



Premarital Sex Behavior in Kamoro Tribe Adolescents Mware Village, Central Papua

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ABSTRACT

The purpose of the study was to uncover the Premarital Sex Behavior of Kamoro Tribe Adolescents. Qualitative research case study design. 10 informants were taken with purposive techniques. The results of the study show that premarital sex for Kamoro teenagers is common, and family and social environment, social media, and globalization are considered to have a great influence on premarital sex. Male premarital sex is more prominent and he is required to pay a customary fine to the woman. There was no psychological or social impact, even though some of them dropped out of school. The role of customary in the prevention of premarital sex is very minimal the church is more active. Prevention efforts in the community are carried out through socialization from health and education centers, religious leaders.

INTRODUCTION

In adolescents, premarital sex behavior is increasingly considered normative and no longer a taboo thing like it used to be. One of the most permissive forms of premarital sex behavior is having sex. Several studies on sexual behavior reveal the number of people who have sex for the first time at a young age, around high school age or at the beginning of college with an age range of 16 to 18 years (Rahardjo, 2017).

Premarital sex behavior in adolescents is a reproductive health issue that is of global concern, especially in developing countries such as Indonesia. According to the National Population and Family Planning Agency (BKKBN), cases of risky sexual behavior in adolescents show an increasing trend from year to year. Based on the 2022 Indonesian Demographic and Health Survey (SDKI), around 12% of adolescent girls and 20% of adolescent boys in Indonesia have had sexual relations before marriage (SDKI, 2022).

Papua Province has a *sex intercourse* percentage of 55.8%. This percentage places Papua Province in the 23rd position out of 34 provinces in Indonesia (SDKI, 2018). The high percentage of risky behaviors in adolescents shows that adolescents aged 15 to 24 years are a risk group for infection with Sexually Transmitted Diseases (PIMS) including *the Human Immunodeficiency Virus* (HIV) virus (Ministry of Health, 2018). Factors influencing this behavior include lack of sexual education, peer influence, social media, and local social and cultural conditions (BKKBN, 2022).

The Kamoro tribe is one of the indigenous tribes that inhabit the coastal area of Mimika Regency, Central Papua. Kamoro youth living in Mware village, East Mimika District, Micka Regency, Central Papua Province have unique socio-cultural characteristics. Family upbringing, customs, and access to education and health services have a profound effect on their behavior, including in terms of sexuality. Previous studies have shown that cultural norms and values of a society can influence adolescents' decisions in sexual behavior (Rahyono, 2019). A study by the Indonesian Ministry of Health (2021) showed that adolescents in areas with limited access to reproductive health information have a higher tendency to engage in risky sexual behaviors.

Lack of information coupled with the influence of modernization and shifting cultural values, Kamoro youth are increasingly vulnerable to unsafe sexual behavior (Suryani et al., 2021). According to UNICEF (2022), the lack of sexual education based on local culture has also exacerbated this condition, making adolescents more vulnerable to out-of-wedlock pregnancies and sexually transmitted infections. In addition, economic factors and limited access to formal education are also the causes of the high rate of premarital sex among Kamoro adolescents. Many adolescents in this area drop out of school and do not get adequate information about reproductive health. A study from WHO (2022) confirms that low education and a permissive social environment towards premarital sex increase teenage pregnancy and early marriage rates in remote areas.

This phenomenon is also exacerbated by parenting that still maintains old customs, where talking about sexuality is still considered taboo. This makes

adolescents seek information from less trusted sources, such as peers or social media, which can increase the risk of misinformation and risky behavior (BPS Papua, 2021).

The results of this study are expected to be the basis for the formulation of more effective intervention strategies in efforts to prevent premarital sex behavior in Kamoro adolescents. In addition, this research can provide insight for policymakers in designing sexual education programs that are appropriate to the local cultural context.

