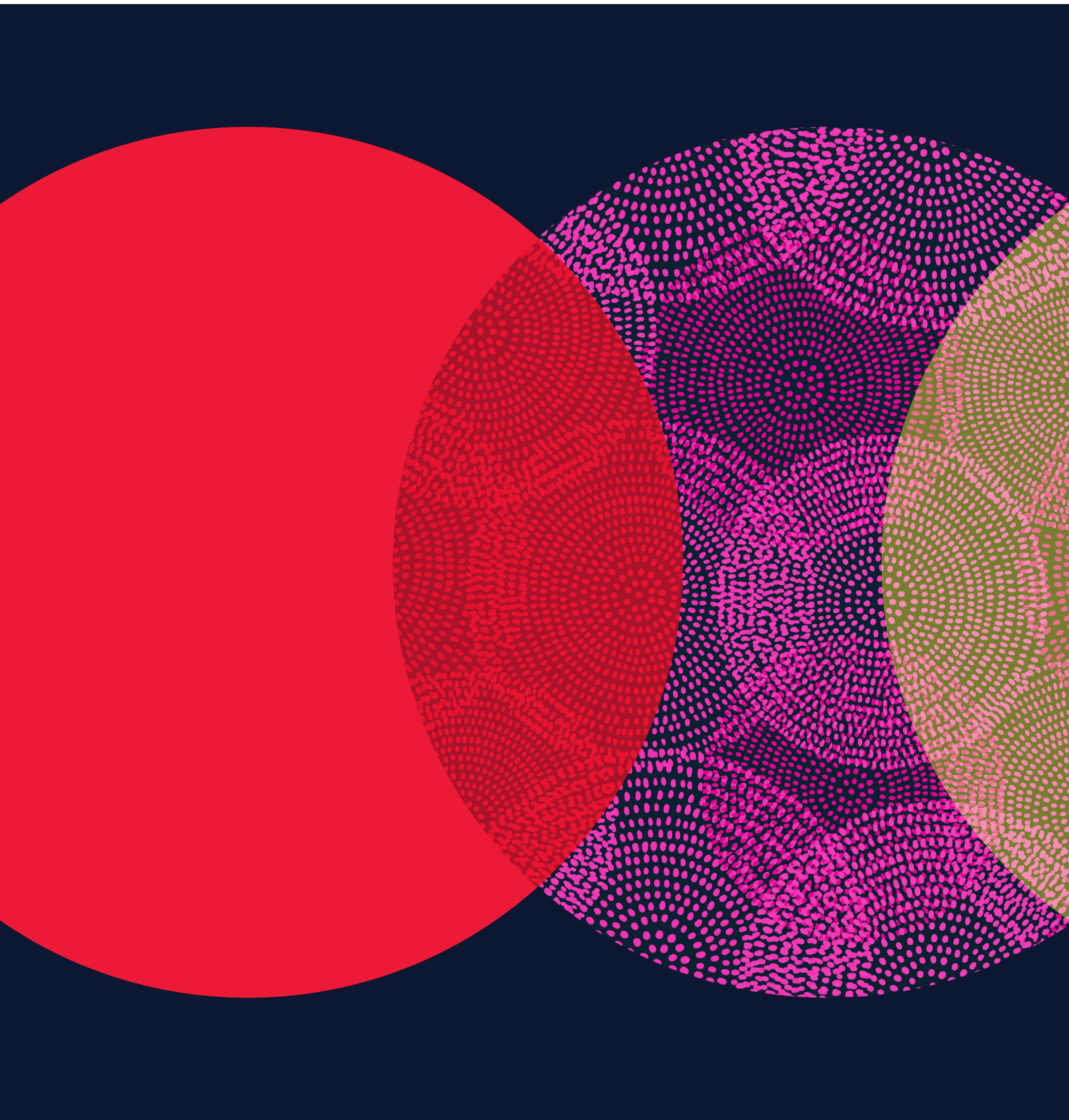




Aliansi Remaja Independen

YOUTH SEXUALITY AND SEX-POSITIVE APPROACHES IN INDONESIA

Mini-Pilot Report



YOUTH SEXUALITY AND SEX-POSITIVE APPROACHES IN INDONESIA

Mini-Pilot Report

YAYASAN ALIANSI REMAJA INDEPENDEN

**ASIA PACIFIC ALLIANCE
FOR SEXUAL AND REPRODUCTIVE HEALTH AND RIGHTS**



Sexuality Audit Report; a youth organisation's narrative report on teen sexuality in a sex-positive approach

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This report is part of the Asia Pacific Alliance for Sexual and Reproductive Health and Rights (APA) initiative to generate evidence on sexual and reproductive rights in Asia and the Pacific and had funding support from Population Action International.

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YOUTH SEXUALITY AND SEX-POSITIVE APPROACHES IN INDONESIA

Yayasan Aliansi Remaja Independen (ARI)

ARI is a youth-led organisation, working across several parts of Indonesia on young people's SRHR. For this particular research, their interest was to examine and compare sex-positivity in the sexuality related education and messaging across three different organisations in Pati District in Central Java Province, Indonesia. The following youth-run programmes were chosen for the study:

- ARI Central Java works with rural youth in Pati on SRHR capacity building.
- Nahdlatul Ulama (NU) is a faith-based organisation that has a female student council (IPPNU) and a male student council (IPNU). IPPNU and IPNU have an SRHR education program called PIK R (Youth Information and Counseling Center) in Pati area.
- GENRE is a programme for 16-22 year age group, organized by the National Family Planning Coordinating Board (BKKBN), which is a government entity. GENRE works toward prevention of child marriage, drug use, and 'free sex', and trains young ambassadors on these topics.

ARI undertook a two-pronged analysis by examining the documents and curricula used by these three organisations and analysing their content against a set of pre-determined parameters on sex-positivity and pleasure; and conducting interviews with the young people (aged 15-24) who had received capacity building training on sexuality

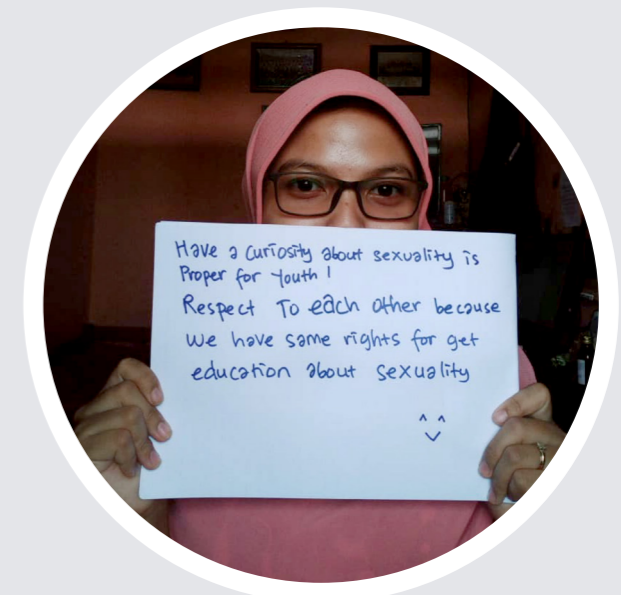
from these three organisations. The 10 interviewees were chosen through random sampling from among the trained youth in each organisation, with 3 from ARI Pati (2 females; 1 male); 4 from NU (2 females from IPPNU and 2 males from IPNU); and 3 from GENRE (1 female, 2 male).

The content analysis template was developed using parameters from the learning objectives in the ITGSE (2018) and the 'Pleasuremeter' developed by GAB. The interview guide was also developed based on the same parameters, using Likert scales, as well as qualitative questions about organisational perspectives on SRHR in general, and about sexuality, sex outside of marriage, pleasure and diversity, in particular.

Some of the key findings from the content analysis and interviews are as follows:

- The three organisations use different terminologies for sexual activity, which can have different meanings for young people. For example, while ARI uses the term 'risky sex' to connote sexual activity that may result in STIs or unintended pregnancies, the other organisations use the term 'free sex' or pre-marital sex, which refers to any sexual activity undertaken outside/before marriage. This means that young people do not necessarily understand what constitutes 'safer sex' (i.e. penetrative sex with condoms or non-penetrative sexual activities).

