the study of romantic relationships. The study indicates that males and females with different gender attitudes differ in some of their attitudes and behaviours in intimate relationships.

***Premarital sexual experiences and sexual lifestyles***

Most people consider sexual contacts or the possibility of having sex as one of the important characteristics of romantic love, as there is a growing linkage between romantic love and sexual expression. It follows that our sexual identity is linked in intimate ways with our overall sense of self-identity (Hendrick and Hendrick,

1992). In Javanese culture, presumably such a linkage of sexual expression with sense of self doesn't exist, since the personal expression especially sexual expression directly or openly is impolite, embarrassing and a violation of the privacy of others. But Javanese social norms are only acceptable in sexual behaviour which occurs within the context of a committed loving relationship (primarily marriage relationship).

The study demonstrated that erotic males tend to be more sexually active and identified as more 'gaul' than the other groups (42% of eros), whereas, erotic and agapic females were more sexually active and identified as 'gaul' sexual lifestyles compared to the other groups. These results were consistent with the existing literature which stated that people who had been in love longer, more deeply were more passionate and close and the characteristics of passionate

Table 4. Cross-tabulations between attitude to premarital sex, sexual attitudes and lovestyle (Male and Female)

	Attitude to premarital sex	Eros	Pragma	Storge	Agape	Significant
Male	Disagree	27	39	60	33	P<0.05
	Neutral	54	55	33	56	
	Agree	19	6	7	10	
	Attitude to premarital sex	Eros	Pragma	Storge	Agape	
Female	Disagree	29	62	71	54	P<0.05
	Neutral	41	38	29	39	
	Agree	29	0	0	8	
	Sexual attitudes	Eros	Pragma	Storge	Agape	
Male	Strongly restrictive	2	6	9	5	P<0.05
	Restrictive	7	18	24	18	
	Neutral	34	26	36	33	
	Liberal	24	35	22	31	
	Strongly liberal	32	15	9	13	
	Sexual attitudes	Eros	Pragma	Storge	Agape	
Female	Strongly restrictive	6	10	21	0	P<0.05
	Restrictive	12	26	29	8	
	Neutral	41	43	32	69	
	Liberal	29	20	18	8	
	Strongly liberal	12	1	2	15	

lovers are the most disclosing to a lover, able to elicit self-disclosure, and higher level of social activity (Hendrick and Hendrick, 1992). The finding also fits to our image of an eros as a ‘gaul’ person who has a higher ability in communicating with other people including a lover. All eros lovers are clustered around ‘gaul’ and ‘intermediate’ sexual lifestyles. The findings also revealed that an eros person was more permissive in sexual attitudes. They are more liberal, more egalitarian, less religious and individuals with more positive self-images (especially in female cases).

***Age of first dating and love styles***

Almost all of the samples in this study have ever experienced dating relationships (90% of males and 92% of females). The average age of first dating for both sexes was 16 year. As Sullivan (1953) and Erikson (1968) noted that early romantic experiences are believed to play a central role in the development of the

adolescent’s self identity (Cited in Montgomery and Sorell, 1998). As Brown (1999) argues that the first phase of the development of romantic relationships on adolescent is characterised by the nature of romantic activity (cited in Krenke, 2003). The early adolescent needs to become reoriented to and reacquainted with the opposite gender (cited in Krenke, 2003). The basic objectives are to broaden one’s self-concept and to gain confidence in one’s ability to relate to potential partners in a romantic way. Therefore, the concern is more on the development of self, not on the romantic relationship itself (Krenke, 2003). In this case, most Javanese youth had opportunities to develop the concept of their self and capacity of intimacy through a romantic relationship in relatively younger age.

The study was also interested in how age of first dating and relationship experience might affect an individual’s attitude and feeling about love.