LITERATURE REVIEW

Meta Synthesis (Review of Previous Research)

A similar study has been conducted by Anisah Rahmah Firdaus, et al., 2023 which researches the qualitative analysis of adolescent premarital sexual behavior factors based on Lawrence Green's behavioral theory (Case Study in the Cilembang Health Center Working Area, Tasikmalaya City) found that premarital predisposing factors of sexual behavior, namely lack of knowledge, increased sexual libido, emotions, expectations, factors that enable sexual behavior, namely the use of technological developments and unwise information. Factors that strengthen sexual behavior are the attitude of parents who have sex, the attitude of peers who bring negative influences, postponement of the age of marriage, sexual violence, role vacancies, economy, and requirements for entry into the group. The impact of this sexual behavior is depression, low self-esteem, reproductive organ disorders, STDs, out-of-wedlock pregnancies, sex addiction, regret, decreased school performance, social sanctions, sex into a teenage lifestyle, and sexual deviance. Therefore, to overcome this, it requires a wise attitude from parents, the community, health workers, and adolescents themselves, so that they can go through the transition period safely. (Firdaus et al., 2023).

Research by Tial Widhiyaningrum et al., 2023 on Adolescents and Premarital Sex found that adolescents engage in premarital sexual intercourse because they are unable to control sexual aggressiveness urges or impulses (Nur Lutfiana et al., 2023).

Ningsi's research on Free sex and early marriage as the main problem of Adolescents (Adolescents and Reproductive Health for a Better Tomorrow) found that most adolescents engage in free sex referring to noncommercial, nonmarital sexual relationships motivated by the assumption that sex will be exchanged for material or other support. There is an effect of social media use on adolescent free sex behavior (Ningsi, 2022).

Frame of Mind

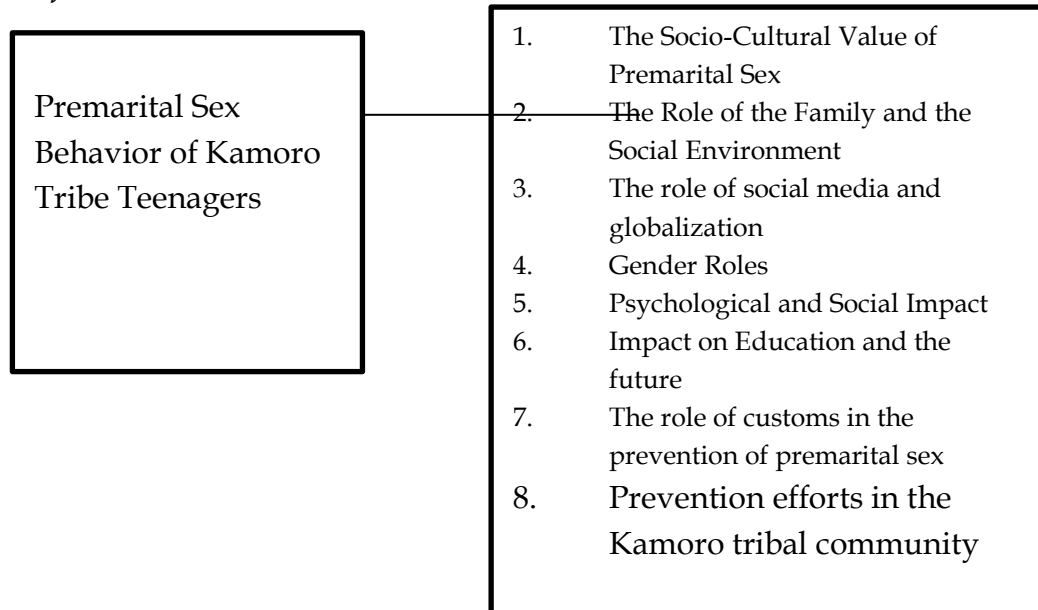


Figure 1. Conceptual Framework

METHODOLOGY

The method used is qualitative research with a case study design. Informants as many as 10 people were taken using purposive sampling techniques. Data is analyzed using data reduction, data presentation and drawing conclusions.

RESEARCH RESULTS

Based on the results of interviews with informants, it is known that Kamoro teenagers view premarital sex as a common thing and not something that must be kept secret and hidden because when the teenagers interviewed without feeling ashamed, they admitted that they had had premarital sex, here are the results of the interview:

"..at school it was once conveyed about premarital sex, ordinary" (I1).

