



POWER TO YOU(TH) - INDONESIA

YOUNG PEOPLE'S PERSPECTIVES AND DECISION MAKING REGARDING HARMFUL PRACTICES, VIOLENCE AGAINST WOMEN AND TEENAGE PREGNANCY

Results from the baseline study (2021) in Garut, Jember and
East Lombok (Indonesia)



Ministry of Foreign Affairs



KIT Royal
Tropical
Institute

AUTHORS

Center for Gender and Sexuality Studies, University of Indonesia:

Gabriella Devi Benedicta

Diana T. Pakasi

Irwan M. Hidayana

Ni Nyoman Sri Natih

Fatimah Az Zahro

Putri Rahmadhani

Nadira Reza Chairani

Sopar Peranto

Amri Yuharoza

Lina Agnesia

Natasya Hana

KIT Royal Tropical Institute:

Anke van der Kwaak

Tasneem Kakal

PREFACE

KIT Royal Tropical Institute (KIT), in collaboration with in-country research partners, is presenting this baseline study, as part of seven baseline studies conducted for the Power to You(th) programme in Ethiopia, Ghana, Indonesia, Kenya, Malawi, Senegal and Uganda. The programme has a specific focus on harmful practices, such as female genital mutilation/cutting (FGM/C), child marriage, sexual and gender-based violence and unintended pregnancy. These are persistent 'key issues' where insufficient progress has been made over the years.

As the Power to You(th) programme emphasizes the power of young people (especially adolescent girls and young women to be meaningfully included in discussions and decisions, the aim of the baseline studies is to provide an understanding of adolescents' and young people's perspectives regarding harmful practices, sexual and gender-based violence and unintended pregnancy, and their role in decision-making processes regarding these key issues. The studies also provide data on young people's voice, agency and decision-making power and how social and state actors (through laws and policies) are contributing to positive change. Finally, the studies also provide information about the civic space and the role of the media in these social change processes on the key issues. The baseline studies have been conducted in areas where the Power To You(th) programme will conduct intervention activities. The main study respondents of these baseline studies were young people aged 15–24 years.

The Power to You(th) programme (2021–2025) was developed and is being implemented by a consortium of Amref Flying Doctors, Rutgers, Sonke Gender Justice and its country partners, funded by the Dutch Ministry of Foreign Affairs. The consortium strives to foster ownership at country level, with locally formed coalitions and representation of beneficiaries in its governance. KIT and Choice for Youth and Sexuality are the consortium's technical partners. KIT, as the research partner, collaborated with in-country research partners to conduct these studies.

ACKNOWLEDGEMENTS

For their efforts and active engagement in this study, the research team would like to thank all study participants: youth, mothers, fathers, government officials, heads of all intervention villages, community and religious leaders, health workers, teachers and other stakeholders. Rutgers Indonesia, the local partners in Garut, Jember and East Lombok are also to be thanked. The research team is grateful for the ethical approval received by Atmajaya Catholic University Jakarta's Health Department and KIT's Research Ethics Committee. We would also like to express our gratitude for the assistance provided by KIT colleagues in the Netherlands during the study's planning, data collection, data processing and analysis. We also wish to express our gratitude to the editor Jon Stacey and designer Tristan Bayly. Finally, we would like to express our gratitude to the Dutch Ministry of Foreign Affairs for financing this research through the Power to You(th) initiative.

CONTENTS

ACRONYMS AND ABBREVIATIONS.....	9
KEY TERMS AND DEFINITIONS	10
EXECUTIVE SUMMARY	11
1. INTRODUCTION	14
1.1 HARMFUL PRACTICES, VIOLENCE AGAINST WOMEN AND TEENAGE PREGNANCY IN INDONESIA.....	14
1.2 POWER TO YOU(TH) PROGRAMME IN INDONESIA	15
1.3 RESEARCH OBJECTIVES.....	15
1.4 SCOPE AND LIMITATION OF THE STUDY	16
1.4.1 SCOPE OF THE STUDY.....	16
1.5 STRUCTURE OF THE REPORT.....	16
2. METHODOLOGY	17
2.1 MIXED METHODS APPROACH.....	17
2.2 STUDY AREAS	17
2.3 DETAILED DESCRIPTION OF EACH METHOD, SAMPLING AND RECRUITMENT	18
2.3.1 QUANTITATIVE COMPONENT.....	18
2.3.2 QUALITATIVE COMPONENT.....	21
2.4 DATA ANALYSIS	22
2.5 QUALITY ASSURANCE	22
2.6 ETHICAL CONSIDERATIONS	23
2.6.1 LIMITATIONS OF THE STUDY.....	24
3. FINDINGS: ADOLESCENTS' AND YOUNG PEOPLE'S PERSPECTIVES AND ACTIONS RELATING TO HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY	25
3.1 KNOWLEDGE AND OPINIONS RELATING TO HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY	25
3.1.1 CHILD MARRIAGE IS COMMON DUE TO RELIGIOUS REASONS AND TO AVOID ADULTERY, ALTHOUGH MANY YOUTH WISH TO MARRY AT A LATER AGE	27
3.1.2 YOUNG PEOPLE HAVE LIMITED KNOWLEDGE OF FGM/C, AND THERE ARE CHANGES IN THE PRACTICE	29
3.1.3 BODILY INTEGRITY IS CONSIDERED IMPORTANT BUT YOUNG PEOPLE ARE WARY OF PERPETRATORS BEING BROUGHT TO JUSTICE	31
3.1.4 TEENAGE PREGNANCY IS OFTEN 'SOLVED' BY CHILD MARRIAGE ..	33
3.2 VOICE AND AGENCY	36
3.2.1 LIMITED KNOWLEDGE AND TABOOS PREVENT YOUNG PEOPLE TO SPEAK UP AND TAKE ACTION AROUND FGM/C AND PREGNANCY	39

3.3 ADOLESCENT AND YOUTH PARTICIPATION IN COMMUNITY ACTIVITIES ON HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY	40
3.3.2 FGM/C IS NOT A MAJOR ISSUE OF CONCERN	48
3.3.3 SOME COMMUNITY-BASED ACTIVITIES ADDRESSING VAW EXIST, BUT FEW YOUTH WORK WITH THESE MECHANISMS AND ONLY AT THE DISTRICT LEVEL	49
4. FINDINGS: (MEANINGFUL) ENGAGEMENT OF ADOLESCENTS AND YOUTH IN ADDRESSING HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY	51
4.1 OVERVIEW OF ADOLESCENT AND YOUTH ENGAGEMENT WITH CIVIL SOCIETY ORGANIZATIONS AND STATE ACTORS	51
4.1.1 YOUNG PEOPLE ARE ACTIVE IN FAITH- AND SPORTS-BASED ORGANISATIONS, SOME OF WHICH ADDRESS THE POWER TO YOU(TH) CORE ISSUES	52
4.1.2 YOUNG WOMEN PLAY AN ACTIVE ROLE IN THESE ORGANISATIONS, BUT FACE MORE OBSTACLES THAN YOUNG MEN TO PARTICIPATE	54
4.2 OVERVIEW OF CHANGE-MAKER ENGAGEMENT WITH CSOs: FINDINGS FROM THE CIVIC SPACE SURVEY	55
4.3 (MEANINGFUL) PARTICIPATION OF CHANGE-MAKERS AND YOUTH..	57
4.3.1 THE ENGAGEMENT OF YOUTH IN L&A ACTIVITIES IN GARUT AND JEMBER IS LIMITED	59
4.3.2 THE AGE-APPROPRIATE APPROACH USED BY THE COMMUNITY AND YOUTH FOR THE <i>BELAS</i> PROCESS IS SUCCESSFUL IN EAST LOMBOK.....	60
4.3.3 MIGRATION OF YOUTH, NORMS AROUND SENIORITY AND EDUCATIONAL STATUS OF YOUTH INFLUENCE YOUTH PARTICIPATION ..	60
4.4 OVERVIEW OF CHANGE-MAKERS' ENGAGEMENT WITH STATE ACTORS	62
5. FINDINGS: (ENABLING) ENVIRONMENT FOR YOUNG PEOPLE'S RIGHTS AND ADDRESSING HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY	65
5.1 GENDER AND SOCIAL NORMS AMONG COMMUNITY-LEVEL SOCIETAL ACTORS	65
5.1.1 SOME PARENTS SUPPORT YOUNG WOMEN TO PURSUE EDUCATION OVER MARRIAGE	66
5.1.2 SENIORITY AND GENDER UNEQUAL NORMS CREATE A DIFFICULT ENVIRONMENT FOR YOUNG PEOPLE TO TAKE ACTION	67

5.1.3 YOUNG WOMEN CAN EXERCISE THEIR FREEDOMS AND CHOICES AROUND EDUCATION, WORK AND MARRIAGE IN GARUT DISTRICT	67
5.2 ATTITUDES AND ACTIONS TAKEN BY SOCIETAL ACTORS RELATING TO YOUTH RIGHTS, HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY	68
5.2.1 SOCIETAL ACTORS IN GARUT AND JEMBER HAVE LIMITED CONCERN AND COORDINATION IN ADDRESSING THE POWER TO YOU(TH) CORE ISSUES	68
5.2.2 RELIGIOUS LEADERS ACTIVELY RAISE AWARENESS ABOUT CHILD MARRIAGE	69
5.2.3 HEALTH WORKERS COUNSEL, PROVIDE SERVICES AND RAISE AWARENESS IN THE THREE DISTRICTS ON ALL POWER TO YOU(TH) CORE ISSUES	70
5.2.4 CSOS ARE ACTIVE IN RESOLVING CASES OF VAW AND ADDRESSING CHILD MARRIAGE IN THE THREE DISTRICTS	72
5.3 LEGAL AND POLICY ENVIRONMENT.....	73
5.3.1 LAWS AND POLICIES EXIST TO ADDRESS CHILD MARRIAGE AND VAW AND THERE ARE SOME EFFORTS TO ENFORCE THEM	73
5.4 POLITICAL WILL OF STATE ACTORS TO SUPPORT YOUNG PEOPLE’S RIGHTS AND ADDRESS HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY	76
5.4.1 VARIOUS OPPORTUNITIES EXIST FOR THE ACTIVE INVOLVEMENT OF YOUNG PEOPLE THROUGH STATE ORGANISATIONS, THE <i>MUSRENBANG</i> AND CHILDREN’S FORUMS	76
5.4.2 SPECIFIC GOVERNMENT INITIATIVES TO ADDRESS SRHR ISSUES FACED BY YOUTH EXIST, BUT SOCIAL NORMS AND BUDGETARY CHALLENGES REMAIN OBSTACLES FOR EFFECTIVE ROLL- OUT	77
6. FINDINGS: CIVIC SPACE	79
6.1 FREEDOM OF INFORMATION AND EXPRESSION	79
6.1.1 SOCIAL MEDIA IS AN IMPORTANT MEDIUM FOR DISSEMINATION OF SRHR INFORMATION AND FOR L&A ACTIVITIES, PARTICULARLY ON CHILD MARRIAGE AND VAW	79
6.1.2 THE MEDIA OPENLY DISCUSSES THE ISSUE OF CHILD MARRIAGE WHICH IS NO LONGER TABOO	82
6.1.3 MEDIA REPORTING ON VAW HAS A VICTIM-BLAMING PERSPECTIVE	83
6.2 FREEDOM OF ASSEMBLY AND ASSOCIATION	83
6.3 FINANCIAL STABILITY, AUTONOMY AND SECURITY OF CIVIL SOCIETY.....	85

6.3.1 LIMITED VILLAGE FUNDS ARE ALLOCATED TO CERTAIN YOUTH (GOVERNMENT) ORGANISATIONS, WHICH GIVE THEM ACCESS TO GOVERNMENT FORUMS	86
6.4 DIALOGUE AND CONSULTATION	87
6.5 L&A ENVIRONMENT FOR CSOs	88
6.5.1 THERE IS LIMITED CAPACITY TO EFFECTIVELY USE EVIDENCE FOR L&A	89
6.5.2 ALTHOUGH THERE IS STRONG COOPERATION, A LACK OF LEADERSHIP AND A VICTIM BLAMING APPROACH IN RESOLVING VAW AND CHILD MARRIAGE CASES REMAINS A CHALLENGE	91
7. DISCUSSION	94
8. CONCLUSION AND RECOMMENDATIONS	98
8.1 CONCLUSION	98
8.2 RECOMMENDATIONS FOR FUTURE PROGRAMMES	99
REFERENCES	102
ANNEXES	104
ANNEX 1: BASKET INDICATORS OF POWER TO YOU(TH) BASELINE STUDY.....	104
ANNEX 2: MOST FREQUENTLY MENTIONED YOUTH REACTIONS TO CHILD MARRIAGE	109
ANNEX 3: YOUTH REACTION TO VAW	110
ANNEX 4: ADOLESCENTS AND YOUTH PARTICIPATION IN COMMUNITY ACTIVITIES TO PREVENT CHILD MARRIAGE	110
ANNEX 5: ADOLESCENT AND YOUTH PARTICIPATION IN COMMUNITY ACTIVITIES TO PREVENT FGM/C.....	111
ANNEX 6: REGULATIONS RELATED TO CHILD PROTECTION AND CHILD MARRIAGE AT THE PROVINCIAL, DISTRICT AND VILLAGE LEVELS.....	112
ANNEX 7: RECOMMENDATIONS FOR EACH STUDY AREA	114

ACRONYMS AND ABBREVIATIONS

	Bahasa Indonesia	English
Babinsa	Bintara Pembina Desa	Non-commissioned law enforcement officer posted in villages and wards and affiliated with the civilian administration
Bappeda	Badan Perencanaan Pembangunan Daerah	Regional Development Planning Agency
BKKBN	Badan Kependudukan dan Keluarga Berencana Nasional	National Population and Family Planning Agency
CSO		Civil society organization
DP3AKB	Dinas Pemberdayaan Perempuan dan Perlindungan Anak dan Keluarga Berencana	Office of Women's Empowerment and Child Protection and Family Planning
DPPKBPPPA	Dinas Pengendalian Penduduk, Keluarga Berencana, Pemberdayaan Perempuan dan Perlindungan Anak	Office of Population Control, Family Planning, Women's Empowerment and Child Protection
DPMD	Dinas Pemberdayaan Masyarakat dan Desa	Community and Village Empowerment Service
DPRD	Dewan Perwakilan Rakyat Daerah	Regional House of Representatives
FAD	Forum Anak Desa	Village children's forum
FAJ	Forum Anak Jember	Jember Children's Forum
FAK	Forum Anak Kecamatan	Sub-district children's forum
FGD		Focus group discussion
FGM/C	Sunat/sirkumsisi Perempuan	Female genital mutilation/cutting
GenRe	Generasi Berencana	Planned Generation
IPNU	Ikatan Pelajar Nahdlatul Ulama	Nahdlatul Ulama Student Association
IPPNU	Ikatan Pelajar Putri Nahdlatul Ulama	Nahdlatul Ulama Women Student Association
Kirana	Komunitas Remaja Berencana	Community for Planned Youth
KPI	Koalisi Perempuan Indonesia	Indonesian Women's Coalition
KUA	Kantor Urusan Agama	Office of Islamic Religious Affairs
L&A	Lobi dan advokasi	Lobbying and advocacy
LGBTI		Lesbian, gay, bisexual, transgender and intersex
LPSDM	Lembaga Pengembangan Sumber Daya Mitra	Partner Resource Development Institute
LSD	Lembaga Sosial Desa	Village social institution
NGO		Non-governmental organization
P2TP2A	Pusat Pelayanan Terpadu Pemberdayaan Perempuan dan Anak	Integrated Service Centre for the Empowerment of Women and Children
PATBM	Perlindungan Anak Terpadu Berbasis Masyarakat	Integrated Community Based Child Protection
PIK-R	Pusat Informasi dan Konseling Remaja	Adolescent Information and Counselling Centre

Posyandu	Post Pelayanan Terpadu	Integrated health service post
PPKBPPPA	Pengendalian Penduduk, Keluarga Berencana, Pemberdayaan Perempuan dan Perlindungan Anak	Population Control, Family Planning, Women's Empowerment and Child Protection Agency
PPT	Pusat Pelayanan Terpadu	Integrated Service Centre
Puskesmas	Pusat Kesehatan Masyarakat	Community health centre
RPJMD	Rencana Pembangunan Jangka Menengah Daerah	Regional MediumTerm Development Plan
RT	Rukun Tetangga	A cluster of households—the smallest government unit at the neighbourhood level
RW	Rukun Warga	A cluster of RTs
STOP	Strategi Terpadu Optimalisasi	Integrated Strategy for Optimizing the Prevention of
KABUR	Pencegahan Kawin Anak Bawah Umur	Underage Child Marriage
TBA		Traditional birth attendant
VAW		Violence against women

KEY TERMS AND DEFINITIONS

ABYM	Adolescent boys and young men
AGYW	Adolescent girls and young women
Adolescents	Female and male respondents and participants aged under 19 years
Adolescent boys	Male respondents and participants aged under 19 years
Adolescent girls	Female respondents and participants aged under 19 years
Belas	Separating the couple to be married, with the consequence of cancelling the marriage, through a customary mechanism
Change-makers	Youth advocates, used in the programme by Rutgers Indonesia
Musrenbang	Development planning forum
Musrenbangdes	Village development planning forum
Pesantren	Islamic boarding school
Young men	Male respondents and participants aged 20–24 years
Young people	Female and male respondents and participants aged 10–24 years (based on the World Health Organization's definition in Southeast Asia)
Young women	Female respondents and participants aged 20–24 years

EXECUTIVE SUMMARY

Introduction

The Power to You(th) baseline study was conducted to provide a comprehensive understanding of the perspectives (knowledge, attitudes, priorities and demands) of adolescents and young people related to several issues—namely, harmful practices (including child marriage and female genital mutilation/cutting, FGM/C), teenage pregnancy and violence against women (VAW). The study used a mixed-methods approach, carried out in the districts of Garut, Jember and East Lombok Districts. The research was conducted using quantitative and qualitative research techniques in the form of surveys, focus group discussions and in-depth interviews.

Findings

Around one third (34.6%) of the respondents were found to already be **involved in activities to prevent harmful practices**, teenage pregnancy and VAW. Qualitative data showed that young people are more involved in these activities at the district level than at the village level. In Garut and Jember, this was through several youth organizations such as the Children's Forum, Generasi Berencana (GenRe, Planned Generation), Pusat Informasi dan Konseling Remaja (PIK-R, Adolescent Information and Counselling Centre) and Intan Muda. In East Lombok, young people are involved in *belas* (cancellation) of child marriages and handling cases of VAW at the village level, although not in the programme intervention villages. At the village level, not many young people have the capacity to be involved in the lobbying and advocacy (L&A) process, or the awareness to speak up about harmful practices, teenage pregnancy and VAW. Their involvement in strategic forums in villages such as the *musrenbang* (development planning forum) is also strictly limited.

A large proportion of respondents (89.4%) are **engaged with civil society organizations** (CSOs) that carry out activities with young people. However, only 40% of the respondents felt that the adults had engaged **young people in a meaningful way** on decisions regarding practices such as child marriage and FGM/C. Qualitative data also showed that adults still intervene, as seniority is valued. Young people tend to be involved as participants, not as decision makers. However, there are already some young people at the district level, particularly in Garut and Jember, who have been meaningfully involved in hearings, lobbying and the formulation of local government policies up to the district level. There are several obstacles to meaningful participation of young people, including the lack of available platforms for discussion of these concerns, the lack of friends involved and the lack of attention paid to these issues by village officials and other stakeholders. Opportunities to be involved in discussion forums on issues of sexual and reproductive health and rights (SRHR), harmful practices, teenage pregnancy and VAW exist, although they are limited.

The low capacity and limited knowledge about these issues has also resulted in the low numbers of young people involved. The existence of a negative view of young people as 'children' who do not yet have the ability to be involved in the advocacy process also remains a problem. A more systematic movement and network based on meaningful youth participation could be built through collaboration between local partners and youth organizations, stakeholders and CSOs.

In relation to **civic space**, there are already several CSOs that work on gender equality, child marriage and VAW in the three study areas. However, the involvement of young people in the activities of these CSOs is very limited. At the district level, more civic space is available through opportunities to conduct street protests, demonstrations, hearings and discussions with the government and other CSOs. At the village level, only some youth (organizations) have the opportunity to be involved in the *musrenbangdes* (village development planning forum). The capacity, educational background and experience of young people determines their involvement in discussions or hearings, at both village and district levels. Several youth organizations stated that they had access to funding from local governments and CSOs, although in very limited amounts.

The results of the **civic space survey** showed that the existing dialogue with the government on Power to You(th) issues was categorized as constructive. However, a lack of funds and sufficient knowledge about policy processes and technical capacity/skills were mentioned as problems encountered by CSOs engaged in policy processes. Change-makers (advocates) mentioned threats such as accusations of blasphemy or of being Western 'minions', being criminalized, having their safety jeopardized, violence and discrimination (e.g. not being invited to strategic forums). Several respondents mentioned collaboration and government support, the role of data and funding as important issues that need attention to build a better civic space.

In relation to **support from societal actors**, a positive view of the Power to You(th) programme was shown by various social actors in the three study areas, although there are actors who still support child marriage to prevent 'adultery' and to handle cases of teenage pregnancy. In relation to **societal actors' attitudes and actions**, there are differences in the three districts. In East Lombok in particular, societal actors play a major role, particularly in handling cases of child marriage and preventing gender injustice. No institutional involvement of societal actors was found for the prevention of child marriage in Garut and Jember. In general, the issues of VAW, teenage pregnancy and FGM/C have not received serious attention from societal actors, especially at the village level.

In the three districts, **local media** play an important role in spreading awareness of SRHR issues in general, and in particular the core issues addressed by Power to You(th). Local media report data on child marriage and cases of violence against women and children from regional agencies, or activities attended by youth organizations relating to these issues. However, there is no local media coverage on FGM/C. Although the local media play a positive role in L&A, reporting tends to be biased and stigmatizes survivors of sexual violence. Furthermore, during the COVID-19 pandemic in particular, **social media** were also used by various agencies, CSOs and youth organizations to campaign and advocate on SRHR issues.

Policies exist in the three districts on prevention of child marriage and VAW, but none for teenage pregnancy or FGM/C. In East Lombok, prevention of child marriage is supported by policies down to the village level, although implementation is still lacking in all villages. In Jember, a circular regarding the prevention of child marriage has been published, and currently a regulation to prevent child marriage is being drafted at the district level. In Garut, there are no regulations regarding child marriage, although the *Strategi Terpadu Optimalisasi Pencegahan Kawin Anak Bawah Umur* (STOP KABUR, Integrated Strategy for Optimizing the Prevention of Underage Child Marriage) for the prevention of child marriage, involving various stakeholders, has been created. Regulations regarding gender mainstreaming exist in Garut and East Lombok, while regulations regarding violence against women and children have been enacted in Jember and Garut.

Recommendations

The lack of L&A capacity and skills on the core issues addressed by Power to You(th) is one of the main obstacles, not only for youth organizations but also for CSOs. Therefore, CSOs, youth organizations and societal actors must be sensitized on SRHR issues and trained to increase their capacity. Inactive youth organizations need to be revitalized, and forums such as children's forums must be created. Young people need funding support and opportunities to be involved in strategic discussion forums in villages and districts to be able to voice more of their aspirations regarding the Power to You(th) programme. Stakeholder collaboration can be improved, especially at the district level, through the creation of a task force that addresses these topics. At the village level, the mechanism for reporting and handling cases of child marriage and VAW needs to be systematized, so that existing cases can be resolved amicably but also processed through legal channels.

1. INTRODUCTION

1.1 HARMFUL PRACTICES, VIOLENCE AGAINST WOMEN AND TEENAGE PREGNANCY IN INDONESIA

Sexual and reproductive health and rights (SRHR) for youth has been a priority area in efforts to achieve the Sustainable Development Goals. Based on the most recent Demographic Health Survey in Indonesia, single young Indonesian women and men aged 15–24 years have little knowledge about reproductive health (BKKBN et al., 2018). In 2018, one in every nine girls in the country was reported to be married. In terms of absolute numbers of child marriages, Indonesia is thought to be one of the top 10 countries in the world. Limited access to contraception for unmarried (young) people in the country means that those who are having sex often do so without protection, increasing the risk of unplanned pregnancy (Termeulen et al., 2020). The unmet need for family planning is consequently particularly high among unmarried girls, but only 64% of currently married women aged 15–49 are using any form of contraception (BKKBN et al., 2018). Overall, 7% of adolescent girls and young women aged 15–19 have already had children (ibid.). Teenage pregnancy usually occurs within child marriages (Benedicta et al., 2021). Factors influencing child marriage are linked to poverty, gender norms, cultural practices such as *merariq*¹ and religious aspects (ibid.).

Female genital mutilation/cutting (FGM/C) is a common harmful practice in Indonesia, and various forms are practised. Type I (commonly referred to as clitoridectomy) and less invasive procedures (Type IV) are the two most common forms (UNICEF, 2020). In total, 51% of Indonesian girls under the age of 12 were found to have undergone the procedure (UNICEF and Global Affairs Canada, 2015). FGM/C is performed for religious and cultural reasons (Benedicta et al., 2021). All three areas where this study was conducted—Jember, Garut and East Lombok—are among the five areas with the highest numbers of cases of violence against women (VAW) in recent years. In total, combining the prevalence of intimate partner and non-partner violence, 33% of all women and girls aged 15–64 years in Indonesia have experienced some form of physical and/or sexual violence in their lifetime, and 9.4% have experienced physical and/or sexual violence in the past 12 months (BAPPENAS and UNICEF, 2017). Sexual violence against young people is often due to limited knowledge about sexuality and an unclear understanding of boundaries and what ‘counts’ as violence (Termeulen et al., 2020). Women’s decision-making power within the household is limited due to social norms (Rumble et al. 2020). Decision-making in public forums is also limited for women, particularly in rural areas, even though half of women above age 15 participate in the labour force (International Labour Organization, 2021; Feruglio et al., 2017).

A review of sexual violence in childhood in Indonesia conducted by Rumble et al. (2020) also noted higher rates of such violence among all males sampled respondents

1. The practice of taking a bride away from home without her parents, close relatives or other family members knowing about it.

or/and participants than among women. Lastly, lesbian, gay, bisexual, transgender and intersex (LGBTI) groups are disproportionately more likely to be vulnerable to sexual violence. This is also due to the increasingly hostile public and political climate against these groups since 2016 (Amnesty International, 2016).

There is work to be done with regards to creating an enabling environment to address these social issues in the country. Indonesia is witnessing a growing conservative moment which misinterprets religious beliefs to encourage early marriage. Due to the widespread use of mobile phones and the Internet, social media (through influencers, and movements such as 'Indonesia without dating') (Termeulen et al., 2020) has become a new way to influence youth to avoid *zina*² and marry early (Benedicta et al., 2021). With regards to the policy and legal environment, the age of marriage for girls was recently raised to 19 years; however, young people can still request dispensation to allow child marriage. Moreover, FGM/C is not criminalized by law. Although there are many other local and national regulations and laws, implementation is a key concern (ibid.). An in-depth desk review conducted as part of the baseline study also offers a deeper insight into these issues (Kabelka and van der Kwaak. 2020).

1.2 POWER TO YOU(TH) PROGRAMME IN INDONESIA

The overall strategic programme objective of the Power to You(th) consortium is to contribute to the meaningful inclusion of more adolescent girls and young women (AGYW) from underserved communities in all decision-making regarding harmful practices, VAW and unintended pregnancy. The vision of the programme is that AGYW can make informed choices, enjoy their sexuality and be free from harmful practices in gender-equitable and violence-free societies. The programme has four strategic goals, each with a corresponding pathway of change:

1. Young people demand accountability and responsiveness to harmful practices, VAW and teenage pregnancy.
2. Civil society organizations (CSOs) amplify young people's voices to claim, protect and expand civic space.
3. Societal actors support and promote youth rights and progressive social norms.
4. State actors improve policymaking, budgeting and implementation on harmful practices, VAW and teenage pregnancy.

1.3 RESEARCH OBJECTIVES

The main purpose of the baseline studies is to provide a comprehensive understanding of adolescents' and young people's perspectives (knowledge, attitudes, priorities and demands) regarding harmful practices (including child marriage and FGM/C), VAW and teenage pregnancy, and their role in decision-making processes regarding these issues in the districts of Garut, Jember and East Lombok in Indonesia.

2. Sex prior to marriage or extramarital sex.

Specific objectives of the research

- To understand adolescents' and young people's perspectives on harmful practices, VAW and teenage pregnancy, and whether and how they take action to prevent these phenomena.
- To assess the (meaningful) engagement of adolescents and young people in lobbying and advocacy (L&A), policymaking and community activities on harmful practices, VAW and teenage pregnancy, and identify which factors influence their engagement, and how.
- To explore the norms and attitudes of community members regarding the rights of young people, harmful practices, VAW and teenage pregnancy, and the extent to which they take action to prevent these issues, and identify which factors influence these norms, and how.
- To examine the development and implementation of laws and policies addressing harmful practices, VAW and teenage pregnancy and ensuring young people's rights.
- To assess the civic space available to influence decision making around harmful practices, VAW and teenage pregnancy, media trends and the use of evidence in related discussions.

