

Socio-Cultural And Socio-Sexual Factors Influence The Premarital Sexual Behaviour of Javanese Youth In The Era of HIV/AIDS

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ABSTRACT

Background: *In recent years a public health research interest in sexual behaviour of young people has been stimulated by the growing public health concern at the global spread of HIV/AIDS. The research has been continuing to be undertaken for the reason of contributing to epidemiological forecasting of the spread of HIV/AIDS and develop a stronger understanding of sexual behaviour in order to design effective AIDS-related, health education strategies. Although in Indonesia reported that HIV has been transmitted mostly via intra-venous drug users, the greatest long-term public health threat is unprotected sexual intercourse among young people.*

Method: *This paper analyses socio-cultural and socio-sexual dimensions which influence the premarital sexual behaviour of young people. The study was undertaken at aged 18-24 years, university student in urban Central Java with a (500 sample) survey method using structured and self administered questionnaire.*

Results: *The basic parameter of sexual relationships was found relatively low levels of premarital sexual experience compare with many other countries, but very low level of contraceptive precautions within such activity. The pattern of level of sexual experience was characterised by the level of social activity, level of religiosity, general lifestyle taste and socio-sexual philosophy. The most important factor influencing the occurrence of premarital sexual intercourse was the factor of socio-sexual philosophy. The respondents which have positive attitudes to premarital sexual intercourse and liberal sexual attitudes tended to have higher levels of premarital sexual intercourse. The key priorities for protecting young people's sexual health is to continue in maintaining traditional sexual philosophy for the majority of young people and improve "safe sex" for the minority of modern sexual philosophy.*

Key words: *Sexual behaviour, socio-cultural factors, socio-sexual factors, Javanese youth.*

INTRODUCTION

The sexual health of young people has become a major concern of research topic on adolescent reproductive health in Indonesia. It arises from the necessity to design intervention programs to reduce unwanted pregnancies and enhance HIV/AIDS prevention. The sexual and reproductive health needs of the unmarried young people have been largely ignored by existing health services in this country. Therefore, there is a strong need to provide such services and to undertake research which more focused in depth studies in order to understand the complexity of young people sexual and reproductive health (Gubhaju, 2002).

In Indonesia, the number of adolescents and young people is growing rapidly. Between year 1970 and 2000, the 15-24 year-old age group has increased from 21 to 43 million or from 18 to 21% of Indonesia's total population (Achmad and Xenos, 2001). The rapid growth of youth population has created pressure to expand education, health and employment programs aimed at this age group. Government policy makers are also concerned because adolescents and young people are particularly prone to various types of risky behaviour (Achmad and Xenos, 2001).

The amount of speculation and discussion of young people sexual behaviour in Indonesia stands in stark contrast to the lack of reliable empirical evidence. Actually, numerous studies have contributed to the understanding of young people's sexual behaviour, but the results have often obtained limited information to the need more deeply understanding about the factors influence the young people sexual behaviour.

The degree of premarital sexual experience is one component of young people's social reality in Central Java. Premarital sexual intercourse is not a practice or reported practice which is any way condoned by society. It is thought that the opportunity for such an activity is enhanced by young people's living away from their families, and is related to increasing levels

of migration into cities for higher education (Achmad and Xenos, 2001). There is a paucity of data in Central Java concerning such problems as unwanted pregnancy in youths, abortion, HIV and other STDs, although anecdotal evidence indicates increasing evidence of these.

The various studies that have been conducted through quantitative surveys, such as demographic health surveys (DHS) and KAP (Knowledge, attitude and practice) surveys indicated that the percentage of youth reporting premarital sexual intercourse range between 2% and 27%. For females, the rates of premarital sexual activity were concentrated in the range of 2% to 6%. Almost all young people expressed disapproval of sexual activity outside marriage, although a small proportion approved it if a couple planned to marry (Achmad et al, 1999). Some studies also found that most young people have a low level of knowledge concerning sexual and reproductive health, including knowledge about STDs and HIV/AIDS. They usually obtain information about sex matters from magazines, films, videos, comics and other mass media, and they were often more likely to discuss sex with their close friends than with their parents or older people (Hidayat et al, 2003; Achmad and Westley, 1999). Some surveys suggest that there were a considerable proportion of young people who engage in premarital sexual activities without using effective contraceptives (Khisbiyah et al, 1997). There may also be a greater tendency to withhold information on sexual activity among youth in highly conservative settings, where prohibitions on premarital sexual activity are strictly observed.