"....ordinary because it is kept secret" (I2)

"....normally, I already had premarital sex after graduating from elementary school" (I3)

".....Normally, I have had premarital sex with my boyfriend". (I4)

Although teenagers admit that there is an influence on traditional values on their lives, premarital sex still occurs. Customs, which used to emphasize the prohibition of premarital sex, are now considered less influential due to the influence of modernization and weakening of customary supervision. Here is an excerpt of the interview:

"....customs have no effect because many people go out every night." (I¹)

".....Customs are still influential but many also do premarital sex including me" (I²)

"....There is no influence because there is no explanation from custom, only from the church there is advice (I³)

".....There are customary fines, pay for goods in the form of sarongs, axes, plates, glasses. "But the younger generation no longer holds cultural values." (I⁵)

"...The tribal chief only reminded about not getting drunk in front of the highway later getting into trouble. If you have had premarital sex, then just get married. But the submission that before marriage do not have premarital sex does not exist..." (I⁶).

That parents have a great influence on premarital sex. Parents generally give general advice on education, but explicit talk about sexuality is minimal. Here are the results of the interview ;

"...He said that he went to school well, got a new job to find a woman" (I¹).

"...Yes, ever. Father said that during school do not bring women first" (I²).

"...never. Parents have no advice" (I²)

"... never. Parents never talk about it (I³).

"...Parents always give advice to children so that school is good" (I⁴)

Social media accelerates teens' access to sexual content, although some teens state that the main influence comes from direct interaction with a partner or friend, but there are informants who access pornographic videos and images over the internet. The following is an excerpt of the interview;

"...I used to see on my friend's cellphone watching porn videos, sometimes..." (I¹)

"...nonton video porno di hp..." (I²)

Most teens are aware of the risks of out-of-wedlock pregnancy and sexually transmitted diseases, but still engage in premarital sex due to factors of curiosity, love, or social pressure. Here is an excerpt of the interview;

"...will get pregnant out of wedlock, get a contagious disease, drop out of school..." (I¹)

"...yes, I know the risks..." (I²)

"... You don't know the risks, just try it." (I³)

In Kamoro culture, if there is an out-of-wedlock pregnancy, men are required to pay a customary fine to the woman in the form of cloth, wickets, plates, glasses, or money. Most adolescents do not feel the immediate psychological impact, but the consequences for education are obvious, namely dropping out of school. Here is an excerpt of the interview:

"...Normally, it doesn't have any impact." (I¹)

Premarital sex causes many teenagers to drop out of school, so the future of education and employment opportunities becomes hampered. Here is an excerpt of the interview:

"...you can drop out of school, you can't continue to higher education, your mind is not calm, the future is unclear". (I¹).

"... Drop out of school, can't go back to school(I²).

The role of customary in the prevention of premarital sex is very minimal. Instead, the church is more active in providing advice and rules, such as the prohibition of receiving the sacrament for those who have sex before marriage. Prevention efforts are more carried out through socialization from

health centers and religious education. However, its intensity and scope are still limited.

DISCUSSION

The results of the interviews showed that there were variations in adolescents' views regarding premarital sex. Some teenagers declare premarital sex to be normal and do not consider it risky. On the other hand, there are adolescents who, despite admitting to having had premarital sex, understand the risk of out-of-wedlock pregnancy and sexually transmitted diseases.

The results of this study are the same as the results of a study conducted by Hafri et al., 2019 in the city of Banda Aceh that the cause of promiscuity in adolescents is caused by the lack of social, family and religious values (Hafri Khaidir Anwar, Martunis Martunis, 2019). According to Syahrul Akmal, adolescents can engage in deviant behavior such as premarital sex because there is a socialization process that occurs in daily life through social interaction with the social environment. Therefore, the living conditions of the environment will greatly color the knowledge, attitudes and behaviors of adolescents (Akmal Latif & Zulherawan, 2020).

Slameto 2010 in Kuswandi 2019 states that the environment in which a person is located can affect the knowledge, attitudes and behaviors of the person concerned; the environment can be in the form of a home, school, or community environment (Kuswandi & Rumiatus, 2019).