- There is a gap between organisations' perspectives on different aspects of sexuality as stated in their documents or at a national level, and what trained young people believe or practice on the ground. This is exemplified in several ways:
 - While IPPNU as an organisation stands against child marriage, the informants revealed that they were supportive of girls with unplanned pregnancies, and encouraged the girls to get married (thereby perpetuating child marriage).
 - GENRE has discussions on diversity at the national level; however, its members at the local level in Pati do not feel comfortable to reveal their diverse sexual orientation as claimed by interview informants.
 - ARI supports sexual diversity, but at an individual level, some interview informants felt that 'LGBT people should not be supported'.
 - IPNU's materials support gender equality, however when they speak about SRHR, they open with inappropriate jokes, and believe that wives are meant to serve their husbands, as claimed by interview informants.
 - Though GENRE has training modules for young people on SRHR, developed by the National Family Planning Ministry, training has not been provided at the local level in Pati. As a result, young people have learned from the modules, but did not get the opportunity for value clarification.
- As a faith-based organisation, IPPNU agrees with the need for young people to understand about pleasure but only within marriage. It is taboo to talk about these issues with unmarried young people.
- ARI is known for providing training on gender and sexuality, which challenges prevalent norms and beliefs on gender and sexuality.



This research used the Pleasuremeter framework developed by GAB, taking into account the diversity of sexual pleasure experiences, and framing sexual rights with a positive connotation for those who are involved and does not infringe on the rights of others.¹ It needs to be stressed that this research is not to conflate sexual pleasure with pornography, instead it seeks to develop a more positive connotation of sexuality. Since the GAB's Guidance principles should be measurable, the researchers used the concept of sex-positivity that was developed by UNESCO in the International Technical Guidance on Sexuality Education (ITGSE).²

Tables 1.0 and 2.0 below provide a list of indicators from GAB and ITGSE, respectively. For each document reviewed, the research team searched for relevant materials for each of these indicators. Notes were made about the extent to which the documents' content aligned (or not) with the GAB and ITGSE indicators; this was then used for the overall analysis.

This research used a qualitative methodology with two data collection techniques: *literature review* and *in-depth interview*. *Literature Review* is an observation from published information on certain topics, and limited to a few subject areas in a certain period of time.⁴ There are 21 literature review documents obtained in this research from online sources and directly from informants.

At the outset of the study, Genre and IPNU/IPPNU were notified of the objectives of the research and asked whether they consented to participate. During interviews, each of the interviewees was asked whether they consented to having the name of the organisation used in the report and any other publications arising from the study. All interviewees consented verbally to both their participation and the use of their respective organisations' data to be used in all publications resulting from the study.

TABLE 1.0

In connection to relationships or sexual activity (GAB) ³	Physical and psychological satisfaction / enjoyment within relationships.
	Self-determination or level of agency when engaging in sexual relationships or activities.
	Consent or the ability to arrive at consensual agreements about what you want or don't want, and how freely consent is given.
	Safety within a relationship or aspects of a sexual relationship or encounter that make you feel safe or unsafe, methods of protection against STIs, including HIV, and contraception, or use of substances.
	Privacy for sexual activity and factors that affect control over privacy.
	Confidence or ability to express yourself in a sexual encounter, including thoughts/ confidence around body image.
Communication/negotiation or the ability to talk about what you want, articulate what you find pleasurable, propose new things.	

¹ Antón Castellanos-Usigli & Doortje Braeken-van Schaik, The Pleasuremeter: exploring the links between sexual health, sexual rights and sexual pleasure in sexual history-taking, SRHR counselling and education, Sexual and Reproductive Health Matters, 2019 27:1, 313-315, DOI: 10.1080/26410397.2019.1690334

² <https://www.unfpa.org/sites/default/files/pub-pdf/ITGSE.pdf>

³ Global Advisory Board (GAB) for Sexual Health and Wellbeing, Sexual Pleasure: The forgotten link in sexual and reproductive health and rights, 2018.

⁴ <https://writingcenter.unc.edu/tips-and-tools/literature-reviews/>

TABLE 2.0

Factors (ITGSE) ¹	Indicators
Body and Safety	<p>Understand that it is natural for humans to enjoy their bodies and being close to others.</p> <p>Understand that sexual stimulation involves physical and psychological aspects, and people respond in different ways, at different times.</p> <p>Acknowledge that masturbation among girls and boys does not cause physical or emotional harm but should be done in private.</p> <p>Recall that non-penetrative sexual behaviours are without risk of unintended pregnancy, offer reduced risk of STIs, including HIV, and can be pleasurable.</p> <p>Recognize that understanding their body's sexual response can help them understand their body, and can help identify when things are not functioning properly so they can seek help.</p>
Sexual Activity and Emotion	<p>State that sexual feelings, fantasies and desires are natural and not shameful, and occur throughout life.</p> <p>Demonstrate ways to manage emotions related to sexual feelings, fantasies, and desires.</p> <p>Describe ways that human beings feel pleasure from physical contact (e.g. kissing, touching, caressing, sexual contact) throughout their life.</p> <p>Understand that people can show love for others in different ways, including kissing, hugging, touching, and sometimes through sexual behaviour.</p> <p>Question myths about sexual behaviours.</p> <p>Make well-informed choices about their sexual behaviour.</p>
Sexuality	<p>Understand that sexuality is a healthy part of being human that involves emotional and physical attraction to others.</p> <p>Acknowledge that it is natural to be curious, and have questions about sexuality.</p> <p>Communicate and understand different sexual feelings, and talk about sexuality in an appropriate way.</p> <p>Explain and analyse the complexity of sexuality, and how it is multifaceted, and includes biological, social, psychological, spiritual, ethical and cultural components.</p>
Diversity	<p>Acknowledge that discrimination against people who are attracted to the same sex, or who are believed to be attracted to the same sex is wrong, and can have negative effects on those individuals.</p> <p>Appreciate the importance of respecting the different ways that people express sexuality across cultures and settings.</p>
Consent and Relationship	<p>Define 'good touch' and 'bad touch'.</p> <p>Recognize that there are appropriate and inappropriate language, and behaviours related to how we express our feelings for (and to show proximity to) others</p> <p>Recognize that each person's decision to be sexually active is a personal one, which can change over time and should be respected at all times.</p> <p>Recognize that intimate relationships involving transactions of money or goods increase unequal power relations and can increase vulnerability and limit the power to negotiate safer sex.</p> <p>Reflect on how gender norms and stereotypes influence people's expectations and experience of sexual pleasure.</p> <p>Justify why good communication can enhance a sexual relationship.</p>

¹ <https://www.unfpa.org/sites/default/files/pub-pdf/ITGSE.pdf>

DOCUMENT REVIEW

After the consent, the researcher requested for available documents in organisations. As per limited documents in local organisation, we also searched for documents online using key terms. *In-depth interview* was used as a data collection method, conducted in this case by comprehensive questions and answers sessions with the interviewees directly, using interview guidelines.¹

SAMPLING

To conduct the document review, the researcher* first consulted international standards for comprehensive sexuality education and sex positivity from GAB and ITGSE (see tables below). Whilst not all indicators from these references could be included, the researcher used them to create a series of questions that would allow for review of key components of sex positivity in materials provided by ARI, Genre and IPNU/IPPNU. A document review table** (see Annex 1) was developed and used by the researcher, who recorded the results for each document therein. During the analysis phase, the results in the review table were compared back to the GAB and ITGSE standards to comment and reflect on alignment with international standards.

This research set out to gain the perspectives of three types of youth-led organisations in Pati,

Central Java – human rights, government and religious – that address sexual and reproductive health (SRH) issues. In relation to the human rights organisations, the commissioning organisation, Aliansi Remaja Independen Jawa Tengah (ARI Jateng), was chosen; this was to facilitate a process of self-reflection within the organisation so that it embodies sex positivity in its informational materials. In relation to government organisations, there is only one youth-led organisation currently operating in Pati that addresses SRH issues – Forum Genre Pati; thus, it was selected for this study. In relation to religious-based organisations, the primary one in Pati that addresses SRH is Ikatan Pelajar Nahdlatul Ulama and Ikatan Pelajar Perempuan Nahdlatul Ulama IPNU/IPPNU, it was appropriate to select these two for this research. The characteristics of the three organisations are detailed in the table 3.0 below

This research was conducted by a team from ARI Nasional, consisting of Rosalina (Lead Researcher), Achmad Mujoko, Arif Bani Ikhwan, and R Nasrullah Nur Nugroho. This research was assisted by Arushi Singh, an independent research consultant. The objective of the research and this report is to dissect taboos in conversations on sexuality. This research was funded by Asia Pacific Alliance and Population Action International, and due to COVID-19 pandemic, it was carried out online. The research process was conducted from the beginning of March until the end of May 2020.