Among young university students in Semarang, the practices of dating and having a close relationship (*pacaran* or 'being a lover', usually without sexual relations) is common. Many surveys report the age of first dating as ranging between 15 and 17 years old (PILAR-PKBI Central Java, 2000, 2003; Sembodo, 2000). Typically, dating comprises holding hands,

kissing, necking, touching breasts (48%) and petting (25-28%) but rarely intercourse (PILAR-PKBI Central Java, 2000, 2003; Sembodo, 2000). There was a considerable proportion of adolescents perform masturbation in order to release their sexual desires (Hadisaputro, 1992; Widjanarko, 1999). Knowledge of conception and the fertile period was generally low among young people (Adisusilo et al, 1993; Triatnawati, 1999). A substantial percentage of youth believed that first intercourse carried no risk of pregnancy. Information on sexuality, conception, pregnancy, contraception and sexually transmitted diseases is rarely imparted by health professionals or teachers. Parents are not the primary source of information. Friends and media such as comics, magazines, films including pornographic materials, and newspapers are the main sources of information (BKKBN Central Java and Muhammadiyah University, 2002).

The primary purpose of this study is to identify the levels of youth sexual behaviour and examine the socio-cultural and socio-sexual dimensions which influence their sexual behaviour which can contribute towards policy formulation and programme development for young people sexual and reproductive health.

METHODS

This survey covered three big cities in Central Java; namely Semarang, Purwokerto and Surakarta. A quota sampling design strategy, which is a non-probability method which aims to make the sample representative of the population by setting and filling quota control (Gilbert, 2001), was adopted in this study. When selecting a quota sample, this study determines and identifies the respondents in terms of quota characteristics assumed to be closely associated with the variables under study. Three-stage sampling involved firstly, the selection of the universities in three cities (Semarang, Surakarta and Purwokerto) in terms of the proportion of the number of students; secondly, quota sampling by

departments, and thirdly, by age and sex.

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. This study employed the type of self-administration in which the questionnaire was provided to respondents with an 'interviewer' present. The presence of the interviewer ensured a high completion rate and can be used to reassure respondents, to answer their queries, and even edit their completed questionnaires.

RESULTS AND DISCUSSION

The profile of the sample of the respondent is in terms of age are expected to be sexually active. They are all clearly young adults (aged 18 – 25 years), mostly single and almost all of them were not working, and the few who are working are predominantly working in the part-time job. They tend to be homogenous in terms of religion and ethnicity. Most of them are Muslim and Javanese. The majority have migrated away from their home areas, primarily in the surrounding area of Central Java regions in search of higher education.

A. Socio-cultural factors:

1. Religiosity

In this study, the religiosity of the respondents was identified by considering some components. One way to measure the religiosity would be to examine the respondents respond to some questions which related to their religious activities. Consequently, the respondents were asked how often on average they spend their time for praying, participating in mosque or church activities and running religious related organization activities. The Likert-type of scaling was used in ranging from very often to rarely. Five categories of religiosity were identified in this survey which referred to as very religious, religious, moderate, not religious and very not religious. The majority of students (53.8%) were categorized in moderate religiosity, particularly female

students were likely to be more religious than males. Only 5.5% females were indicated very not religious compare with 11.7% of male students. Religiosity has long been considered as an important influence on sexuality, which has resulted in reported differences between religiously 'active' and 'inactive' persons particularly with regard to premarital sexual intercourse (Kinsey, Pomeroy, Martin & Gebhard, 1953, cited in Davidson et al, 1995). Religion also as component of the culture of any society, is involved in specific and non-specific ways with the experience and expression of human sexuality (Brusich, 1990). Specific religious doctrines may influence sexuality by prescribing or prohibiting certain behaviours. In general, therefore, religion has an effect on sexuality by the way it shapes a person's concept of him/herself as sexual being and may influence, directly or indirectly, decisions about what people do sexually.