Research by Hull, Hartanto & Hayes (2010) shows that cultural values in Indonesia are strongly influenced by local religions and customs, which tend to reject premarital sex as deviant and immoral behavior (Hull, T. H., Hartanto, W., & Hayes, 2010). This can be explained that in general, adolescents who experience symptoms of social disorganization in the family, for example, lose social norms and values. Thus, social control becomes weak, allowing various forms of behavioral deviation to occur (Akmal Latif & Zulherawan, 2020).

Parents have a great influence on the behavior of adolescents who have premarital sex. Parents generally give general advice on education, but explicit talk about sexuality is minimal. There are even informants who state that their parents never advise about premarital sex.

The results of this study are the same as the results of Hidayat and Nurhayati's 2020 research that parents play a role in adolescent sexual behavior at SMKN 1 Bantul. According to Hidayat AR, parents as the main educators for adolescents, are the main role models of adolescents whose behavior will be imitated and followed. As teenagers who are facing a transitional period, teenagers need parental encouragement to foster courage and confidence in facing problems. Giving birth and nurturing and educating children well is creating religious and world problems. Parents also have an obligation to supervise the association and behavior of adolescents in daily life (Anas Rahmad Hidayat, 2020).

The same thing was found by Baganu that lack of sex education from parents, lack of time with family, and being influenced by adolescents' social environment such as peer influence. The greater the role of parents in GKII Congregation Tengkapak in providing sex education for adolescents, the

smaller the sexual behavior carried out by the youth of GKII Jamaat Tengkapak (Baganu, 2017).

The findings of this study support Bandura's Cognitive Social Behavior Theory (1986) which emphasizes that behavior is learned through observation of the social environment (Emanuel Haru, 2016). Kamoro youth are heavily influenced by peers and social media content. According to social control theory, weak ties to family values and customs lead to deviant behavior in the form of premarital sex. The lack of family communication about sex weakens the function of social control (Rafsanjani, 2022).

Santrock's Adolescent Development Theory (2018) emphasizes that identity exploration including sexual exploration is part of the adolescent developmental stage, but without strong guidance, this exploration can lead to risky behaviors.

The study found that social media plays a significant role in accelerating adolescents' access to sexual content, both explicitly and implicitly. This is in line with the findings of Brown & L'Engle (2009) which states that digital media, including social media, contributes greatly to the formation of adolescent sexual attitudes and behaviors. Easy access to sexual content through social media such as Instagram, TikTok, and Twitter, allows adolescents to be exposed to sexual information or images indirectly or intentionally (Brown, 2009).

However, some of the informants in this study said that the main influence on their sexual attitudes and behaviors came from direct interactions, both with partners and peers. These findings are consistent with the results of research by L'Engle, Brown & Kenneavy which shows that peer influence is still one of the main determinants in the formation of adolescent sexual behavior, especially in the context of social pressure and self-identity search (L'Engle, K.L., Brown, J.D., & Kenneavy, 2016).

Furthermore, the study also found that some adolescents actively seek out and access pornographic videos and images through the internet, outside of social media platforms. This reinforces the findings of Peter & Valkenburg (2011), who say that access to online pornography increases significantly in adolescent age groups, especially boys, and contributes to an increase in experimental sexual behavior and distorted perceptions (Limmer, 2010).

The results of this study are the same as those found by Anisah Rahmah Firdaus et al. (2023) who show that peer factors, social media, and weak family roles are strong factors that encourage premarital sex behavior (Firdaus et al., 2023).

The Kamoro culture recognizes customary sanctions in the form of payment of property in the event of an out-of-wedlock pregnancy, but it does not have a mechanism to prevent premarital sexual behavior. According to Herlambang 2021, the weakening of customary influences and the entry of modern culture through social media have caused traditional values to be increasingly marginalized (Herlambang, 2021)

Globalization brought about a change in values, where premarital sex was no longer considered taboo. This makes customary-based prevention

efforts less effective. The young generation of Kamoro tends to adopt more permissive behavioral norms (Ervina, 2013).

