

**P3.13. Sexual and Reproductive Transitions of Young Indonesians in a Context of Contesting Values and Policy Inactivity** - Iwu Dwisetyani Utomo, Australian National University; Peter McDonald, Australian National University

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**Background/Significance:** Sexual and reproductive transitions of young people in Indonesia today take place in a very different environment to that of their parents. As marriages have been delayed and as young people participate in education to higher levels, their transitions to adulthood are much more extended. Thus young Indonesians are exposed to a longer period in which they must deal with pre-marital sexuality, relationships, break-ups and possible multiple partners. In the absence of a supporting and committed political environment that reinforces policy and of programs specifically targeted at young people's reproductive health, more extremist approaches that involve considerable health risk can prevail. The sexual and reproductive values and behaviors that are emerging among single young people in contemporary Indonesia are conditioned by a political context that allows the conflicting forces of traditional Indonesian and Islamic values, Westernization and the strong emerging force of fundamentalist Islam to compete for the allegiance of young people.

**Main Question/Hypothesis:** With no formal education curriculum on reproductive health/sexuality and policy access to family planning information and services (Law no. 10/1992 on Population and Family Welfare stated that family planning information and services can only be access for married couples) how do young Indonesians aged 15-24 years old who are still single deals with sexuality issues and problems related to pre-marital sexuality, relationships, break-ups and possible multiple partners as well as risk to STDs/HIV/AIDS?

How do the Indonesian government dealt with conflicting forces of traditional Indonesian and Islamic values, Westernization, globalization of information from the Internet, the strong emerging force of fundamentalist Islam and the implementation of Syariah Law in 56 districts in relation to protecting young people from pre marital pregnancy and abortion, STDs and HIV/AIDS, drug use and sharing of needles?

Where do young Indonesians get information on reproductive health and sexuality related issues? And can those who are single have access to reproductive health/sexuality services if needed?

**Methodology:** Combined study of quantitative (the 1995 Jakarta Marriage Values and Sexuality Survey) and qualitative data (in-depth interviews and focus group discussions) collected over a period of a decade (1995-2005). The field work was conducted by Dr. Utomo during her PhD (1995), followed by her post-doctoral study (2000-2005). The study was conducted in Jakarta, Yogyakarta and Palembang-Indonesia. The survey was analyzed by using SPSS, and the qualitative data was analyzed into thematic issues and case studies. In addition an in-depth literature review and media clippings on the topic were collected dating from the 1960s-2006. Internet search was also applied.

**Data:** The survey in Jakarta covers high school students, university students and married couples (N=639), while qualitative interviews (93) and focus group discussions (17) were collected in two additional provinces (Yogyakarta and Palembang).

**Findings:** While premarital sex, premarital pregnancy and premarital abortion is increasing, the government still treats young Indonesians as *non-sexual beings* and not providing reproductive health education in school curricula nor reproductive health services for those who are still single. The government permits various social forces (traditional Indonesian values, Westernization, moderate Islamic values and fundamentalist Islam) to interact and causes conflicting values orientation among young people. In the past decade, the liberal forces of Westernization have proceeded apace simultaneously with the development of fundamentalist Islam. The conventional, older contest between Westernization and Indonesian traditionalism has faded into the background. Indonesian traditionalism, the force that has held the nation together and has dominated the political scene of the older generation must now contend with attacks from both sides, from the liberal Western perspective and the perspective of modern fundamentalist Islam. The emergence of Christian fundamentalism as a new face of the West has complicated the picture even more. While an enlightened reproductive health policy for young people was a possibility a decade ago, the Indonesian government has retreated once more to the safer ground of inactivity.

**Knowledge Contribution:** The growing development of fundamentalist Islam after the fall of Soeharto (1998) has a great impact on the development of reproductive health policy and program for young Indonesians. The government has to be strongly encouraged to deliver reproductive health education starting as early as primary school.