1.4 SCOPE AND LIMITATION OF THE STUDY

1.4.1 SCOPE OF THE STUDY

Findings of this study are limited in terms of generalization, since the scope of the study focuses on the intervention areas of the Power to You(th) programme in Indonesia. The study is designed to inform the start-up of the project and is not intended as a robust baseline assessment.

1.5 STRUCTURE OF THE REPORT

The report gives an overview of the study objectives and the methods used. The findings section provides insight into the knowledge and opinions of youth on harmful practices, VAW and unintended pregnancy. It examines the ability of young people to make decisions and speak up about these topics at the individual, household and community level. After focusing on youth perspectives and experiences, the report discusses the types of organizations working on these issues, and whether youth are meaningfully engaged in addressing these topics. Lastly, the enabling environment, including the role of social norms, laws, policies and political will, is explored. This is contextualized with findings on the civic space for organizations and youth to express their opinions, and work to counter the adverse effects of harmful practices, VAW and unintended pregnancy. Future opportunities for L&A are also considered. The discussion section reflects on the agency of youth and the structure of the enabling environment around them, followed by recommendations for the Power to You(th) programme

2. METHODOLOGY

2.1 MIXED METHODS APPROACH

The baseline study used a mixed-methods design to collect and analyse both quantitative and qualitative data. The qualitative component included focus group discussion (FGDs) with adolescents and young people; in-depth interviews and key informant interviews with social and state actors; and in-depth interviews with adolescents and young people, and youth activists/leaders. The quantitative component included a survey conducted with young people who are engaged with CSOs linked to the Power to You(th) programme, and a survey with change-makers involved in SRHR-related advocacy.

2.2 STUDY AREAS

The baseline study was conducted in three districts: Garut, Jember and East Lombok (Figure 1). The study in those three districts was conducted in four villages each, which were the Power to You(th) implementation areas.

In Garut, the villages were Rancabango and Mekarjaya in Tarogong Kaler sub-district, and Karyasari and Sukamukti in Banyuresmi sub-district. In Jember, the villages were Ledokombo and Lembengan in Ledokombo sub-district, and Harjomulyo and Karangharjo in Silo sub-district. In East Lombok, the villages were Greneng Timur and Menceh in Sakra Timur sub-district, and Jerowaru and Paremas in Jerowaru sub-district.

Figure 1. Map of the study locations in Garut, Jember and East Lombok



2.3 DETAILED DESCRIPTION OF EACH METHOD, SAMPLING AND RECRUITMENT

2.3.1 QUANTITATIVE COMPONENT

Two surveys with different objectives and target groups were conducted as part of the baseline. One survey was carried out with young people (online and offline) in the intervention villages in each district, while the other survey was an online civic space survey targeting change-makers working on SRHR and engaged in L&A activities. The survey with young people in each district was conducted in four villages. A fixed number of 270 respondents per district were to be sampled at the district, sub-district and village levels, totalling 810 respondents across three districts. This number was not based on a sample size calculation but was considered a reasonable number per district based on the available budget and would give an indication of the status of the social issues addressed by the programme. However, the 270 respondents were distributed over four villages proportional to village size.

To enable the research team to contact the relevant participants of the Power to You(th) programme, the partners compiled databases of contact details of youth who were involved in CSOs/community activities at district, sub-district and village levels. From these organizations and other community activities, respondents were randomly selected.

In some villages, there were limited numbers of eligible respondents; therefore, all possible respondents were sampled. This was because some of the youth in the village had migrated (studying at an Islamic boarding school, known as *pesantren*, or working in the city, another district or in the forest), so they were excluded. Equal numbers of young women and young men were to be sampled.

The baseline survey in Garut, Jember and East Lombok involved 810 respondents aged 12–24 years. Young women made up 49% of the sample, and young men 51%. The majority (93%) of the respondents were unmarried, while 5.7% of respondents were married. Only 5% of respondents had children. The baseline survey found that 99% of the respondents were Muslim, while the remaining 1% were Protestant or Catholic. In terms of ethnicity, 33.3% of the respondents were Sasak, followed by Sundanese (32.6%), Maduranese (20%), Javanese (13.8%), Chinese (0.1%) and others (0.1%).

In terms of school attendance, 63.1% of respondents were currently attending school, 33.8% of respondents had previously attended school and had completed their

education, and 3.1% had dropped out of school. The highest level of education of the largest number of respondents was senior high school (44.1%). Nearly all the respondents had access to a mobile phone (99.8%).

Table 1. Overview of the demographic characteristics of the baseline study respondents in Garut, Jember and East Lombok

	Garut	Jember	East Lombok	Total
Gender				
Male	49% (134)	47% (128)	50% (135)	51% (397)
Female	51% (136)	53% (142)	50% (135)	49% (413)
Total	270	270	270	100% (810)
Age				
12–17 years	48% (132)	40% (109)	50% (135)	46% (376)
18–24 years	52% (138)	60% (161)	50% (135)	54% (434)
Total	270	270	270	100% (810)
Marital status				
Married	2% (7)	11% (30)	3% (9)	6% (46)
Unmarried	98% (263)	88% (237)	96% (259)	93% (757)
Divorced/widowed	0	1% (3)	1% (2)	0.6% (5)
Other	0	2% (2)	0	0.4% (2)
Total	270	270	270	100% (810)
Highest level of education				
Primary school	10 % (27)	19% (51)	17% (45)	15.1% (122)
Junior high school	43% (117)	30% (82)	37% (101)	37% (300)
Senior high school	43% (116)	47% (126)	43% (115)	44.1% (357)
University	3% (8)	4% (10)	3% (9)	3.3% (27)
Vocational training	1% (2)	0	0	0.3% (2)
Don't know	2% (1)	0	0	0.1% (1)
Total	270	269	270	100% (809)
Employment status				
Employed	27% (73)	37% (101)	43% (116)	36% (290)
Unemployed	73% (197)	63% (169)	57% (154)	64% (520)
Total	270	270	270	100% (810)

The research team used computer-assisted telephone interviews, guided by enumerators. Kobo Toolbox was used as the data collection tool, as it offered more flexibility for online surveys.

The research team used a variety of online platforms to conduct the survey, such as phone calls and WhatsApp audio and video calls. Each respondent would have the survey open on their device. If they had questions about the survey, they could clarify it with the enumerator over the telephone or chat.

In addition to the online survey, the quantitative data collection in Paremas village in East Lombok district was conducted offline. Since there was no telephone signal in the village, the enumerators had to go there and do the interviews in person. Some respondents in *pesantren* in Jember were not allowed to take their mobile phone to the *pesantren*, so the *pesantren* facilitated the participation of those respondents. They were able to fill out the survey in the computer laboratory. All respondents for the online interviews were reimbursed with data bundles to compensate for the Internet used during the data collection. In addition, the respondents in Paremas village and *pesantren* were given souvenirs for participating.

The online survey with CSO change-makers was conducted via the SurveyMonkey platform. The objective of the survey was to gain a broad understanding of the level of civic space in the country regarding issues of SRHR, particularly on the topics addressed by the Power to You(th) programme. A generic survey focusing on CSOs' influence on policies and laws, meaningful youth participation, rights of assembly and association, freedom of information and expression, dialogue and consultation, financial support for civil society, safety and well-being of CSOs/individuals working on SRHR, use of evidence in L&A, and opportunities and threats was adapted to the Indonesian context and translated into Bahasa. The Power to You(th) country team provided the research team with contact information for change-makers of all ages. Open text questions were answered in Bahasa, which were translated into English to allow for interpretation. These change-makers were reached via WhatsApp and email. However, online surveys traditionally do not elicit a high response rate. Moreover, many of the change-makers we reached filled in the survey but did not work on L&A and hence were not prompted with most questions. This resulted in 39 respondents being reached, one of whom did not consent, and six dropped out. Only 18 of the remaining 32 respondents were involved in L&A and answered most questions. Those who were under 35 were asked specific questions about meaningful youth participation. Of the 32 respondents, 20 identified as female, and 12 identified as male.

2.3.2 QUALITATIVE COMPONENT

The FGDs in Garut, Jember and East Lombok were stratified by age and gender with different types of participants, as shown in Table 2. We conducted group interviews with parents/guardians that were held separately for mothers in Jember and East Lombok and fathers in Garut. FGDs were conducted in the four programme intervention villages. The participants were selected according to recommendations from local partners and qualitative research assistants in each of the intervention villages. There were three FGDs in East Lombok that were hybrid (facilitated in person by the research assistant in the village and connected through Zoom with the researcher). In Garut and Jember, all FGDs and group interviews were done online.

As for the in-depth interviews, the researchers asked local partners and research assistants in each research area for information about people who would be involved in the programme at district and intervention village levels. Researchers also received recommendations from enumerators conducting the surveys regarding respondents who could be interviewed in greater depth in the qualitative data collection process.

Table 2. Methods and number of participants in the qualitative component

	Garut	Jember	East Lombok
Focus group discussions			
Girls (15–19 years)	1	1	1
Young women (20–24 years)	1	1	1
Boys (15–19 years)	1	1	1
Young men (20–24 years)	1	1	1
Group interviews			
Parents/guardians (mothers and fathers)	1	1	1
In-depth interviews			
Girls (15–19 years)	2	2	1
Young women (20–24 years)	2	1	1
Boys (15–19 years)	1	1	2
Young men (20–24 years)	1	1	1
Marginalized youth	1	1	1

In-depth interviews and Key informant interviews			
Girls	1	2	2
Boys	1	1	2
Mother/father	1	-	-
Religious leaders and community/ customary figures	1	1	1
Teachers	1	1	1
Health workers	1	1	1
Traditional birth attendant (TBA)	1	1	-
CSO	1	1	1
Community leader	1	1	1
Community/youth organization staff	1	1	1
Local partner	1	2	1
Government office at district or sub- district level	10	6	5
Village officials	1	1	1
Number of participants	34	30	28

2.4 DATA ANALYSIS

The qualitative data were processed using NVivo according to an agreed, but adaptable coding framework, which largely drew from the topic guides.

The completed questionnaires were sent to the KIT data server to be processed using Stata. The key indicators are those that contribute to the programme's monitoring and evaluation framework, which are outlined in the Annex 1. Descriptive statistics were used to analyse the data from both surveys.

During the data analysis, an online validation meeting with partners at the national level took place on 10 November 2021, with the researchers presenting the study results via Zoom. In-person validation workshops with Power to You(th) local partners and local stakeholders took place on 16 November (Jember), 18 November (East Lombok) and 30 November 2021 (Garut).

2.5 QUALITY ASSURANCE

The quantitative researcher in each district checked the questionnaires to find any inconsistencies in the answers to ensure the quality of the data collected by the enumerators. After this cleaning process, the questionnaires were then sent to the

KoBo Toolbox data server. Every three days, the core team met for a debriefing to review problems encountered in the field, targets for each enumerator, and intriguing notes on cases that could be forwarded to qualitative researchers to recruit participants for the qualitative component of the study.

The researchers collaborated with KIT throughout the study process to discuss difficulties and solutions, especially in regards to the methodology used for data collection. Because of COVID-19, KIT and Universitas Indonesia performed online meetings to discuss and enhance the analysis and conclusions. The research was done in Bahasa, while the analysis and writing were done both in Bahasa and English. After that, the report was translated into English and peer-reviewed by the KIT team.

2.6 ETHICAL CONSIDERATIONS

The study's primary participants were young people aged 12–24. Since data were collected online, the enumerators asked the survey respondents for their consent orally. The respondents in the self-administered survey were also asked for their consent. For minors (under the age of 18), enumerators asked a parent or guardian for consent via telephone/WhatsApp. Participants in the qualitative component of the study were also asked for their consent orally. For minors participating in in-depth interviews and FGDs, the qualitative research assistant went to their house and asked for a parent's or guardian's consent directly before the online interviews and FGDs were conducted. The online survey included a section on consent and targeted change-makers of all ages.

In the survey, only respondents aged 14 years and above were asked questions about how to prevent pregnancy. To avoid discomfort for respondents under 15 years, we decided to have a skipped pattern based on age category for this question. For other respondents, there were several sensitive questions in the research tools, related to pregnancy prevention and the use of contraceptives, which could potentially cause discomfort. To address this, the researchers provided explanations about this potential issue at the start of each method and section in the survey, as well as the right of respondents/participants to withdraw from the survey if they were uncomfortable.

Ethical approval for the baseline study was obtained on 23 June 2021 from the Research Ethics Commission of Unika Atmajaya Jakarta.

2.6.1 LIMITATIONS OF THE STUDY

Because of the rise in the number of COVID-19 cases in Indonesia during the data collection period, the research team had to change the plan for data collection from in-person to online data collection. The team decided to shorten the questionnaire to help encourage higher response rates. Those questions that gave input to the outcome indicators were not changed or removed. However, some insights regarding teenage pregnancy, child marriage and other harmful practices may not be provided at the baseline.

As the survey was administered online, answer options were visible to the respondent. This could have introduced bias in their responses, especially when it came to knowledge-related questions. The unstable internet connection was also a problem when doing online surveys. Some of respondents lived in the rural and remote areas and had difficulty to fill out the survey online. Some enumerators had to call the respondents by phone and asked the questions one by one and helped them to fill out the survey. Some enumerators also had to do have in-person interviews as some respondents did not have the gadgets to fill out the survey or there was no signal in their areas.

In regard to the qualitative online study, the recruitment of study participants depended heavily on local research assistants. This may have affected the results, as the researcher could not choose the participants to be interviewed directly. As the interviews and FGDs were done online, it was difficult to control the interview setting such as noise, having other people present who may have influenced the participants' answers, and the inability or lack of willingness of participants to switch on the camera during the interviews or FGDs. This was also influenced by unstable internet connections, which led to some participants dropping in and out of Zoom during the interviews or FGDs.

The research team did not use the photovoice method in the in-depth interviews as was originally planned, because it was difficult to do it online.

3. FINDINGS: ADOLESCENTS' AND YOUNG PEOPLE'S PERSPECTIVES AND ACTIONS RELATING TO HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY

This chapter discusses the perspectives and actions of young people and adolescents regarding harmful practices, VAW and teenage pregnancy.

3.1 KNOWLEDGE AND OPINIONS RELATING TO HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY³

The study explored young people's knowledge and opinions regarding SRHR issues.

Figure 2. Adolescents and youth who feel informed about the different SRHR topics (multiple answers were possible; n=270 in each district)

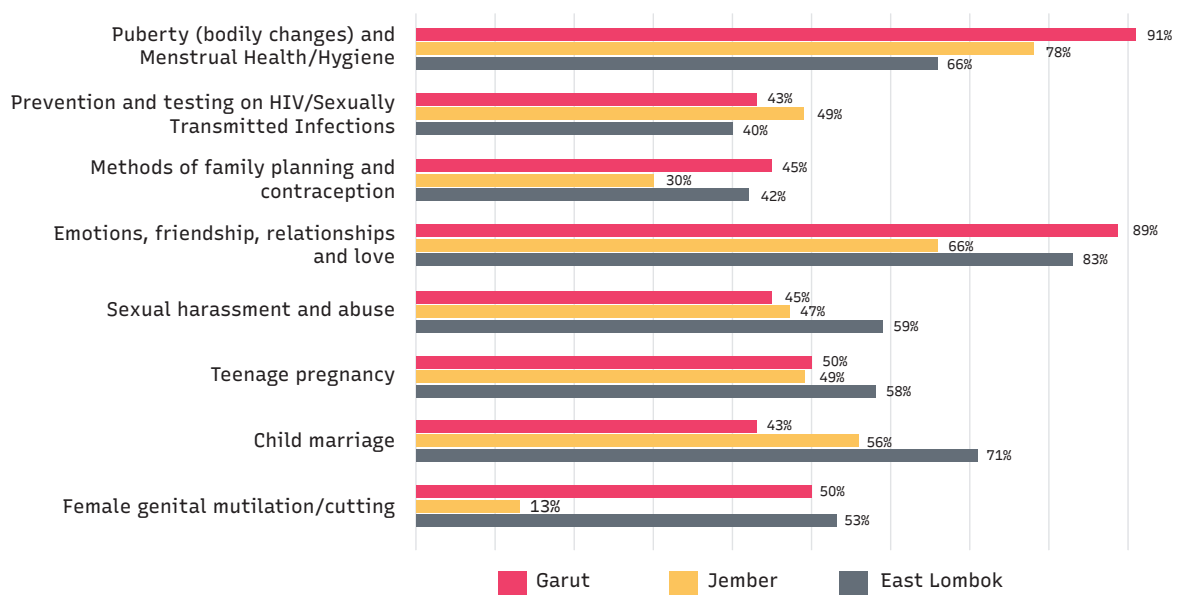


Figure 2 shows how informed youth feel about various SRHR topics. The topics understood by most young people in the three research areas were 'puberty and menstrual health/hygiene' and 'emotions, friendships and love.' The main sources of SRHR information for adolescents in the three districts were largely the same: social media (Garut 89%, Jember 63%, East Lombok 86%) and teachers in schools (Garut 63%, Jember 67%, East Lombok 62%). The social media most widely used by young people were instant messenger applications such as WhatsApp, LINE and Telegram, followed by Facebook and Instagram. Based on these data, the delivery of SRHR information to adolescents and young people could be improved through the use of social media, in general as well as by teachers in schools.

3. The Power to You(th) programme in Indonesia uses the term 'teenage pregnancy' instead of 'unintended pregnancy,' and 'violence against women' (VAW) instead of 'sexual and gender-based violence,' for cultural and strategic reasons.

The qualitative findings provided a more detailed picture in addition to the survey findings. According to several young people in Jember and Garut, there was inadequate SRHR education for young people, especially at the community level. In Jember there was a lack of comprehensive SRHR education, while in Garut there were very few sources of information in the community, so young people usually looked for this information on the Internet. There were limited services providing SRHR-related information to young people. Schools were the only source, but this information was limited to puberty. Based on information obtained from Duta GenRe, the Pengendalian Penduduk, Keluarga Berencana, Pemberdayaan Perempuan dan Perlindungan Anak (PPKBPPPA, Population Control, Family Planning, Women's Empowerment and Child Protection Agency) office which oversaw the GenRe programme in Garut, it had provided a Pusat Informasi dan Konseling Remaja (PIK-R, Adolescent Information and Counselling Centre) in each sub-district, but not yet in every village. However, most of the adolescents interviewed did not mention the PIK-R. In East Lombok the PIK-R, which should have been used as a forum for counselling on SRHR issues, was used more as a forum for telling stories about the educational aspirations of adolescents, such as their desire to continue their higher education.

Several participants in Jember explained that they had received information about SRHR from schools and the CSO Tanoker Ledokombo (Power to You(th) local partner in Jember). Also, when young people and adolescents decided to pursue higher education at universities outside their village, it was not uncommon for them to find information and discussion spaces about reproductive health and sexuality at the university and in their communities. In Garut, one participant (FGD, 15–19 years) explained that she received information about SRHR from the Palang Merah Remaja (Youth Red Cross) activity in which she participated at school. Komunitas Remaja Berencana (Kirana, Community for Planned Youth), while not particularly active in the community at the sub-district or village level, had its members (including youth) campaigning on SRHR issues online by conducting webinars through YouTube and Instagram.

In East Lombok, according to key informants, health workers and youth, knowledge about SRHR issues was obtained by adolescents through the Reproductive Health Corner facility available at the family *Post Pelayanan Terpadu (posyandu)*, integrated health service post). Other facilities for providing information on SRHR issues were available at the *Pusat Kesehatan Masyarakat (puskesmas)*, community health centre) through youth classes, and PIK-R at schools. However, not all villages in East Lombok already had a family *posyandu* or Reproductive Health Corner. The results of the survey and qualitative data revealed that a variety of information on reproductive health and sexuality education for young people and adolescents was available, mainly through social media and the Internet, as well as government and non-

government programmes in communities and schools, but it was fragmented and not accessible for all of them. However, in general, adolescents' access to information and education on reproductive health and sexuality in the community remained limited.

3.1.1 CHILD MARRIAGE IS COMMON DUE TO RELIGIOUS REASONS AND TO AVOID ADULTERY, ALTHOUGH MANY YOUTH WISH TO MARRY AT A LATER AGE

The number of child marriages in the three study areas was found to be quite high. There were 219 marriages of boys under 19 years in Jember in 2019, increasing to 402 in 2020. For girls, there was a change in the minimum age for marriage from 16 years to 19 years, due to the revision of Marriage Law No. 16 of 2019. Between January and October 2019, there were 748 marriages of girls under 16 years, while in November, due to changes in the minimum age, there were 53 marriages of girls under 19 years. However, in 2020, there were 664 marriages of girls.⁴ These high numbers— despite the change in law—indicate that there were more marriage dispensation requests.⁵ This situation in the three districts is likely due to raising of the minimum age for marriage for girls, based on the revision of Marriage Law No. 16 of 2019, and was also worsened by the COVID-19 pandemic.

In East Lombok, data from the regional office of the Ministry of Religion showed that there had been an increase in the number of requests for marriage dispensation, from 31 cases in 2019 to 43 cases in 2020. In Garut, the annual report of the Religious Courts showed that there were 33 cases of marriage dispensation for couples where one or both of them was under 19 years old in 2018, 187 cases in 2019, and 581 cases in 2020.

In the three study areas, the reasons for the occurrence of child marriage were the child's desire to marry at a young age; arranged marriages by parents and other parties (religious leaders); family financial conditions; premarital pregnancy; fear of committing adultery; negative impact of Internet use; parental views that girls did not need to continue higher education; views that girls were better off getting married as soon as possible; and the COVID-related measures that prevented young people from going to school. Young people's and adolescents' knowledge of and information they had about child marriage also influenced whether they observed the phenomenon of child marriage around them and had positive or negative opinions about it.

The quantitative findings in Table 3 show that still relatively few AGYW knew the legal age for marriage (19 years). In Jember and East Lombok, male respondents were more

4. Based on data from the Jember District Religious Court, the number of marriage dispensation cases increased from 349 in 2019 to 1,461 in 2020, and as of November 2021 there had been 1,270 marriage dispensation applications submitted to the Religious Court.

5. Marriage dispensation requests could be submitted to a religious court to ask for permission for marriages under 19 years of age, the legal age of marriage.

aware than female respondents of the legal age of marriage for girls. The opposite applied in Garut, where more females than males were aware of the legal age for marriage.

Table 3. Young people who know the legal minimum age of marriage for girls

	Garut	Jember	East Lombok
Females	24% (33)	23% (33)	27% (36)
Males	21% (28)	27% (34)	30% (41)

Male respondents across all districts perceived the legal minimum age for marriage of adolescent boys and young men (ABYM) to be an average of 22.4 years, while the corresponding figure according to female respondents was 22.6 years.

The results of interviews and FGDs in the three study areas revealed differences in knowledge regarding the minimum age for marriage. In East Lombok, young men and women already knew the legal minimum age for marriage, which was 19 years. They received this knowledge from the new Marriage Law, village regulations and socialisation⁶ conducted by the hamlet/village head. They also understood that



The nyongkolan, or traditional Sasak wedding procession, in Jerowaru, East Lombok - Source: Village-level youth group

marriage should no longer take place under the minimum age because it could cause problems, such as the stigma against youth who divorce at a young age.⁷ Such girls were often labelled underage widows, abbreviated as *jamur* (*janda di bawah umur*). Most of the respondents in Jember and Garut knew there was a regulation regarding the minimum age for marriage but did not know exactly what the minimum age was. Based on the FGD of 20–24-year-old young men in Jember, the lack of awareness about the importance and seriousness of marriage was something that needed to be addressed in the Power to You(th) programme in the future, including through socialisation in the community.

Although most of the participants did not know with certainty the minimum age for marriage, both female and male participants mentioned the age of 20 years and over. Several participants confirmed that usually before child marriage was carried out, the two prospective partners would be asked about their willingness to marry by the parents of both the male and female parties. Marriage could take place when the bride and groom agreed to marry; however, in the case of premarital pregnancy, marriage was considered the solution.

Young people and adolescents had different views on child marriage, whether they agreed or disagreed with it. The reason why young people and adolescents did not agree with child marriage is that they thought they should make the most of their youth to achieve their desires and expectations, while some young people and adolescents who agreed with it stated that child marriage had become commonplace, because it was allowed by religion, to avoid adultery and gossip from others.

3.1.2 YOUNG PEOPLE HAVE LIMITED KNOWLEDGE OF FGM/C, AND THERE ARE CHANGES IN THE PRACTICE

FGM/C is a practice carried out on girls. It still occurred in the three districts, although not universally.

In general, the survey results found that only 60% of all respondents had heard of FGM/C. In the three districts, more female respondents (Garut 80%, Jember 46%, East Lombok 58%) had heard of FGM/C, compared to male respondents (Garut 58%, Jember 23%, East Lombok 32%). Based on interviews and FGDs in Garut, most ABYM had never heard of FGM/C, while the girls had heard of it but did not know for sure how it was practised. Among the respondents who had heard of FGM/C, 53% thought that it was legal, 11% thought that it was illegal, and 37% did not know its legal status. These findings must be understood in Indonesia's context where FGM/C has no legal status, and there are no sanctions against those who practise it or conduct it.

6. Socialisation refers to raising awareness and is a commonly used term in Indonesian English.

7. According to young people, divorce was common when marrying early.

Furthermore, when asked whether youth would circumcise their daughters in the future, respondents in each region had different opinions. In Garut, most of the female (69%) and male (74%) respondents who had heard of FGM/C stated that they wanted to circumcise their daughters in the future, while in Jember only 44% of female respondents and 37% of male respondents expressed the same desire. In East Lombok, the majority of female respondents (65%) wanted to circumcise their daughters in the future, while only 35% of male respondents wanted to do so. In East Lombok, young people and youth leaders (including males and females) were aware of the practice of FGM/C. They knew that it was still carried out by *belian*³ (traditional birth attendants, TBAs). FGM/C is also known as *tesuci* ('purification'), which is done symbolically by rubbing a cotton swab with alcohol onto the baby girl's clitoris.

In Jember, young people and adolescents did not have sufficient knowledge about FGM/C. While some young people knew nothing about FGM/C, others only knew about it from their parents and believed that FGM/C was not practised any more. It seems evident, however, that there was a gap between what young people perceived and the actual prevalence of the practice.

Box 1. The tradition of FGM/C

FGM/C was practised for generations as a tradition in Jember. One of the midwives in one of the intervention villages explained that she still practised female circumcision as a form of vulva hygiene, out of respect for the tradition of the local community. There were several tools used in the process from ancient times until now, including turmeric, small axes, small sickles, knives, scissors and others. The process of female circumcision also varied, such as applying turmeric to the baby girl's clitoris, rubbing the clitoris with three kinds of flowers, and many other ways. The practice of female circumcision was usually performed on infants aged 25 days to 1 month. However, some people also performed it on newborns or after the umbilical cord had fallen off, after about 7 days.

8. The chief of the youth group at the village level (*karang taruna*) and the child forum's leader.

9. Local term for TBA in Sasak language.

10. Consisting of ylang-ylang, rose and jasmine flowers. After the practice, the water in which the flowers were kept would be taken and sprinkled on the buried placenta.

In Garut, the midwife performed female circumcision along with piercing the girl's ears. While the midwife did not actually do the FGM/C, she told the baby's mother that she had circumcised the girl, to prevent the mother from going to the TBA to have her child actually circumcised. In Jember and East Lombok the practice of FGM/C has changed from the traditional into a symbolic practice when carried out by health workers. This change can be linked to the government providing education through the *puskesmas*, so if parents wanted to circumcise their daughter, the procedure for circumcision would be described as swabbing the clitoris with alcohol. However, female circumcision and its practice could not be separated or eliminated from the community because of the belief in *tesuci* ('purification'), which was seen as *sunnah*¹¹ in Islamic religious law. In the three research areas, there were similarities in the reasons for the practice of FGM/C: the public's view that it was beneficial in terms of health, for female genital hygiene, to avoid hypersexuality in women, and the belief that it was able to get rid of the 'negative things' that existed in baby girls. There was still strong public opinion that FGM/C did not cause any negative medical/health effects.

3.1.3 BODILY INTEGRITY IS CONSIDERED IMPORTANT BUT YOUNG PEOPLE ARE WARY OF PERPETRATORS BEING BROUGHT TO JUSTICE

This study also explored young people's perceptions and experiences related to VAW and sexual harassment. Almost all respondents thought that it was inappropriate to touch someone's body without their permission or to tease someone about or comment on their body. This showed that respondents understood bodily integrity and respect. When asked if respondents knew someone who had experienced sexual harassment, over 40% (Garut 39%, Jember 48%, East Lombok 41%) claimed to know someone. Among these, three in every four respondents said they would report the matter to the head of the *Rukun Tetangga/Rukun Warga* (RT/RW)¹² or a community leader. In general, 86% of respondents agreed that they would be confident to report cases of VAW. In Jember, male respondents were more confident than female respondents, while in Garut and East Lombok, female respondents were more confident than male respondents. This showed young people's support for survivors of sexual harassment and their desire to have the courage to report cases of sexual harassment.

Young people had varying opinions on how to prevent sexual harassment, but the methods prominently mentioned by respondents placed the responsibility on the young person/survivor themselves (e.g. avoiding travelling at night). Regarding the discussion of young people's opinions and knowledge about sexual harassment, not much information was obtained from the findings of qualitative data in Jember.