TABLE 3.0

Organisation	No. of Informant	Characteristic
ARI Pati	3	ARI Pati is a youth organisation with good gender equality values in SRHR issues
Forum Genre	3	Forum Genre is an organisation under the BKKBN that focuses on 12 substantial issues, including reproductive health, HIV AIDS, NAPZA (drug abuse), and TRIAD KRR (youth reproductive health)
IPNU and IPPNU	4	IPNU dan IPPNU are faith-based organisations that tend to discuss issues through the perspectives of religion or values that the religion espouses.

² Showkat Nayeem, In Depth Interview, Arghan Muslim University, 2017

DISCLAIMER

As the organisations researched are local branches, any findings from this research do not represent the values of the whole organisations (it may differ from their headquarters). This research has a bias internally, given that ARI Jateng is one of the subjects of the research. However, with the assistance of an external consultant, Arushi Singh, this bias was addressed through an analysis done by the consultant on the findings by ARI Jateng.

Regarding the *literature review*, the researchers do acknowledge that the informants have limited access to written organisational documents which caused some difficulties in analysing the policies or values of a given organisation. The documents obtained also do not illustrate all of the organisation’s branches, rather just the headquarters of the organisation.

ORGANISATIONAL BACKGROUND

Ikatan Pemuda Nahdlatul Ulama Pati (Student Council of Nahdlatul Ulama-IPNU Pati) is a male based and youth-led Islamic students' organisation from Pati under the Nahdlatul Ulama, one of the biggest Islamic organisations in Indonesia. However, they don't have strict age limitation, and their members (more than 1000 specifically in Pati) are cadres of Nahdlatul Ulama. They have programs for social work including Sexual and Reproductive Health. Specifically, in Pati, they have worked on SRH issues since 2012 initiated by collaboration between IPNU and Regency Health Office (RHO) Pati to prevent non-marriage sex prevention amongst youth. Since then, they have focused on SRH issues amongst their members who are sexually active without marriage (according to their definition hereinafter referred to as *free sex*), menstrual hygiene, and other STIs. They have integrated the Centre on Youth Counselling (PIK-R), the programme from Badan Kependudukan dan Keluarga Berencana Nasional (National Population and Family Planning Agency-BKKBN). They conduct socialization to young people in Islamic Boarding School in Pati on SRH. The curriculum uses BKKBN module, the same module that Genre Pati uses. Their PIK-R member gives session to schools on free sex, HIV and STI, and child marriage. IPNU also has a women led organisation called **Ikatan Pelajar Putri Nahdlatul Ulama Pati** (Nahdlatul Ulama Women's Student Association-IPPNU Pati), that is independent from IPNU but under the same umbrella of Nahdlatul Ulama. Their perspective predominantly aligns with Sunni Islam (Ahlussunah Waljamaah).

Aliansi Remaja Independen Jawa Tengah (Independent Young People Alliance Foundation-ARI Jateng) is a youth-led organisation that focuses on Sexual and Reproductive Health Rights (SRHR). ARI has its local level organisations but they are independent from ARI National. It is clearly mentioned in their statutes and bylaws that they support human-rights and diversity of young people. ARI has a program in Pati called Youaccess, a program for advocating family planning and SRHR for young people. They work closely with stakeholders such as the Regency House of Representatives, and government officials to develop the Regency Regulation on Youth Health in 2020 which integrates SRHR and family planning.

Forum Generasi Berencana Pati (Planned Generation Forum-Forum Genre Pati) is a youth-led organisation, formed by government under the Social Affair, Child Protection, Women Empowerment, and Family Planning Regency Office (Dinas Sosial, Pemberdayaan Perempuan, Perlindungan Anak, dan Keluarga Berencana-DSPPAKB) which is under BKKBN. Their age limit for membership up to 22 years old (16-22). Since its establishment (2017), it has been working on the issues of Triad Kesehatan Reproduksi Remaja (Triad Youth Reproductive Health—Triad KRR) – prevention of child marriage, free sex (sex without marriage) and drug abuse. They work through socialization on Triad KRR in schools across Pati mostly during the student orientation. They are integrating the PIK R program under the BKKBN which is the same curricula as IPNU, and IPPNU in their PIK R. Under this curriculum, they are equipped with at least 13 issues that are relevant to young people under the module of Rencanakan Masa Depanmu (Plan Your Future Module).¹

¹BKKBN, Rencanakan Masa Depanmu, Jakarta: BKKBN, 2019.

FINDINGS

Using the two data collection techniques, the data below corresponded with the six pleasuremeter factors and ITGSE. The data below is presented on a per-organisation basis, with discussions and analyses in the next sub-chapter.

BODY AND SAFETY

The *safety* component relates to self-protection in relationships or sexual relationships aspects that gives a sense of safety or otherwise, methods of protection from STIs (including HIV), contraception, and drug use. Meanwhile, the *body* relates to an individual's positive understanding of their bodily pleasure, including during sexual relationships.¹ Generally, all of the organisations^{2,3,4} had positive values on safety where each of them considered the ability of individuals to protect themselves from risks of violence or infection important, including STIs and HIV prevention as well as unwanted pregnancies. Their view on individual body autonomy made them collectively oppose child marriage, violence against women and children, and sexual violence. On the other hand, the researchers found a few negative values represented about the body where sexual pleasure is considered as something that can only be experienced by married people.

ARI Jawa Tengah believed that *body and safety* are important aspects of youth, and education must be available to understand their own body and their authority over it, including the issue of violence on body autonomy. They believed there should be comprehensive safety interventions, not just limited to transferring knowledge, but also to assure that services are available and are youth-friendly.

.... IPNU won't have standing position regarding Sexuality and LGBT... IPNU will not issue this due to sensitivity. We still hold to religious values. IPNU represents the NU (Re. National NU) as the organisation of Ulamas...

¹ https://www.unaids.org/sites/default/files/media_asset/ITGSE_en.pdf p.70

² BKKBN, Rencanakan Masa Depanmu, Jakarta: BKKBN, (2019).

³ Wawancara dengan ARI Jawa Tengah, PPT ARI Jawa Tengah mengenai IMS dan HIV dan Standing Position ARI

⁴ PPT IPPNU dan IPNU mengenai IMS dan HIV

“The first scenario on violence or sexual coercion, Genre's statement is vehemently in opposition to that. Further steps must be taken. On the scenario of whether consensual sex is allowed or not, Genre's standing position is it's okay to have sex. If pregnant, they have to be responsible for their action. No abortion (Peny: pro-life), they have to get married. Genre leans more towards prevention of sexual relationships, but if available, contraceptives should be used.

Genre Pati discussed the body as something that is natural; they viewed it as under the purview of an individual's autonomy, and supported safety in relationships, especially sexual relationships. They believed that education on the body, health and safety must be available to all young people regardless of their marital status. Apart from safety, they realised that young people need to learn about privacy, due to their heightened curiosity and their social tendency to publicise their activities which increase the risk of privacy violation. Unfortunately, when it comes to unwanted pregnancy cases, the solution that Genre proposed was to marry off the girl.

IPNU: Generally, IPNU did not have any specific position on sexuality issues. However all of the IPNU informants disagreed with any kind of self-stimulation activities such as masturbation. According to them, ulamas (Islamic religious leaders) have different views on such bodily pleasures – some allow them, some with additional conditions – but the majority forbid them because they may lead to free sex – sex outside of marriage. IPNU also opposed sexual relationships even if they are safe and informed.

SEXUAL ACTIVITY

Generally, sexual activity is defined as how an individual expresses their sexuality in a healthy relationship¹ in the forms of sexual behaviours such as kissing and sex. Genre, IPNU and IPPNU^{2,3} have the same position about youth sexual activity in that sexual relationships have to be done within the “norm” in Indonesia, which is no sex outside of marriage, even when these organisations are fully aware of the sexual behaviours of young people in Pati. ARI was different from other organisations in that they are more open in their public positions,⁴ however, one of their informants stated that they personally do not agree with sexual relationships outside of marriage because they think it may harm one party more than the other.