Table 5. Cross tabulation between premarital sexual experiences, sexual lifestyles and love styles (Male and Female)

Male	Premarital sexual experience	Eros	Pragma	Storge	Agape
	Ever	42	22	13	18
	Never	58	78	87	82
P>0.05 is not significant 0.06					
Female	Premarital sexual experience	Eros	Pragma	Storge	Agape
	Ever	18	7	5	15
	Never	82	93	95	85
P>0.05 is not significant 0.8					
Male	Sexual lifestyles	Eros	Pragma	Storge	Agape
	“Kurang gaul”/Traditional	12	31	41	21
	Intermediate	42	32	37	47
	“Gaul”	46	37	22	32
P>0.05 is not significant 0.07					
Female	Sexual lifestyles	Eros	Pragma	Storge	Agape
	“Kurang gaul”/Traditional	24	29	46	15
	Intermediate	41	48	38	46
	“Gaul”	35	23	16	39
P>0.05 is not significant 0.221					

These findings show that there were no associations between the age of first dating and the style of love of young people for both genders, since Chi-square test shows  $P > 0.05$ . But in terms of numerical associations, this study also demonstrated that young people who had first dating experiences before the age of 17 were more endorsing of eros. Subsequently, Agapic lovers tend to have first dating experiences at older age (17-20 years) than that of other love styles. It means the erotic young people have developed their self identity at younger age than the other groups.

#### ***Age of first intercourse and love styles***

The pattern of level of sexual experience of the sample is relatively low in comparison to other sexual cultures with only 22 % of males and 6 % of females reporting having ever been engaged in premarital sexual intercourse. In terms of age of first intercourse, the median age of first intercourse obtained was 19 years and the average age of first intercourse was about 18,5 years for males and 19 years for females. The majority of young people who are sexually active had engaged their first sexual intercourse at fairly early age (Under 21).

In relation to love styles, the study revealed that young males who had engaged in premarital sexual intercourse at the age of under eighteen tend to be more erotic and pragmatic than the other groups. However, storgic lovers tend to be engaged in premarital sex at fairly older age than the others. The findings on female cases, although a little difficult to interpret since the cases of each cell in this table are very small, seemed to indicate the agapic persons have engaged in first sexual intercourse at fairly older age than the others.

### **DISCUSSION OF THE PATTERN OF JAVANESE YOUTH LOVE STYLES**

The process of transition to adulthood is one of which involves not only learning and gaining experiences necessary for establishing an adult

life in the future, but also develop a special kind of social relationship beyond the family context including special kind of relationship with friends of opposite sex as known as love relationship (Podhisita and Pattaravanich, 1995). Such relationship plays important roles in shaping personality, ideas, attitudes, behaviour of the young people.

The study demonstrated that the majority of young people endorsed firstly pragma and secondly storge love styles. High endorsers of pragma appeared to be low in seeking experiences but higher in need for cognitive structure, order and social recognition (Hendrick and Hendrick, 1992). It is very logic that the Javanese young people were somewhat more endorsing of the practical, friendship-based styles of pragma and storge, the lovestyles that are less emotional than other styles of love. The lower affect or emotion is fully consistent with Javanese concept in approaching love, where the personal expression including the show of emotion is considered impolite and embarrassing. This culture also has a greater emphasis on the 'group' and less on the 'self'. As Mulder (1998) noted that life in Javanese society does not seem to leave much room for individual expressions, including love and sexual expressions. Mulder (1998) also mentioned that the individual in Javanese society is considered to be an integral part of the group. The individual person fuses with the group and his moral task in life is to realize this fusion. The fact that people are individually different, that they have wills, special qualities, opinions and such like, is also acknowledged. But "the point is to exercise all these for the good of the encompassing totality, such as self-realization" ( Mulder, 1998: p.117).

The technology of self in Eastern traditional cultures including Javanese culture, in contrast to the western concept of self, consists in contemplative activity, presumably in Javanese society called "Mysticism" or "kebatinan" that is the science of inner self, or "kejawen" or

“Javanism”. “This is not a religious category, but refers to an ethic and a style of life that is inspired by Javanese thinking” (Mulder, 1998 p.15). The approach emphasizes pre-existent self that can be developed through passive activities such as meditation and practice of “*eling*” or “rememberance” or “*prihatin*” or “be aware of potential hardships”. From a Javanese point a view, the self, the body and personal ambitions and desires should be restrained and controlled over or to be unselfish or “*sepi ing pamrih*” and keeping good relationships with others. By practicing this concept, it was expected to produce a benevolent attitude towards others (Mulder, 1998).