11. A way of life that can be practised by Muslims that is interpreted as being 'recommended' in Islam.

12. Hamlet.

However, one participant, a 14-year-old girl, explained that she would take action such as hitting the perpetrator and reporting to others what she had experienced. In Garut, cases of sexual harassment were often committed in schools by male students against female students, purportedly as a form of joke. Students reported any instances to the teacher so that the perpetrator would be punished by the teacher. In East Lombok, however, it was found that adolescents chose not to report sexual harassment to teachers or parents, to avoid causing other problems, such as the survivor being asked what clothes she¹³ was wearing, why she did not fight back, and so on. Although young people and adolescents—both male and female—believed that they could take action if they were sexually harassed, they were wary of a lack of follow-up after reporting by relevant parties such as parents, village leaders or teachers.

Box 2. Cases of sexual violence experienced by young people and adolescents

Case 1

A *kiai* (religious teacher) sexually harassed a child in Ledokombo village in 2019. The *kiai* lured the small child with a mobile phone and then abused the child after showing the child indecent pictures. The case was initially not processed by the Resort Police (police at the district level), but because the child's family reported the case again to the *Pusat Pelayanan Terpadu* (PPT, Integrated Service Centre), the PPT reopened the case.

Case 2

In Garut, according to data from the *Pusat Pelayanan Terpadu Pemberdayaan Perempuan dan Anak* (P2TP2A, Integrated Service Centre for the Empowerment of Women and Children), 19 cases of sexual violence were reported in 2019, and 22 cases in 2020, while up to August 2021, there had been 8 cases of sexual violence reported. Four cases of sexual violence in the form of rape were widely reported in the mass media in 2019–2020 because three of them were gang rapes against teenage girls, and one case was committed by a village official. The four cases had been handled by law enforcement officers.

Based on the description of cases by participants, it could be seen that cases of sexual violence often involved figures in power, with AGYW as victims. From the data, it seems that there was a bias against the survivor when handling such cases. Based on an interview in a case of sexual harassment in Jember, the woman was blamed—for example, being questioned about the clothing she was wearing, whether it was tight and 'inviting male lust.'

13. Survivors of harassment and violence in this context were often girls and young women.

In addition to sexual harassment, several young participants also shared cases of sexual violence that occurred in person, in cyberspace or on social media. Online gender-based violence was currently also rife among young people and adolescents in Jember. In one of the cases, an adolescent was contacted through Facebook and later sexually harassed by the person contacting her. In Jember, a woman was murdered by her male partner after having sex. This case was resolved legally. The next issue discussed was domestic violence that occurred in Jember, Garut and East Lombok. Factors that caused domestic violence were economic problems, infidelity, the perceived disobedience of the wife to her husband, and forced matchmaking/marriage. Several FGD participants in other villages also said that when a couple fought, it was usually blamed on the woman/wife. Complaints about cases of violence that reached the *Forum Anak Desa* (FAD, village children's forum)¹⁴ were usually resolved amicably, with the condition that the woman/wife apologized to her husband, even though it was the husband who committed the affair. In Garut, according to data from the P2TP2A, there were 13 cases of domestic violence in 2019, 2 cases in 2020, and 4 cases in 2021 (up to August 2021). All of the victims were women, and the youngest was a 7-year-old girl.

Cases of sexual harassment or domestic violence would generally be resolved by the family. The RT/RW/village administrators could help to settle it. In East Lombok, cases of domestic violence and violence against children could be resolved by reporting them to the head of the RT, RW, village or FAD. Based on the results of these reports, cases were usually resolved amicably (i.e. outside the legal system), but in certain cases through legal mechanisms by calling the community police and the *Babinsa* (non-commissioned law enforcement officer in charge of a village). According to the *Lembaga Pengembangan Sumber Daya Mitra* (LPSPDM, Partner Resource Development Institute) of East Lombok, the survivors were safely protected in the *Rumah Perlindungan Trauma Center* (RPTC, Trauma Handling Centre House), which was managed together with the *Sekolah Perempuan* (girls' school). In the three research areas, cases of sexual violence occurred in the family, school and public domains, including in cyberspace. Although some survivors received psychological counselling services, and some cases could be handled legally, services for the recovery of survivors were still very limited. Survivors still required assistance from CSOs to access the RPTC or P2TP2A, as they lacked awareness on how to navigate the P2TP2A system.

3.1.4 TEENAGE PREGNANCY IS OFTEN 'SOLVED' BY CHILD MARRIAGE

Two factors were mentioned as causing pregnancy in young people and adolescents: child marriage and unintended or intended premarital pregnancy. Table 5 shows the knowledge of young people and adolescents regarding methods of preventing

14. FAD members are often expected by the village to report cases to the village leaders, even though it is a children's forum.

pregnancy using modern contraceptives. Based on the survey results, young people and adolescents in Jember and East Lombok already had fairly good knowledge of modern methods for preventing pregnancy, while those in Garut were relatively less knowledgeable.

Table 4. Knowledge of modern methods for preventing pregnancy

	Garut	Jember	East Lombok
Females	29% (n=39)	61% (n=87)	56% (n=75)
Males	34% (n=46)	71% (n=91)	58% (n=78)

Respondents were allowed to give multiple answers when asked about ways to prevent pregnancy. In general, the most widely known methods of preventing pregnancy mentioned by adolescents were abstinence or not having sex (45%) (most commonly mentioned by those in Garut), birth control pills (45%) (most commonly mentioned in Jember) and male condoms (35%).

Knowing about methods of preventing pregnancy was considered important for both married and unmarried youth. Based on the qualitative findings in Jember, some couples who had married as children consciously delayed pregnancy after consulting a midwife, because they felt they were not physically or mentally ready to have children at such a young age.

Box 3. Child marriage and the possibility of continuing education and postponing pregnancy

In Jember, there were two young female participants who married as minors while still studying at high school level at a pesantren. Both decided to postpone pregnancy and continued their education. The decision was also supported by their families and partners. In addition to educational reasons, readiness to have children also influenced the decision to delay pregnancy in their teens. As mentioned by Arif (a 22-year-old young man), the husband of a teenage girl married as a minor, he said that the decision to delay his wife’s pregnancy was made because he was worried that his wife would not be ready and physically and mentally strong enough to have children because she was not yet 20 years old. He was afraid that his wife might die or that the child might be born with congenital problems. Their efforts to prevent pregnancy were by using contraceptives—namely, injections and birth control pills.

In addition to contraception, some young people were also aware of abortion practices that occurred around them. Abortion could be performed with the help of a TBA by massaging the abdomen or by consuming certain foods and drinks, such as unripe pineapple, yeast, lime mixed with soy sauce and soda (Sprite). In addition, abortion was also induced by taking certain drugs. Participants obtained this information from the Internet or from close friends (both male and female) who had undergone an abortion. The reasons for choosing an abortion were that the men did not want to be responsible for their partner's pregnancy, were afraid of being scolded by their parents and were ashamed of receiving social sanctions from neighbours.

Box 4. Unsafe abortion

A young man in Garut shared that his friend's girlfriend was pregnant and planning an abortion. None of his peers supported this and suggested that the two get married. He explained the suggestion to get married was given for two reasons: out of pity for the parents of the pregnant girl and the foetus she was carrying. In the end, the couple opted for an abortion when the pregnancy was quite mature, reportedly carried out by a TBA in a big city. The abortion was successful, but the girl suffered iatrogenic illness that prevented her from getting pregnant again afterwards. This occurred about three months before the study was conducted.

However, usually when an unmarried teenage girl was found to be pregnant, the general solution taken across the districts was marriage. This also applied to couples under the age of majority, resulting in applications for a marriage dispensation as a solution to allow underage marriage. In the three study areas, this solution was taken according to religious considerations, particularly Islam. Specifically in East Lombok, the traditional Sasak view that premarital pregnancy was a disgrace also influenced people's mindset, views and considerations.

In the three research areas, young people, especially young women, did not yet have sufficient knowledge about preventing pregnancy. The topic was considered taboo, so young women were hesitant about searching for the necessary information. In Jember, some adolescent girls received inadequate information from the Internet and from their peers who used some form of birth control or had experienced pregnancy. In contrast, adolescent boys had more information, since young men were more open regarding matters of sex.

"There was a talk with others [boys] about having sex, ejaculate inside, outside, that's it. Anyway, that's how it was, with the style, whatever, the nuance, the duration, the length, it was a complete story (laughs)." (FGD with boys 15–19 years, Jember, 17 August 2021)

According to the participants, several factors that could prevent pregnancy, both planned and unplanned, were religious factors, education, and socialisation about pregnancy prevention.

3.2 VOICE AND AGENCY

This section will discuss the aspirations and experiences of young people and adolescents in voicing their opinions.

Table 5 shows that not all young people and adolescents felt they could express their opinions about relationships, romance, puberty and pregnancy. In Garut, considerably more female respondents (64%) felt they could express their opinions, compared to male respondents (44%). In East Lombok, fewer than half of the respondents felt they could express their opinions. The main reason for this was that they were too shy to ask questions or were afraid about what other people would think of them if they expressed their opinions (Garut 81%, Jember 74%, East Lombok 66%).

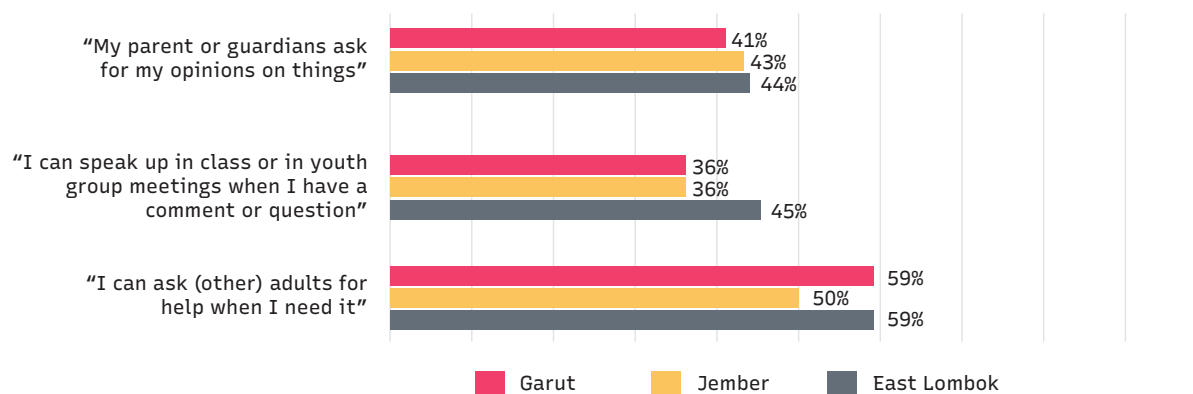
Table 5. Adolescents and youth who feel they can express their opinions

	Garut	Jember	East Lombok
Females	64% (n=87)	67% (n=95)	49% (n=66)
Males	44% (n=59)	61% (n=78)	48% (n=65)

Young people could generally only express their aspirations and opinions to their parents or family. Some adolescents preferred to tell their friends, and not their family, about dating or romance. In Garut, the issue of premarital pregnancy would be the talk of the community, so adolescent girls knew about it and talked about it. However, SRHR was not an issue discussed by adolescent boys, because it was considered an issue affecting women.

Based on the quantitative findings (Figure 3), most respondents in the three districts could turn to adults for help when they needed it. However, in general, respondents in the three districts were still relatively limited when it came to speaking in public (such as in a classroom) and expressing opinions to parents.

Figure 3. How often adolescents and youth ask for things and speak up (n=270 in each district)



Furthermore, male and female respondents felt safe expressing themselves in front of other adolescents in all three areas: Garut (61% and 61%, respectively), Jember (90% and 94%) and East Lombok (65% and 53%). When divided by age group, adolescents felt more secure expressing themselves in front of other adolescents in their area of residence than young people in the three districts (Garut 64%, Jember 94%, East Lombok 61%). The survey results showed that in the study sites the youth themselves and their mother and father were making decisions about their education. Similarly, decisions about marriage were also dominated by young people themselves (Garut 98%, Jember 93%, East Lombok 89%).

Although the majority of respondents in the three districts considered themselves to be the main decision maker regarding when and whom they would marry and about their education, it was undeniable that some young people and other adolescents could not make the decision for themselves. In Jember, gender differences could determine how young people could achieve their dreams and voice their aspirations. Adolescent boys in Jember tended to be more capable of choosing when they would marry, based on their readiness (i.e. having a job), whereas this was not the case for adolescent girls. Some of the participants even explained that the options available to adolescent girls after graduating from school were *mondok*¹⁵ or getting married. Adolescent girls were educated to be passive and follow the will of their parents.

"There are those who concluded their education at elementary school, 'Don't bother going to school for longer; in the end you'll end up in the kitchen, that's how it is.' Especially my friends, many of them have quit school. It's a pity really, because they quit school because of their parents, as well as the economy." (Lilik, 17 years, Jember, 17 August 2021)

15. Staying in a *pesantren* (Islamic boarding school) to study religion.

Parents played a moderately large role in making decisions for young people and adolescents, even when the young people and adolescents were given complete freedom to determine their expectations. Parents continued to direct and provide advice to their children, and sometimes not all decisions taken by adolescents would be supported by their parents if they considered the decision to be poor.

In contrast to the qualitative findings in Jember, the majority of adolescent participants in East Lombok admitted that they had the courage to express their opinions and participate in discussions within the family. They were also actively involved in discussions, giving consideration to solutions if there were problems in the family, especially economic problems. Young women were found to have the courage to negotiate in terms of realizing their wishes with the highest decision maker in the family—namely, the father. In other cases, young people had the courage to migrate to work outside the region and abroad to help the family financially. In regard to youth capacity to voice their aspirations, in Garut, some of the AGYW participating in FGDs and in-depth interviews said that they had freedom to choose what kind of job and education they wanted, and the type of social organization they wanted to participate in. Parents as well as husbands supported them to have a job and to be active in community or youth organizations. In Jember, married young women were not encouraged to continue schooling.

The lack of support from their husbands, feeling too lazy to attend school, and the shame that comes after marriage caused some married young girls to finally decide to drop out of school. In addition, support from schools was lacking.

Regarding young people's experiences of voicing their opinions in the community, several participants explained that not all of their voices could be heard. Seniority, which still dominated in some youth organizations in the village, was one of the factors that compelled young people to listen, rather than speak up. Another cause was fear of shame and of being wrong in expressing opinions, so young people chose to be passive and remained silent in discussion forums. The lack of organizations and discussion forums for women in the village meant that women's voices could not be heard easily. People's views also sometimes made adolescents feel unappreciated if they were in the same forum with their parents. Several participants stated that adults did not pay much attention to young people's voices in community discussions, because they were considered immature.

The voices of young people and youth would receive special attention if they were members of certain organizations and/or communities. Young people would be able to express their aspirations freely and find a safe space when they were in a circle of peers—for example, in Jember, where the Forum Anak Jember (FAJ, Jember Children's

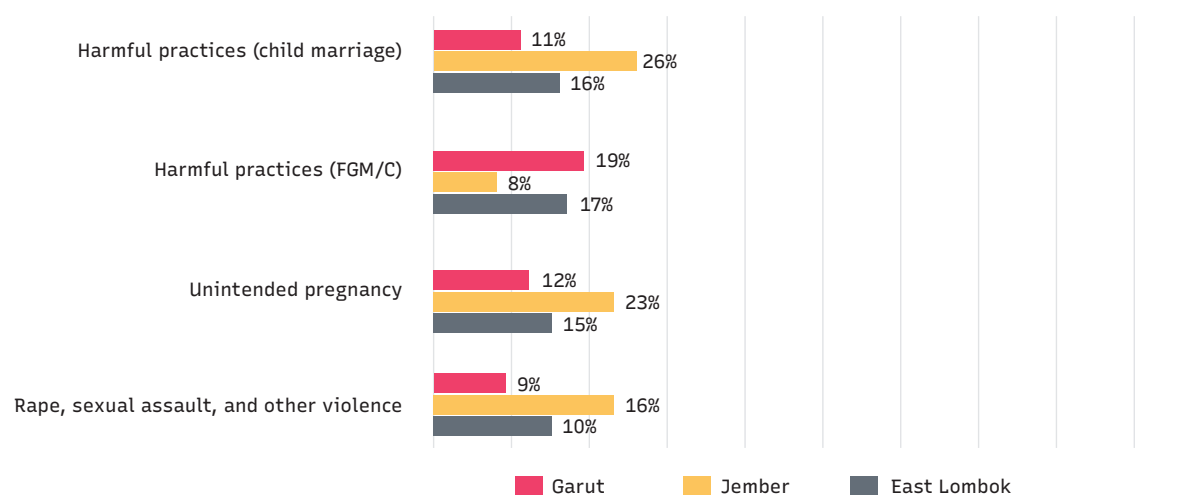
Forum) and the *Forum Anak Kecamatan* (FAK, sub-district children's forum) offered young people and adolescents the opportunity to voice their opinions, because the members involved were adolescents aged 12–18 years. In East Lombok, several young people were also members of children's forums in villages and the district, while young people in Anjani village created the website *insightanjani.com* to voice the aspirations of the young people in the area. In Jember, policing by neighbours was also mentioned as a barrier.

3.2.1 LIMITED KNOWLEDGE AND TABOOS PREVENT YOUNG PEOPLE TO SPEAK UP AND TAKE ACTION AROUND FGM/C AND PREGNANCY

Topics such as child marriage, FGM/C, teenage pregnancy and VAW were rarely discussed by young people and adolescents outside the communities and organizations in the three study areas, due to the existence of taboos and the indifference of some young people in discussing these issues. However, some issues, such as child marriage and VAW, had become special concerns that were discussed in youth organizations or communities.

Figure 4 shows that respondents in Jember were more comfortable discussing issues of sexual violence, teenage pregnancy and child marriage, and less comfortable discussing FGM/C, than those in Garut and East Lombok.

Figure 4. How comfortable adolescents and youth feel expressing themselves on social media (n=270 per district)



Respondents were asked how they would respond if their parents had found them someone to marry. Most of the respondents in the three districts chose to have a meeting with the person they would be engaged to, before making a decision to marry them or not. The majority of respondents said that they would convince their parents

to change their mind if they continued to pressure them to marry the person after they refused (see Annex 2).

Regarding matchmaking, the findings of the qualitative data collection in Jember showed that the practice of matchmaking still occurred as part of the *Pandalungan* tradition in several villages inhabited by Madurese-Javanese people. Matchmaking was done by parents, sometimes even when the child had not yet been born. The prohibition of refusing the first marriage proposal prompted many families to accept. However, this tradition was beginning to change slowly. Indeed, not all first proposals would end up in front of the marriage registrar; it also depended on the compatibility of the two children who were betrothed. The courtship process after the matchmaking was allowed so that both parties could become acquainted first before finally deciding to marry. In East Lombok, there was a female participant who refused the partner chosen by her father, with the support of her siblings, as she wanted to study and develop her village.

Young people would willingly report sexual harassment to their local community leaders if they saw it or knew about it happening to others around them (Annex 3). In addition, the majority of respondents in the three districts also agreed to report cases of sexual harassment by other parties.

Regarding cases of sexual harassment, a young participant who was studying at the University of Jember stated that some survivors of sexual harassment had started to speak up and reported their cases, until finally they were investigated at the university level and brought to justice. The increasing number of survivors of sexual harassment who dared to speak up, supported also by media coverage, also emboldened others to report it.

In general, young people spoke up and took action about child marriage and the issue of violence, but this was not the case for FGM/C and pregnancy due to limited awareness and decision-making ability on these topics.

3.3 ADOLESCENT AND YOUTH PARTICIPATION IN COMMUNITY ACTIVITIES ON HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY

This section will discuss the involvement of young people and adolescents in organizational and community activities at the village, sub-district and district levels. Young people and adolescents were involved in various organizational activities at the school and community level, both as administrators and members of organizations. Some of them were involved in organizational activities that had a clear management

structure and work, but less formal communities such as those based on hobbies, sports, arts or social activities and volunteer work also existed. Adolescents usually joined community-based organizations/groups when they were young. These young adolescents were often groomed by the head of the organization/community to become the next candidate chairperson.

In schools and Islamic boarding schools, some youth were involved in organizational activities such as school student councils, *Palang Merah Remaja* (Youth Red Cross), PIK-R, the Scouts and extracurricular activities, including sports, arts and religion. At the community level, youth were involved in more diverse organizations and activity groups. At the village level, young people were involved in several organizations such as *karang taruna*, religious-based organizations such as Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU, Nahdlatul Ulama Women Student Association), Ikatan Pelajar Nahdlatul Ulama (IPNU, Nahdlatul Ulama Student Association), mosque youth, *hijrah* communities, Islamic religious studies groups, or social organizations for nature lovers. In addition, there were various activity groups such as soccer, volleyball, martial arts, zumba, and Islamic arts such as *hadrah* and *marawis*.

Under the auspices of the Dinas Pemberdayaan Perempuan dan Perlindungan Anak dan Keluarga Berencana (DP3AKB, Office of Women's Empowerment and Child Protection and Family Planning), children's forums were operational at three levels: district, sub-district and village.¹⁶ In Jember, the children's forums were important for discussions for children at all levels. Some of the FAJ administrators and members at the district level were representatives of the children's forums at the sub-district or village level. The children's forum was created with the aim of becoming a forum to accommodate children's aspirations and carry out activities based on these aspirations. Some of the issues raised as FAJ aspirations included education and the distribution of educational assistance for students during the COVID-19 pandemic, children's health, freedom of expression and freedom from violence in any form. The children's forum was also an important part of the life of children and youth organizations in East Lombok, but not all villages had an FAD due to the low number of youth in the area. There was one FAD already running in one of the villages, Pandan Wangi, which was led by an adolescent girl. The Pandan Wangi FAD took part in various positive activities in collaboration with various parties. Unlike in the other two regions, in Garut there was not much information about the children's forum and the involvement of youth in the intervention area.

In addition to the children's forum, religious organizations and activity groups were the most popular forums for youth in Garut village, especially for adolescent boys, who were actively involved in mosque youth, *marawis* and *hadrah* activities. Other communities that were also of interest to adolescents were sports-based

16. In Jember, the children's forum at the district level is called FAJ, at the sub-district level it is called FAK, and at the village level it is called FAD.

communities, particularly volleyball and soccer. In Jember, several youth organizations at the village level focused more on social and religious activities such as regular *Quran* recitals, participating in organizing the Indonesian Independence Day event etc.

In East Lombok there were communities of creative young people and adolescents at village to district levels. In this coastal village, the creative community was found to be engaged in making handicrafts from natural products. In addition, to help people affected by COVID-19, the Goker community had turned into a social community by distributing food to affected communities. For village sports communities, adolescents tended to join the soccer community or just played together with their respective groups. Many adolescent boys in the villages were engaged in online gaming communities coordinated via WhatsApp. There was a community of nature lovers at the district level, which was joined by young people, both male and female, from various regions. The involvement of adolescents in various activities, even though they did not address the issue of SRHR, was also considered important to prevent them from child marriage or other adolescent problems.

Box 5. Youth involvement in SRHR issues

There are various youth and adolescent organizations in the three research areas that address SRHR issues. In Jember there is Insan GenRe, one of the organizations that actively discusses children's and youth issues at the district level, including youth education and economics, child marriage, and maternal and infant health (related to the issues of maternal and infant mortality, and stunting). In Garut, the PIK-R programme has been running in every sub-district, and there are already villages running the youth *posyandu* programme, although PIK-R was not found in the intervention villages. In East Lombok, FAD at sub-district and district levels are involved in preventing child marriage—for instance, FAD mediates with young people to reconsider the purpose of marriage in the *belas* mechanism. At the village level in the three districts, there are no youth organizations that specifically address the issues of harmful practices, VAW and teenage pregnancy.

Various organizations and communities in which young people and adolescents participate are beneficial for them. Young people and adolescent participants of both genders stated that by participating in organizations both at school and in the community, they can manage their time better, set priorities, and become more visionary, better able to speak up to express their opinions, able to get out of their comfort zone, able to negotiate and lobby, and able to map the social problems that exist in their respective areas. These benefits were especially felt by adolescents

who were involved in organizations at the school and village level. They could still participate in organizational activities between school activities, as could young people who were active even though they were studying at university. They could still participate in many organizations such as the nature lovers' community and *Lembaga Sosial Desa* (LSD, village social institutions), as well as in independent activities such as running a *pesantren* with their families.

In the context of networking, youth and adolescent organizations at the district level already had networks with regional apparatus organizations and stakeholders such as DP3AKB and the Dewan Perwakilan Rakyat Daerah (DPRD, Regional House of Representatives), and they had even held audiences with the regent. However, at the village level, the network formed was more limited. Youth and adolescent organizations were not entirely involved in village development planning deliberations (*musrenbangdes*) and networking with village authorities. There were several obstacles to the participation of young people and adolescents in the village: not all young people/adolescents were informed about the organizations and activities available to them; the COVID-19 pandemic hampered some organizational/community activities; the lack of financial and moral support for youth and adolescent organizations/communities in the village; and reluctance to join organizations/communities because none of their discussion partners or friends had joined.

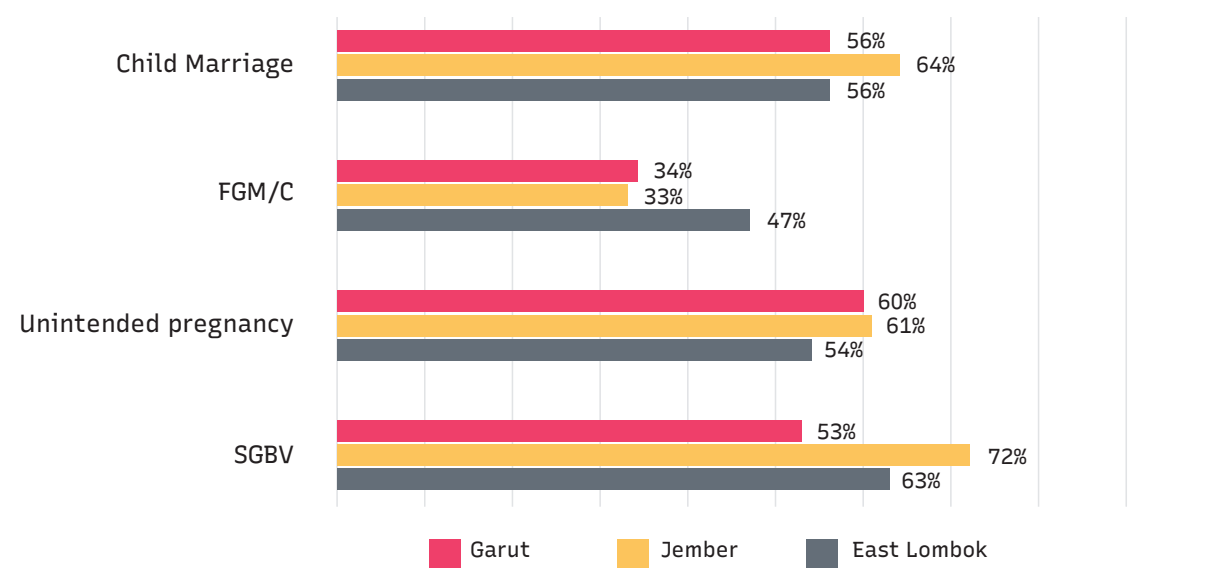
In Jember, 78 FADs have been legally formed in the 248 villages, but only three have been active so far. The lack of assistance from the village and lack of funding support were said to be obstacles to the active participation of FAD in Jember. Although there are no organizations or communities in villages in Jember that have focused on the issues of harmful practices, VAW and teenage pregnancy, the young people and adolescents who participated in interviews and FGDs said that they wanted to join, and if there were such activities, they would be involved.

In general, based on the survey results, respondents in the three study areas discussed issues of child marriage, VAW, FGM/C and teenage pregnancy. When discussing these issues, respondents felt they were most supported by health workers (68%), teachers (66%) and parents (62%). Specifically in each region, respondents in Garut felt most supported by health workers (87%), teachers (61%) and parents (58%). Likewise in Jember, respondents felt most supported by teachers (72%), parents (69%) and health workers (64%). In East Lombok, however, respondents felt they were most supported by teachers (64%), religious leaders (60%) and parents (59%).

Further, quantitative data also illustrate the desire of adolescents and young people in the three research areas to be involved in community activities related to issues of VAW, prevention of pregnancy, FGM/C and child marriage in the future.

Jember had the highest proportion of respondents willing to participate in activities addressing these topics. Figure 5 shows that respondents in Garut were most interested in activities regarding preventing pregnancy (60%), while respondents in Jember (72%) and East Lombok (63%) were more interested in community activities addressing the issue of VAW, if activities were to be carried out in their community in the future. There were some gender differences. Female respondents were more willing to participate in activities addressing violence in Jember (73%) and East Lombok (56%), whereas male respondents were more willing in Garut (51%). However, with regards to unintended/teenage pregnancy, female respondents were more interested in East Lombok and (54%) and Garut (62%) compared to Jember, where male respondents (62%) were more willing. Further, female respondents in Garut (38%), Jember (62%) and East Lombok (58%) were more interested in activities regarding the topic of FGM/C than male respondents in all research areas. The level of interest in topics related to child marriage was higher among female respondents in Garut (59%) and East Lombok (54%), whereas in Jember, such topics were considered more interesting to male respondents (66%).