ARI Jateng considered youth sexual behaviours as something that is up to the individual. ARI acknowledged that youth sex behaviours can be done safely, with consent, and that young people can be properly informed. Unfortunately, one of the ARI board members did not fully agree with

the concept of consensual sex outside of marriage because consent might be too ambiguous (one party in a relationship might feel uncomfortable and end up disappointed). Meanwhile **Genre** was aware of young people’s sexual activities both in and out of marriage. Their responses were inclined towards acknowledgement of the reality that many of their youth clients have had sexual relationships. Still, according to them, sexual activities should be avoided, taking into account the existing norms and values, emphasizing on the risk factors even if youths have knowledge of SRHR. As for **IPNU and IPPNU**, they have the same value in that sexual activities outside of marriage – or as IPNU calls it, free sex – is heavily discouraged because it goes against religious values; according to IPNU, young people who engage in free sex do so because they lack other activities. Additionally, free sex is also seen as something that only those with a lack of faith will do. However, IPNU encouraged sexual activities for married couples.

...it depends on the situation really, if there is consent from both parties then we are fine with that, but there is an element of coercion...I think we do not agree that Interview with ARI board member

¹ https://www.unaids.org/sites/default/files/media_asset/ITGSE_en.pdf

² Wawancara dengan pengurus Genre

³ PPT IPPNU dan IPNU mengenai IMS dan HIV

⁴ Wawancara dengan ARI Jawa Tengah, PPT ARI Jawa Tengah mengenai IMS dan HIV dan Standing Position ARI

SEXUALITY

Sexuality is defined as a complex component that involves biology, social and spiritual elements, psychology, religion, politics, law, history, ethics and culture that evolve throughout an individual’s lifespan.¹ In the current research, sexuality is seen as something natural and healthy that involves physical and emotional attraction to another person. ARI Jateng agreed that enjoyment or pleasure must be fulfilled in a relationship for both parties, because ARI considered sexual relationship as an extension of a communication between two individuals. ARI Jateng also agreed that exploratory sexual activities such as anal sex, BDSM, or oral sex can be enjoyed as long as safety precautions are taken to minimise risk for oneself and others including using contraceptives and having consent from both parties.

... if it's for sexual pleasure, they won't be rebellious because a couple wants to complement each other, wants to fulfil their sexual desires because they understand their SRHR; there won't be any problems, because it's their rights. If there is unwanted pregnancy in the future, it's their rights to do what they want. If they are not married then it's already their responsibility because in the beginning they have agreed not to marry and the relationship was for pleasure.

While **Genre** stated that young people who are in college should have the same level of knowledge on reproductive health as those who are still in high school, disregarding age-sensitive contents. Genre was fully aware that sexuality is also influenced by societal norms; the Pati society generally rejects sexual relationships outside of marriage and sexuality is only significant after marriage, even though sexuality education should be taught early. They also understood that psychological and physical stimulus need to be studied by young people, but they still maintained that it’s better if they don’t delve into it before marriage. If young people still have sexual relationships, then they must understand how to have safe sex with contraceptives.

¹ https://www.unaids.org/sites/default/files/media_asset/ITGSE_en.pdf P:17

They considered non-penetrative sexual behaviour like kissing, petting, and hugging as risky actions that can lead to a sexual relationship.

For **IPNU and IPPNU**, sexuality is a part of being human that involves emotional and physical attraction to others that can be influenced by many aspects in life, but must be within the boundaries of marriage. For non-married partners, sexuality is ultimately meaningless and is forbidden by religion. Discussions on sexuality are mired in religious narratives, where sexuality should be controlled fully by religion and any offense on religious values is a grave sin. However, in the context of a heterosexual relationship and marriage, they agreed that sexual pleasure must be fulfilled for both parties, otherwise it will be unfair. They did not support sexual exploration, because in their opinion, sexuality should follow Islamic laws (*syariat*).

Interestingly, one of the **IPNU** members said that they looked at the 12 rights in SRHR before the interview, and stated that none of their values contradicted those rights. However, when it comes to the body, **IPNU** stated that they do not support sexual relationships outside of marriage; they even limit interactions between youths of the opposite sex. The IPNU members also didn’t seem to have a full grasp of even the basics of SRHR, asking what STIs are during the interview – even though the Planned Youth Guidebook specifically explains STIs and its abbreviations. Meanwhile according to **IPPNU** Pati, explorations of sexuality is something that is not allowed because it will lead to young people having sex outside of marriage. Generally, they opposed child marriage and their stance was very clear on that. However, when their member was found to be pregnant without any marital status, the solution they proposed was marriage.

Generally, IPNU is in line with SRR's points regarding that a young people is free to decide their sexual rights, when he wants to have a family, when he can get married. Because we are a religious organisation, we put more emphasis in the religious context, when I apprehend 12 SRR points I thought there were no cons at all.

SEXUAL DIVERSITY

Sexual diversity is a recognition of the many forms of human sexualities that needs to be appreciated. The component we are looking at in the current research is the understanding that discrimination based on diverse sexuality must be opposed, and the expression of an individual's sexuality in different cultures and contexts must be celebrated. **ARI** values the diversity in sexuality, and believes that no one should be discriminated based on their sexuality. However, one of the board members disagreed with sexual diversity, citing that their religion does not recognise any other sexual orientation other than heterosexuality. Meanwhile in **Genre**, sexual diversity and sexual orientation is discussed in BKKBN guidelines and modules,¹ albeit in a limited manner. Sadly, discourses on sexual diversity was never discussed within the organisation itself. They did realise that there is a member of their organisation with diverse identities; however, while in **Genre**, that member does not discuss their sexual orientation openly (only in a safe and friendly external environment).

...in Genre we are limited in our understanding when it comes to discussions on LGBT due to lack of teachers or mentors. Maybe we haven't had the time to invite an expert, the way that ARI explains its ins and outs. That's why we don't dare speak or discuss clearly about LGBT....

While there were no documents or statements that stated **IPNU and IPPNU's** positions on sexual diversity, individually they vehemently rejected the idea because it goes against religious norms. Still, they rejected the notion that there were discriminations on diverse groups. An **IPNU** member thought that sexual diversity is self-destructive and it should be prevented by increasing one's faith in their religion.

RELATIONSHIPS AND CONSENT

The researchers addressed the issue of *relationships and consent* by finding out how individuals can have self-agency and understand that respect for other's decision is needed, especially for couples or partners in a sexual relationship. This definition is also related to the vulnerabilities that may arise during a transactional relationship.

Because they are enjoying themselves, they know how to portion it because it's for themselves. And that's their responsibility, not others; when they get enjoyment by forcing others, that's when it's wrong.

Generally all the organisations supported consent, and opposed to any form of coercive relationships. For example, **Genre** considered consent to emerge when individuals realise their own capacities; when they are able to decide what they want and what they don't want, what they like and what they don't like. **Genre** also explained that emergent things that happen after consent are the individuals' responsibilities. **Genre** and **ARI Jateng** had similar views in that violation of consent is a big issue in Pati – child marriage being one of the examples. They regarded child marriage, especially coerced child marriage, as a form of violation of consent. When asked about pregnancy outside of marriage, **ARI** strictly placed all the decisions with the woman, whether she wants to continue the pregnancy or not. **ARI's** role is to support the provision of as many options as possible for young people to make informed decisions, including the choice of sexual relationships – provided that the relationship is without coercion, and is safe. In contrast with **Genre** and **ARI**, **IPNU and IPPNU** defined consent in the context of marriage, because marriage is an extension of an agreement. They reject even the act of kissing outside of marriage. Within the process of sexuality education, all of the organisations wholly agreed on the aspect of relationships and consent. **Genre**, **IPNU** and **IPPNU** stated that sexuality education needs to exist to prepare youths to live their lives, and to prevent them from experiencing violence.

ORGANISATIONAL BELIEFS REGARDING YOUTH SEXUALITY

According to **ARI Jateng**, understanding of SRHR in Pati can be categorised into two groups: the rural understanding and the urban understanding. Youths in urban areas have great access to SRHR services, and capacity to express their views due to many interventions. In the rural area, youth rarely have the knowledge of SRHR, let alone participate in SRHR programmes. Because of this, **ARI Jateng** – as a youth-led organisation – strives to reach out to those rural groups to improve their knowledge on SRHR issues and to support them voice their concerns.

All this time **ARI** has been trying to dissect the taboos surrounding discussions of sexuality, and to view it as something that is natural and should be discussed. To **ARI**, sex positivity must be celebrated because it covers pleasure and self-stimulus, communication and safety in relationships, and basic knowledge of reproductive health such as illnesses, risks and impacts. Additionally, one has the right to express their sexuality and their feelings. **ARI Jateng** stressed on the youths' understanding of sex positivity so they will be ready when they make a decision to choose when, with whom, and how they will express their sexuality.