In Kamoro culture, if there is an out-of-wedlock pregnancy, men are required to pay a customary fine to the woman in the form of cloth, wickets, plates, glasses, or money. Men who are more prominent in this adolescent sex behavior. This study is in line with a study by Utomo et al. (2006) showing that men aged 15–24 years are two to three times more likely to have premarital sex than women. The study showed that around 20–25% of men in late adolescence in Indonesia admitted to having had sexual intercourse, while the figure for women was much lower (around 5% or less), mainly due to the pressure of women's chastity norms (Pihahay & May, 2022).

Similar research by Santelli et al. (2000) in the United States also showed that men reported experiences of premarital sex earlier and more often than women, mainly due to social norms that considered male sexuality to be something natural or "masculine", whereas women were faced with a double standard of morality (Santelli, 2000).

These differences are largely influenced by gender norms. Patriarchal culture in many societies, including in Papua, forms the perception that male sexuality is active and can be expressed more openly, while women are required to maintain honor and purity. The concept of "sexual double standard" explains that premarital sexual behavior in men tends to be tolerated or even considered evidence of maturity, while the same behavior in women is considered taboo or reprehensible (You, 2019). However, it is different from the results of Tial Widhiyaningrum (2023) which shows that most adolescent girls still refrain from having premarital sex. In the Kamoro community, both men and women showed almost equal involvement, suggesting that local cultural factors also influence gender dynamics in sexual behavior.

Most adolescents do not feel the immediate psychological impact, but the consequences for education are obvious, namely dropping out of school. This finding is the same as the results of Harahap's research that juvenile delinquency such as substance abuse and other deviant behaviors will have a psychological impact in the form of dropping out of school (Harahap, 2016).

Although Kamoro youth claim to not feel the psychological impact of premarital sex, they know that their premarital sex behavior will have an impact on their education, namely dropping out of school. In contrast to what was expressed by Kamoro tribal teenagers, Wahyuni 2020 who conducted research in Tonyamana Village, Binuan District, Polewali Mandar Regency, revealed by Wahyuni 2020 that adolescents who had premarital sex were found to experience more psychological impacts of premarital sexual behavior in adolescents, including feelings of anger, fear, anxiety, depression and low self-esteem (Wahyuni, 2020). Likewise, Diniaty, 2012 found that premarital sexual behavior can cause various negative impacts on adolescents, including psychological impacts including feelings of anger, fear, anxiety (Diniaty, 2012).

Premarital sex causes Kamoro youth to drop out of school, so the future of education and employment opportunities is hampered. The results of this study are the same as the results of research found by Shanty Natalia et al., that

the impact caused by free sex is psychological, social, physical health, depression after birth, risk of abnormalities in the baby and the risk of reproductive diseases. For this reason, adolescents are expected to avoid free sex to avoid early marriage. The results of the study say that adolescents who have free sex and marry at an early age will experience psychological and social impacts even though biologically adolescent girls are ready to get pregnant and give birth. Psychologically, adolescents have not been able to cope with the negative impact of promiscuity and early marriage (Shanty Natalia, 2021).

These findings reinforce cognitive social behavior theory, social control theory, and adolescent developmental theory, and show the urgent need for local culture-based interventions to strengthen positive values amid the influence of globalization (Anarta1 et al., 2022).

In addition, the impact of premarital sex behavior on adolescents' education, health, and future is a serious concern that requires collaboration between families, communities, educators, health workers, and religious institutions in comprehensive prevention efforts.

Although this study has limitations in the number of informants and regional coverage, the results obtained make an important contribution to understanding the dynamics of adolescent sexual behavior in indigenous communities. These findings are expected to serve as a basis for further research and the development of more effective intervention programs, particularly those based on values and The role of customary in the prevention of premarital sex is very minimal. Instead, the church is more active in providing advice and rules, such as the prohibition of receiving the sacrament for those who have sex before marriage. In this study, the traditional role of adolescents is considered to have no role. This is different from what Sari 2019 revealed that the customary council should have outlined the fact that certain provisions in customary law, whose main function is to formulate guidelines on how community members should behave, so that there is integration in the community, neutralize forces in the community so that they can be used to establish order, overcome disputes, so that the original situation is restored, reformulate guidelines which regulates the relationship between community members and groups in the event of changes. Thus, certain behaviors will get certain reactions as well. If the reaction is negative, then the community wants a restoration of the situation that is considered to have been damaged by certain behaviors (which are considered to be malpractice) (Suryawan dan Srilaksmi, 2020).