Figure 5. Willingness of adolescents and youth to participate in activities to address harmful practices, VAW and teenage pregnancy (n=270 per district)



This section describes the participation of adolescents in the prevention of child marriage in the three research areas.

According to the survey results, 23% of respondents were participating in activities to prevent child marriage in the three research areas. Participation was higher among young people (27%) than among adolescents (18%). Most adolescent respondents

participating in such activities were involved in 'educating girls about the importance of continuing education' (77%), while young people most commonly stated that they 'raised awareness among boys and girls about their rights' (66%) and 'educated girls about the importance of continuing education' (66%) (Annex 4).

In Jember, there were several activities related to the issue of child marriage carried out by youth organizations. Several young people from the organizations Kompas and Gen Aregar were involved in raising awareness about Marriage Law No. 16 of 2019, which was carried out in Harjomulyo village as part of education on the minimum age of marriage. This activity was carried out in collaboration with the Kantor Urusan Agama (KUA, Office of Religious Affairs) of Silo sub-district, Formadiksi students of the Islamic University of Jember, and youth-based organizations in Harjomulyo village—namely, Gen Aregar and Kompas. This socialisation was carried out for four Muslim groups in four hamlets in Harjomulyo village in several sessions in February 2021. It was hoped that by involving young people in this activity, more young people would be aware of the new minimum age for marriage.

Another participant, who was a member of the children's forum in Ledokombo sub-district, also explained that she had participated in socialisation regarding the issues of child marriage and VAW carried out by Tanoker Ledokombo.

At the district level, FAJ was also invited to participate in socialisation activities regarding child marriage held by DP3AKB in Jember district in 2020. In August 2021, FAJ also had the opportunity to hold FGDs and offline workshops for FAK and FAD members. For this event, FAJ collaborated with DP3AKB and several stakeholders such as the Education Office, Health Office, PPT, the police, and representatives of the Badan Penanggulangan Bencana Daerah (BPBD, Regional Disaster Management Authority) as presenters. Some of the materials provided to FAJ were about adolescent reproductive health, child marriage, learning during the pandemic and the impact of gadgets on children. IPNU, IPPNU and students from several campuses also collaborated with the Ministry of Religious Affairs (Kemenag) and KUA to disseminate information about child marriage in schools (KUA Goes to School).

In addition, Insan GenRe was given the opportunity to attend and voice its opinions at the General View Meeting of the Special Committee for the Discussion of the *Rencana Pembangunan Jangka Menengah Daerah* (RPJMD, Regional Medium-Term Development Plan) for 2021–2026 by the Jember DPRD on 3 September 2021 (Zulfikri, 2021). As one of the ambassadors for the youth movement with assistance from DP3AKB for unmarried children and adolescents aged 10–22 years, representatives of Insan GenRe stated that there were high rates of child marriage, including high maternal and infant mortality rates in Jember district,¹⁷ teenage pregnancy and



KUA Goes to School in Jember - Source: Local assistant

abortion. Insan GenRe, with its principle of 'Say No to Child Marriage, Premarital Sex, and Drugs', submitted five proposals to be included in the RPJMD 2021–2026.

In Garut, youth participation in preventing child marriage was still very limited, especially at the village level. There was a programme for the prevention of child marriage promoted by the government under the name *Strategi Terpadu Optimalisasi Pencegahan Kawin Anak Bawah Umur* (STOP KABUR, Integrated Strategy for Optimizing the Prevention of Underage Child Marriage). The programme also involved Kirana GenRe Garut, but there were no specific programmes from youth groups or organizations for the prevention of child marriage. So far, there have been several online seminars related to child marriage attended by policymakers in Garut. In this programme, young people in GenRe Garut were involved in helping to organize the event, organize social media publications and host the seminar. Middle and high school students from various public schools in Garut were also invited to attend and were given the opportunity to ask questions. However, young people were not involved further in policymaking and decision-making regarding child marriage. In East Lombok, FAD Pandan Wangi worked closely with the hamlet/village heads, community police and *Babinsa* to assist with the *belas* process to cancel child marriages. Together with external parties, they collaborated with a university in East Lombok to help build a reading house in Pandan Wangi village. In addition, cooperation with non-governmental organizations (NGOs) in the area was also established to promote the prevention of child marriage.



Socialisation/Awareness-raising to prevent early marriage in Menceh village, East Lombok by DP3AKB and PPA - Source: Village-level youth group

17. Jember was the district with the highest maternal and infant mortality rates in East Java province in 2020. Based on data from the Jember District Health Office (2021), Jember district's maternal mortality rate was 47 in 2019 and increased to 61 in 2020. The infant mortality rate also increased, from 329 in 2019 to 338 in 2020.

Although some young people and adolescents were involved in stakeholder discussion forums at the district level, and at the village level there were several activities that young people and adolescents had participated in related to child marriage, the activities still only focused on socialisation. There were no special programmes for young people and adolescent organizations or groups for the prevention of child marriage. Young people and adolescents were involved as organizers or participants, but not as the main initiators of activities or the main speakers to prevent child marriage.

3.3.2 FGM/C IS NOT A MAJOR ISSUE OF CONCERN

The participation of adolescents and young people in the prevention of FGM/C in the three study areas was minimal (3%) compared to the number respondents who had heard of or knew about the practice. Only 10 (4%) young people and 7 (3%) adolescent respondents participated in the prevention of FGM/C in the three research areas (Annex 5). This lack of participation of young people and adolescents was also confirmed by the qualitative data. The issue of FGM/C was still not a major concern, not only for young people and adolescents but also for stakeholders at the district, sub-district and village levels.

3.3.3 SOME COMMUNITY-BASED ACTIVITIES ADDRESSING VAW EXIST, BUT FEW YOUTH WORK WITH THESE MECHANISMS AND ONLY AT THE DISTRICT LEVEL

This section describes the participation of adolescents in activities to prevent VAW in the three research areas.

Table 6. Adolescent and youth participation in community activities to prevent VAW

	Garut	Jember	East Lombok
Proportion (and number) of adolescents and young people who have ever participated in any activities or have taken action to prevent sexual abuse			
Females	23% (32)	25% (35)	15% (20)
Males	16% (21)	17% (22)	18% (24)
Most common type of activities/action to prevent sexual abuse (n=105)			
Raising awareness among girls and boys on their rights			
Females	69% (22)	51% (18)	45% (9)
Males	81% (17)	73% (16)	83% (20)
Speaking out about the risk and realities of the practice			
Females	50% (16)	54% (19)	55% (11)
Males	42% (9)	59% (13)	58% (14)
n	females = 32 males = 21	females = 35 males = 22	females = 20 males = 24

Nineteen per cent (19%) of youth have ever participated in activities to prevent VAW in the three research areas. The majority of activities to prevent VAW were socialisation among boys and girls about their rights (66%) and discussing the risks and realities of the practice of VAW (53%).

The attention of young people to the issue of VAW appeared to vary in the three study areas. In Jember, the issue of VAW was one of FAJ's concerns. One of the aspirations of the children of Jember voiced by FAJ was related to their desire to avoid physical and psychological violence from any party. This was conveyed by FAJ in an audience with the regent of Jember on 21 May 2021. One of the youth study participants, who was an FAJ administrator, explained that the COVID-19 pandemic had increased the number of cases of violence, especially against children. Difficult psychological conditions due to participating in distance learning and conditions at home that were not conducive due to the COVID-19 pandemic had caused a few children to experience psychological violence and stress.

In addition to violence that occurred at home, schools were not considered a safe space for children either. Cases of bullying still often occurred and were experienced by students in schools. One of FAJ's 2021 programmes was to create a trauma healing centre.¹⁸ Over a period of a few weeks, FAJ administrators and members allowed other adolescents and children to talk to them and explain their problems, and if further counselling was needed, it could be done at the PPT with counsellors. If other services such as psychological or legal consultations were needed, PPT would make referrals to their partner institutions. In East Lombok, the role of the children's forum in preventing VAW could also be seen. The children's forum was expected to be the *pelopor dan pelapor* (at the forefront and responsible for reporting) if there were cases at the village to district level. There was also an Perlindungan Anak Terpadu Berbasis (PATBM, Integrated community-based child protection), which was integrated with the children's forum as a forum for peer counsellors to conduct counselling and become companions for survivors of violence. In several villages in Garut, although FAD have been formed, there have been no activities related to preventing VAW. However, Garut has started a campaign to stop and prevent child marriage through *STOP KABUR*.

At the village community level in Jember, based on interviews and FGDs conducted pertaining to cases of VAW, the children's forum, Gen Aregar, Kompas and Arek-Arek Jaringan (ARJ) were found to have been involved in conducting socialisation and assisting the process of resolving problems of violence. However, the role of these groups was limited to one of companionship, because the problem-solving was left to the RT. In Garut, no initiatives were found that specifically aimed to prevent VAW, whether perpetrated by young people or adults, at the village level. Although a task force and a task unit has been formed for the protection of women and children from violence as mandated by Regional Regulation (*Perda*) No. 13 of 2016 concerning the Protection of Women and Children from Violence, this has not yet involved adolescents and young people.

The qualitative data findings also showed that some young people and adolescents who had not participated in any of the activities related to harmful practices, VAW and teenage pregnancy were actually interested in being involved. However, there were several obstacles to their involvement, such as the absence of available discussion forums, the lack of involvement of young people and adolescents in the *musrenbangdes*,¹⁹ the absence of friends involved, and the lack of attention from village officials and other stakeholders for these issues. Active involvement in these issues, in general, took place at the district level. There were very few activities at the sub-district and village levels that involved young people and adolescents in raising awareness about these issues.

18. This programme was carried out in response to the high number of cases of violence against women and children in Jember. PPT data showed that there were 72 cases in 2019 and 82 cases in 2020; by July 2021, there had already been 55 cases.

4. FINDINGS: (MEANINGFUL) ENGAGEMENT OF ADOLESCENTS AND YOUTH IN ADDRESSING HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY

This chapter provides an overview of the involvement of young people in addressing and overcoming harmful practices, VAW and teenage pregnancy.

4.1 OVERVIEW OF ADOLESCENT AND YOUTH ENGAGEMENT WITH CIVIL SOCIETY ORGANIZATIONS AND STATE ACTORS

This section describes the engagement of adolescents and youth with CSOs and state actors. Table 7 shows that most of the respondents belonged to youth organizations or groups (80%). Some respondents were also involved in religious organizations (43%) such as mosque youth groups, IPNU/IPPNU etc. The types of activities the respondents participated in were dominated by school and extracurricular activities (46%), religious activities (54%), sports (35%), and youth group activities in their village (35%). The respondents have not been widely involved in campaign activities, advocacy or collaboration with the village or district government. This pattern remains even in 2021, and even among those youth who indicated they were part of a youth organization or group.

Table 7. Adolescent and youth engagement with CSOs in Garut, Jember and East Lombok

	Garut	Jember	East Lombok
Type of CSOs with which these adolescents and youth are engaged			
Youth-led organizations or groups	81% (186)	76% (173)	83% (222)
Women's organizations	13% (31)	11% (26)	7% (19)
Faith-based organizations	55% (126)	36% (82)	38% (102)
NGO	1% (2)	2% (4)	3% (9)
Other community-based organizations	11% (26)	14% (31)	16% (42)
Type of activities in which these adolescents and youth are engaged			
School activities (e.g. school union, Scouts, Youth Red Cross or extracurricular)	55% (126)	45% (104)	100 (38%)
Religious activities	62% (142)	49% (112)	134 (50%)
Sport-based activities	43% (100)	44% (101)	51 (19%)
Hobby-based activities	29% (66)	21% (49)	45 (17%)
Youth group activities in the village	21% (49)	19% (43)	62% (165)
Volunteering	12% (29)	7% (17)	33 (12%)

Business-based activity	4% (9)	2% (5)	19 (7%)
Social activities	29% (67)	29% (67)	102 (38%)
Awareness-raising in the community (theatre, dialogues)	7% (16)	3% (8)	32 (12%)
Media and campaigning	9% (22)	5% (12)	19 (7%)
Direct action (street protests, demonstrations)	5% (13)	3% (8)	12 (5%)
Cooperation with village officers and local government to address harmful practices	5% (11)	5% (11)	23 (9%)
Other	0% (0)	1% (2)	0.004% (1)

4.1.1 YOUNG PEOPLE ARE ACTIVE IN FAITH- AND SPORTS-BASED ORGANISATIONS, SOME OF WHICH ADDRESS THE POWER TO YOU(TH) CORE ISSUES

The qualitative data showed that in the three study areas, young people were involved in various organizations in the community, at school or on campus, up to the district level, although not many were in institutions or organizations that focused on the issues of harmful practices, VAW and teenage pregnancy. In Garut, only a few youth organizations were engaged in SRHR issues, such as GenRe, which was also called Kirana, and Ririungan Barudak Garut/Ribut (Garut District Children's Forum).

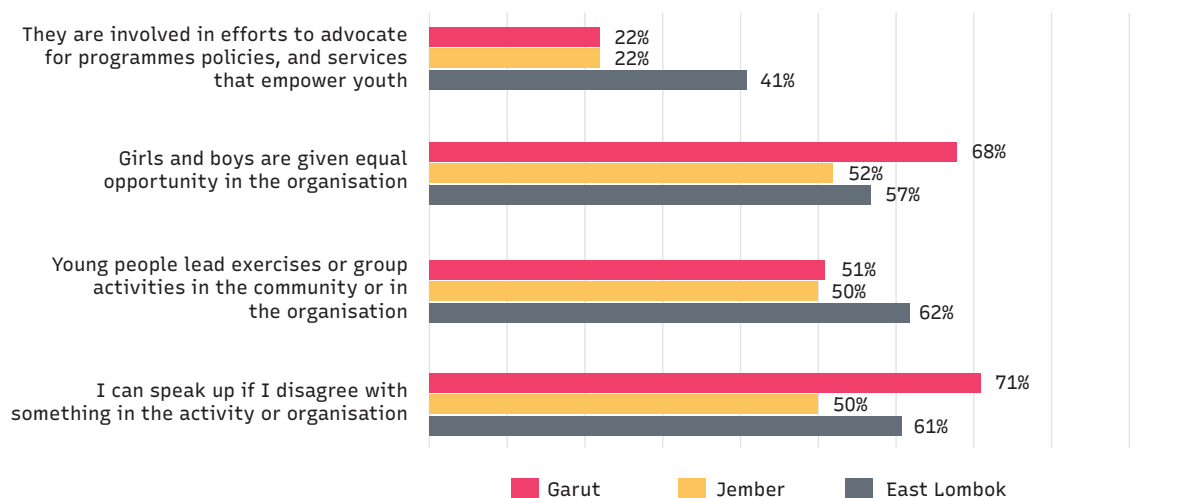
In East Lombok, the only organizations that focused on tackling harmful practices were the children's forums and *karang taruna*. Some groups of university students raised awareness on the prevention of child marriage at certain times. In Jember, the organizations that discussed the issue of child marriage were the children's forums (at the district and sub-district levels), GenRe (at the district level), and Gen Aregar and Kompas (at the village level). When the sexual harassment case that occurred at the University of Jember went viral, the student association (BEM) of the University of Jember was one of the parties that initiated various discussions and encouraged resolution of the case at the university level. DP3AKB also opened a space for dialogue related to child marriage and violence against children with students from the Muhammadiyah University of Jember, the School of State Administration and the Islamic University of Jember, as well as with members of other youth organizations such as Gerakan Mahasiswa Nasional Indonesia (GMNI, Indonesian National Student Movement) and Pergerakan Mahasiswa Islam Indonesia (PMII, Indonesian Islamic Student Movement).

As also seen in the survey data, many youth in Garut, irrespective of gender and marital status, were members of religious community organizations. Some of them were members of youth organizations or women's organizations that were subsidiary to either of the two largest faith-based organizations in Garut—namely, Nahdlatul Ulama (i.e. IPNU or IPPNU) and Muhammadiyah (i.e. Nasyyatul Aisyiyah and the Ikatan Mahasiswa Muhammadiyah (IMM, Muhammadiyah Student Association)). These Islamic organizations also organized reproductive health education events for their respective members, especially IPPNU and Nasyyatul Aisyiyah. Because their influence was quite large in Garut district, Islamic mass organizations were often involved by the local government to raise awareness of government programmes, including the *STOP KABUR* programme. As in Garut, in Jember, Islamic faith-based youth organizations such as IPNU and IPPNU, Ikatan Remaja Muhammadiyah (IRM, Muhammadiyah Youth Association) and IMM were also involved in socialisation activities related to child marriage, especially regarding the new marriage law. Youth *posyandu* aimed to provide reproductive health education to adolescent girls in the village. Yet this programme was carried out irregularly, according to the midwife. A Health Office official admitted that the youth *posyandu* programme was not yet being delivered in many villages.

There was also a youth-led organization in Garut district—namely, Pelita Intan Muda—engaged in the issues of education and economic empowerment, which involved dozens of volunteers aged 17–22 years and also collaborated with the local government and the private sector for its programmes. This organization also held discussions on reproductive health, and some of its members were also involved in the GenRe community.

According to the survey results, the level of youth involvement in various CSOs varied from voicing opinions to conducting advocacy for programmes and policies. Figure 6 shows that respondents in Jember were relatively less engaged with CSOs compared to those in the other regions. Respondents in Garut were relatively active in organizations, especially in voicing their disapproval of things in the organization, and were of the view that boys and girls had equal opportunities in the organization. In East Lombok, respondents were more involved in advocating for programmes, policies and services for youth empowerment than in other areas.

Figure 6. Level of involvement of adolescents and youth in the CSOs in which they are engaged in Garut, Jember and East Lombok



4.1.2 YOUNG WOMEN PLAY AN ACTIVE ROLE IN THESE ORGANISATIONS, BUT FACE MORE OBSTACLES THAN YOUNG MEN TO PARTICIPATE

In line with the quantitative data, in Garut we found that quite a number of AGYW had the opportunity to be active in organizations. They were not prevented by their parents or husbands from engaging in organizational activities, including travelling outside the district. Young women in particular were also involved as administrators and also appeared in public organizational activities such as seminars, village meetings, lobbying, and hearings with the local government. However, in all three research areas, youth organizations were still chaired by older men. Adolescent girls also tended to be assigned to positions that were considered 'proper' for females, such as treasurer or secretary.

Results of interviews and FGDs in East Lombok showed that not only ABYM showed courage in trying to play an active role in dealing with adolescent problems in their environment; AGYW also had meaningful participation. Girls were predominantly involved in extracurricular groups such as the Scouts and PIK-R, while boys tended to be engaged in sports groups and at school, in *marawis* extracurricular activity (Islamic music, mostly played by men).

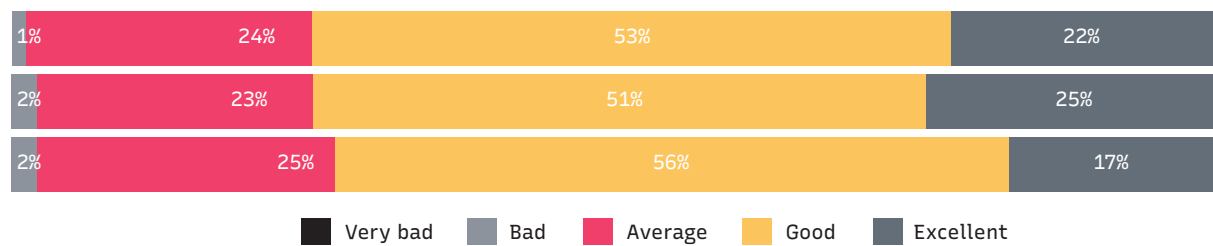
Regarding opportunities for involvement on university campuses, several female participants who were currently studying at university stated that they could choose a group or community-based organization they liked. Female engagement could also be found in student associations, according to one female participant. She stated

that initially she was hesitant to ask her parents for permission to join the nature lovers' community, as it was normally considered quite dangerous for girls in the East Lombok region, but finally she had the courage to express her wish and received permission.

In contrast to the qualitative findings in Garut and East Lombok, the engagement of adolescent and young females in organizations in Jember, especially at the village level, could be said to be lower than that of males. As explained in sub-section 3.2, girls tended to be more passive in organizational activities than boys, even when they had equal opportunities to be engaged in organizations at the district and sub-district levels, such as children's forums, university student associations and GenRe.

Based on qualitative data from the three districts, both AGYW and ABYM theoretically had the same opportunity to be engaged in youth organizations, but in practice, the opportunities for AGYW and ABYM are different, with males still dominating as leaders or administrators of youth organizations in the three districts, as described in section 4.1.

Figure 7. Quality of young people's role and participation in CSOs



The engagement of young people in CSOs in the three districts is fairly significant at the village, sub-district and district levels. They are primarily involved in youth-led and faith-based organizations, with activities ranging from sports and arts to social issues. In general, the engagement of young people with state actors is minimal, with the exception of the GenRe organization, which was initiated by the local government.

4.2 OVERVIEW OF CHANGE- MAKER ENGAGEMENT WITH CSOS: FINDINGS FROM THE CIVIC SPACE SURVEY

This section will describe the findings from the civic space survey that zoom into the engagement of change-makers with various CSOs and their participation in lobbying and advocacy (L&A) activities.

Table 8. Change-maker engagement with CSOs

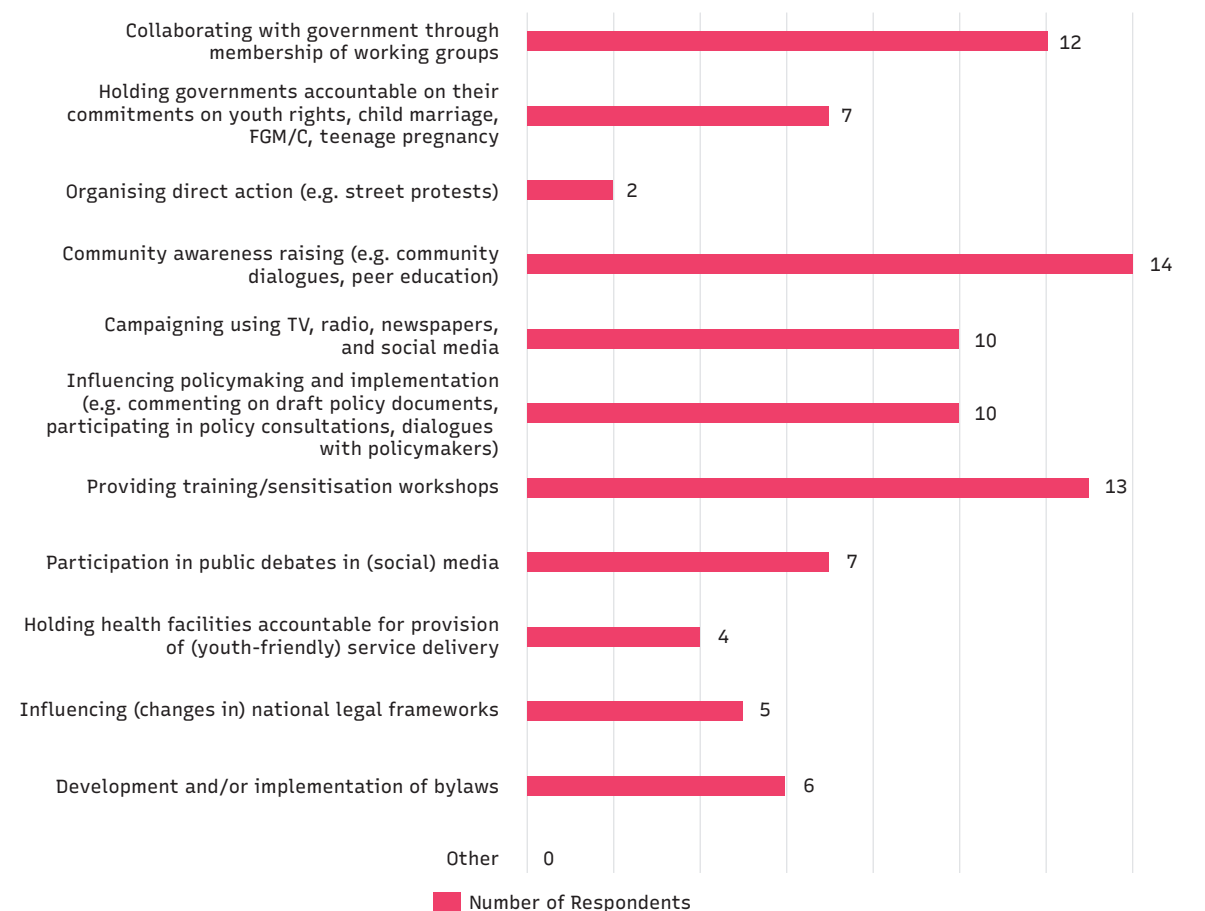
Types of CSOS engaged with	Number of respondents
Youth-led organization	4
NGO	9
Community-based organization	5
Women's organization	4
Faith-based organization	2
Other	8
Level of operation of CSO*	
National	7
Regional	7
District	14
Sub-district	2
Village/community**	19
Activities engaged in***	
Advocacy	19
Lobbying	12
Research	11
Programming	12
Other	8
Total	32

Notes: *Multiple answers possible. **The answers 'village' and 'sub-district' were mentioned under 'other.' ***Multiple answers possible.

Change-makers indicated that they were primarily involved in NGOs. Nineteen of the 32 respondents stated that they were working at the community level, while 14 indicated the district level.

Change-makers who chose to be working on advocacy (n=19) were asked to rate on a scale of 1 to 5 the extent to which their organization sought to influence policies and laws at the local or national level. Seven change-makers selected a score of 4 ('many activities are focused on this'), while four change-makers selected a score of 5 ('it is the primary objective'). Three respondents answered that their organization sought to influence policies and laws at the local or national level 'to some extent' (a score of 3 on the scale), and for two of them it was either very occasionally (2) or not at all (1). The three remaining participants chose 'other' or 'don't know'.

Figure 8. Youth and CSO change-maker participation in L&A activities within CSOs



Change-makers stated that their organization was engaged in a variety of L&A activities. Community awareness-raising, ‘providing training/sensitization workshops’ and ‘collaborating with government through membership of working groups’ were the most common activities mentioned. When asked to indicate the L&A priorities of the organization they were engaged with, change-makers mentioned ‘eliminating child marriage’ and ‘addressing/preventing sexual and gender-based violence’ most commonly (indicated by 15 respondents each), while FGM/C and improving contraceptive uptake by youth were least commonly mentioned.

4.3 (MEANINGFUL) PARTICIPATION OF CHANGE-MAKERS AND YOUTH

This section describes the meaningful participation of young people in the three study areas and of the young change-makers from the civic space survey. Meaningful participation was considered as the extent to which youth could be involved and engaged in L&A activities.

Most of the seven change-makers under the age of 35 rated their quality of participation in L&A activities as 'good' (Figure 9). The same seven respondents were asked to rate to what extent they agreed with statements on their role as a young person in their organization, such as if they felt they were informed, invited to give input, speak up if they disagreed or lead exercises. Responses were mixed, but for all of the statements the majority of the seven respondents chose either 'somewhat agree' or 'strongly agree', indicating that overall, they did have space to give input, speak up, decide on activities etc. (Figure 10).

Figure 9. Change-makers' (aged under 35) rating of the quality of their participation in L&A activities (n=7)

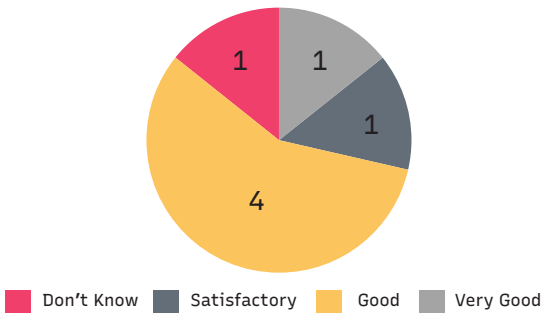
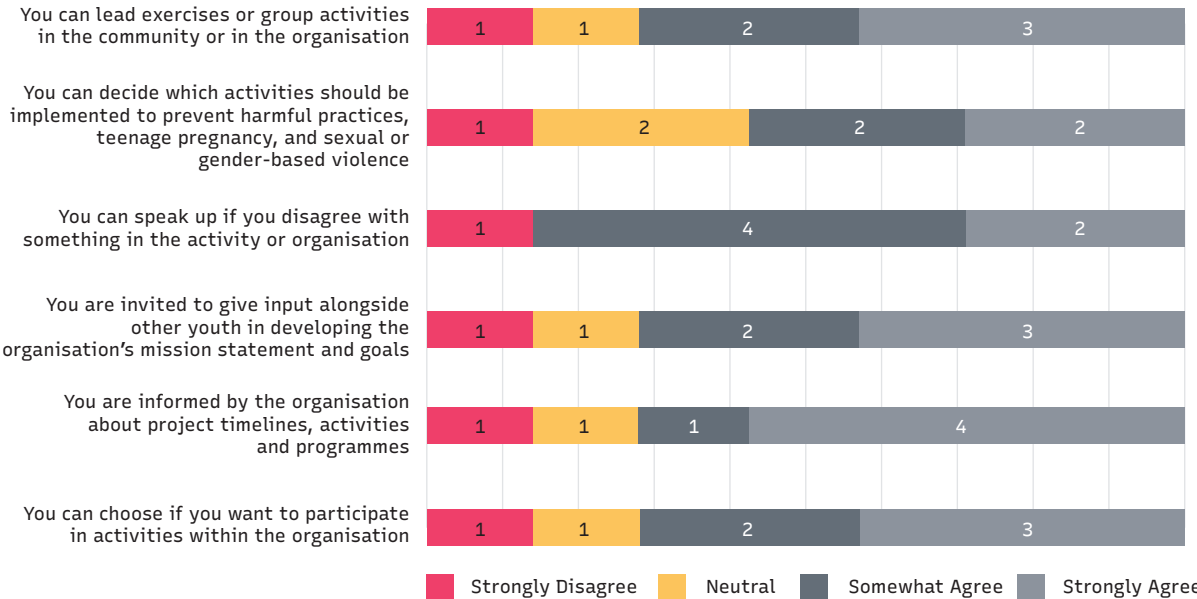


Figure 10. Change-makers' (under 35 years) participation and engagement in various aspects of CSO activities (n=7)



4.3.1 THE ENGAGEMENT OF YOUTH IN L&A ACTIVITIES IN GARUT AND JEMBER IS LIMITED

When considering the type of participation and engagement of adolescents and young people in CSOs, most of the young people said that they were not very involved in L&A activities targeting the government, especially on SRHR issues. Young people in Garut were engaged only when they were members of programmes under the auspices of the government, such as GenRe. As members of GenRe, the youth were expected to carry out socialisation in the community regarding reproductive health and to become peer counsellors.