Since taking part in the Triad KRR for 3 years, **Genre Pati** felt that there is an increasing trend of sexual relationship among young people. To them, the three intersecting issues of youth health

have become something that they need to fight for. They realised that child marriage happens not because of the child's desire, but because there is the role of a norm that views women as subordinates. One of the informants stated that it is very rare for young people in Pati – especially in rural areas – to continue their schooling. Those who are not in school and aren't working have a chance to be married off by their families. For **Genre Pati**, the other reality about youth sexuality is that they are curious, and are adventurous. **Genre Pati** understands that young people have the right to decide whether they want to have sexual relationships or not. Unfortunately youths in Pati lack the knowledge of safe sexual relationships. **Genre** believes that the values they espouse is solely to prevent worst-case scenario that can happen to young people.

Meanwhile **IPNU** and **IPPNU** were in accord that sexuality is natural, however this natural thing must be adjusted to religious values and norms. To them, discussions on sexual relationships and sexual pleasure for husband and wife is also studied in a special book. To them, sexual relationship outside of marriage is a form of *zina*, and it is forbidden by religion, as clearly outlined in the **Al-Quran**. To **IPPNU**, if one of their members are pregnant outside of marriage, they won't expel that member. Instead, they will give that member support so that there will be no discrimination against **IPPNU** members.

¹ BKKBN, Rencanan Masa Depanmu, Jakarta: BKKBN, 2019.

PERSPECTIVES ON SEXUALITY

The table below shows the average of organisational perspectives on youth sexuality using the Likert scale. A 1 means Strongly Disagree, 2 means Disagree, 3 means Neutral, 4 means Agree, and 5 means Strongly Agree.

TABLE. 4.0

Statements	Genre	ARI	IPNU	IPPNU
Is it normal for young people to enjoy their own body	4	4	2	4
Sexual stimulation involves physical and psychological aspects, where each individuals have their own way and their own time	4	4	2	4
Masturbation (performed by boys and girls) does not cause physical or emotional harm	2	3	2	3
Non-penetrative sexual behaviours that doesn't carry risks of unwanted pregnancies will reduce the risk of STIs, including HIVs, and is also pleasurable	2	4	2	2
Understanding sexual response can help young people in understanding their own bodies, and can help identify abnormalities so they can get help	2	4	4	4
Feelings, sexual fantasies and desires occur throughout a lifespan and it is something that is natural and not embarrassing	3	4	4	2
It's not a problem to show young people how to manage emotions related to feelings, fantasies and sexual desires	4	4	3	3
It is natural to feel the pleasure of physical contact (e.g. kissing, touching, petting, and sexual contact)	2	4	4	2
People can show their affection to others in many ways, such as kissing, hugging, touching, and sometimes sexual behaviours	2	4	2	2
Youths should have the capacity to be informed on their sexual behaviours	5	5	5	5
Sexuality is a part of human beings that involves emotional and physical attraction to others	5	4	4	4
It is natural for young people to be curious and inquisitive about sexuality	5	5	4	4
Sexuality is influenced by many different aspects in life	5	5	4	3
Discrimination against people who are attracted to the same sex, or who have beliefs about same-sex attraction is wrong and can negatively impact others	3	3	4	3
It is important for us to respect the perspective of others who have different culture and environment in expressing their sexuality	3	3	5	3
Young people must be able to define a pleasurable or disagreeable stimulus	2	5	4	3
A person's decision to be sexually active is a personal choice that can change over the course of time and must be respected at every moment	2	4	4	2
A person's expectations and experiences on sexual pleasure is influenced by gender norms	4	3	4	3
Good communication can enhance sexual relationships	4	5	3	3

DISCUSSION

This study aimed to understand the perspective of ARI Jateng, Genre, and IPNU and IPPNU, youth-led organisations with major programs on SRHR in Pati that addresses sex-positivity, sexuality related education, and messaging. The researchers did a two-pronged analysis by: examining the documents and curricula used by the three organisations and analysing their content against a set of pre-determined parameters on sex-positivity and pleasure; and conducting interviews with the young people (aged 15-24) who had received capacity building training on sexuality from these three organisations. One of the main findings was the use of different terminologies by these organisations for sexual activity, which can have different meanings for young people. For example, while ARI uses the term 'risky sex' to connote sexual activity that may result in STIs or unintended pregnancies, the other organisations use the term 'free sex' or 'pre-marital sex', which refers to any sexual activity undertaken outside / before marriage. There is also a gap between organisations' perspectives on different aspects of sexuality as stated in their documents or at a national level, and what trained young people believe or practice in reality.

Something interesting to note was that each organisation has its own central office. National organisations tend to have a big influence on the perspectives of local organisations. To IPNU and IPPNU where the central organisation is highly influential on prioritisation of values on sexuality wrapped in religious doctrine, they might feel immense pressure. The religious influence from Nahdlatul Ulama pushed IPNU and IPPNU to value abstinence, reject sexual diversity and discussions on sexuality outside of the context of marriage. Trainings on cultural and gender norms that analysed those factors which forms the religious narrative on youth sexuality have influenced the values of IPNU and IPPNU members. As for Genre Pati, the influence came from BKKBN who gives guidelines and materials on youth sexuality. At least on the national level, there were discussions on sexual diversity. Unfortunately, the values espoused by Genre Pati tended to be more conservative than the guidelines developed by BKKBN. Issues such as LGBT or sexual orientation were rarely - if ever - discussed in Genre Pati. This was because the training provided by BKKBN was limited to the

provincial level. And then representatives from Genre who attended the provincial training didn't return and passed on the knowledge. One of the board members also said that there are no special assistance offered to Genre Pati, which means that Genre Pati is an independent organisation.

While ARI Jateng tends to be more progressive compared to the other two organisations, this progressiveness was uneven, where a few of the members still have values that contradict those of the organisation. This meant that the values were not internalised at the individual level. As with Genre Pati, there were values that were more conservative compared to the central organisation. In ARI Jateng, there were members who still considered masturbation as having an impact on physiological and emotional health, and one informant also clearly rejected LGBT. This may be caused by the lack of assistance from ARI National in terms of organisational values.

Discussions on sexuality free from taboos was generally sparse, let alone sex-positive. Because of the location of the research (Central Java) where tact and courtesy are highly valued, it was difficult to have open conversations on sexuality. The researchers felt that asking questions about sexuality - especially on topics of intimacy, pleasure, and sexual relationship - must use overtly polite terminologies, which ultimately wasn't the best way to refer to sex positive terminologies.

There are lots of individual, communal, institutional and structural challenges for organisations to deliver SRHR programmes that have sex-positive values. The most layered difficulties will be institutional; the first challenge is to ensure that central organisations understand the values of sex positivity and follow them; second is to ensure that the values in central organisations are disseminated at the local level; and 3) then the local organisations must do the same to its members. Other challenges are to make sure that youth organisations; 1) have a good knowledge management system, 2) have a good capacity building system, 3) periodically monitor the organisational values, especially on the staff, by having the value clarification sessions, and 4) have a strategy to dismantle taboos on sexuality.

RECOMMENDATIONS

The general recommendations from this research are:

1. For organisations that take a sex-positive approach, there is an ongoing need to mentor and monitor staff and organisational members on the values of sex-positivity, including respect for sexuality and sexual diversity, non-discrimination, and consent. The monitoring process should ensure that individuals can unpack their own values and be open to existing realities.
2. The sex-positive approach should be implemented in organisations that ostensibly believe in it; there is a need to support organisations to develop their values through cultural and organisational interventions.
3. The limitations encountered in the current research uncover the need for further cross-sectoral studies on how values of sex-positivity are implemented in the SRHR community, beyond youth-led NGOs, and how it can be made sustainable

ANNEX 1: CONTENT ANALYSIS

A. CONTENT ANALYSIS

Document name
2020 Organizational Proposal Action Plan

Organisation
Aliansi Remaja Independen, Jawa Tengah

Synopsis (what is the document about)
Proposal submitted by ARI Jawa Tengah to the National Forum for approval of organizational planning for the year including budget. It contains context analysis on SRHR, violence, and employment for young people in Jawa Tengah, and ARI's priority. It outlines what ARI has done, what ARI will do, why it is important, and details an implementation strategy.