Many facts have been revealed, but we are helpless to face ourselves. It is indeed very difficult to fight the enemies within you, especially sexual desire for the opposite sex. It is not wrong for religion to place the ultimate enemy named "Kama" as the most powerful of the six enemies within oneself (Kama, Lobha, Krodha, Moha, Mada, and Matsarya). When we are defeated by "kama" then we are entangled by prolonged lust, even though we repeatedly slaughter it, asking the Almighty for guidance, but in vain. In the end, sinful acts are also committed under the pretext of consensuality. It is even more sad if we do not resist the enemy within, let it slaughter, and enjoy it without feeling guilty.

Prevention efforts in the Kamoro youth community are mostly carried out through socialization from health centers and religious education from churches. However, its intensity and scope are still limited. Most adolescents who know the risk of pregnancy out of wedlock and the risk of being infected with sexually transmitted diseases, but still have premarital sex due to the factors of curiosity, love, or social pressure, local wisdom.

The results of this study are the same as those stated by Rahmawati and Devy that social support, especially from families who provide religious education, contributes to shaping the character of adolescents themselves compared to support from friends and school. The efforts of premarital sex prevention behaviors obtained, namely: not dating, must be smart in choosing good associations, strengthen faith and increase worship, limit friendships, if you have a girlfriend only for the encouragement of learning, do not watch porn, do not look for male friends who have bad behavior, do not come home late at night, be more consistent with the principles of yourself, increase knowledge about the dangers of premarital sex behavior, expand associations, and be active in carrying out social activities and hobbies. Keywords: preventive behavior, premarital sex, adolescents (Rahmawati & Devy, 2016).

Although most adolescents have basic knowledge about the risks of out-of-wedlock pregnancy and sexually transmitted infections (STIs), that knowledge is not always directly proportional to the sexual behavior they choose. These findings are consistent with the results of research by Santelli et al. (2004) which showed that although adolescents are aware of the consequences of premarital sexual relations, they remain involved in such activities due to the influence of psychological and social factors (Stanton et al., 2005).

CONCLUSIONS

1. The socio-cultural value of premarital sex for Kamoro youth is common and not something risky.
2. Family and social environment have a great influence on premarital sex behavior.
3. Social media and globalization play a significant role in accelerating Kamoro youth's access to sexual content, both explicitly and implicitly.
4. In Kamoro culture, Kamoro tribal males are more prominent in adolescent sexual behavior.
5. The psychological and social impact on Kamoro youth is non-existent. Even though some of them dropped out of school, it was normal and not a problem.
6. Premarital sex causes Kamoro youth to drop out of school, so the future of education and employment opportunities is hampered.
7. The role of customary in the prevention of premarital sex is very minimal. Instead, the church is more active in providing advice and rules, such as the prohibition of receiving the sacrament for those who have sex before marriage.

8. Prevention efforts in the Kamoro youth community are mostly carried out through socialization from health centers and religious education from churches. However, its intensity and scope are still limited.

RECOMMENDATIONS

1. Parents need to improve open communication about sexual education to children from an early age, so that adolescents have a correct understanding of the risks and impacts of premarital sex behavior.
2. For Indigenous Communities and Religious Leaders, it is necessary to integrate traditional values in premarital sex prevention education programs, as well as strengthen the role of the church in providing education based on moral and religious values.
3. Local culture-based reproductive health education needs to be incorporated into the school curriculum, with a youth-friendly and culturally sensitive approach.
4. Public Health Center need to increase the frequency and scope of reproductive health socialization in remote areas by involving local health workers.

ADVANCED RESEARCH

There should be further research on how the health and future impact of Kamoro adolescent premarital sex offenders, considering the results of this study found that premarital sex is considered common and the role of indigenous people in efforts to prevent premarital sex is still low.

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