The more pragmatic love style in Javanese youth, was also presented in the qualitative data (primarily FGD and case studies). The data shows that young people had some criteria in selecting their own ideal partners. Asked to describe their ideal partners, many participants, for example, Heni (one female participant in an in-depth interview), said that her ideal partner would be someone who has a bright future:

*My criterias in looking for a boy-friend are that he must be physically attractive, handsome, clever, tall and smart. He is the one who can love me deeply and respect me highly, sensual, knowing well of my desires and my world, understanding my activities, loyal and lovable. In addition to those criteria, his family should be in a prominent level to the standard of society and behave as society expects. At least, at the same level as my self' and he could give a guarantee to a happy family life, a bright future living in a harmonious family. (Henni, female student, age 20)*

Similar criteria in selecting a partner also demonstrated by Andri (female) commented on the right that she had to choose a partner who provides her an assurance of a good future life:

*I have some criteria in selecting a boy friend, I prefer a bright skinned man, tall and smart, good future, come from a good family (not broken home family), the same level of socio-economic status. Because my mother always reminds me that I have to look for partner who gives me an assurance of a good future especially in terms of economical and social status. (Andri, female student, age 20)*

Clearly, these two examples indicated that young Javanese females were more pragmatic. It was not surprising, when the young female considered the likely social and economic position of people in their society who is primarily Javanese. Presumably, the social and economic position of a partner remains highly valued by Javanese society and is often used to judge the success of a young female's life. As sociological approach suggests that love is a social product and culturally transmitted by imitating what they have seen their parents or others do or may be by a direct instruction from their parents what they have to do (Hendrick and Hendrick, 1992).

The study also demonstrated the patterns of female Javanese youth love styles, which are indicated that they hold more than one type of love styles, presumably in these cases, are eros and pragma styles. According to Lee's conceptualization of love, people are likely to endorse one or two love styles more strongly, none of us has an unidimensional way of loving, and our ways of loving are likely to change as a function of time, age, developmental stage, relationship stage and so forth (Hendrick and Hendrick, 1992).

Storge is one of the love styles which adhered to the second majority of Javanese young females. Storge love style which is characterised by taking a long time growing into love and does not move easily from one relationship to another; was more endorsed by young females than males. The situation described by one female participant in the case study perhaps indicated that she

was a storgic person:

*My current boyfriend is my serious one. I have had this relationship for more than two years since I was in the second semester. He is my classmate. At that time we did not have a partner either. He often went to my boarding house and spoke about his problems freely. We just became friend at first, but then we made a date. I liked him because he is honest, open to me and cares. (Ika, female student, age 20)*

As we noted earlier, the quantitative data shows that there are somewhat gender differences in various close relationship behaviours including romantic love relationships in Javanese youth. Males are typically more oriented to a female's physical appearance, whereas, women are more likely to be concerned with a partner's economic resources and power (e.g., Kenrick and Trost, 1989; cited in Hendrick and Hendrick, 1992). Although pragma and storge are the majority of Javanese youth's love styles for both sexes, but there is a slightly greater proportion of erotic males than of females. These findings also fit with the qualitative findings (especially case studies), which show the stereotypes about what Javanese young females and males seek in a potential love (and marriage) partner. A male participant in one of the case studies describes his criteria in choosing potential love and marriage partners:

*I am interested in a girl who is sweet and good looking; she doesn't need to be very beautiful because a girl like that makes me bored easily. She should be tall and more importantly, caring. She should be educated just like me, so that we would be able to have a nice conversation. (Koko, male student, age 23)*

In more recent times, actually young people

in Central Java have been free to choose their own partners, but sometimes with parents also taking a keen interest in their choice. It is indicated by one male participant in the case study mentioned how his mother concerns about his choice.

*When selecting a girlfriend, I have some criteria, such as fair or bright skin, tall, long and straight hair, caring and faithful. My mother always suggests me to not find a girl friend that is not Javanese because of the different culture it could make it difficult to adapt between us. (Yoyok, male student, age 20)*

Several authors argue that the ability to experience romantic love requires a prior sense of self as a distinct individual agent (Hendrick and Hendrick, 1992). As Solomon (1981) stated that romantic love is a recent cultural invention and possible only in a society that strongly emphasizes individuality and self identity, along with the associated concepts of independence and social mobility (Hendrick and Hendrick, 1992). In such society, with "atomistic individuals" such as in Western, "romantic love can be thought of functional as an attachment device to pursue the personal and sexual fulfilment within marriage" (Elliott, 2005: p.38) that brings people together into mating pairs (Hendrick and Hendrick, 1992). In Javanese society, romantic love is always carried out with reference to the reactions of others including parents and peer groups. The individualism and self identity in Javanese society are thought to be characterised by collectivism, but the collectivism in this society is emphasized more on the family life centres or on the nuclear family or with parents and their offspring only. Perhaps it is somewhat similar to what we find in most of the Western world as well (Mulder, 1998).