Target audience (who is the document for)
Member organisation

Overall messaging analysis (refer to part B to see what we are looking for in the content)
This document provides a practical strategy on implementation of activities. Sex-positivity issues/messaging is only referred to in 2 sections: in the background on the 'virginity myth' and sexism, and in organizational recruitment which highlights respect for gender and sexual diversity, and giving voice to young people from diverse backgrounds.

What does it say about the body and safety?
It was not mentioned

What does it say about sexual activity?
It was not mentioned

What does it say about sexuality?
The background mentions "Youth awareness about access to services is limited; taboos and misconceptions remain in the Z generation around virginity (keeping virginity intact for marriage), and shaking hands with PLHIV". We should be questioning this and asking how they perceive virginity, and about sexual pleasure with or without marriage, and when it comes to issues of consent?

What does it say about diversity?

It clearly mentions adoption of a National Strategy on how ARI Jawa Tengah members gain organizational skills and technical capacity, it clearly highlights member awareness on Child Protection, SOGIESC, Human Rights, Gender Equality. We should ask them what they mean by SOGIESC and their thoughts about sexual pleasure, including amongst LGBT youth.

What does it say about relationships and consent?
It was not mentioned

Document name
Activity Report on Annual Local Training

Organisation
Aliansi Remaja Independen, Jawa Tengah

Synopsis (what is the document about)
This activity report outlines a training process undertaken by ARI facilitators on sexuality held for its new members (November 2018). This 3-day training addressed sex and sexuality, culture and norms, human rights, and facilitation methods.

Target audience (who is the document for)
Member organisation, Donor, and Public

Overall messaging analysis (refer to part B to see what we are looking for in the content)
This document outlines how young people in ARI are trained on sexuality hence the narrative on sexuality establishes the organizational values. This activity report goes into detail on sex positivity (it is mentioned in several parts) and recognizes a general reflection towards human sexuality. This training covers many issues from an ideological perspective on sexuality, religious values, international human rights mechanisms, and local cultures that exist in Indonesia.

What does it say about the body and safety?
It addresses sexual safety, and that women (household) are impacted by unsafe sexual activity.

What does it say about sexual activity?

It was not mentioned

What does it say about sexuality?

It mentions that sexuality is a part of being human that includes intimacy. One participant in the group discussion shared that sexuality has various definitions that includes sexual orientation (whether attracted to opposite gender or any gender), eroticism, pleasure such romantism, intimacy including how to express emotions, and reproduction. In addition, they discussed how religion speaks about sexuaity from Islamic, Hindu, and Buddhist perspectives, and Javanese culture: ukudulujen (sexual relations and intimacy for wife and husband), quratul uyun (speaks about sexuality in general). It is agreed that they are all equal.

What does it say about diversity?

It acknowledges that discrimination against people who are attracted to the same sex, or who are believed to be attracted to the same sex is wrong and can affect them negatively. They spoke about the culture of toxic masculinity where feminine boys are discriminated against, and their sexuality seen as sinful. They discuss and explore the local term for a feminine boy lekong. The term lekong tends to be seen as “abnormal”, and it is agreed that terminology implying “normal” and “abnormal” shouldn’t be used. Androgyny was acknowledged as part of gender expression and seen as diversity of human expression.

What does it say about relationships and consent?

“It mentions arranged marriage, translated as “in one family there are boys and girls, girls are usually arranged marriage and boys are not burdened with early marriage. A person’s mindset distinguishes between men and women who are still bound by customs and discrimination”. Arranged marriage is disrespectful of women’s right to consent. They questioned around “like the elders, even though young marriage” – it’s not clear whether they see child marriage with arranged marriage to be normal or not? This should be discussed more.

Sexual orientation was also disussed – that it doesn’t mean sexual activity, it depends on how they express their sexuality and consent with their partner.”

Document name

Draft of Youth Health Policy to be submitted to House of Representatives by ARI

Organisation

Aliansi Remaja Independen Jawa Tengah

Synopsis (what is the document about)

This document is a draft of a Youth Health Policy developed by ARI Jateng through consultations with various youth and youth organizations. It will be submitted to the House of Representatives as a policy to regulate Pati District. It does not address sex positivity specifically, however it includes core guiding principles of human rights including non-discrimination.

Target audience (who is the document for)

House of Representatives (for discussion)

Overall messaging analysis (refer to part B to see what we are looking for in the content)

“The goal of this document is to realize quality human resources to achieve optimal youth health status. It is necessary to provide health services that are easily accessible, non-discriminatory, appropriate, acceptable to adolescents, effective and comprehensive in Pati District. However, this document mentions ‘youth with incompetent social welfare’ which is unclear. This term tends to discriminate agsinst LGBT, however, it states that youth with incompetent social welfare should have decent access and shouldn’t be left behind from this policy.

In provision of youth sexuality education it mentions: a) healthy life skills education such as GERMAS, sexuality education, healthy environment; b) basic social protection, for example national health insurance, birth certificates, self-identity; c) mental health through life skills education; d) reproductive systems, functions and processes; e) family planning and mature age of marriage; f) eight family functions; g) gender equality and diversity and sexuality; h) healthy and safe sexual behavior, risky sexual behavior and its consequences; and i) other risky behaviors or health conditions that affect reproductive health.

This document refers to youth as aged 10-24 years old that are unmarried – that for us is a bit confusing. This document is generally progressive by providing multiple elements for youth health including family planning, but doesn’t accomodate young people who are married.”

What does it say about the body and safety?

They didn’t mention it

What does it say about sexual activity?

They didn’t mention it

What does it say about sexuality?

They didn’t mention it

What does it say about diversity?

They didn’t mention it

What does it say about relationships and consent?

They didn’t mention it

communication and counselling through youth friendly healthcare services as well as community- and school-based programs.

What does it say about the body and safety?

It acknowledges a number of sexual activities with risks due to limited access to condoms.

What does it say about sexual activity?**What does it say about sexuality?**

It was not mentioned

What does it say about diversity?

It acknowledges youth-friendly health services are needed for youth with diverse sexual orientation.

What does it say about relationships and consent?

It mentions women’s right to consent is violated (frequently).

Document name

Policy Brief on Youth Health in Pati District

Organisation

Aliansi Remaja Independen Jawa Tengah

Synopsis (what is the document about)

This document is intended to be an academic background for the Draft on Youth Health Policy. It consists of 8 intersecting issues on youth health. Sex positivity is addressed clearly in this document with facts and data. It presents quantitative data on youth health issues both at national level and district level. It references national policy and international agreements that are relevant to youth health.

Target audience (who is the document for)

Government officials

Overall messaging analysis (refer to part B to see what we are looking for in the content)

The aim is to provide facts and evidence on youth health. In the SRHR section it clearly states that youth do not have access to SRHR services or programmes that address their needs. It underlines FP2020 commitments made by the Government of Indonesia to address the reproductive health needs of young people by implementing cross-sector, integrated, and comprehensive policies and strategies on SRH information, education,

Document name

Aliansi Remaja Independen Pati Profile

Organisation

Aliansi Remaja Independen, Pati

Synopsis (what is the document about)

This document is an organizational profile for ARI Pati and covers the vision and mission, team management, legality, values, principles, and programmes that will be carried out by ARI Pati.

Target audience (who is the document for)

Member organisations and Public

Overall messaging analysis (refer to part B to see what we are looking for in the content)

“This document targets anyone or institution that would like to understand the objectives of ARI Pati , how it works and priority issues.

The principles and values held by ARI include honesty, responsibility, tolerance, non-discrimination, proactiveness, assertiveness, professionalism, volunteerism and equality. Based on these values and principles ARI Pati raises key issues for young people including health, employment and non-violence and non-discrimination.”

What does it say about the body and safety?
It was not mentioned

What does it say about sexual activity?
ARI Pati profile highlights the fulfillment of SRHR to support young people to achieve optimal health status. All campaigns or work carried out by ARI Pati are guided by the right to SRHR, and aims to guarantee each individual to be able to make their own decisions regarding SRHR without coercion.

What does it say about sexuality?
It was not mentioned

What does it say about diversity?
“In this document, ARI Pati accepts and respects the diversity of human identity as a foundational principle to helping young people.

ARI Pati works without racism, or discrimination on the basis of ethnicity or religion. ARI Pati endeavors to eliminate all forms of discrimination and violence against young people regardless of their background.”