“There were a lot of activities, but due to the COVID-19 pandemic, some activities were postponed. Previously, when we were in GenRe, there was the PIK-R and a Pokja [working group] in charge of GenRe. We have the GenRe Goes to School, Goes to PIK-R programme to socialise the GenRe programme. But due to the pandemic, we were maximizing our work online. We made educational and informative content for adolescents, webinar collaborations, live IG, TikTok competition on the theme of Stop Child Marriage, posters, all of those.” (Heri, GenRe youth group, Garut, 19 August 2021)

Youth who became involved in various GenRe SRHR programmes were mainly those who became GenRe ambassadors. They underwent a selection process and training carried out by PPKBPPPA. Although their participation was determined by the local government, the youth felt that their engagement in GenRe was significant and meaningful.

Young people in Garut who participated in L&A activities targeting the local government and legislature were generally those who were active in youth organizations such as Islamic mass organizations (IPNU and IPPNU), student associations (BEM) and youth social organizations (Pelita Intan Muda). Islamic mass organizations and BEM, for example, often voiced criticism of government policies through demonstrations in front of local government offices or DPRD and also through hearings with DPRD members. The study participants who were active in these organizations also participated in the *musrenbang* (development planning forum) in their villages. In addition, the Pelita Intan Muda youth organization also lobbied the local government and the legislature to be able to access local government budgets and to be involved in the *musrenbang*. Although they were not conducting advocacy on SRHR issues, youth in these organizations could demonstrate leadership and mass organizing strategies for lobbying and advocating on social issues.

In Jember, in general, young people were not well engaged in the advocacy process. According to local partners in Jember, the voices of young people were not represented in the *musrenbang*. Despite the FAD having obtained a decree, it had

become stagnant due to minimal youth engagement. Many young people, especially in villages, were not yet aware that their opinions were important in the advocacy process. However, at the district level, several organizations such as FAJ, Insan GenRe, PIK-R and the Jember University BEM had participated meaningfully in L&A towards the government—the district government, DPRD and several other government agencies—through hearing processes for the formulation of the 2021–2026 RPJMD, as well as by resolving cases of sexual harassment that occurred at the university, to voice their opinions on issues of child marriage, reproductive health, maternal and child health, and education.

4.3.2 THE AGE- APPROPRIATE APPROACH USED BY THE COMMUNITY AND YOUTH FOR THE *BELAS* PROCESS IS SUCCESSFUL IN EAST LOMBOK

In East Lombok, advocacy efforts, especially in terms of preventing child marriage through the *belas* process, were carried out by FAD, particularly in Pandan Wangi village in Jerowaru sub-district. It had carried out the *belas* process several times based on requests from the parents of the girls. In the process, it worked closely with village heads and heads of communities, as well as with community police and the *Babinsa*. The head of the Pandan Wangi FAD stated that this was important, since village heads and other regional heads could provide advice to adults of a similar age, while the youth addressed the prospective brides and grooms. This age-appropriate approach of the children's forum was effective in defusing the situation.

In addition to the children's forum, mosque youth groups in East Lombok, as well as their mentors such as religious leaders or hamlet heads, also made efforts to prevent child marriage. They routinely conducted studies with *ustaz*²⁰ as speakers to educate village youth about child marriage, which meant that youth in the village could spend their time doing religious activities to prevent promiscuity.

4.3.3 MIGRATION OF YOUTH, NORMS AROUND SENIORITY AND EDUCATIONAL STATUS OF YOUTH INFLUENCE YOUTH PARTICIPATION

Based on qualitative data collection from the three districts, young people reported on their participation at the village and district levels, although this was still limited to certain youth groups. In Garut, for example, youth participation was still limited to those with higher education (university) and those who had been active in organizational activities since they were in high school, while adolescents did not mention any significant participation—for example, being involved and voicing opinions in village meetings or conducting L&A activities targeting the district government.

20. 'Leader' or 'teacher' in the Islamic context, who supplies spiritual experiences during religious tours.



Vaccine socialisation/awareness-raising by a student group in a village in Garut - Source: Research assistant

In Jember, young people mentioned that they were not optimally involved in youth organizations. Senior figures from the organization continued to remain in the organization to provide direction for the management and younger members. The willingness of young people to participate in organizations was important to the survival of the organization. As some young people ended up having to work by migrating to other islands, working in the forest or staying at boarding school, several organizations lost their administrators and members. This was one of the obstacles to the continued participation of young people in organizations in Jember and East Lombok.

In East Lombok, according to youth leaders, 'meaningful' could be interpreted as the extent to which young people were able to take concrete steps to help themselves and their peers to deal with their problems. There is significant engagement of young people from the village to the district level, especially members of children's forums and *karang taruna*. *Karang taruna* is the main organization for youth empowerment in which adolescents and young people participate. In contrast to *karang taruna*, children's forums have more specific activities on preventing cases of child marriage etc., with adolescents who have been exposed to education on these issues or who

have had experience in certain cases as the active participants. This meaningful participation could be said to be based on the presence of youth in the villages and their views on youth problems.

Based on the qualitative data, it could be concluded that youth are engaged and participate in youth organizations and also in other CSOs. However, youth participation continues to be under the influence of adults, both the village and district governments and religious/community leaders. Highly educated young people who are members of active youth organizations can participate meaningfully up to the district level in hearings, lobbying and formulating local government policies.

4.4 OVERVIEW OF CHANGE-MAKERS' ENGAGEMENT WITH STATE ACTORS

This sub-section focuses on youth organizations, their strategies and the extent to which they could advocate with state actors in each region, and the types of activities carried out by state actors in response to youth-driven advocacy.

In the civic space survey, change-makers were asked if there were certain groups that were discriminated against or excluded from dialogue with the government. The majority of respondents (n=10) did not identify any group. Five selected people with disabilities, while two selected indigenous or minority groups, and one each selected women's rights organizations, youth and LGBTQI+ groups (the latter specified under 'other').

When asked to characterize the dialogue between the organizations that change-makers were involved with and the government, the most commonly chosen answer was 'constructive' (n=10 respondents), followed by 'lip service/tokenistic' (n=4) and 'hostile' (n=1).

Some change-makers were also engaged in L&A activities with state actors. When change-makers were asked which type of L&A activities they were involved in themselves, 13 respondents said they were 'collaborating with government through membership of working groups', and 10 respondents were 'influencing policymaking and implementation' (e.g. commenting on draft policy documents or participating in policy consultations or dialogues with policymakers).

There were examples of meaningful youth participation carried out by a youth organization in Garut with state actors, although not specifically for SRHR issues. Pelita Intan Muda in Garut is an organization of young people and adolescents active in L&A activities targeting the local government and legislature. This organization

is chaired by a 20-year-old youth, who also founded the organization. He faces challenges in getting assistance from the local government in the form of funds or materials for programme implementation. At the beginning of the organization's existence in early 2020, he visited several service offices and also the DPRD, and found officials refusing to provide assistance and underestimating the abilities of young people. However, the organization continued to implement its programmes through self-funding and donations from members and others. Implementation of the programmes was always advertised through members' social media accounts, until the organization received financial assistance from major foundations, social organizations and a Garut district DPRD member. Currently, Pelita Intan Muda has succeeded in obtaining not only material assistance from the local government, but also recognition from the Education Office, Social Service, Youth and Sports Office, deputy district head and spokesperson for the President of the Republic of Indonesia.

The government would collaborate or engage with youth organizations or leaders only to raise awareness of government programmes, but this is difficult to do for programmes initiated and run by youth. There are not many young people who can meaningfully collaborate with local governments for the benefit of young people on SRHR issues as in Garut and East Lombok. In Garut, young people who are active in student organizations or Islamic mass organizations can voice their opinions through the *musrenbang* at village and sub-district levels, as well as hearings and lobbying with local governments and the legislature—for example, on issues of handling COVID-19 and social assistance for those affected by it. Furthermore, the same process also seems to occur in East Lombok; youth organizations can voice their opinions through the *musrenbang* from the hamlet to the district level.

As explained in section 4.3, young people perceive their participation in the advocacy process towards the local government as being positive. However, there is still some room for the engagement of youth and adolescents in the advocacy process in Jember, as found by FAJ. In 2012, FAJ appeared at a human rights festival to showcase activities related to children's human rights. Also, after receiving the 2021 Intermediate Category of Child-Friendly District/City award from Pemberdayaan Perempuan dan Perlindungan Anak (PPPA, Ministry of Women's Empowerment and Child Protection) in July 2021, the issue of safeguarding children's rights and protection was increasingly spotlighted in Jember.

Challenges were reported in working with policymakers in Garut. According to study participants from CSOs and youth organizations, the local government tended to be suspicious of NGOs. This was confirmed indeed by the local government, which stated that it had a negative view of NGOs whose goals were not community empowerment but rather the interests of certain (political) groups. The positive thing about the

existence of NGOs was that they were quick to bring issues that occurred in the community to the attention of the local government.

In East Lombok, cross-sectoral relations were considered important so that all activities related to advocacy on SRHR issues in the future could run sustainably. Study participants underlined that awareness-raising on the issue of SRHR should not stop when the Power to You(th) programme concludes in the future, and highlighted the importance of including existing programmes, such as the Health Centre Corner or SETARA²¹ education. Another hope was that SRHR education could be accepted by all youth, and not only those in the intervention area.

This expectation is also in line with that of LPSDM, the NGO that handles SRHR issues in East Lombok, and is actively fighting for SRHR education. It is active in gender mainstreaming and in recruiting women and girls through *Sekolah Perempuan* (women's school) activities. LPSDM also stated that it was trying to encourage young people to have the courage to express their aspirations in public spaces, through the involvement of women in discussion forums such as *musrenbang*.

Sekolah Perempuan was mentioned as playing a role in assisting survivors of child marriage, gender-based violence and domestic violence, accompanying survivors of child marriage with disabilities, and facilitating applications for a *Jaminan Kesehatan Nasional* (JKN, national health insurance) card.

Regarding decision-making in Jember, FAJ is involved in *musrenbang* activities, with one of the representatives of FAJ members expressing her aspirations before the government. Likewise, with the activities of the *pusrenbang* (planning and development centre) in which FAK participates, this activity is an opportunity for youth to voice their opinions. A participant named Caca has participated twice in *pusrenbang* activities, and she has had the opportunity to express her opinions. In addition, the invitation of youth representatives to hearings for the formulation of the 2021–2026 RPJMD by the DPRD, and hearings with the district government, the district head and agencies to convey their voices regarding young people showed that there have been excellent steps in involving youth in Jember. A more holistic involvement of youth at the village level through the *musrenbang* is the next step that the local government of Jember district wants to achieve in realizing a child-friendly district that truly involves children meaningfully in decision-making processes.

Therefore, it could be concluded that in the three research areas, not many young people have the opportunity and capacity to be involved in various decision-making forums or voice their opinions in villages and districts. Opportunities to communicate with local governments on SRHR issues in particular are still very limited.

21. SETARA or Spirit of the Youth world is a comprehensive sexuality education (CSE) intervention implemented in some schools in Indonesia.

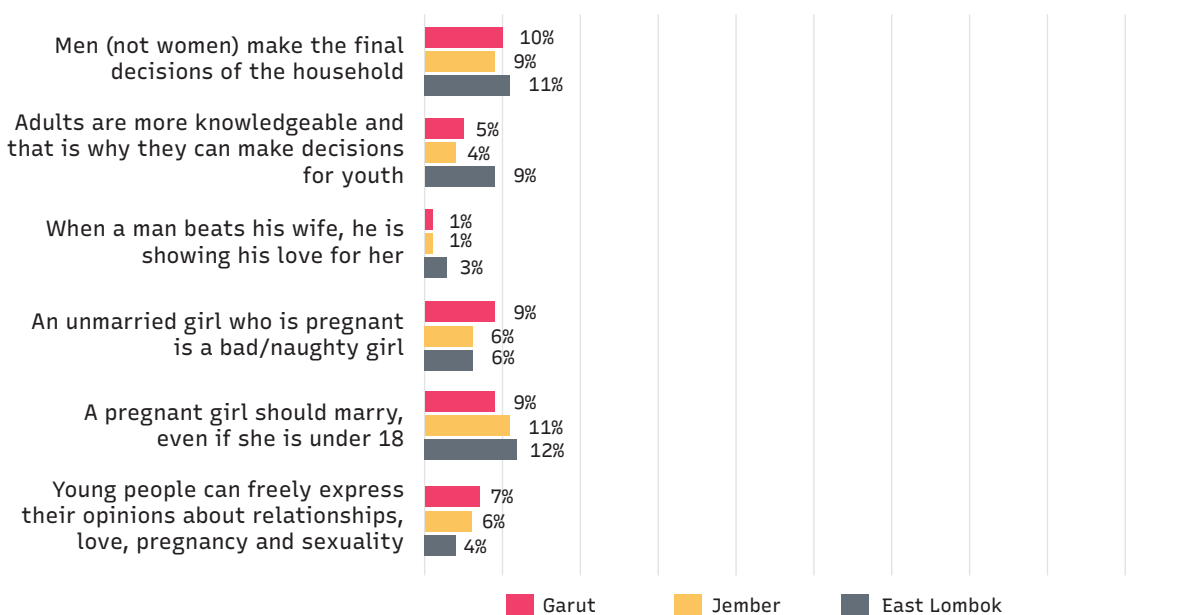
5. FINDINGS: (ENABLING) ENVIRONMENT FOR YOUNG PEOPLE'S RIGHTS AND ADDRESSING HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY

This chapter will discuss the views of young people on their role in the family and community. It will also explain how young people take on gendered roles and how they negotiate this. In addition, the chapter will discuss the perspectives of parents and the community on the participation of young people who are involved in organizations and communities, and the prevailing social norms in the three study areas.

5.1 GENDER AND SOCIAL NORMS AMONG COMMUNITY-LEVEL SOCIETAL ACTORS

Based on the survey results, young people perceived gender norms similarly in the three districts. Positive attitudes were represented by low levels of agreement with a set of statements. This shows that young people already have a better understanding of equality in the roles of men and women, the important role of youth in society, and the rights of youth to decide and express themselves. Notably on the issue of domestic violence, only 5% of respondents in total strongly agreed with the statement that a man beats his wife to show love.

Figure 11. Adolescent and youth (strong) agreement with statements relating to gender norms



The results of the qualitative study on gender and social norms that could influence decision-making by young people in the three districts found significant differences in the views of parents and society that discredited youth in their community and within their family. The father often continued to dominate in decision-making in the family.

5.1.1 SOME PARENTS SUPPORT YOUNG WOMEN TO PURSUE EDUCATION OVER MARRIAGE

There were also cases mentioned where adults supported youth and viewed gender and social norms differently. One girl who was very active and involved in many youth groups at school and in her home environment in East Lombok explained that she was able to be actively involved in various groups because she received support from her parents and family. Her father, who also worked for an NGO in East Lombok, supported her to organize and to continue her education to support her dream to develop her village. However, she admitted that the lack of consent from other parents to allow their daughters to go to school had forced girls to marry and find work. She also experienced opposition when she decided to continue her education, because her parents thought that she would not get a job after graduation. However, she managed to get a job and a scholarship to study.

According to some participants, this view was still justified and accepted by many adolescents in their area. This view could also lead to matchmaking and child marriage, which girls do not want. One of the girls who was matched by her parents explained that she had to be courageous enough to refuse the arranged marriage, and to say that she wanted to go to university. She had to prove to her parents that she was able to obtain a scholarship and choose a university to continue her education.

As in East Lombok, parents also played an important role in the lives of young people in Jember, in terms of determining schools, subjects to study and universities, job choices, as well as when and with whom to marry. Tina, a participant who was active in FAJ, explained the support given by her parents to her activities on a school student council and in other organizations in the community (FAJ and Peace Leader Indonesia). Several other adolescent participants also shared that their parents supported their continuation of their studies even though they were married, and accompanied them to the health worker to discuss the use of contraceptives to delay pregnancy. Although some parents supported their children's wishes, there were also parents who did not support their children's education and job choices, because of the assumption that women would end up marrying and taking care of their husbands and children later. There were some parents who matched their children, even their unborn daughters. There were also adolescents who were still in school and were removed by their parents and taken to a boarding school for marriage. Religious

leaders, in this case the *kiai* in Islamic boarding schools, also have a big influence on child matchmaking in Jember. If there was a man who asked to be matched with one of the students at the *kiai*'s boarding school, and he received the *kiai*'s blessing, both the girl's parents and the girl found it difficult to refuse because of the trust in the *kiai*. The culture of accepting the first proposal for girls puts them in a precarious position. Other family members, such as the extended family, also played a role in pushing for marriage for youth. One of the female participants who was currently pursuing higher education often received questions from her extended family about when she would get married.

5.1.2 SENIORITY AND GENDER UNEQUAL NORMS CREATE A DIFFICULT ENVIRONMENT FOR YOUNG PEOPLE TO TAKE ACTION

Adolescents mentioned often being discredited when they and young people in the children's forum tried to carry out the *belas* process in their area, together with their village and hamlet heads. The adolescents were often considered to have intervened too much in the affairs of someone's matchmaking. Adolescents who were members of FAD were also threatened if they tried to do the *belas* process. One adolescent stated that they were even threatened with a machete or, at the very least, talked about negatively by the local community. They also acknowledged that in assisting the village head in dealing with child marriage or through the *belas* process, it would be difficult for them to accept the views of the community members who oppose *belas*. In Jember, the lack of involvement of women in village organizations was due to the leadership of the village head, as explained by one of the youth leaders. Under the leadership of the previous village head, women used to make up 30% of the participants in village meetings, including the *musrenbangdes*. However, this progress was undone under the current village head, who saw women as incompetent, and village development was more directed towards physical development and men's work.

5.1.3 YOUNG WOMEN CAN EXERCISE THEIR FREEDOMS AND CHOICES AROUND EDUCATION, WORK AND MARRIAGE IN GARUT DISTRICT

In general, gender norms in Garut view men being in charge and as decision makers in the family. The family is considered the most important unit for the care and education of AGYW and ABYM. Despite this, young women and mothers stated that they were given equal opportunities to study, work and also be involved in organizational activities, and community and district organizations, such as the COVID-19 task force of the women's groups of Nahdlatul Ulama or Muhammadiyah, an Islamic mass organization. In contrast to the findings in the Jember and East Lombok regions, young people in Garut admitted that they could choose their own partner, and

none of the adolescent participants knew about any cases of matchmaking around them. Women's freedoms to achieve higher education, work, be active in organizations and choose a partner were found in the context of the urban areas of Garut district only. The inability of young people and adolescents to voice their opinion on issues that were important to them and their communities was due to what they called paternalistic values: adults were considered to have power and were regarded as subjects, while children and adolescents were still considered as objects that need to be regulated, and had to accept the decisions of adults.

5.2 ATTITUDES AND ACTIONS TAKEN BY SOCIETAL ACTORS RELATING TO YOUTH RIGHTS, HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY

5.2.1 SOCIETAL ACTORS IN GARUT AND JEMBER HAVE LIMITED CONCERN AND COORDINATION IN ADDRESSING THE POWER TO YOU(TH) CORE ISSUES

In general, the role of societal actors in Garut has been less than prominent in efforts to prevent unequal gender practices that are the focus of the Power to You(th) programme. One of the community leaders in Mekarjaya village stated that a task force for handling domestic violence and adolescent problems had been formed at the village level. However, the task force's formation had not yet been followed up with activities. The societal actors we interviewed argued that cases of child marriage, sexual violence and unintended pregnancies among adolescents in their area were minimal. Information about premarital adolescent pregnancies usually circulated through rumours, and the common solution was marriage. Child marriages were more common in rural areas, such as in southern Garut. They held the view that the *pesantren*-based education in urban areas contributed to the low number of cases. Although actors at the village level still did not play a role in preventing child marriage, societal actors at the district level—i.e. women's organizations such as Fatayat, Muslimat, IPPNU or CSOs—had campaigned and had programmes to prevent child marriage.

In Jember, the issue of child marriage has not become a common concern for all existing societal actors at district, sub-district or village level. At the district level, stakeholders still focus on the attributed tasks of each agency. Although there is a cooperation agreement between several agencies at the district level, such as the district government, DP3AKB, the Health Service and the Religious Courts, no task force consisting of stakeholders has been created at the district level for preventing child marriage, VAW, FGM/C and teenage pregnancy. The absence of a budget to create a task force was claimed by participants from one of the government agencies

to be the obstacle to cross-sectoral cooperation on these issues. The Religious Courts also had the innovative *Ramah Perempuan dan Anak* (Yaumuna, Women- and Child-Friendly) programme for the protection of women and children, ensuring that women and children obtain their rights after a divorce. The Religious Courts are also working with DP3AKB to provide job training for women after divorce.

In contrast, findings from East Lombok illustrated the involvement of societal actors in preventing child marriage and other youth problems. Almost all societal actors such as religious leaders, community/customary leaders, health workers, youth leaders at the village level, local partners and NGOs at the district level have their own ways of dealing with youth problems. Regional heads such as hamlet heads and village heads work closely with religious leaders to listen to what is needed, as well as complaints and problems faced by parents regarding their children. The hamlet head or village head also receives the assistance of religious leaders, who approach parents directly. Due to reprimands and regulations from the district through the district head's regulation regarding the minimum age for marriage, the hamlet heads work around this by working with groups of young people and adolescents, religious leaders and community leaders.

5.2.2 RELIGIOUS LEADERS ACTIVELY RAISE AWARENESS ABOUT CHILD MARRIAGE

At the village level, religious leaders in East Lombok stated that the number of child marriages increased during the COVID-19 pandemic. In addition, religious leaders also had the initiative of visiting people's homes to have casual chats. Religious leaders claimed that this method was effective because parents were more comfortable talking about problems related to their children more openly. A religious leader who also acted as a supervisor for a mosque youth group in his village explained that another way to prevent child marriage was to reactivate positive youth activities—not only religious activities such as monthly recitals, but also sports activities and other activities that were considered capable of occupying young people's free time, in the hope of distracting them from marriage matters.

At the village level, religious leaders raised awareness of the new minimum age for marriage through KUA, in collaboration with youth organizations on university campuses and village youth organizations, one of which was in Harjomulyo village. Another village staff member also said that they had included religious leaders in socialisation about the new marriage law. Nevertheless, there was still a religious leader who, despite having been involved in socialisation about the new marriage law, still believed that it was better for adolescents to marry if their relationship had gone 'too far' and led to negative things, to avoid adultery:

“Wouldn’t unwanted things happen, right? If unwanted things happen, parents have to be quick. They have to marry off the children, so that the children are prevented from committing adultery. If parents still insist that their child should not marry, but their child falls into the act, what about the sin, right? Who will bear the sin? Is the government willing to help?” (Ustaz Imam, religious leader, Jember, 4 August 2021)

According to the Imam, applying for a marriage dispensation was the right of parents, and deciding to accept a marriage dispensation was the authority of the Religious Courts to prevent adultery for children who had a courtship relationship that was considered to have exceeded certain boundaries.

5.2.3 HEALTH WORKERS COUNSEL, PROVIDE SERVICES AND RAISE AWARENESS IN THE THREE DISTRICTS ON ALL POWER TO YOU(TH) CORE ISSUES

Health workers on duty at the *puskesmas* or *polindes* (village maternity house) also do this. Health workers in East Lombok also provide counselling during the *belas* process. They work closely with the village authorities and the community police so that *belas* can run well. In addition to collaborating with formal parties/state actors, health workers also collaborate with youth groups through the formation of PIK-R. Health workers and family planning extension workers train and support youth who are members of youth organizations in their area. This guidance is intended to help young people understand how to handle reports of problems pertaining to youth SRHR issues. They are also expected to be able to collaborate with health workers to report issues related to premarital pregnancy and the desire of adolescents to get married. The PIK-R groups, according to health workers, were formed in schools, rather than in villages. For the provision of counselling services related to SRHR issues in villages, the district, in collaboration with the Ministry of Health and other relevant agencies, built family *posyandu* in villages.

In Jember, health workers under the Health Office, in collaboration with DP3AKB and the Ministry of Religion, conduct examinations of survivors of VAW. The entire process of medical examination and psychological services, as well as legal consultation, is free of charge for children under 14 years old. For survivors of other types of violence who do not have BPJS (social security) or are not members of the *Program Keluarga Harapan* (PKH, Family Hope Programme), PPT will help them obtain certificates of poverty, so that all services can be obtained free of charge. At the village level, health workers carry out health checks for prospective brides and grooms who are about to get married. If the prospective bride/groom are adolescents, the midwife advises them to postpone pregnancy and use family planning until they are physically and mentally

ready to have children. For cases of premarital pregnancy, midwives also continue to carry out routine checks during pregnancy and after birth for adolescents who experience unwanted pregnancies.

The health workers also talked about FGM/C. Religious leaders and community leaders in Garut admitted that it is still carried out by the community because it is related to Islamic teachings. Circumcision is performed by TBAs or midwives on baby girls at about a month old. The midwife interviewed firmly stated that she did not perform FGM/C at all, but instead pretended to do so to reassure the mother of the baby girl, so that the mother would not go to the TBA. The TBA acknowledged that there had been a government-promoted partnership between the village midwife and the TBA. Within the partnership, TBAs were prohibited from assisting in childbirth and also circumcising baby girls. The TBA admitted that there were still many mothers who wanted them to circumcise their babies. According to one of the TBAs in an intervention village in Garut, she only wiped the baby girl's vagina with cotton and warm water, as a substitute for the practice of removing the tip of the baby's clitoris with scissors, a razor blade or tweezers or performing *cokel* (nicking the clitoris). According to one health worker in East Lombok, FGM/C had been overcome because parents were no longer letting their daughters be circumcised by a TBA. However, according to most of the interview participants, FGM/C was still carried out by a TBA, who visited the hamlet/village soon after the baby was born. FGM/C was considered a difficult problem for LPSDM to handle. Educational efforts were undertaken with the community, but they received little support:

"Well, what can you say, when you are just one, and you are opposing several people? So, my strategy had to change. Build the perspective first, condition and situation first, the perspective of what FGM/C is like. What's the impact? Just showing pictures of the vagina and all of that was already considered vulgar. Even more with FGM/C, which in fact our society has a very strong perspective about, yes, the religious perspective was very strong." (Bilqis, LPSDM, East Lombok, 6 August 2021)

In Jember, there is a partnership between TBAs and midwives. The midwife in one of the intervention villages said in an interview that there were still some parents who asked for their daughters to be circumcised, either by the midwife or the TBA during the baby's postnatal care.

5.2.4 CSOS ARE ACTIVE IN RESOLVING CASES OF VAW AND ADDRESSING CHILD MARRIAGE IN THE THREE DISTRICTS

For cases of domestic violence in East Lombok that occur at the village to the district level, LPSDM cooperates with several complaint posts from the women's school, having opened complaint centres and safe houses for survivors of domestic violence or violence against children. In several cases of domestic violence against women, the survivor managed to report the offence to the complaint post and was taken to a safe place and treated at the *puskesmas*, and the case was reported to the police.

In East Lombok, LPSDM and Rutgers Lombok also try to prevent more widespread cases by involving youth in their programmes. In Garut, there are many CSOs working on the issue of VAW, including sexual violence. The SEMAK Foundation once had a programme related to the sexual exploitation of adolescents and vulnerable groups in Garut district. In addition, Koalisi Perempuan Indonesia (KPI, Indonesian Women's Coalition) has also been accompanying survivors of sexual violence and monitoring how P2TP2A handles cases of violence, as well as assisting the recovery of survivors of trafficking in women for sex work.

As explained in sub-section 3.3.3, in Jember, several CSOs are involved in reporting and handling cases of VAW as referral agencies for PPT. Under the previous district head's leadership (2011–2016), there were *Griya Asih* (at the village level) and *Dasa Wisma* (at the sub-district level) programmes in collaboration with Pembinaan Kesejahteraan Keluarga (PKK, Family Welfare Development) for referring complaints and consultations on cases of domestic violence or violence against children to the village and sub-district authorities. However, the programme was discontinued during the term of the next district head.