Parents in Javanese society are placed in superior moral positions and have the duty to care for their children from birth until they are

married. Parents are also a source of blessing and asking for forgiveness of their children. Children in Javanese society should pay homage or “*berbakti*” and provide a good service to their parents as this behaviour is interpreted as part of a religious activity. Therefore, as representatives of life and its order, parents are entitled to the highest honour. In Javanese beliefs, respecting parents is part of a religious act, so it is very sinful if the children do not honour and accept their advice including advice on selecting a marriage partner. The act of giving in, or being obedient especially to their parents is widely praised and as one of the ideal human virtues. The child is considered good, and will be successful in his future career and life, when they are “*manut*” to their superiors/elders especially parents, because obedience is considered to be a very useful quality. Improper behaviour of young people to whom Javanese consider senior such as parents may have serious consequences in that one may become subject to repercussion, not necessarily because of supernatural power of the persons who were improperly treated but because some kind of natural law or force which Javanese believed call ‘*kualat*’ (Koentjaraningrat, 1994). Male participant of the case studies expressed his feelings in terms of being “*manut*” to their mothers as follows

*Every time I go home to my country side, my mother always reminds me “don’t do anything too far while dating”. However I often do make 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 (pregnancy)”. (Yoyok, Male student, age 20)*

In the case of Javanese young people today are allowed to explore their own choices, and the parents have only encouraged them when their choice leads them to socially approved behaviour. Recently, boys as well as girls have reached a higher level of education. They have

been exposed to popular media images and other form of globalization that have led to different aspirations and values compared to those of their parents or grandparents. Therefore, the arranged marriage by parents must have declined considerably in urban as well as rural communities. Young men and women today increasingly have the freedom to choose their own romantic love partner, even though they still have to ask their parents’ approval, when they plan to marry their potential spouse. Formally, it still remains the parents’ decision, but in most cases parents do not object to their children’s choice. In the case of a serious conflict between parents and their children, however, it occurs very rarely, because “parents refuse to recognize the marriage, which may result in the repudiation of that son or daughter” (Koentjaraningrat, 1994: p. 126).

The meaning and function of love, and how it is channelled are shaped by culture. In contemporary Javanese culture, young people fall in love with each other for a stable relationship towards marriage. It is useful to explore the diversity of Javanese youth love styles in terms of a broader socio-cultural development in Central Java. As the pattern of love styles indicates young people who endorsed pragma are characterised by somewhat low level of social activity, ambivalent attitudes to premarital sex, small proportion who had experienced premarital sex, and ambivalent gender attitudes. Not surprisingly, Storge lovers were identified as very religious people, very traditional tastes, with negative attitude to premarital sex and restrictive sexual attitudes, low level of social activity and categorised as “*kurang gaul*” persons. In contrast, young people who are less religious, very Western tastes, positive attitudes to premarital sex, strongly liberal attitudes, very high level of social activity, been identified as “*gaul*” sexual lifestyles and half proportion of them had experienced premarital sex, were more endorsing of eros love style. These findings consistent with the lifestyle findings in chapter seven explained that the majority of

Javanese youth hold traditional sexual lifestyles, and with respect to love style pattern were represented by pragma and storge love styles. Moreover, a slightly greater proportion of eros and agape male love styles adhere to more modern sexual lifestyles.

The conception of love frequently views commitment as a part of love. Commitment can best be thought of as representing a decision to be together and also as a cognitive component. From theoretical perspective developed by Johnson (1985) pointed out that commitment can be divided into two types; first is personal commitment to the partner and the relationship, and second, structural commitment which may be induced by constraints external to the relationship (Cited in Cate and Lloyd, 1992). For young Javanese people, a romantic love relationship is best exemplified by a personal commitment that can be one of the most exciting parts of life because it is considered within the quite serious context of relationship for their future lives. As described by some participants in focus group discussion:

*For me, I would rather have a serious relationship, not a wasting one. (Fahmi, age 23)*

*Having relationships just for fun is wasteful. I have lots of things to consider such as wasting time, money and everything. My purpose to have a love relationship is to develop a serious relationship for my future or marriage. (Inung, age 20)*