What does it say about relationships and consent?
It was not mentioned

Document name
Training of Trainer Adolescent Information and Counseling Center CAH PATI PC IPNU IPPNU PATI Regency

Organisation
IPNU/IPPNU

Synopsis (what is the document about)
This training activity is provided to IPNU / IPPNU members to address youth challenges related to sexuality, HIV / AIDs and drug use.

Target audience (who is the document for)
Member organisation

Overall messaging analysis (refer to part B to see what we are looking for in the content)
This training aims to give participants knowledge and skills as peer counselors, especially in mapping SRHR issues.

What does it say about the body and safety?
It was not mentioned

What does it say about sexual activity?
It was not mentioned

What does it say about sexuality?
It mentions there is a need for intensive education for teenagers, supported by data from the government on youth issues such as HIV/AIDS. So, we can question whether it is possible to engage in sexual relations (using contraception) outside of marriage?

What does it say about diversity?
It was not mentioned

What does it say about relationships and consent?
It was not mentioned

Document name
Gender Responsive Education

Organisation
IPNU/IPPNU

Synopsis (what is the document about)
Gender responsive education is an effort to deconstruct ideologies to ensure equal opportunities and gender equality.

Target audience (who is the document for)
Member organisation

Overall messaging analysis (refer to part B to see what we are looking for in the content)
This activity provides a deeper understanding related to equality between women and men, starting from the formation of the mindset and unpacking patriarchal values.

What does it say about the body and safety?
It was not mentioned

What does it say about sexual activity?
It was not mentioned

What does it say about sexuality?
It was not mentioned

What does it say about diversity?
Gender is a cultural concept, differentiating the roles, behavior, mentality and emotional characteristics between men and women that develops in society. The question that can be asked is whether a woman has the right to refuse if she does not want to have sex with a man who invited her?

What does it say about relationships and consent?
It was not mentioned

Document name
Screening Film “Dua Garis Biru”

Organisation
IPNU/IPPNU

Synopsis (what is the document about)
The film aims to understand a child’s relationship with parents and understand sexual education for teenagers.

Target audience (who is the document for)
Member organisation

Overall messaging analysis (refer to part B to see what we are looking for in the content)
This activity is expected to build solidarity and understanding between participants, so they are not careless in behaviour and socializing.

What does it say about the body and safety?
It was not mentioned

What does it say about sexual activity?
It was not mentioned

What does it say about sexuality?
It was not mentioned

What does it say about diversity?
It was not mentioned

What does it say about relationships and consent?
From the statement “The film provides an important moral message about sex education, which is still considered taboo in our society.

We should all be aware (and open) about it, to prevent undesirable things in the future”, a question can be developed on how to bring about sexual education from an early age and agreement between men and women in sexual relations before marriage; and how sex positivity can be applied in a relationship?

B. WHAT ARE WE LOOKING FOR?

In connection to relationships or sexual activity, mention of:

- Physical and psychological satisfaction / enjoyment within relationships
- Self-determination or level of agency when engaging in sexual relationships or activities
- Consent or the ability to arrive at consensual agreements about what you want or don’t want, and how freely consent is given
- Safety within a relationship or aspects of a sexual relationship or encounter that make you feel safe or unsafe, methods of protection against STIs, including HIV, and contraception, or use of substances
- Privacy for sexual activity and factors that affect control over privacy
- Confidence or ability to express yourself in a sexual encounter, including thoughts/ confidence around body image
- Communication/negotiation or the ability to talk about what you want, articulate what you find pleasurable, propose new things

Adapted from the *Global Advisory Board on Sexual Health and Wellbeing’s Pleasuremeter*

The content helps learners:

BODY & SAFETY

- understand that it is natural for humans to enjoy their bodies and being close to others
- understand that sexual stimulation involves physical and psychological aspects, and people respond in different ways, at different times
- acknowledge that masturbation among girls and boys does not cause physical or emotional harm but should be done in private
- recall that non-penetrative sexual behaviours are without risk of unintended pregnancy, offer reduced risk of STIs, including HIV, and can be pleasurable
- recognize that understanding their body's sexual response can help them understand their body, and can help identify when things are not functioning properly so they can seek help

SEXUAL ACTIVITY & EMOTIONS

- state that sexual feelings, fantasies and desires are natural and not shameful, and occur throughout life
- demonstrate ways to manage emotions related to sexual feelings, fantasies, and desires
- describe ways that human beings feel pleasure from physical contact (e.g. kissing, touching, caressing, sexual contact) throughout their life
- understand that people can show love for others in different ways, including kissing, hugging, touching, and sometimes sexual behaviour
- question myths about sexual behaviours
- make well-informed choices about their sexual behaviour

SEXUALITY

- understand that sexuality is a healthy part of being human that involves emotional and physical attraction to others
- acknowledge that it is natural to be curious and have questions about sexuality
- communicate and understand different sexual feelings and talk about sexuality in an appropriate way
- explain and analyze the complexity of sexuality and how it is multifaceted and includes biological, social, psychological, spiritual, ethical and cultural components

DIVERSITY

- acknowledge that discrimination against people who are attracted to the same sex, or who are believed to be attracted to the same sex is wrong and can have negative effects on these individuals
- appreciate the importance of respecting the different ways that people express sexuality across cultures and settings

CONSENT & RELATIONSHIPS

- define 'good touch' and 'bad touch'
- recognize that there are appropriate and inappropriate language and behaviours related to how we express our feelings for and closeness to others
- recognize that each person's decision to be sexually active is a personal one, which can change over time and should be respected at all times
- recognize that intimate relationships involving transactions of money or goods increase unequal power relations and can increase vulnerability and limit the power to negotiate safer sex
- reflect on how gender norms and stereotypes influence people's expectations and experience of sexual pleasure
- justify why good communication can enhance a sexual relationship

From the *Revised Edition of the International Guidance on Sexuality Education by UNESCO 2018*

INTERVIEW QUESTIONS FOR ORGANIZATIONAL ATTITUDE TOWARD SEX POSITIVITY

Terms:

1. To prevent individual response rather than organizational answer:
 - a. Case study when it comes to values;
 - b. Triangulation;
 - c. No personal values responding each question
2. 2 person from each organization will be interviewed; Board Member and Member Organization
3. Interview will be conducted in 30-60 minutes
4. Each interview will be led by an enumerator and a notetaker
5. It will be anonymous; if the organization doesn't feel okay to share their organizational name, we can set as anonymous

IPNU: Enum: Nasrul Notetaker: Jojo
 IPPNU: Enum: Arif Bani Notetaker: Oca
 ARI: Enum: Oca Notetaker: Nasrul
 GENRE: Enum: Jojo Notetaker: Arif Bani

General organizational perspective on how they perceive SRHR:

1. Tell me about your organization's vision, mission, work in relation to SRHR?
2. What is your organisation's belief about youth sexuality?
3. What does your organisation believe about young people's sexual rights?
4. Can you give us an overview on the situation of young people's SRHR in Pati?

We will play a game of agree and disagree in Likert Scale:

1. It is natural for young people to enjoy their bodies
2. Sexual stimulation involves physical and psychological aspects, and people respond in different ways, at different times
3. Masturbation in private among girls and boys does not cause physical or emotional harm

4. Non-penetrative sexual behaviours are without risk of unintended pregnancy, offer reduced risk of STIs, including HIV, and can be pleasurable
5. Understanding their body's sexual response can help young people understand their body, and can help identify when things are not functioning properly so they can seek help
6. Sexual feelings, fantasies and desires are natural and not shameful, and occur throughout life
7. It is okay to demonstrate ways to young people to manage emotions related to sexual feelings, fantasies, and desires
8. It is natural to feel pleasure from physical contact (e.g. kissing, touching, caressing, sexual contact) throughout life
9. People can show love for others in different ways, including kissing, hugging, touching, and sometimes sexual behaviour
10. Young people should make well-informed choices about their sexual behaviour
11. Sexuality is a healthy part of being human that involves emotional and physical attraction to others
12. It is natural to be curious and have questions about sexuality as a young person
13. Sexuality is affected by various aspects in life
14. Discrimination against people who are attracted to the same sex, or who are believed to be attracted to the same sex is wrong and can have negative effects on these individuals
15. It is important to respect the different ways that people express sexuality across cultures and settings
16. Young people should be able to define touch that feels good and touch that feels bad
17. Each person's decision to be sexually active is a personal one, which can change over time and should be respected at all times
18. People's expectations and experience of sexual pleasure are influenced by gender norms
19. Good communication can enhance a sexual relationship