Although FGM/C is carried out in many hamlets/villages in East Lombok, LPSDM, one of the NGOs dealing with other harmful practices, has taken advocacy steps. In Garut, the issue of FGM/C as an SRHR issue has not received much attention from various CSOs.

Societal actors play different roles in preventing unequal gender practices in the three districts. In Garut and Jember, societal actors are still playing a minor role in efforts to tackle these issues, whereas in East Lombok, societal actors are active in preventing child marriage and other youth problems. Among such societal actors, CSOs are currently trying to prevent these unequal gender practices, and child marriage is a prominent issue in the three districts.

5.3 LEGAL AND POLICY ENVIRONMENT

This subsection describes the results of the identification of existing regulations and policies in each region, enforcement and realization of sanctions, and challenges to their implementation.

5.3.1 LAWS AND POLICIES EXIST TO ADDRESS CHILD MARRIAGE AND VAW AND THERE ARE SOME EFFORTS TO ENFORCE THEM

5.3.1.1 An overview of laws and policies

Results of the qualitative study show that the local governments in the study areas have instituted regulations and policies on the issues of child protection, including violence and child marriage. The various designs and regulations issued at village to provincial level could strengthen the handling of prevention of child marriage and VAW. The many regulations mentioned in Annex 6 also demonstrate the importance of establishing an integrated service for survivors of violence. In addition, gender mainstreaming regulations have become a focus in the three districts as derivatives of national regulations. These regulations were relatively new during the study, because they were issued in 2020 as updates to previous regulations. These regulations are expected to enforce prevention of child marriage and VAW in all areas in the future.

Two important regional regulations have been issued in Garut district—namely, the protection of women and children from violence and gender mainstreaming in regional development. An interview with Badan Perencanaan Pembangunan Daerah (Bappeda, Regional Development Planning Agency) revealed that the problems of trafficking, VAW and protection of child and female survivors of violence were included in the medium-term development plan of the Garut district government as part of the implementation of the gender mainstreaming regulation. Regional Regulation No. 13 of 2016 concerning the Protection of Women and Children from Violence provided a mandate for the local government to create two different levels of task force for the protection of children and women at the sub-district and village level, respectively. Based on information from Dinas Pengendalian Penduduk, Keluarga Berencana, Pemberdayaan Perempuan dan Perlindungan Anak (DPPKBPPPA, Office of Population Control, Family Planning, Women's Empowerment and Child Protection) and P2TP2A, the task forces had been formed but were not yet operational due to a lack of funds.

In Jember, the district head's circular letter on the prevention of child marriage was issued in response to a circular issued by the governor of East Java on the same matter. In the near future, a district regulation on the prevention of child marriage will be issued.

In East Lombok, the district head has issued two important regulations in response to women and children's issues in his area. The first was a regulation on gender mainstreaming, with one of the issues considered being a gender-responsive government budget. Second, the district head signed a regulation in 2020, even before the provincial government had created a similar regulation. The commitment in terms of this policy was realized in the form of a top-down appeal from the government to the community. The village governments were required to devise village regulations, with a deadline set by the district government of 31 March 2021 to ratify regulations at the village level. However, only 25 of the 236 villages in East Lombok have turned village regulations into action plans, while other villages are in the process. Village regulations are "explained in schools, youth organizations and family posyandu" (Lina, Dinas Pemberdayaan Masyarakat dan Desa (DPMD, Community and Village Empowerment Service), East Lombok, 16 August 2021).

Further, the village government in East Lombok is also responsible for preventing child marriage and reducing its prevalence in the village. The regulation states that a child-friendly district task force will be formed, but so far this has not happened. Children's forums were also formed from the village to the district level. They are expected to become a forum for children's participation in development but are not yet operational.

5.3.1.2 Enforcement of laws and policies

Enforcement of policies and regulations is already visible in the three study areas. The regulation in East Lombok entails the formulation process through the village *musrenbang*, ratification by the village head and the chairman of the Badan Permusyawaratan Desa (BPD, village consultative body) with a set deadline, and implementation of action plans accompanied by socialisation and education on the contents of existing regulations and sanctions. The following efforts are involved in enforcing the village regulation to prevent child marriage, among others:

- Involving village heads, hamlet heads and community police in the *belas* process;
- Due to strict supervision from the district government, village heads and hamlet heads are unwilling to have underage marriages in their areas;
- The community can report cases of child marriage to the hamlet head or village head;
- According to the hamlet head, there would be sanctions for child brides and grooms—namely, they would not receive a marriage certificate, and their families would also have to pay a fine;
- Religious leaders are also involved in efforts to increase parents' knowledge regarding the dangers of child marriage; and
- The hamlet head and village head work together to report any cases of violence or child marriage to the regional apparatus organizations and the community police.

Despite the existence of all these regulations in each village, and enforcement through sanctions, there are still several challenges to implementation related to monitoring, the existence of marriage dispensation, resistance by parents, and *belas*-related social sanctions by the community. In Garut there is Regional Regulation No. 13 of 2016 concerning the Protection of Women and Children from Violence, but there is no specific local regulation for the prevention of child marriage. As part of the implementation of Regional Regulation No. 13, P2TP2A was formed. This institution handles cases of sexual violence against children, domestic violence and human trafficking, and accompanies survivors. At the village level, according to interviews with P2TP2A and CSOs, if a case of domestic violence occurs, it is usually reported to the RT and RW for mediation first. If mediation attempts fail, the case is reported to the village, and the police could be informed. Reports of cases of VAW and human trafficking could also be received by CSOs, one of which is KPI, which would then assist survivors.

In Jember, policies are enforced related to the protection of women and children in accordance with the Regional Regulation of Jember District No. 4 of 2008. PPT, as described in section 5.2, performs its function to prevent and handle cases of VAW. Regarding enforcement of this law, some respondents were critical of the handling of cases of violence, especially against children who were treated poorly.

According to the Circular of the District Head of Jember No. 474/422/ 35.09.317/2021 concerning the Prevention of Child Marriage, there are several things that are encouraged to prevent child marriage, but they have not yet been implemented effectively. The absence of a reporting mechanism, especially at the village level, shows that the law regarding child marriage has not been enforced optimally, even though KUA has made various efforts to raise awareness and provide pre-marital guidance for prospective brides and grooms before the wedding, as mandated in the circular.

Of the three study areas, enforcement of regulations is stricter in East Lombok than in the other two regions. This enforcement takes the form of sanctions for parties who violate the rules. In terms of reporting, the cooperation of all parties in the three districts is well established.

5.4 POLITICAL WILL OF STATE ACTORS TO SUPPORT YOUNG PEOPLE'S RIGHTS AND ADDRESS HARMFUL PRACTICES, VAW AND TEENAGE PREGNANCY

Local governments demonstrate their commitment to support the rights of young people and handle issues faced by youth in their area. This chapter describes government commitment and political will.

5.4.1 VARIOUS OPPORTUNITIES EXIST FOR THE ACTIVE INVOLVEMENT OF YOUNG PEOPLE THROUGH STATE ORGANISATIONS, THE *MUSRENBANG* AND CHILDREN'S FORUMS

Young people find ample spaces and opportunities for participation in Garut, not only through organizations established by the State such as *karang taruna* and GenRe but also through religious organizations such as Nahdlatul Ulama and Muhammadiyah. Students play a fairly prominent role in voicing criticism of the local government. At the village level, youth organizations are also involved in the *musrenbang* process. At the district level, starting in 2021, a youth *musrenbang* will be held to discuss young people's problems.



The atmosphere of a village meeting involving *karang taruna* in Jerowaru, East Lombok - Source: Village-level youth group

The district head's regulation and village regulation in East Lombok provide opportunities for youth to be involved with other parties (village organizations, religious leaders, community leaders, NGOs, communities, media) to pursue their aspirations, express their opinions, undertake advocacy and carry out policy

interventions. Young people play an important role in reporting child marriage in their surrounding area. They are also involved in the *musrenbang*, from the hamlet up to the district level in East Lombok. In Jember, the involvement of young people in the *musrenbang* is still very limited: only *karang taruna* organizers are involved in this process, and even they are not necessarily adolescents or young people. In involving youth, governments from the village to the district level provide opportunities for the *karang taruna*, although not all members are actually adolescents or youth. In addition to *karang taruna*, children's forums have been formally and legally established by the local government so that adolescents have official forums for carrying out activities and policy interventions. The forums also provide an opportunity for their members to be involved in participating in the *musrenbang* for advocacy. In Jember, there is a space and an opportunity for young people and adolescents to voice their opinions through children's forums at the village to district level, but no specific regulations have been established for this. According to DPPKBPPPA, local governments only provide strictly limited support in the form of mentoring, capacity-building and financial support for children's forums. In the three study areas, *karang taruna* have not been fully engaged or involved in sharing opinions with regional heads and village heads in the villages that will become the intervention areas of the Power to You(th) programme.

5.4.2 SPECIFIC GOVERNMENT INITIATIVES TO ADDRESS SRHR ISSUES FACED BY YOUTH EXIST, BUT SOCIAL NORMS AND BUDGETARY CHALLENGES REMAIN OBSTACLES FOR EFFECTIVE ROLL-OUT

In Garut, Kirana GenRe Garut is expected to become a prime mover for youth and their SRHR issues. However, its activities are still predominantly supported by the government DPPKBPPPA. In addition, at the village level, while the youth *posyandu* was expected to become a forum for SRHR activities, the programme has only been running well in one sub-district. In several health centres, there are *Saka Bakti Husada* scout groups which provide adolescent health counselling. In addition, with the 2020 regulation on gender mainstreaming, the local government included the issues of gender-based violence and the protection of child and female survivors in the RPJMD.

In East Lombok, the provincial government already has a flagship programme—namely, the family *posyandu*—which integrates all *posyandus* for infants and toddlers, elderly people and youth. The family *posyandu* was expected to provide education related to SRHR, mental health, the dangers of drugs and the impact of child marriage. In Jember, no programme has been specifically established to prevent and handle adolescent cases at the village level. The youth *posyandu* programme exists in several

villages. In East Lombok, children's forums have not been created in all villages—only those that have sufficient youth and support²² from regional heads. Furthermore, some community members still underestimate the role of children's forums. They believe that children's forums and their partners interfere in child marriage in several villages.

As a realization of the government's commitment to support the rights of young people and handle issues faced by adolescents, political will has become visible in the three districts. In the three study areas, children's forums have also been established, although there are still a limited number of policies that support them, and limited budgets to carry out activities in the intervention villages.

22. This support is not financial but in the form of a decision letter from the village leader for the establishment of a children's forum; involving youth in *musrenbang*; and providing opportunities for youth to play a role in *belas*.

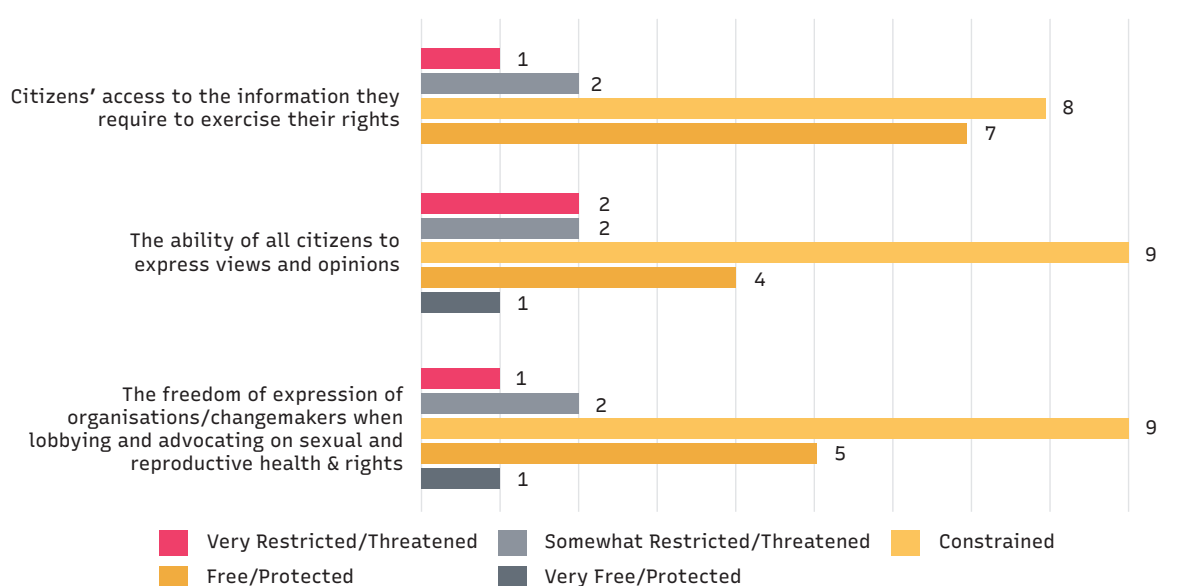
6. FINDINGS: CIVIC SPACE

This chapter discusses CSOs' influence on policies and laws, rights of assembly and association, freedom of information and expression, dialogue and consultation, financial support for civil society, the safety and well-being of CSOs/individuals working on SRHR, the use of evidence in L&A, and opportunities and threats.

6.1 FREEDOM OF INFORMATION AND EXPRESSION

Youth and CSO change-makers largely felt that freedom of information and expression in Indonesia was constrained. However, there were some respondents who also felt that citizens' access to the information they require to exercise their rights was protected.

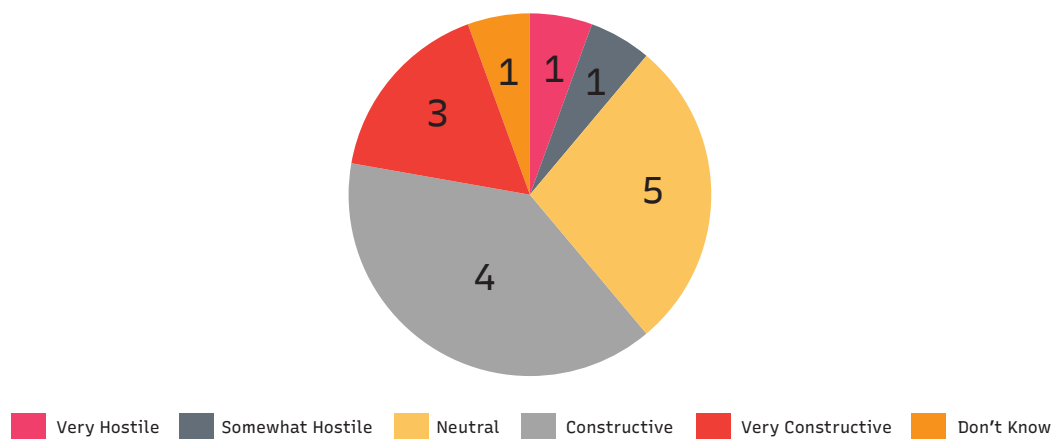
Figure 12. Change-makers' assessment of different aspects of freedom of information and expression in Indonesia



6.1.1 SOCIAL MEDIA IS AN IMPORTANT MEDIUM FOR DISSEMINATION OF SRHR INFORMATION AND FOR L&A ACTIVITIES, PARTICULARLY ON CHILD MARRIAGE AND VAW

Youth and CSO change-makers also provided an insight into the quality of interactions with the public on (social) media platforms and channels. While seven respondents felt that the interaction was constructive, five respondents had a neutral opinion of it.

Figure 13. Change-makers' assessment of interactions with the public on (social) media platforms/channels



Facebook is the social media platform used by 15 respondents, followed by Whatsapp (used by 14 respondents) and Instagram (8 respondents). Next were YouTube (4), Telegram (3), TikTok (n) and Twitter (1). Change-makers mentioned multiple topics that they discuss on social media. Most common were child marriage and prevention of sexual and gender-based violence, followed by comprehensive sexuality education and teenage pregnancy. Other topics were FGM/C, use of contraceptives by youth, and the recognition of youth SRHR, which was mentioned least.

Change-makers also provided an insight into which media are influential in shaping public opinion on the issues to be addressed by Power to You(th). Of 15 respondents who indicated that social media are the most influential in shaping public opinion on the issues of harmful practices (child marriage, FGM/C), sexual and gender-based violence and teenage pregnancy, 9 respondents (60%) perceived them as having a positive influence, whereas 6 perceived them as having a neutral influence. Six of the seven respondents who considered television the most influential perceived it as having a positive influence. Online newspapers (n=6) were judged more ambiguously.

The qualitative data gave further insight into the role of (social) media.

Box 6. The role of the media in L&A

One of the most prominent forms of press freedom in East Lombok was the creation of the insightanjani.com site as an online news portal managed by several young people who were members of the LSD Anjani organization. The platform was created to raise awareness among youth and the public regarding violence, child marriage and the existence of migrant workers in East Lombok. The site also became a forum for youth to express their opinions and became a medium for disseminating information related to youth activities in Anjani village, as well as large-scale youth activities carried out in East Lombok.

Young people in Jember also use several social media platforms, such as Facebook, YouTube, Twitter and Instagram. The social media used by Tanoker Ledokombo and FAJ to disseminate information to the community are Facebook and Instagram, while WhatsApp groups owned by each community were usually used to coordinate and discuss youth-related issues that were the focus of discussion. Communication via WhatsApp has become very important since the pandemic due to the limited mobility of community members.

One of the organizations working on women's issues in Jember stated that it uses a WhatsApp group to cover 31 sub-districts in Jember to share information about free consultation services, case consultation services and case advocacy. Likewise, its website, Facebook page and social media are used to publish its free consultation and advocacy services for women. Following communication through social media, such as Facebook and WhatsApp, and sometimes via email, this institution has handled several cases of sexual VAW. Social media also help youth organizations to conduct campaigns and outreach, and educate their readers.

In addition to social media, local media also report on the efforts of several youth groups, such as FAJ and Insan GenRe, to overcome the problems facing young people and adolescents, as well as the L&A activities they carry out. One of the media, for example, reported that Insan GenRe in Jember participated in the general public meeting of the special committee for the discussion of the RPJMD of the Jember DPRD for 2021–2026, during which the organization raised its aspirations regarding child marriage. The media also covered FAJ's activities, including when FAJ met with the district head to submit 10 youth aspirations.

In Garut, the use of various mass media platforms and social media for campaigning on the issue of child marriage is quite prominent. A female participant in the FGD for 15–19-year-olds said that she joined a WhatsApp group called Sumber Sehat to obtain information about physical and mental health, which among others also mentioned reproductive health issues. In addition, youth organizations such as Kirana GenRe Garut and Pelita Intan Muda actively use social media to raise awareness of SRHR and social issues, as well as to publicize their institutions to gain support from other youth and local governments. For example, Kirana GenRe Garut celebrated International Youth Day by holding a webinar about youth and the digital world, which was also broadcast on YouTube and Instagram Live. Kirana GenRe Garut also made a 'virtual week' programme which contained a series of online discussions broadcast on Instagram Live. The Garut local government is also promoting the application-based and interactive STOP KABUR programme. The government intends to develop an application on the district government website called the Bangsa Kencana Centre. This application will be a medium for preventing and handling cases

of VAW, including child marriage, by providing information and becoming a portal for questions and answers, complaints, mentoring, and consultations with young people directly and with families who have problems with young people. Local governments also encourage social media campaigns to prevent violence and child marriage. To increase youth participation in the child marriage prevention programme, the local government in Garut held a TikTok video competition and a poster competition that will be published on social media. In addition, youth in Garut can also access information on sexual and reproductive health through webinars organized by Kirana GenRe Garut and the local government (DPPKBPPPA).

6.1.2 THE MEDIA OPENLY DISCUSSES THE ISSUE OF CHILD MARRIAGE WHICH IS NO LONGER TABOO

The mass media play an important role in communicating the problems that occur in the three districts. The press has relatively wide-ranging freedom without any restrictions from local government. If there are deviations in the implementation of government programmes, the regional apparatus organizations often find out through the media. Several organizations such as Kirana, GenRe, FAJ and LSD Anjani also use the media when carrying out activities by raising certain issues to publicize the events.

As per findings from the civic space survey, of 18 change-makers surveyed, 8 respondents each shared that the media paid 'a lot of attention' and 'a medium amount of attention' to issues that would be addressed by the Power to You(th) programme. Local media in the three districts show their support in reporting SRHR issues, particularly child marriage and VAW.

Mentioning child marriage in the media in the three districts is no longer taboo. A few local media in the three districts report the number of cases of child marriage or marriage dispensations, as well as cases of child marriage that occur in a village, for example. The data described in the news reports are based on information or data from several related agencies.

In East Lombok, the cooperation between the local government and the media to strengthen the government's focus on the issues of child marriage and VAW was set out in District Head Regulation No. 41 of 2020 concerning Prevention of Child Marriage. Local media, both print and electronic, provide information through news portals about socialisation activities to prevent cases, case findings, programme achievements and policy interventions, as well as public education. The same was also found in Garut, where online media also pay attention to the issue of child marriage, particularly in relation to the commemoration of National Children's Day on 23 July. Moreover, since the launch of the STOP KABUR programme in August 2021,

many local online media have reported on the issue of child marriage. Although news reports about child marriage are widely found in the media, FGM/C is still a sensitive issue that is rarely discussed, either in the media or by related agencies.

6.1.3 MEDIA REPORTING ON VAW HAS A VICTIM-BLAMING PERSPECTIVE

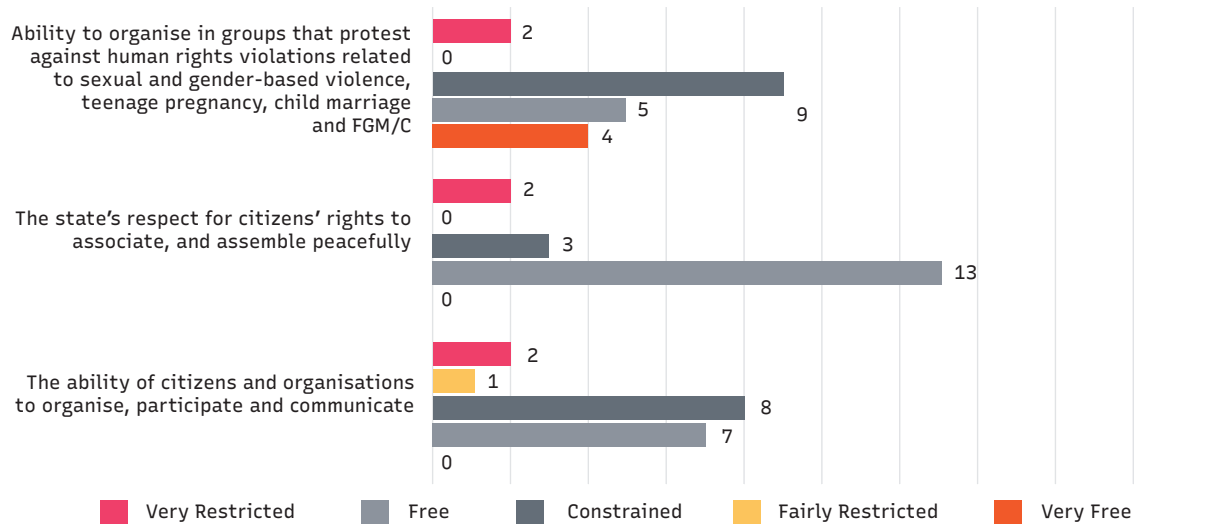
Apart from child marriage, another issue that is also discussed in the local media in Garut and Jember is sexual violence. In Garut, local media reported an increase in the number of cases of sexual violence during the pandemic. In Jember, local media did not hesitate to discuss the details of various cases of sexual violence and harassment that occurred, one of which was carried out by a lecturer at the University of Jember, and the legal process that the perpetrator had to undergo. A participant from an NGO working on women's issues in Jember also explained that journalists also play a role in helping provide recommendations to survivors of violence regarding the services the NGO provides.

On the issue of violence, the mass media often continue to show a gender-biased perspective. Cases of sexual violence often appear in the local online mass media in Garut. Cases that were widely reported include a case of gang rape against an adolescent girl, and a case of rape committed by a local official. The reporting tended to give a dominant voice to the perpetrators, such as quoting the words of the perpetrator, who tended to defend himself and blamed the survivor. For example, "The survivor was willing to drink alcoholic beverages with the perpetrator." One of the cases that caused uproar among the people of Garut was a rape case accompanied by abuse carried out by seven young men against a middle school girl in mid-2020. The incident became widely known in the community from a video uploaded to a social media platform. In the widely distributed video, the identities of the rapists were mentioned, and also a request for the public to be careful and to report the whereabouts of the perpetrators to the police. This case demonstrated the important role of social media in raising awareness and handling the issue of sexual violence in the wider community.

6.2 FREEDOM OF ASSEMBLY AND ASSOCIATION

Freedom of association and assembly for young people is one indicator of the existence of a public and civic space that supports the fulfilment of young people's rights to voice their opinions and aspirations regarding SRHR issues.

Figure 14. Change-makers' assessment of different aspects of freedom of assembly and association in Indonesia



According to the data, there was a mixed response from change-makers when assessing different aspects of freedom of information and expression in Indonesia. While they felt that the State respects citizen's rights to associate and assemble peacefully, the ability of citizens and organizations to organize, participate and communicate, as well their ability to protest against human rights violations related to sexual and gender-based violence, teenage pregnancy, child marriage and FGM/C is constrained.

In particular, change-makers highlighted the main restrictions that limit freedom of assembly and legitimate protest. Seven respondents mentioned the same three restrictions: 'cost and requirements for authorization,' 'criminalization or punishment for certain activities' and 'use of violence, repression and policing.' Three respondents said there were no restrictions, and one respondent explained that a main restriction was the lack of gender equality.

Some groups also had more difficulty gathering and organizing. Half of respondents (9) indicated that LGBTI+ groups had the most difficulty. According to a third of respondents (6), all groups were equally able to gather/organize. Four respondents mentioned that women's rights groups had the most difficulty gathering and organizing, while three respondents mentioned both young people and religious groups. Two respondents indicated that indigenous or minority populations had the most difficulty gathering and organizing, with one respondent specifically naming the Ahmadiyya.

While the civic space survey findings provided an overview, the qualitative data focused on the study areas. In Jember, several participants also mentioned that

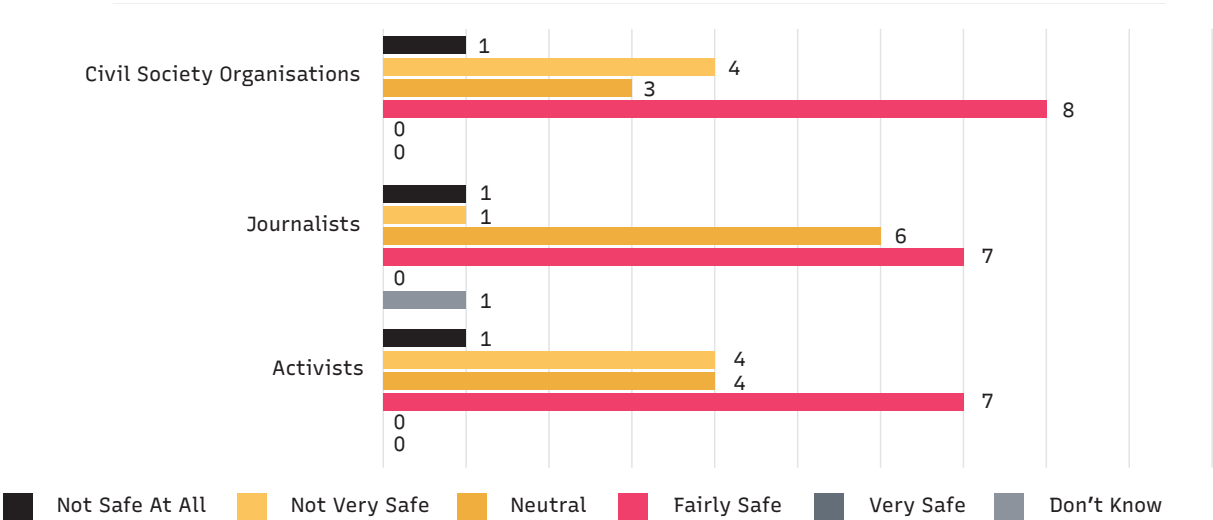
there were no forums or communities for AGYW; in certain areas, they could not join any community in their area because there was no forum available. The COVID-19 pandemic was also another factor that hindered the activities of organizations and communities of young people and adolescents, because of the prohibition on gathering and holding activities that cause crowds.

Although there are organizations and groups in the three districts that can accommodate the needs of young people and adolescents, the problems related to the formation of children’s forums, and to involvement and participation in *musrenbang* and other public discussions were obstacles to realizing young people’s freedom to associate and assemble.

6.3 FINANCIAL STABILITY, AUTONOMY AND SECURITY OF CIVIL SOCIETY

Financial support is instrumental in the sustainability of organizations of young people and adolescents and other CSOs. Security issues and organizational autonomy are also important issues to be considered to ensure that young people have a safe space to speak up.