2. General lifestyle tastes

In Indonesia, and of course in Central Java, young people face daily contact with the stimulus of explicit material through media such as television programs, movies, videos, magazines, books and the Internet. This mass media introduces 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, 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. The respondent's preferences in lifestyle tastes were then 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).

3. 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 et al, 1993). The study identified about one-third of Javanese students as experiencing the most difficulty with self esteem. Young males tend to have higher self esteem than females. Moreover, the majority of them have fairly or disadvantaged self esteem. When young people enter to a new period in the life course it may challenge the self image, particularly in individuals' self evaluation, as they attempt new tasks in which they may succeed or fail (Hendry et al, 1993). In the case of Indonesian and Javanese students, perhaps the threat of unemployment or uncertainty of socio-economic conditions in their future life after leaving school may in some circumstances lead to depression and finally lower their self-esteem (Hendry et al, 1993). On the other hand, with maturation young students may also improve their interpersonal skills. They may thus be more capable of selecting romantic partners and, in this context, of enhancing their self esteem.

4. 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 student sexual behaviour and the level of social activity. Leisure behaviour/level of social activity is hypothesized as having a positive association with sexual behaviour of young students. The social activity index items were selected to measure respondents' involvement in activities in places or environments where sexual relationships are highly likely to be contracted. These index items include visits to night clubs, staying away overnight, engaging in smoking, drinking alcohol, taking drugs, watching pornography and so forth. Although the majority of Javanese students show a low level of social activity, substantial proportions of young males and females (85%/55%) have at some time watched pornog-

raphy and been to parties in homes or boarding houses (59%/58%). Furthermore, compared to females, the majority of males had higher levels of social activity.

B. Socio-sexual factors:

1. Premarital sexual behaviour

The pattern of level of sexual experience of the sample is relatively low in comparison to other sexual cultures such as Thailand, Brazil, and North America or other Western Countries (Ford, 1992; Ford & Kittisuksathit, 1994; Ford, et al, 2003), with only 22 % of males and 6 % of females reporting have ever been engaging in premarital sexual intercourse.

Moreover, reinforcing the picture of an overall low pattern of sexual risk, the majority (60% of males and 80% of females) of such sexual intercourse took place within a committed or serious relationship. The reported cases of casual sexual contact, for instance with a sex worker

was very low (7% of males). Furthermore, the majority of respondents (66 % of males and 80% of females) reported engaging in intercourse with only one partner in the past twelve months, with the length of relationship before intercourse took place being over one year (26% of males and 47% of females). In terms of sexual orientation practically the whole sample identified themselves as heterosexual.

Given that such behaviours such as sexual intercourse before marriage, especially casual sex and homosexuality are seriously against to Javanese socio-cultural norms, the low level of premarital sex, casual sex, and homosexual orientation may be expected to involved some under-reporting. But, there is confidence in the broad validity of the findings based upon the following findings. The behavioural findings of individuals consistently linked with attitudinal findings, for example reported non premarital sex

Table 1 : Percent distribution of actual sexual experiences by sex

Sexual experience	Male	Female
Premarital sexual intercourse	22	6
Marital sexual intercourse	1	1
Never	77	93

Table 2 : Percent distribution of type of contraception use at last intercourse

Type of contraception use	Male	Female
Condom	28	7
Withdrawal	40	67
Nothing	28	20
Calendar	5	0
Other	0	6

(n=73) Chi-square 0.000 is highly statistically significant at P<0.05

Table 3 : Percent distribution of attitudes to premarital sexual intercourse by sex

Attitudes to premarital sex	Male	Female
Agree	9	3
Neutral	51	35
Disagree	40	62

(n=500 samples) chi-square 0.00 is highly statistically significant at P<0.05

linked with a belief in ‘no sex before marriage’ whilst sexual experience, linked with an ambivalent or more positive attitude regarding sex before marriage. The findings also lay within corridor of findings of Indonesian youth sexual behaviour surveys based upon rigorous sampling strategies

In terms of level of precautions taken within sexual experience, however, the findings show a picture of greater risk. The pattern of just 28 % of males and 7% of females reported condom use at last intercourse, with the remainder using no other effective contraceptive method such as withdrawal or nothing at all were the most common (see table2).