Specific questions on Sex-positivity:

1. What do you believe are the top 5 topics/ areas about sex and sexuality that young people should learn about?
2. Which of the following do you believe young people should learn about (you can put these on a Likert scale as well):
 - a. communication / negotiation within a relationship, including the ability to talk about what you want
 - b. safety within a relationship like what makes them feel safe, how to prevent pregnancy or STIs, etc.
 - c. confidence or ability to express themselves in a sexual encounter, including confidence around body image
 - d. consent or an understanding about what they want / don't want
 - e. self-determination or agency in sexual relationships and activities. Privacy for sexual activity and control over factors that affect privacy, e.g. when and where to have sex, who to share this with, etc.
 - f. physical and psychological satisfaction / enjoyment with a relationship

Specific Unique Question to Organization**ARI**

1. How does ARI Jawa Tengah perceive about consensual sex without marriage?
2. How does ARI Jawa Tengah perceive about pleasure after consensual sex?
3. How does ARI Jawa Tengah perceive about diversity of sexual activities: Anal sex, BDSM, oral sex, or any other fetish

IPPNU

1. Your organization is women and youth-led organization, how do you think about enjoyment of sex when it comes to "obligations of women to satisfy her partner in sex life"
2. How do you perceive sex positivity when it comes to religious values?

IPNU

1. How do you think about women's rights?
2. How do you think about pleasure for women in sex life?
3. Your organization is male based and youth-led organization, how do you think about youth's male sexuality in your works is there any differences with women? If there is any differences between women's and men sexuality, would you like to mention the differences?

GENRE

1. You are a government-based youth-led organization, how does government influence your values toward human sexuality? Does they provide you training on SRHR and youth sex positivity?
2. When this organization is positive towards sex positivity, what is your obstacle to fight for sex positivity?
3. Negative toward sex positivity: How do you influence other organization to not support sex positivity?

Perspektif organisasi tentang HKSR:

1. Ceritakan tentang visi, misi, dan ruang lingkup kerja organisasi kamu terkait dengan HKSR?
2. Apa yang menjadi nilai organisasi kamu yang berkaitan dengan seksualitas remaja?
3. Apa yang diyakini organisasi kamu tentang hak-hak seksual remaja?
4. Menurut kamu, bagaimana gambaran tentang situasi HKSR untuk remaja di Pati?

Kami akan memainkan permainan setuju dan tidak setuju dalam Skala Likert:

1. Hal yang wajar bagi remaja untuk menikmati tubuhnya sendiri
2. Rangsangan seksual melibatkan aspek fisik dan psikologis, dan orang yang terangsang memiliki caranya sendiri dan waktunya sendiri
3. Masturbasi yang dilakukan anak perempuan dan anak laki-laki tidak menyebabkan kerusakan fisik atau emosional
4. Perilaku seksual tanpa penetrasi yang tidak menimbulkan risiko kehamilan yang tidak diinginkan, akan mengurangi risiko IMS, termasuk HIV, dan juga menyenangkan
5. Memahami respons seksual dapat membantu remaja memahami tubuh sendiri, dan dapat membantu mengidentifikasi diri sendiri jika terjadi sesuatu yang tidak berfungsi sehingga mereka dapat mencari bantuan
6. Perasaan, fantasi dan keinginan seksual dapat terjadi selamanya dan itu adalah hal yang wajar dan tidak memalukan
7. Tidak menjadi masalah untuk menunjukkan cara mengelola emosi kepada remaja yang berkaitan dengan perasaan, fantasi, dan keinginan seksual

8. Hal yang wajar untuk merasakan kenikmatan dari kontak fisik (mis. Mencium, menyentuh, membelai, kontak seksual)
9. Orang-orang dapat menunjukkan perasaan cinta kepada orang lain dengan banyak cara, seperti berciuman, berpelukan, menyentuh, dan terkadang perilaku seksual
10. Remaja harus ter-kapasitasi informasi yang cukup tentang perilaku seksual mereka
11. Seksualitas adalah bagian manusia yang melibatkan ketertarikan emosional dan fisik kepada orang lain
12. Hal yang wajar bagi remaja untuk penasaran dan bertanya-tanya tentang seksualitas
13. Seksualitas dipengaruhi oleh berbagai aspek dalam kehidupan
14. Diskriminasi terhadap orang-orang yang tertarik dengan sesama jenis, atau yang memiliki keyakinan tertarik dengan sesama jenis adalah hal yang salah dan dapat berdampak buruk kepada orang lain
15. Sangat penting untuk kita menghormati cara pandang orang lain yang berbeda budaya dan lingkungan dalam mengekspresikan seksualitas
16. Remaja harus bisa mendefinisikan rangsangan yang enak dan rangsangan yang tidak enak
17. Keputusan seseorang untuk aktif secara seksual adalah keputusan pribadi, yang dapat berubah seiring waktu dan harus dihormati setiap saat
18. Harapan dan pengalaman orang tentang kenikmatan seksual dipengaruhi oleh norma gender
19. Komunikasi yang baik dapat meningkatkan hubungan seksual

Pertanyaan spesifik tentang sex positivity:

1. Menurut kamu apa 5 isu yang berkaitan dengan sex atau seksualitas yang harus dipelajari oleh remaja?
2. Manakah dari pernyataan berikut ini yang menurut kamu harus dipelajari oleh remaja (bisa dijawab setuju tidak setuju):
 - a. komunikasi / negosiasi dalam hubungan, contoh kemampuan untuk berbicara tentang apa yang kamu inginkan kepada pasangan
 - b. Keamanan dalam berhubungan yang dapat membuat merasa aman, contoh bagaimana mencegah kehamilan atau IMS, dll.
 - c. Kepercayaan diri atau kemampuan untuk mengekspresikan diri dalam hubungan seksual, contoh kepercayaan diri di sekitar citra diri
 - d. Memahami apa yang mereka inginkan / tidak inginkan
 - e. Menentukan nasib sendiri dalam hubungan dan kegiatan seksual
 - f. Privasi untuk aktivitas seksual dan kontrol atas faktor-faktor yang memengaruhi privasi, misal. kapan dan dimana kita dapat berhubungan sex, dengan siapa dapat berbagi cerita tentang ini, dll.
 - g. Kepuasan / kenikmatan fisik dan psikologis terhadap suatu hubungan

Pertanyaan Khusus untuk Organisasi

ARI

1. Bagaimana persepsi ARI Jateng tentang perjanjian/konsen sensual sex tanpa pernikahan?
2. Bagaimana persepsi ARI Jateng tentang kesenangan setelah hubungan sex?
3. Bagaimana persepsi ARI Jateng tentang kegiatan seksual: sex anal, BDSM, sex oral, atau fetish lainnya

IPPNU

1. IPPNU adalah organisasi yang dipimpin oleh wanita dan remaja, bagaimana menurut kamu tentang kenikmatan sex ketika ada perbincangan tentang "kewajiban wanita untuk memuaskan pasangannya dalam kehidupan sex"?
2. Bagaimana kamu memandang sex positivity ketika menyangkut nilai-nilai agama?

IPNU

1. Bagaimana pendapat kamu tentang hak-hak perempuan?
2. Bagaimana menurut kamu tentang kenikmatan wanita dalam kehidupan sex?
3. IPNU adalah organisasi yang dipimpin oleh laki-laki dan remaja, bagaimana pendapat kamu tentang seksualitas dalam pekerjaan kamu, apakah ada perbedaan dengan wanita? Jika ada perbedaan antara seksualitas wanita dan pria, apakah kamu bersedia menyebutkan perbedaannya?

Genre

1. Genre adalah organisasi yang dipimpin oleh remaja pilihan pemerintah, bagaimana pemerintah mempengaruhi nilai-nilai kamu terhadap seksualitas? Apakah mereka memberi kamu pelatihan tentang HKS dan sex positivity remaja?
2. Jika respon positif, pertanyaannya adalah. Apa kendala kamu untuk memperjuangkan sex positivity?
3. Jika respon Negatif, pertanyaannya adalah. Bagaimana kamu mempengaruhi organisasi lain untuk tidak mendukung sex positivity?



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This mini-pilot was part of an APA initiative on building evidence for sexual and reproductive rights in Asia Pacific. The full report "Shifting the SRHR Narrative: The importance of CSO-generated evidence in Asia Pacific" is available on the [APA website](#).

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