Figure 15. Change-makers’ assessment of safety levels of those working on SRHR in Indonesia



In general, a majority of change-makers rated the safety of organizations, journalists and activists/human rights defenders working on SRHR as ‘fairly safe.’ However, four respondents stated that CSOs and activists were not very safe. Threats that were mentioned by change-makers included being accused of heresy or of being Western ‘minions’, and being criminalized. Worries for their personal safety and

threats of violence were also mentioned. One change-maker mentioned the threat of discrimination and exclusion from involvement in important and strategic forums. With regards to financial support and security, 7 respondents (out of 16) indicated that there were no government mechanisms or initiatives that provided financial support to organizations working on SRHR.

6.3.1 LIMITED VILLAGE FUNDS ARE ALLOCATED TO CERTAIN YOUTH (GOVERNMENT) ORGANISATIONS, WHICH GIVE THEM ACCESS TO GOVERNMENT FORUMS

Karang tarunas in East Lombok and Jember receive village funds. In East Lombok, the Department of Youth and Sports provides financial support to the *karang taruna* programme by providing a budget of IDR200 million (approximately US\$14,000) for each district, with the East Lombok *karang taruna* one of the recipients. Since *karang taruna* is considered a village institution, all its programmes are included in the Anggaran Pendapatan dan Belanja Desa (APBDes, village income and expenditure budget). *Karang taruna* also disburses funds to its members if they are interested in starting a business. Similarly, in Jember, in Karangharjo village, of all the youth organizations and communities, only *karang taruna* received operational funding from the village funds. Due to the limited budget of village funds and the lack of allocation for youth organizations other than *karang taruna*, only the latter was invited to participate in the *musrenbangdes*:

"So far, in the last musrenbang, from the youths, only the karang taruna was involved, Mbak [older sister]. I involved karang taruna, Village LPM, community leaders, Kyai, and so on. For the others, because the budget is still not available, I am worried that if we invite all of them, then there will be no budget." (Doni, Karangharjo village official, Jember, 7 August 2021)

Based on the above village official's information, *karang taruna* only received a very small amount of operational funds. During the COVID-19 pandemic, many village funds were allocated to other efforts. Other village youth organizations stated that their operational funding came from mandatory and voluntary contributions from their management and members. In addition, youth organizations also look for donors when they want to undertake certain activities. At the district level, the FAJ can apply for funding for its activities to DP3AKB, although not all of them are approved. There are also FAJ activities that are funded by sponsors from certain parties or from member contributions.

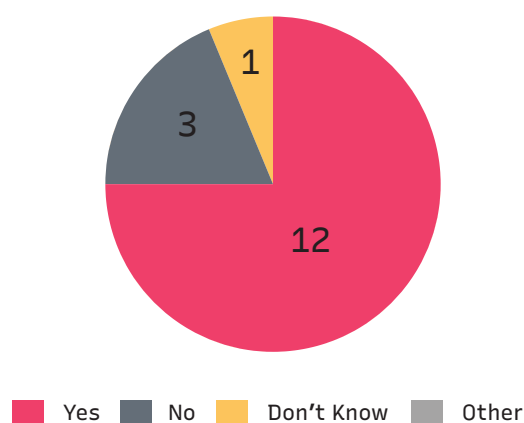
In Garut, organizations initiated by local governments such as Kirana GenRe Garut and FAD are more likely to assist the government in implementing programmes

funded by the local government. Other CSOs, such as Islamic mass organizations or other youth organizations, need to seek financial support from various parties. The DPPKBPPPA and P2TP2A offices stated that they support the programmes run by CSOs, such as programmes on child marriage and sexual violence, but the local government is unable to provide financial support. On the contrary, local governments expect CSOs to assist them in implementing government programmes that cannot be funded by the government. Examples of these are community-based child protection programmes, FAD and the task forces for the protection of children and women, all of which are government programmes for which the government has lacked funds to finance their activities and increase the capacity of the administrators. Therefore, CSOs are expected to be able to fund these activities.

CSOs working on SRHR issues often form partnerships with institutions at the national and international levels to fund their programmes. National and international organizations that have partnered with CSOs in the three districts include Rutgers WPF Indonesia, Oxfam, UNICEF, USAID, Rahima and Mercy Corps. Several universities, through their study centres, have also collaborated with regional apparatus organizations in the research districts. Another strategy for funding used by CSOs is to collaborate with Islamic or *zakat*²³ fundraising institutions and local companies.

6.4 DIALOGUE AND CONSULTATION

Figure 16. Change-makers' views on whether or not CSOs/advocates are actively engaged by government for meaningful consultation on policies relating to Power to You(th) core issues



Most change-makers (13 out of 16) stated that the government approached CSOs/ change-makers to be actively involved in decision-making or for meaningful consultation on policies relating to child marriage, FGM/C, sexual and gender-based violence and teenage pregnancy. According to the qualitative data, in the three

23. A regular donation to charitable causes made by Muslims.

research districts, the issue of FGM/C was considered a teaching of Islam, hence advocating against it was sensitive. In Garut, the issue that was considered dangerous for SRHR activists was the issue of trafficking women for sex work or domestic work. As mentioned in sub-section 4.4, most change-makers indicated that the dialogue with the government was 'constructive'; however, they also identified the main barriers to CSO engagement in policy processes as being a lack of funds, a lack of knowledge among CSO staff on policy processes, and a lack of technical capacity. Fewer change-makers mentioned that policymakers did not have the same vision/values and did not see CSOs as credible.

In Jember, as described in sub-section 3.3, there are already several organizations at the district level that are involved in discussions with the government and decision makers, such as DP3AKB, DPRD and the district head. This discussion space was made possible, although not all of the programmes and funding proposed by CSOs would be approved. A process of dialogue and consultation regarding the design and implementation of FAJ activities is also possible. At the village level, discussion spaces are not widely found. In Garut, youth who are actively involved in decision-making at the village and district levels are those who have been active in organizations since their adolescence, and they continue as they become university students. They have experience in organizing by becoming members or administrators of several youth organizations. They can actively seek dialogue with the government or criticize of government policies.

6.5 L&A ENVIRONMENT FOR CSOs

In the three districts, there are various CSOs active in L&A on SRHR issues, although the extent of their activities and collaboration between CSOs and local governments, as well as with other CSOs, including youth-led organizations, differs. Six of the change-makers felt that civil society was 'somewhat successful' at influencing government policy in the country.

Figure 17. Change-makers' assessment of how successful civil society is at influencing government policy in Indonesia

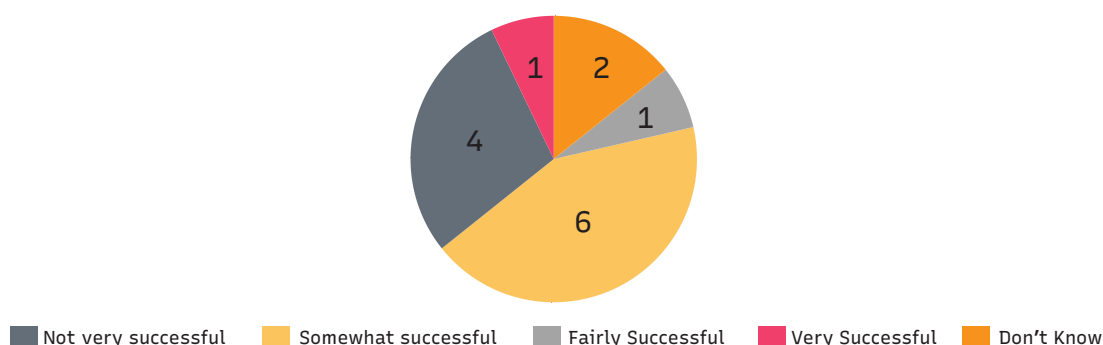
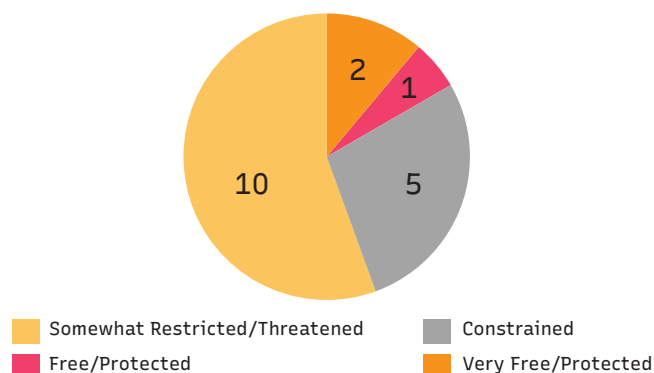


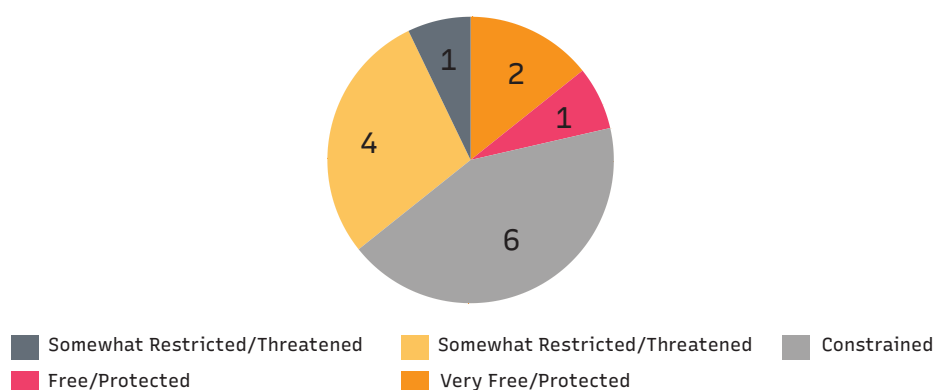
Figure 18. Change-makers' assessment of the State's respect for human rights and fundamental freedoms in Indonesia



According to the change-makers who responded to the survey, most (n=10) felt that in Indonesia, at the time of survey, the State's respect for human rights and fundamental freedoms in the country was protected, while five respondents stated that it was constrained.

Change-makers felt that civil society in Indonesia was 'somewhat successful' (n=6) or 'fairly successful' (n=4) at influencing government policy.

Figure 19. Change-makers' assessment of civil society's success at influencing government policy



6.5.1 THERE IS LIMITED CAPACITY TO EFFECTIVELY USE EVIDENCE FOR L&A

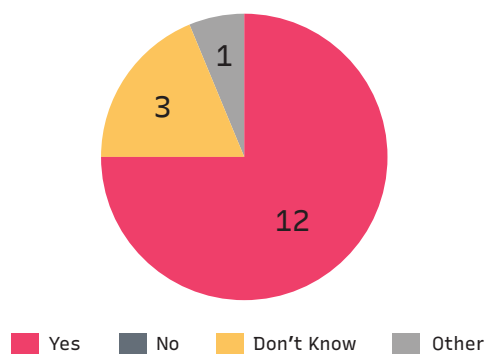
Change-makers largely felt that, in their experience, there was enough evidence to assist L&A efforts on sexual and gender-based violence, child marriage, FGM/C and teenage pregnancy. When asked which topics or issues needed more evidence, nine change-makers made several suggestions, including child marriage and FGM/C (n=2 each), and other suggestions were 'sexual violence and teenage pregnancy', 'issues of

unintended pregnancy and LGBT', and 'access to comprehensive sexuality education.' One respondent mentioned the 'experiences of survivors.' Other suggestions included 'direct surveys in the field' and 'studies on **perda jinayah**²⁴ that need to be carried out more by academics together with CSOs.'

One change-maker mentioned the importance of *"expanding access to information on sensitive issues and data disclosure, as well as providing funding support for CSOs in conducting surveys or research whose results can become a database for policymakers"*. This was mentioned as an opportunity for CSOs to work with governments.

Change-makers indicated that, based on their organization's experience, 'anecdotal/success stories' and 'personal testimonials from beneficiaries' (n=11) and surveys (n=9) were the most effective types of evidence when seeking to influence policy. Half of respondents identified 'case studies' as one of the most effective types of evidence when seeking to influence policy. 'Statistics' and 'academic research papers' were both selected by five respondents, while 'field reports' was selected by three.

Figure 20. Change-makers' assessment of the level of evidence available to assist L&A efforts



In the three districts, youth organizations/groups and CSOs have carried out advocacy activities on SRHR issues. However, their ability to carry out data-based advocacy is severely limited, even though it is important to have accurate and transparent data to carry out advocacy to local governments. For example, the head of a youth organization in Garut mentioned the following:

"The first time I met an official, namely an official for people's welfare in the regional government, my words were denied, because I did not speak based on facts and data. There, I realized that there was still a lot lacking in data and facts. From that mistake,

24. The jinayah/jinayat law is based on Aceh Qanun No. 6 of 2014. Aceh is a province in Indonesia that has special autonomy with additional permits to apply laws based on Islamic law as formal law. The Jinayat law expands the scope of criminal acts from the previous law and also includes acts that are already regulated by the Indonesian Criminal Code, such as rape. The jinayat law also includes, among other things, homosexuality as a criminal act and applies to non-Muslims.

every time we wanted an audience, we prepared the data first.” (Aldi, chairperson of a youth organization in Garut, 5 August 2021)

According to a participant who is also active in Kirana in Jember, the organization does not do budget advocacy or data-based advocacy because its activities are local government activities. One opportunity to develop data-driven advocacy for youth organizations and CSOs would be a collaboration with local universities.

6.5.2 ALTHOUGH THERE IS STRONG COOPERATION, A LACK OF LEADERSHIP AND A VICTIM BLAMING APPROACH IN RESOLVING VAW AND CHILD MARRIAGE CASES REMAINS A CHALLENGE

Some change-makers in the civic space survey mentioned collaboration as an opportunity for CSOs and governments to work together. One change-maker explained: “The chances of achieving the goals are greater because there is a lot of support from several organizations/activities with the same vision and mission. Then, the opportunity for opinions to be heard, both from the community and the government, the more people who support it, the more they will be heard.”

This cooperation between CSOs and local governments, as well as between CSOs exists, both at the district level and with organizations at the national level for issues related to SRHR.

In the three research districts, collaboration occurs between CSOs and local governments. On the issue of child marriage, several CSOs are working mainly to raise awareness of the prevention of child marriage. More specifically, CSO cooperation with the local government in Jember is mostly carried out on the issues of maternal and infant mortality and stunting due to the region’s high maternal and infant mortality rates. The issue of child marriage, which is one of the factors behind this high number, has also begun to attract the attention of the local government and CSOs who network and work together on this issue. In East Lombok, the collaboration between the local government and CSOs can be seen in the implementation of the family *posyandu* and the *belas* process to prevent child marriage.

Collaboration also occurs between different civil society actors on the issue of child marriage. In Garut, this collaboration is carried out by KPI, Rahima and Oxfam, which are also working with the local government, especially DPPKBPPPA. In addition, the Jember District Health Office has also collaborated with several parties such as UNICEF, USAID, and several universities such as Airlangga University and Indonesia University to conduct various programmes and studies, particularly related to maternal and infant mortality and stunting.

Cross-sectoral cooperation also takes place to prevent and address cases of sexual violence. From the local government side, there is a referral system that involves the police, health services, counsellors, legal aid agencies, village governments and agencies coordinated by P2TP2A. CSOs can also monitor case handling, and also work together for campaigning on the prevention of sexual violence. For example, KPI Garut also assists survivors of sexual violence and monitors the case handling by P2TP2A. The village government of one of the Power to You(th) intervention villages, Sukamukti, also stated that due to the district government's VAW programme, the village governments had also become more concerned about preventing and handling cases. For handling cases of VAW in Jember, PPT also collaborates with several CSOs as referral partners for case services, such as LBH Jentera, Garwita and Himpsi. Cooperation to handle cases of VAW also takes place between several CSOs and NGOs at the district level that are concerned with women's and children's issues, such as Gerakan Peduli Perempuan (GPP, Women Care Movement) and KPI. Regarding cases of violence in East Lombok, the community, through hamlet or village officials also cooperates with relevant agencies, such as the Social Service and DP3AKB, to report cases and handle the process up to rehabilitation. Children's forums and community-based child protection programme (PATBM) are also involved as reporters and peer counsellors.

In Garut and Jember, although there has been collaboration between local governments and CSOs as well as among CSOs, there is no joint working group/alliance/coalition on the issues of child marriage and VAW, unlike in East Lombok, where a task force for the protection of children and women has been formed. However, the child-friendly district task force has not yet been formed, even though it was one of the objectives of the District Head Regulation (*Perbup*) to prevent child marriage.

In this context, a challenge is the lack of strong leadership that unites various stakeholders with diverse interests in a wide district area, resulting in difficulties working together on SRHR issues. Currently, there is no working group/alliance/coalition that brings together various government agencies and NGOs on certain SRHR issues in Garut and Jember. This is also the case in East Lombok, where the Child-Friendly District/City task force has not yet been formed, and there has been no synchronization of programme objectives through the roles of each regional apparatus organization. At the village level, the *perdes* action plan has not been implemented yet and has not yet clearly defined the roles of the actors involved in implementing the regulation. Village and sub-village officials are proposing an improvement to the *perdes* in terms of the structure of the apparatus organizations involved and responsible for providing solutions according to the problems encountered in the village.

Although there has been collaboration between CSOs and with local governments or with other civil organizations, there are still many challenges faced in the struggle to improve SRHR. One of the challenges the respondents complained about was the unequal views and values in handling SRHR issues. In cases of sexual VAW, the case handling tended to be gender-biased and blamed the victim, as occurred in Garut. The KPI also mentioned that for sexual violence affecting the lower class, and gender and sexual minorities, such as sex workers or LGBT people, their rights tended to be neglected. KPI admitted that in providing advocacy for cases of sexual violence against young people, sex workers or victims of sexual exploitation, stakeholders often demeaned and blamed survivors. Stakeholders who handle cases of violence still assume that the victim is a 'misbehaving' woman who thus 'deserved' sexual violence.

In Jember, there are value biases in handling cases of sexual violence against children. Some children who survive violence are in fact encouraged to marry the perpetrators, because of the shame of their parents and family. The vulnerability experienced by survivors of sexual violence against children, according to one of the participants who accompanies survivors of violence against women and children in Jember, meant there was still poor treatment of survivors of violence from the police. In addition, when submitting a marriage dispensation to the Religious Court, the Court asks about the emergency conditions—namely, pregnancy and being sexually active. Premarital sexual relations are considered a disgrace to the family, and become a strong basis for approving a marriage dispensation request, so that adultery does not occur.

In East Lombok, a girl who declines marriage even though she has been taken away is considered by society as a disgrace to her family. For example, young people or adolescents whose marriage plans have been successfully cancelled through *belas* still suffer from stigmatization in their communities and schools, so they often choose to transfer to another school or *pesantren*, or to migrate. In addition to stigma, they are also bullied by their friends at school. Participants explained that this also happened in the community. The community considers it improper for women to reject men's advances, and thus engages in *belas*. In addition, the hamlet and village apparatus involved in *belas* also receives social sanctions because it is deemed unable to protect its residents. Furthermore, the children's forum is also stigmatized regarding its role in *belas*, because it is considered to be interfering in other people's family affairs.

7. DISCUSSION

Pathway 1: Young people demand accountability and responsiveness on harmful practices, VAW and teenage pregnancy

In general, only a third (34.6%) of respondents have ever participated in activities to prevent harmful practices, teenage pregnancy or VAW. Female participation is slightly higher (38.5%) than male participation (30.5%). However, young people are still not participating in activities that demand accountability for or a response to these issues at the village level. Some young people in Jember have been involved in discussions about violence and in resolving situations of violence in the village, but they have not been decision makers. Only young people in Garut who are members of Kirana, a local government-sponsored youth club, participate in programmes to prevent child marriage. There are no special activities in East Lombok to prevent these issues. Many young people are not conscious of the importance of their voices in the lobbying process. Not all young people are able to attend the *musrenbang* (development planning forum).

However, some young people have an opportunity to voice their concerns about these issues at the district level through children's forums, GenRe, PIK-R and Intan Muda, particularly in Garut and Jember, at hearings and meetings with the local government and assembly. Several youth organizations in Garut and Jember play a key role in L&A activities targeting the government. Youth are involved in youth organizations or groups, as well as other CSOs, and have participated in them. In general, the majority of respondents (89.4%) are engaged with CSOs that carry out activities with young people. The organizations they participate in are youth-led organizations, faith-based organizations, sport groups, community-based organizations etc.

When it comes to meaningful youth participation, however, adults wield the power, including the village and district governments, as well as religious and community leaders. In general, fewer than half (40%) of respondents feel that the adults engaged young people in decisions regarding practices such as child marriage and FGM/C. Young people with a high level of education and who are members of active youth organizations such as LSD Anjani in East Lombok, FAJ and Insan GenRe in Jember, and IPPNU (the youth wing of the Nahdlatul Ulama Islamic mass organization), university student bodies and Pelita Intan Muda in Garut are able to participate meaningfully in hearings, lobbying, and the formulation of local government policies up to the district level.

Regarding youth voice and agency, some young people who had not previously participated in activities addressing harmful practices, VAW or teenage pregnancy expressed an interest in doing so. The lack of available discussion platforms for these

concerns, the lack of involvement of young people in the village *musrenbang*, the lack of friends involved, and the lack of attention paid to these issues by village officials and other stakeholders are all impediments to their participation. Young people and adolescents are only actively involved in activities addressing harmful practices, teenage pregnancy and VAW at the district level, which are carried out specifically by groups such as children's forums, GenRe (Kirana in Garut and Insan GenRe in Jember) and PIK-R. There are few initiatives that involve young people in activities that emphasize these issues at the sub-district and village levels. In East Lombok, young individuals are stigmatized as 'children' who should not be involved in the *belas* process of separating underage couples to prevent them from marrying.

In terms of opportunities, few young people in the three intervention areas have the opportunity or capacity to engage in various decision-making forums or to voice their concerns at the village and district levels. However, some obstacles to addressing harmful practices, teenage pregnancy and VAW remain. Their ability to advocate on SRHR issues with city governments is still limited. This has not been possible due to a number of factors, including a lack of understanding of the importance of these concerns, a lack of information, a lack of space to express themselves, a lack of L&A capacity, a lack of self-confidence on these topics, and a lack of funds from the village budget.

Pathway 2: CSOs amplify young people's voices to claim, protect and expand civic space

In the three districts, there are CSOs addressing gender issues, child marriage and VAW. However, young people's involvement in these issues is very limited. The ability of young people to participate in these activities has yet to be determined. CSOs have not reached the point of amplifying young people's voices to expand civic space and provide adequate opportunities for them to speak up.

Several district-level youth organizations have participated in hearings and discussions with the government and other CSOs, as well as street protests and demonstrations in Garut and Jember. However, young people in East Lombok have not yet got involved in these concerns at the district level. At the village level, there is still not much space for discussion of these issues. Very few young people at the village level are involved in the *musrenbangdes*. In Garut, young people who are actively involved in decision-making are those who have prior experience of youth organizing and of CSOs. Young people who have no organizational experience and who are still in secondary school are less likely to be involved in village and district decision-making processes, and are more likely to be positioned as the target group of government programmes.

Pathway 3: Societal actors support and promote youth rights and progressive social norms

At the provincial and district levels in Jember and Garut, there is already widespread support for programmes aimed at preventing child marriage, teenage pregnancy and VAW. Although societal actors in general support the prevention of these practices, some religious leaders still support child marriage to avoid adultery. There is also evidence of support for prevention of VAW from societal actors at the village to district levels. Although there is still a notion that issues should be addressed amicably, societal actors serve as a conduit for reporting cases. Health offices and health officers also support the prevention of teenage pregnancy and the postponement of first child or pregnancy for underage married couples by using contraceptives. In the three districts, the issue of FGM/C is rarely discussed by societal actors at either the district or the village level. However, they supported the prohibition of FGM/C.

In regard to societal actors' attitudes and action, in the three intervention areas, societal actors play distinct roles in avoiding behaviours that perpetuate gender inequality. Societal actors are still playing a modest role in attempts to prevent harmful practices, VAW and teenage pregnancy in Garut and Jember. In East Lombok, societal actors are active in preventing child marriage and other harmful practices affecting young people. CSOs have also made and are making an effort to prevent gender inequality, which is one of the priority issues of the Power to You(th) initiative, and child marriage is a significant issue in the three areas.

The media also play a role in addressing these issues. In helping to prevent and advocating against harmful practices, teenage pregnancy and VAW, the media play a significant role. Local media report individual cases, the number of child marriages and incidents of VAW, and activities relating to these issues carried out by related government agencies and CSOs. Government institutions, CSOs and youth organizations or groups all use social media to communicate information about these issues.

Pathway 4: State actors improve policymaking and implementation on key issues

In terms of child marriage, VAW and gender mainstreaming, a slew of regulations have been issued at all levels, from village to provincial. There has been an improvement in policymaking, especially since 2020, with new and modified regulations introduced in the three districts. Regulations for women's and children's protection from violence, as well as gender mainstreaming in regional development, were issued in Garut. Even though some regulations have come into force, they have not yet been implemented, and they have not been widely socialised at the village level. Aside from the national

law, there are no local regulations regarding child marriage in Garut.

In Jember, a circular letter on the prevention of child marriage was issued by the district head. Because it is still in the form of a circular letter, no local regulations, including how it should be implemented, have been developed. In 2020, the district head of East Lombok established a policy on gender mainstreaming, including gender-responsive government budgeting and child marriage prevention. In East Lombok, all villages have village regulations preventing child marriage, but only 25 villages have implemented them, such as by imposing fines for individuals who marry when they are under the age of 18. Unfortunately, there were no FGM/C rules in place at the provincial, district or village level at the time of this study.

Regarding civic space to address harmful practices, VAW and teenage pregnancy, several organizations and groups of young people have received money from the local government and CSOs, even though the budget is quite limited. This also demonstrates political will and commitment from the local government. Several CSOs have also secured financing after collaborating with local governments and some CSOs at the national and district levels. Youth groups' access to community funds, on the other hand, is still relatively limited at the village level.

8. CONCLUSION AND RECOMMENDATIONS

8.1 CONCLUSION

The Power to You(th) baseline study in the three districts found several positive aspects that could be capitalized on for programme implementation, as well as several concerns and opportunities noted for further programme implementation.

Youth organizations have been involved in preventing harmful practices (child marriage and FGM/C), VAW and teenage pregnancy, but not all the involvement could be said to be meaningful. The involvement of youth is more visible at the district level through participation in several organizations. At the village level, participation is still very limited. This is influenced by their limited capacity, as well as the lack of civic space provided by the State and societal actors. In all three study districts, young people groups/organizations were found to exist, but they need to be encouraged to collaborate with and be involved in the Power to You(th) programme and other CSOs. Several existing CSOs have been involved in activities that address the issues that will be addressed by the Power to You(th) programme, but they have not yet significantly involved young people in the implementation of activities, including in L&A. Youth tend to be involved as participants, not as decision makers, or placed in other strategic areas. They could build a more systematic movement and network based on meaningful youth participation.

The existing societal actors have a positive view of the Power to Youth programme, and will provide support for its implementation, although there are still religious leaders who support child marriage, ostensibly to prevent adultery, especially in cases of unintended pregnancy. In addition, societal actors still have no vision of meaningful youth participation, especially regarding the prevention of child marriage. Although societal actors support the implementation of the programme, no institutional involvement of societal actors was found for the prevention of child marriage in Garut and Jember. In East Lombok, the *belas* mechanism has been carried out with the support of the village regulations. However, the issues of VAW, teenage pregnancy and FGM/C still have not received serious attention from the societal actors, especially at the village level.

Local media in the three districts play an important role in disseminating information about SRHR, harmful practices (especially child marriage), VAW and teenage pregnancy. Various agencies, CSOs and youth organizations also use social media to spread information and conduct advocacy, which has been especially useful during the pandemic. In addition, social media have also become a place for young people to obtain information related to SRHR.

Regarding regulations, since 2020 there have been developments in terms of policies and regulations, especially at the district level. East Lombok has gone a step further

by creating a regulation preventing child marriage at the village level, although not all villages have implemented it. In the other two districts, regulations related to gender equality, prevention of child marriage and VAW issues already existed, but they still need to be implemented at all levels.

8.2 RECOMMENDATIONS FOR FUTURE PROGRAMMES

Based on the results of the Power to You(th) baseline study, there are several recommendations for future programme implementation. Recommendation for each research area can be found in Annex 7.