It is important to note here that contraceptive services are not provided for the unmarried in Indonesia. A range of factors including fear of being seen to make use of contraceptive services (as evidence of ‘sinful’ behaviour), lack of perceived risk, lack of communication between partners combine to make it highly unlikely that any effective contraceptive or prophylactic precautions are taken by young people. There is clearly a lack of congruence between the social

climate of (some) young people’s premarital activity and the provision contraceptive and educational services in Indonesia including Central Java. The obstacles to the provision of these protective programs relate to a strong concern of authorities not wanting to be seen to advocate services which may be viewed as condoning premarital sexual activity which is considered to be sinful and against religious teaching.

2. Sexual attitudes and gender attitudes

The findings revealed that the majority of both male and female respondents considered premarital sexual intercourse for both males and females to be unacceptable to them personally. Only 9 % of males and 3 % of females accept premarital sexual intercourse for them (see table3).

The majority of studies of sexual norms that have been done in Asian countries show that there is a marked ‘double standard’ which accepts sex before marriage for young men but not for young women. These findings show that only very slightly higher percentages, accept premarital sex for males than females. Both males and females hold

Table 4 : Percent distribution of overall sexual attitudes by sex

Sexual attitudes	Male	Female	Significant
Strongly Restrictive	4	10	
Restrictive	20	27	
Both Restrictive and Liberal			
Liberal	37	43	
Strongly Liberal	28	18	
	12	2	0.000

(n=500) Chi-square is 0.000 is highly statistically significant (p<0.05)

Table 6 : Frequency and percent distribution of type of love styles of respondents

Type of love styles	Male	Female
Eros	16	7
Storge	21	27
Pragma	48	60
Agape	15	6

the same pattern of attitudes to premarital sex; however a higher proportion of the male sample has a neutral perspective on it. Although some social sanctions apply to both sexes, but there are more some social stigmatisation and criticism which

primarily reserved for women than for men, which reflecting 'double standard' found in most Asian countries (Ford & Kittisuksathit, 1994).

A further related factor which may be gainfully considered here is that although a family

Table 5 : Cross-tabulation between religiosity, general lifestyles, level of social activity, attitude to premarital sexual intercourse, sexual attitudes and sexual intercourse experience both male and female

Variables	Sexual Intercourse Experience (Male)		Sexual Intercourse Experience (Female)	
	Ever (%)	Never (%)	Ever (%)	Never (%)
Religiosity :				
Very religious	0	14	6	9
Religious	8	22	11	18
Moderate	48	44	67	64
Not religious	18	13	6	4
Very not religious	26	7	11	5
Chi-square test	P<0.05		n.s	
General lifestyles :				
Very Western	30	24	50	24
Western	33	27	40	35
Traditional	18	29	11	29
Very Traditional	20	21	0	13
Chi-square test	n.s		P<0.05	
Level of social activity:				
Very low level	57	11	11	2
Low level	31	27	22	9
High level	8	45	44	49
Very high level	3	18	22	40
Chi-square test	P<0.05		P<0.05	
Attitude to premarital sexual intercourse :				
Disagree	10	50	28	65
Neutral	64	47	56	34
Agree	26	3	17	1
Chi-square test	P<0.05		P<0.05	
Sexual attitudes:				
Strongly restrictive	0	8	0	13
Restrictive	10	20	11	26
Moderate	16	34	50	41
Liberal	31	29	28	18
Strongly liberal	43	9	11	2
Chi-square test	P<0.05		P<0.05	

would be extremely disappointed by a daughter's engagement in premarital sexual intercourse and this is predominantly a Muslim population, the disappointment does not extend to the extreme punishments incurred by such women in some other Muslim cultures.

In terms of attitudes to condom use, there is a broad similarity among the young males and young females with both not feeling the need to use them within committed relationships. The findings shows a quarter of males and more than a quarter of females do not agree to use a condom with a steady partner. The main reasons for this revolve around the lack of perceived risk, reduction of pleasure, but probably most importantly that condom is only acceptable for married couples and only for use with sex workers, so that it provides a poor image for the unmarried.