Some participants in these case studies also mentioned that most of them preferred to have serious or committed relationships rather than just for enjoyment without any serious intent. Taufik and Koko (the participants in these case studies) expressed their attitudes towards love relationships as follows:

*I am always serious in developing a love relationship; I am a person who does not*

*like having relationships just for fun. I don't want to be disappointed anymore by girls like when I was in senior high school. Now, I am in a serious relationship. (Taufik, age 20)*

*Actually I am always serious when dating someone. But because we quarrelled and argued a lot due to misunderstandings between us, we broke up. My present girl friend is a student at the Faculty of Fisher. We have been dating for more than six months. I am very serious and I hope this is the last one. (Koko, age 22)*

This study suggests that personal commitment is an important element in the stability of premarital relationships in Javanese youth. Logically, the commitment induced by personal dedication to remain would have more positive consequences for the individual and the relationship than structural commitment (Cate and Lloyd, 1992).

Exploration of love attitudes with respect to the concept of self leads to some interesting insights particularly in terms of self disclosure. The concept of self suggests that the growth of love depends on opening up and disclosing inner area of privacy (Hendrick and Hendrick, 1992). Such mutual disclosures between couples who define themselves as in love will lead to be a meshing of their inner selves and begin to merge to form as one corporate entity which is labelled "we"; in sociological term called as the creation of a new society of two people (Hendrick and Hendrick, 1992). Self disclosure works not only as mutual talk; but also disclose in terms of the immediacy of physical contact including the possibility of sexual contact which is often believed as one of the important characteristics of romantic love (Hendrick and Hendrick, 1992).

In the case of Javanese youth, with respect to the love styles, young people who endorsed eros style definitely were most disclosing to their partner and were able to elicit self disclosure,

because the image of eros lovers are the people who had a higher ability to communicate intimately with a love partner including sexual involvement. The findings of the study also indicated erotic Javanese youths are characterised as “gaul” people with a very high level of social activities, very modern and Western life styles. Although they had more positive attitudes to pre-marital sex, adhered to liberal sexual attitudes and half of them are sexually experienced, but they were not promiscuous. Eros love style is still somewhat appropriate to the concept of the Javanese culture to love where the promiscuous behaviour is socially unacceptable and a serious romantic relationship is highly valued.

Regarding to the young people lifestyles, a “gaul” person with the characteristics of an extrovert person with having many friends in an active social life and more open to global social trends and currents; are more endorsing in eros love styles. Whereas, pragma and storge, the love styles which are more practical and friendship based relationships and characterised by low emotional, high commitment, and very slow moving in developing a stable relationship, were endorsed by the majority of young people. Pragma and storge which are often endorsed by traditional young people, were very suitable to Javanese approach to love.

Besides childhood relationship experiences and the influences of Javanese culture and society (including peers and friends), the messages from various mass media also plays a major role in the formation of young people’s self identity. Javanese youth while holding a variety of love styles perhaps are not exposed to a single type of message what love is supposed to look like and feel like, such as messages from parents or the culture itself, but they also receive information from several channels and friends. These messages could influence the young people’s orientation to love in order to select a potential partner with whom they have to bond. Young people who primarily express an eros love style,

probably were more internalized to the values of modern norms which perhaps comes from the blatant portrayals of sex in movies, television soaps, and tabloid newspapers or may be reflected by those people whose economic and social security was most assured and least likely to be affected by the status of the partner chosen (Sprecher and Metts, 1989; cited in Montgomery and Sorell, 1998). Furthermore, pragmatic and storgic people were more internalized by the values of traditional Javanese norms in terms of approaching love which are likely to be concerned at a partner’s economic resources and social position.

In terms of the connection between love and sex, some people can argue and discuss that love and sex are not automatically linked. Sex within the context of love makes the experience deeply personal because it joins two people and yields both pleasure and meaning. In Javanese youth, sex within the context of a romantic relationship, not only means a deeply personal experience, but also a commitment that was developed in a romantic love relationship which has a special purpose for their future life including marriage. More abstractly, love with sex can be a form of communion, or communication, in a language that is different from and beyond words which seems to require a long term dependency (Hendrick and Hendrick, 1992).

## **CONCLUSION**

It seems clear that several theoretical approaches have highlighted the nature of development of romantic love and those factors contribute to it. Evolutionary framework and sociological approach to love may work together within the dialectical nature of human life including Javanese cases.

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