There are varied attitudes pertaining to other sexual practices (oral sex and masturbation), pornography and homosexuality between males and females. In comparing attitudes towards these variables, the pattern of disparity between males and females is reversed. Not surprisingly, males tend to be more accepting than females regarding other sexual practices (oral sex and masturbation), pornography, and homosexuality. In fact, most respondents generally have a neutral or 'not sure' perspective on these sexual matters. These findings reinforce the view of Javanese youth culture undergoing social change and feeling uncertainty and ambivalence about their sexual attitudes and values.

The pattern of overall sexual attitudes reported that the young males have more liberal sexual attitudes than were females, whereas young females have more traditional and restrictive sexual values. In fact, again there is a substantial percentage of both males and females responded 'uncertainty' or 'unsure' regarding sexual values (Table 4). It could be noted that a higher percentage of both males and females express liberal sexual attitudes than reported

actual premarital sexual intercourse, possibly indicating the potential for higher levels of such behaviour. The range of attitudes and reported behaviours reflects different pattern of sexual behaviour of Javanese youth. It shows that there is a tendency running from a traditional restrictive to a possibly a modern-romantic sexuality.

Gender attitudes have been recognized as important variables in the study of romantic relationship. Kalof's (1995) found that egalitarian gender attitude was indirectly associated with less sexual behaviour in America (Browning, et al, 1999). This study identifies gender attitudes which consist of gender roles, gender sexuality and overall gender attitudes. The study revealed that the majority of young females tend to be more egalitarian than men in these three kinds of gender attitudes. It is shown by the overall gender attitudes which indicated that 40% of males and only 14 % of females who hold conservative/traditional gender attitudes. Likewise, most young males were more endorsed traditional gender attitudes in sexuality than were females. Furthermore a much lower percentage of the young men than women adhere to egalitarian gender attitudes with regard to sexuality. These findings probably indicate a measure of the double standard among youth Javanese.

3. The pattern of Javanese youth love styles

The love styles were assessed via the love attitudes scale, designed by Hendrick and Hendrick (1986). The scale contains 42 statements that reflect different attitudes to love. It has six subscales which refer to specific love relationships, namely passionate love/eros, ludus, storge, pragma, mania and agape. By counting the score of responses on each subscale, a respondent receives six scores, reflecting each of the six predominant love styles. Although the love style items assume that the respondents are in or have had a sexual relationship, it can still be used with respondents who have never had a partner. Such respondents would approach the items

hypothetically.

The findings of this study show that the prevailing love styles of university students in Central Java are: firstly, pragma; and secondly, storge. These two between them account for about two-thirds of the males and four-fifths of the females of the sample responses. A slightly greater proportion of males than female 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. A small proportion of agapic males are also found 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 sexual behaviour, it cannot be stated too strongly that in contrast to the erotic pre-occupations of many other youth sexual cultures, erotic pleasure (or sexual intercourse at least) is not considered a high priority. Rather it is something which is considered by most only within the quite serious context of relationship development towards marriage.

4. Socio-cultural and socio-sexual variables related to premarital sexual behaviour

In terms of young people's religiosity, general lifestyles, level of social activity, attitudes to premarital sex, and general sexual attitudes, the study indicated that those characteristics are associated with reported premarital sexual intercourse. All Associations between level of social activity, attitudes to premarital sexual intercourse and sexual attitudes as independent variables and premarital sexual intercourse experience as dependent variable were statistically significant for both males and females. Therefore, the young people with characteristics such as high level of social activity, positive attitudes to premarital sexual intercourse and liberal sexual attitudes tended to have premarital sexual intercourse than

the young people with has no those characteristics. Furthermore, there are no statistically significant associations between religiosity and sexual behaviour in female cases and also between general lifestyle taste and sexual behaviour in male cases. In fact, there is a small numerical association for both cases, although it is not statistically significant. The young males with low level of religiosity (not religious and very not religious) were more likely to engage premarital intercourse than the young males who have high level of religiosity. Whereas, the young female students who have Western and very Western lifestyle taste were more likely to develop premarital sexual intercourse that the young females who hold traditional taste.

The logistic regression analysis determined which variables best predicted the occurrence of premarital sexual intercourse. The logistic regression analysis of female cases demonstrated that general lifestyle, and sexual attitudes factors are very important variables to explain the occurrence of premarital sexual intercourse among young female. This multivariate association confirmed the important of general lifestyles variable and socio-sexual philosophy variables in influencing the occurrence of premarital sexual intercourse. Moreover, the logistic regression analysis suggested that the Western lifestyle taste and positive attitude to premarital sex variables were the main predictors of the occurrence of premarital sex of young female. This pattern was fit with the cross tabulation analysis. The probability of the occurrence of premarital sexual intercourse of young female with those characteristics was 68 percent. Whereas, the logistic regression analysis of male cases indicated that religiosity, self-esteem, level of social activity, socio-sexual philosophy and love styles are important variables to influence the occurrence of premarital sex among young males. This multivariate association demonstrated that moderate religiosity, high and very high level of social activity, neutral and positive attitudes to premarital

sex, eros and pragma love styles were the predictors of the occurrence of premarital sex among the males. Meanwhile, low self-esteem variable provided negative association to the occurrence of premarital sexual experience, because the unstandardized (B) indicated negative score (-1,564). Then, the logistic regression analysis suggested that the high level of social activity was the best predictor to the occurrence of premarital sex. Moreover, the probability of the occurrence of premarital sexual intercourse of young males with those characteristics was 99 percent.

The bivariate analysis and multivariate analysis suggested that certain independent variables are important towards the occurrence of premarital sexual intercourse for both males and females. The independent variable which influence to the occurrence of premarital sexual intercourse for both males and females was positive attitude to premarital sex. Whereas, high and very high level of social activity, moderate religiosity, eros and pragma love styles variables; provided positive contribution to the occurrence of premarital sex among males. Meanwhile, Western lifestyle taste variable; only provided the influence to the occurrence of premarital sex among females. These independent variables; which affect to the occurrence of premarital sexual intercourse among males and females; are important to be considered and emphasized to elaborate in further analyses.

CONCLUSION

This study revealed the occurrence of premarital sexual intercourse was relatively low in comparison to other sexual cultures. Only 22 percent of males and 6 percent of females have ever engaged in premarital sex. As indicated by the plethora of sexual behaviour surveys in Indonesia show levels of premarital sexual intercourse to be within a corridor of 7% to 27% males and 2% to 6% for females. It means that Javanese youth sexual lifestyles are a fairly benign of risk pattern with regard to the threats of

HIV/AIDS and other STIs. Meanwhile, bivariate analysis demonstrated that the pattern of level of sexual experience was characterised by the level of social activity, level of religiosity, general lifestyle taste and socio-sexual philosophy.

The most important factor influencing the occurrence of premarital sexual intercourse was the factor of socio-sexual philosophy for both males and females. Meanwhile, the religiosity and level of social activity factors also provided positive association to the occurrence of premarital sex among male sample and the general lifestyle factor provided positive association to the occurrence of premarital sex among young females.

Multivariate analysis identified that the occurrence of premarital sexual intercourse among females, was more likely to develop when there were positive attitude to premarital sex and Western cultural taste. The probability of the occurrence of premarital sexual experience with those characteristics was 68 percent. Whereas, the occurrence of premarital sexual intercourse among young males, was more likely to emerge when there were moderate (as opposed to high) religiosity, high and very high level of social activity, positive and neutral perspective on premarital sex, and preference for eros and pragma love styles. The probability of the occurrence of premarital sex based on those was 99 percent. Bivariate and multivariate analysis confirmed that socio-sexual philosophy orientation was the closest factor that influenced the occurrence of premarital sexual intercourse among young people.

The elaboration of the Javanese youth sexual behaviour which is summarised in the key findings provided a direction to explore and explain in more details and depth of the fairly benign and the relatively low risk of Javanese youth sexual lifestyles. The findings revealed the primary importance of the socio-sexual behaviour pattern for the focus on policy development. This study suggests that there are key priorities that could protect young people sexual and reproductive health in Central Java. The first priority

is to continue in maintaining and promoting the majority of traditional restrictive sexual behaviour in order to protect young people's sexual and reproductive health and prevent from the threats of HIV/AIDS and other STIs. The second priority is to promote and improve safer sex behaviour for the minority of romantic-modern sexual behaviour in order to prevent from the unwanted pregnancy, and the threats of HIV/AIDS and other STIs.

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