Table 9. Recommendations for future programmes

Recommendations		Stakeholders
Pathway 1 Young people demand accountability and responsiveness on harmful practices, VAW and teenage pregnancy	<ul style="list-style-type: none"> ▪ Need for capacity-building for groups of young people in the form of training such as on leadership, organizing, advocacy, digital literacy for campaign activities, L&A and social entrepreneurship, as well as on understanding the issues of SRHR, gender equality, harmful practices (child marriage and FGM/C), VAW and teenage pregnancy ▪ Consider implementation of a quota for young people in decision-making forums at the village level ▪ Establishment of inclusive youth forums, such as a children's forum (if there is none), a forum for young people that can oversee all organizations and groups of young people in the village ▪ Cooperation is needed to build networks between groups and organizations of young people from the village to the district level ▪ It is necessary to have representatives of young people in organizations that already exist in the village, especially organizations engaged in SRHR and child protection issues ▪ Groups of young people such as children's forums or other youth organizations/groups should be allocated funding from village and district governments and given autonomy in the use of these funds 	<ul style="list-style-type: none"> ▪ Village governments ▪ District governments ▪ Office of Women's Empowerment and Child Protection ▪ Bappeda ▪ Office of Small and Medium-Sized Enterprises ▪ Office of Youth and Sports ▪ CSOs ▪ Community leaders

<p>Pathway 2 CSOs amplify young people's voices to claim, protect and expand civic space</p>	<ul style="list-style-type: none"> ▪ Establish a network of cooperation between CSOs and the government in the form of a working group or task force that focuses on harmful practices (child marriage and FGM/C), VAW and teenage pregnancy ▪ Provide capacity-building for CSOs in the form of value clarification and strengthening on SRHR issues, issues that are the focus of the Power to You(th) programme, and meaningful participation of young people ▪ Encourage budget advocacy for networking and organizing advocacy networks ▪ Develop the leadership capacity of young people in the advocacy network to create youth champions who can voice the aspirations of young people 	<ul style="list-style-type: none"> ▪ CSOs ▪ Village and district government ▪ Youth organizations and groups ▪ Community leaders
<p>Pathway 3 Societal actors support and promote youth rights and progressive social norms</p>	<ul style="list-style-type: none"> ▪ Raise awareness about SRHR, harmful practices, teenage pregnancy, VAW and gender issues for societal actors in the form of discussions at the community and district levels, in collaboration with CSOs working on SRHR issues and issues of concern to the Power to You(th) programme ▪ Ongoing assistance for societal actors in the L&A process ▪ Increase the leadership capacity of social and L&A actors so that change agents are formed to carry out L&A activities ▪ Involve societal actors in collaborative networks with CSOs and youth organizations for L&A ▪ Create a communications strategy for a youth-friendly social media campaign to involve more young people ▪ Sensitise local journalists on the issues of SRHR and gender ▪ Involve local media in conducting campaigns and L&A activities 	<ul style="list-style-type: none"> ▪ Religious leaders ▪ Public figures ▪ Youth figures ▪ Teachers ▪ Health workers ▪ Parents ▪ Village and district governments ▪ CSOs

<p>Pathway 4 State actors improve policymaking and implementation on key issues</p>	<ul style="list-style-type: none"> ▪ Encourage the enactment of local regulations on preventing child marriage in Garut and Jember, as well as a local regulation on preventing violence against women in East Lombok ▪ Build a monitoring and evaluation mechanism for existing policies in the form of stakeholder involvement ▪ Encourage implementation of the village regulation on the prevention of child marriage at the village level for the programme intervention areas ▪ Encourage the establishment of a mechanism for monitoring the implementation of village regulations regarding prevention of child marriage in East Lombok, including those responsible for the implementation process ▪ Capacity-building for stakeholders for handling and monitoring cases of harmful practices (including child marriage) and VAW from a gender-transformative perspective ▪ Raise the awareness of midwives and TBAs about teenage pregnancy, FGM/C and gender issues ▪ Encourage the Health Office to monitor the practice of FGM/C by midwives and TBAs and to collaborate with traditional and religious leaders to promote FGM/C prevention campaigns 	<ul style="list-style-type: none"> ▪ Regional governments ▪ Village governments ▪ Office of Women's Empowerment and Child Protection ▪ Public Health Office ▪ Midwives ▪ TBAs ▪ Religious leaders and community/ customary leaders ▪ CSOs
--	--	---

REFERENCES

Amnesty International (2016) Indonesia: Stop inflammatory and discriminatory statements that put the LGBTI community at risk - Amnesty International. Available at: <https://www.amnesty.nl/actueel/indonesia-stop-inflammatory-and-discriminatory-statements-that-put-the-lgbti-community-at-risk> (accessed 24 March 2021).

BAPPENAS and UNICEF (2017) SDG Baseline Report on Children in Indonesia. Jakarta: BAPPENAS and United Nations Children's Fund.

Benedicta, G. et al. (2021) Progress on Child Marriage, but Unease about Teenage Pregnancy and Female Genital Mutilation/Cutting. Results of the Yes I Do Programme (2016-2020) in West Lombok and Sukabumi, Indonesia. Amsterdam: KIT Royal Tropical Institute. Available at: <https://www.kit.nl/publication/progress-on-child-marriage-but-unease-about-teenage-pregnancy-and-female-genital-mutilation-cutting-2/> (accessed 7 December 2021).

BKKBN et al. (2018) Indonesia Demographic and Health Survey 2017. Jakarta: Badan Kependudukan dan Keluarga Berencana Nasional.

Feruglio, F. et al. (2017) Building safe spaces to support young women's participation in local governance in Indonesia. Making All Voices Count Practice Paper, June. Brighton, UK: Institute of Development Studies. Available at: <https://opendocs.ids.ac.uk/opendocs/handle/20.500.12413/13036> (accessed 7 December 2021).

Forum Anak Jember (2021) Gelar Focus Group Discussion. Jember: FAJ. Available at: <https://radarjember.jawapos.com/berita-jember/16/08/2021/forum-anak-jember-faj-gelar-focus-group-discussion/> (accessed 1 September 2021).

International Labour Organization (2021) ILOSTAT database. Available at: <https://data.worldbank.org/indicator/SL.TLF.CACT.FE.NE.ZS?locations=ID> (data retrieved on 7 September 2021).

Kabelka, H. and van der Kwaak, A. (2021) Desk Review: Power to You(th). Amsterdam: KIT Royal Tropical Institute.

K Radio Jember (2021) Forum Anak Jember jadi Harapan Partisipasi Anak dalam Musrenbang, K Radio Jember, 16 August. Available at: <https://k-radiojember.com/berita/read/forum-anak-jember-jadi-harapan-partisipasi-anak-dalam-musrenbang> (accessed 7 October 2021).

Rumble, L. et al. (2020) Childhood Sexual Violence in Indonesia: A Systematic Review, Trauma, Violence, and Abuse 21(2), pp. 284–299. doi: 10.1177/1524838018767932.

Termeulen, R. et al. (2020) Navigating Complex, Conflicting Norms: Young Indonesians Experiences of Gender and Sexuality. Youth Voices Research Phase One Report. Yogyakarta: Center for Reproductive Health, Faculty of Medicine, Public Health, and Nursing, Gadjah Mada University. Available at: <https://rutgers.international/wp-content/uploads/2020/12/Youth-voices-research-phase-1-ENG.pdf> (accessed 7 December 2021).

UNICEF (2020) Indonesia. Statistical profile on female genital mutilation. New York: United Nations Children's Fund.

UNICEF and Global Affairs Canada (2015) Championing child rights and child protection in Indonesia.

World Health Organization (2021) Adolescent health in the South-East Asia Region. Available at: <https://www.who.int/southeastasia/health-topics/adolescent-health> (accessed 1 September 2021).

Zulkifri, M. Kava (2021) Insan Genre Jember 'Tegas' Katakan Tidak untuk Pernikahan Anak Usia Dini, Kabar Rakyat, 4 September. Available at: <https://www.kabarrakyat.id/kabar-news/pr-021105535/insan-GenRe-jember-tegas-katakan-tidak-untuk-pernikahan-anak-usia-dini?page=all> (accessed 7 December 2021).

ANNEXES

ANNEX 1: BASKET INDICATORS OF POWER TO YOU(TH) BASELINE STUDY

Pathway 1: Young people demand accountability and responsiveness on harmful practices, VAW and teenage pregnancies

Baseline insights on long-term outcomes (Pathway 1)

	Garut	Jember	East Lombok	Total
Proportion of adolescents and young people who have ever participated in any activities or have taken action to prevent harmful practices, teenage pregnancy or VAW (total)				34.6% (n=280)
Females	33.8% (n=46)	46.5% (n=66)	34.8% (n=47)	38.5% (n=159)
Males	27.6% (n=37)	28.9% (n=37)	34.8% (n=47)	30.5%(n=121)

- Youth perspectives on **the meaningfulness** of their participation in community activities to prevent harmful practices, teenage pregnancy or violence against children²⁴

At the village level, there has been very limited meaningful participation of young people in community activities to prevent harmful practices, teenage pregnancy and VAW. In Jember, some young people have been involved as participants in discussions about violence and in resolving cases of violence in the village, but not as decision makers. In Garut, only young people who are involved in Kirana, a youth group created by the local government, carry out activities to prevent child marriage. In East Lombok, there are no specific activities to prevent these issues.

At the district level, especially in Garut and Jember, opportunities are provided for young people to voice their aspirations regarding these issues through hearings and meetings with the local government and the assembly at the district level.

	Garut	Jember	East Lombok	Total
Number of female and male respondents who are engaged with a CSO that carries out specific activities with young people				89.4% (n=724)
Females	85.3% (n=116)	78.2% (n=111)	99.3% (n=134)	87.4% (n=361)
Males	84.3% (n=113)	92.2% (n=118)	97.8% (n=132)	91.4% (n=363)

25. The Power to You(th) country team in Indonesia uses the term 'teenage pregnancy' in place of 'unintended pregnancy', and violence against women (VAW) in place of 'sexual and gender-based violence'.

- Young people's perspectives on the meaningfulness of their engagement with CSOs

Some young people at the village level are unaware of the importance of their voices in the lobbying process. Not all young people can participate in the *musrenbang* development planning forum. However, at the district level, especially in Garut and Jember, there are several youth organizations that play an important role in L&A towards the government. However, when it comes to meaningful participation, adults, including the village and district governments, as well as religious and community leaders, continue to exert influence. Young people who are highly educated and members of active youth organizations such as LSD Anjani in East Lombok, FAJ and Insan GenRe in Jember, and IPPNU (youth wing of the Nahdlatul Ulama Islamic mass organization), university student bodies and Pelita Intan Muda in Garut are able to participate meaningfully up to the district level in hearings, lobbying and the formulation of local government policies.

Baseline insights on mid-term outcomes (Pathway 1)

- Youth voice and agency regarding harmful practices, teenage pregnancy and VAW

Some young people and adolescents who have not previously been involved in activities regarding harmful practices, VAW or teenage pregnancy expressed a desire to do so. However, their participation is limited by a lack of available discussion forums for these issues, limited involvement of youth in the village *musrenbang*, a lack of friends involved, and the little attention paid to these issues by village stakeholders. Organizations such as children's forums, GenRe (Kirana in Garut and Insan GenRe in Jember) and PIK-R are the only places where youth are actively involved in activities regarding these issues. At the sub-district and village levels, few activities that involve youth raise these issues. In East Lombok, young people are stigmatized as 'children' and hence not encouraged to be involved in the *belas* process to separate underage married couples. They have little voice in the mediation process.

	Garut	Jember	East Lombok	Total
Adolescents and youth who reported that adults involve young people (under age 24) in decisions regarding practices such as child marriage and FGM/C often or all the time				40% (n=324)
Females	41.2% (n=56)	40.8% (n=58)	48.1% (n=65)	43.3% (n=179)
Males	32.1% (n=43)	27.3% (n=35)	49.6% (n=67)	36.5% (n=145)

	Garut	Jember	East Lombok	Total
Adolescents and youth who reported that they will be involved in the decision on whom and when to marry				87% (n= 705)
Females	88.2% (n=120)	87.3% (n=124)	78.5% (n=106)	84.7% (n=350)
Males	83.6% (n=112)	84.4% (n=108)	100% (n=135)	89.4% (n=355)

- Barriers and opportunities for change-makers in addressing harmful practices, teenage pregnancy and VAW

There are few young people in the three intervention areas who have the opportunity or capacity to participate in various decision-making forums or to express their concerns at village and district levels. Their role in voicing their opinions and lobbying on SRHR issues to municipal governments is still quite limited. Major obstacles include a lack of awareness about the importance of these issues, limited information, limited space to express themselves, limited capacity to conduct L&A activities, a lack of self-confidence on these issues and a lack of funds from the village budget.

Pathway 2: CSOs amplify young people's voices to claim, protect and expand civic space

Baseline insights on long-term outcomes (Pathway 2)

- Description of the effective use of accountability mechanisms by citizens/communities and CSOs to promote SRHR for all people

In Garut and Jember, several youth organizations at the district level have been involved in hearings and meetings with the government and other CSOs, and have even carried out street protests and demonstrations. However, in East Lombok, there has been no involvement yet of young people at the district level on these issues.

Pathway 3: Societal actors support and promote youth rights and progressive social norms

Baseline insights on long-term outcomes (Pathway 3)

- Level of public support for family planning and prevention of harmful practices and VAW

There is already support from societal actors, such as community/customary leaders, religious leaders and health workers at the village level to the district level to promote youth rights, SRHR issues and especially child marriage and VAW.

However, not all of them have been well socialized, have received sensitization regarding SRHR and have progressive social norms. Some societal actors still see marrying off girls as a way to prevent *zina*²⁶ and as a solution for unintended pregnancy.

- Attitudes and actions taken by societal actors to prevent harmful practices, teenage pregnancy or VAW

Societal actors play different roles in preventing harmful practices, VAW and teenage pregnancy in the three intervention areas. In Garut and Jember, societal actors still play a minor role, while in East Lombok they are active in preventing child marriage and addressing other problems facing young people. Among these societal actors, CSOs have made and are currently making an effort to prevent these issues. Child marriage, in particular, is a prominent issue in the three areas.

Baseline insights on mid-term outcomes (Pathway 3)

- Core components of civic space available to address harmful practices, VAW and teenage pregnancy

Half of the change-makers who responded to an online survey (50% of 18 respondents) stated that the freedom of expression of organizations/change-makers when lobbying and advocating on SRHR and their ability to protest on the issues of the programme was constrained in Indonesia. They considered social media the most influential and widely used medium for discussing child marriage and sexual and gender-based violence (VAW). Most of the 16 respondents felt that the dialogue between CSOs and the government was constructive.

- Role of media addressing harmful practices, teenage pregnancy and VAW

The media play an important role in advocating against harmful practices, teenage pregnancy and VAW. Local media play a role in reporting cases, the number of child marriages, VAW and activities regarding these issues carried out by related government agencies and CSOs. Social media are also used by government agencies, CSOs and youth organizations or groups to disseminate information related to these issues.

Pathway 4: State actors improve policymaking and implementation on key issues

Baseline insights on long-term outcomes (Pathway 4)

- Laws, policies and budgets on harmful practices, teenage pregnancy and VAW

Regarding budgets, there are several organizations and groups of young people

26. Sex prior to marriage or extramarital sex.

who have accessed funding from local government and CSOs, although this budget is very limited. Several CSOs have also collaborated with local governments and some CSOs at the national and district levels and received funding. However, at the village level, youth groups still have very limited access to funding from village funds.

Many different regulations have been issued at village to provincial levels on child marriage, VAW and gender mainstreaming. The latter regulations are relatively new, because they were issued in 2020 as updates to previous regulations. In Garut, regulations have been issued on the protection of women and children from violence, and gender mainstreaming in regional development. In Jember, the district head issued a circular letter on the prevention of child marriage. In East Lombok, the district head issued a regulation on gender mainstreaming, including gender-responsive government budgets, and on prevention of child marriage in 2020. The district head's commitment on these topics is evident, as village governments are required to devise village regulations. There are no regulations yet on FGM/C at provincial, district or village level.

ANNEX 2: MOST FREQUENTLY MENTIONED YOUTH REACTIONS TO CHILD MARRIAGE

What would you do if...	Garut	Jember	East Lombok
...Your parents tell you that they have found a good person for you to marry ²⁶			
Proportion of youth who would 'like to meet the person before responding'			
Females	77% (100)	66% (78)	64% (83)
Males	67% (90)	64% (78)	44% (57)
...Your parents continued to pressure you to marry the person even after you refused ²⁷			
Proportion of youth who would 'continue to convince their parents'			
Females	76% (99)	79% (94)	72% (94)
Males	72% (96)	79% (96)	69% (90)
n	females = 130; males = 133	females = 119; males = 121	females = 130; males = 131

Note: Multiple responses were possible, and not all responses are shown in the table.

26. Responses included: Gladly accept; Accept with hesitation; Try to influence them to allow me to make my own choice; Try to negotiate through friends or relations of parents to make my own choice; Would like to meet the person before responding; Refuse; Other.

27. Responses included: Just accept the situation; Seek help from a trusted adult; Continue to convince my parents; Report to community leaders; Run away from the house/community; Report to an elderly person in the family; Report to a community-based organization (KPAD/FAD); Report to the police; Other.

ANNEX 3: YOUTH REACTION TO VAW

	Garut	Jember	East Lombok
What would you do if you witnessed or suspected sexual abuse against someone in your community in the future? ²⁸			
Report it to community leader/assembly member (most chosen response)			
Females	65% (88)	64% (91)	76% (102)
Males	83% (112)	76% (97)	75% (101)
Proportion of youth who agree "I feel confident to report cases of sexual harassment to other people (e.g. teachers/parents/RT/RW/police/other parties), and I will get support to do so."			
Females	86% (118)	84% (119)	85% (115)
Males	84% (113)	91% (117)	82% (111)
n	females = 136 males = 134	females = 142 males = 128	females = 135 males = 135

ANNEX 4: ADOLESCENTS AND YOUTH PARTICIPATION IN COMMUNITY ACTIVITIES TO PREVENT CHILD MARRIAGE

	Garut	Jember	East Lombok
Most common type of activities/actions to prevent child marriage in which they participated (n=187)			
Educating girls about the importance of staying in school			
Females	62% (15)	68% (25)	79% (30)
Males	69% (18)	50% (13)	83% (30)
Raising awareness among girls and boys about the rights			
Females	62% (15)	65% (24)	58% (22)
Males	57% (15)	69% (18)	58% (21)
n	females = 24 males = 26	females = 37 males = 26	females = 38 males = 36

28. Multiple responses were possible, and not all responses are shown in the table. Responses included: Doing Nothing; I don't know; Report to community leader/assembly member; Tell a friend; Tell my parent/guardian; Tell a teacher; Talk to a community-based organization (KPAD/FAD); Post on social media; I don't wish to answer.

ANNEX 5: ADOLESCENT AND YOUTH PARTICIPATION IN COMMUNITY ACTIVITIES TO PREVENT FGM/C

	Garut	Jember	East Lombok
Proportion of adolescents and young people who have ever participated in any activities or have taken action to prevent FGM/C			
Females	3% (3)	9% (6)	3% (3)
Males	4% (3)	3% (1)	1% (1)
Most common type of activities/actions to prevent FGM/C in which they have participated (n=12)			
Raising awareness among girls and boys on their rights			
Females	66% (2)	67% (4)	50% (1)
Males	66% (2)	100% (1)	100% (1)
Speaking out about the risks and realities of the practice			
Females	-	83% (5)	50% (1)
Males	66% (2)	-	-
n	females = 3 males = 3	females = 6 males = 1	females = 3 males = 1

ANNEX 6: REGULATIONS RELATED TO CHILD PROTECTION AND CHILD MARRIAGE AT THE PROVINCIAL, DISTRICT AND VILLAGE LEVELS

Regulation	Level
Garut (West Java)	
West Java Provincial Regulation No. 3 of 2021 concerning the Implementation of Child Protection	Province
Governor Regulation (Pergub) of West Java Province No. 15 of 2010 concerning the Integrated Service Centre for the Empowerment of Women and Children in West Java Province	Province
Governor of West Java Province Regulation No. 63 of 2014 concerning Minimum Service Standards for Integrated Services for Victims of Trafficking in Persons and Violence against Women and Children	Province
West Java Provincial Regulation No. 9 of 2014 concerning Implementation of Family Resilience Development	Province
Regional Regulation No. 13 of 2016 concerning the Protection of Women and Children from Violence	District
District Head Regulation (Perbup) No. 51 of 2019 concerning the Strategic Plan of the Office of Population Control, Family Planning, Women's Empowerment and Child Protection for 2019–2024	District
Regional Regulation No. 10 of 2020 concerning Gender Mainstreaming in Regional Development	District
Jember (East Java)	
East Java Governor Circular No. 474.14/810/109.5/2021 on prevention of child marriage (18 January 2021)	Province
Regional Regulation No. 1 188/148/KPTS/013/2018 regarding the establishment of a Child-Friendly District task force	Province
East Java Regional Regulation No.16/2012 on the protection of women and children victims of violence	Province
East Java Governor Regulation no. 53/2014 concerning the implementation of Integrated Service Centres (PPT) and Safe Houses	Province
Jember District Regulation No. 4/2008 on the protection of women and children victims of violence	District
Jember District Head Circular No. 474/422/35.09.317/2021 on the prevention of child marriage	District

East Lombok (NTB)	
Regional Regulation of West Nusa Tenggara Province No. 8 of 2015 concerning the protection of women and children	Province
Regional Regulation of West Nusa Tenggara Province No. 2 of 2009 concerning the implementation of prevention and protection of women and children victims of violence	Province
Circular Letter of the Governor of NTB No. 180/1153/KUM regarding the maturation of the age of marriage	Province
Draft 2020 NTB Provincial Regulation on the Prevention of Child Marriage	Province
District Head Regulation No. 41 of 2020 concerning the prevention of child marriage	District
Regional Regulation No. 2 of 2020 on gender mainstreaming	District
Village Regulation on Prevention of Child Marriage	Village
<i>Awig-awig</i> (customary rules)	Village

ANNEX 7: RECOMMENDATIONS FOR EACH STUDY AREA

Garut

Pathway	Recommendations	Stakeholders
Pathway 1 Young people demand accountability and responsiveness on harmful practices, VAW and teenage pregnancy	<ul style="list-style-type: none"> Provide capacity-building for youth groups for developing leadership, organizing, L&A, campaigning (including using social media), social entrepreneurship and digital literacy, as well as training on understanding the issues of SRHR, gender equality, harmful practices (child marriage and FGM/C), VAW and teenage pregnancy 	<ul style="list-style-type: none"> Village governments District governments Office of Women's Empowerment and Child Protection CSOs Community leaders
	<ul style="list-style-type: none"> Policy concerning a quota for young people and young women in decision-making forums at the village level Policy concerning the representation of youth and young women in village- and district-level organizations 	<ul style="list-style-type: none"> Office of Women's Empowerment and Child Protection Village governments CSOs
	<ul style="list-style-type: none"> Establishment of inclusive youth forums, such as a children's forum (if there is none), a forum for young people that can oversee all organizations and groups of young people in the village Build networks between youth groups or organizations from the village to the district level and between youth groups and other CSOs 	<ul style="list-style-type: none"> Village governments District governments Office of Women's Empowerment and Child Protection CSOs
	<ul style="list-style-type: none"> Allocate budgets to children's forums or other youth organizations/groups in villages and Garut district 	<ul style="list-style-type: none"> Bappeda Village governments District governments Office of Women's Empowerment and Child Protection P2TP2A CSOs

Pathway 2 CSOs amplify young people's voices to claim, protect and expand civic space	<ul style="list-style-type: none"> ▪ Establish a working group/task force consisting of CSOs and local government offices that works and advocates on issues of harmful practices (child marriage and FGM/C), VAW and teenage pregnancy 	<ul style="list-style-type: none"> ▪ CSOs ▪ Village and district governments ▪ Youth organizations and groups ▪ Health Office ▪ Education Office ▪ Youth Office ▪ P2TP2A ▪ Bappeda
	<ul style="list-style-type: none"> ▪ Provide capacity-building, including value clarification for CSOs and local government offices on SRHR issues, gender and meaningful participation of young people ▪ Capacity-building for budget advocacy for CSOs and local offices for SRHR programmes in the villages and in Garut district ▪ Capacity-building for CSOs and local offices for strategic campaigning, including the use of social media platforms and mass media ▪ Foster the capacity of young people in the advocacy network to create youth champions who can voice the aspirations of young people and lead SRHR advocacy in Garut district 	<ul style="list-style-type: none"> ▪ Village governments ▪ District governments ▪ Office of Women's Empowerment and Child Protection ▪ CSOs

Pathway 3 Societal actors support and promote youth rights and progressive social norms	<ul style="list-style-type: none"> ▪ Raise awareness of SRHR, harmful practices, teenage pregnancy, VAW and gender issues among societal actors in the form of discussions at the community and district level, in collaboration with CSOs working on SRHR issues and issues of concern to the Power to You(th) programme ▪ Involve societal actors in collaborative networks with CSOs and youth organizations for L&A ▪ Strengthen the leadership capacities of social and L&A actors in villages and in Garut district 	<ul style="list-style-type: none"> ▪ CSOs ▪ Village governments ▪ District governments ▪ Office of Women's Empowerment and Child Protection ▪ Religious and community leaders ▪ Health workers ▪ Teachers
	<ul style="list-style-type: none"> ▪ Provide continuous assistance for societal actors in the L&A process in villages and in Garut district 	<ul style="list-style-type: none"> ▪ CSOs
	<ul style="list-style-type: none"> ▪ Sensitise local journalists on SRHR issues and gender, and involve them in SRHR programmes 	<ul style="list-style-type: none"> ▪ District governments ▪ Office of Women's Empowerment and Child Protection ▪ CSOs

Pathway 4 State actors improve policymaking and implementation on key issues	<ul style="list-style-type: none"> ▪ Issue local regulations (<i>perda</i> and <i>perdes</i>) on preventing child marriage in Garut ▪ Build a monitoring and evaluation mechanism for existing policies (prevention of violence and gender mainstreaming) ▪ Establish a referral system for handling cases of child marriage ▪ Provide capacity-building for stakeholders for handling and monitoring cases of harmful practices (including child marriage) and VAW from a gender perspective 	<ul style="list-style-type: none"> ▪ Village governments ▪ Office of Women's Empowerment and Child Protection ▪ Religious leaders and community/customary leaders ▪ Motekar ▪ CSOs
	<ul style="list-style-type: none"> ▪ Raise awareness of teenage pregnancy, FGM/C and gender issues among midwives and TBAs ▪ Encourage the Health Office to monitor the practice of FGM/C by midwives and TBAs and to collaborate with traditional and religious leaders to promote FGM/C prevention campaigns 	<ul style="list-style-type: none"> ▪ Village governments ▪ Office of Women's Empowerment and Child Protection ▪ Health Office ▪ Midwives ▪ TBAs ▪ Religious leaders and community/customary leaders ▪ CSOs

Jember

Pathway	Recommendations	Stakeholders
Pathway 1 Young people demand accountability and responsiveness on harmful practices, VAW and teenage pregnancy	<ul style="list-style-type: none"> Raise awareness of specific issues related to child marriage, VAW, teenage pregnancy and FGM/C through discussion forums and social media campaigns, as well as training on understanding SRHR issues, gender equality, child marriage, FGM/C, VAW and teenage pregnancy, adapted to the social character and existing local wisdom 	<ul style="list-style-type: none"> Local partners in collaboration with youth organizations/ groups, CSOs, and village and local governments
	<ul style="list-style-type: none"> Provide capacity-building for youth groups in the form of training on organizing, advocacy, digital literacy for campaign activities, L&A and social entrepreneurship 	<ul style="list-style-type: none"> Local partners in collaboration with agencies (DP3AKB, Education Office, Youth and Sports Office, Office for Small and Medium-Sized Enterprises, and related CSOs working on SRHR issues)
	<ul style="list-style-type: none"> More young people and youth need to be involved in decision-making forums at the village level 	<ul style="list-style-type: none"> Village head Local government
	<ul style="list-style-type: none"> Activate existing, inactive FAD and FAK at the village level 	<ul style="list-style-type: none"> Local partners in collaboration with village heads and sub-district heads
	<ul style="list-style-type: none"> Representatives of young people are needed in existing organizations, especially organizations engaged in SRHR and child protection issues 	<ul style="list-style-type: none"> CSOs working on SRHR issues
	<ul style="list-style-type: none"> Funding needs to be allocated to youth and youth groups' activities at the village level from Village Funds, and for youth and youth groups' activities at the district level 	<ul style="list-style-type: none"> Village head Local government Bappeda Office of Youth and Sports

Pathway 2 CSOs amplify young people's voices to claim, protect and expand civic space	<ul style="list-style-type: none"> ▪ Activate networks in the form of a task force consisting of stakeholders related to SRHR issues, child marriage, VAW, teenage pregnancy and FGM/C 	<ul style="list-style-type: none"> ▪ Local partners in collaboration with local governments, related agencies, CSOs and village governments
	<ul style="list-style-type: none"> ▪ Provide capacity-building for CSOs in the form of value clarification and strengthening on SRHR issues, issues of concern to the Power to You(th) programme, and meaningful participation of young people 	<ul style="list-style-type: none"> ▪ Local partners in collaboration with CSOs and related agencies
	<ul style="list-style-type: none"> ▪ Encourage budget advocacy processes to establish networks and organize advocacy networks 	<ul style="list-style-type: none"> ▪ Local partners in collaboration with Bappeda, CSOs and related agencies
	<ul style="list-style-type: none"> ▪ Increase the leadership capacities of young people in the advocacy network so that young champions are created who can voice the aspirations of young people in the form of training and organizational assistance 	<ul style="list-style-type: none"> ▪ Local partners in collaboration with CSOs and youth and adolescent organizations

Pathway 3 Societal actors support and promote youth rights and progressive social norms	<ul style="list-style-type: none"> ▪ Raise awareness and provide capacity-building related to SRHR issues, child marriage, VAW, teenage pregnancy and FGM/C for societal actors in the form of discussions at the community and district level, in collaboration with CSOs working on SRHR issues and issues of concern to the Power to You(th) programme in the form of discussion forums, training and discussion of related issues so that they can be disseminated in their respective communities 	<ul style="list-style-type: none"> ▪ Public figures ▪ Religious leaders ▪ Teachers ▪ Parents ▪ Youth leaders ▪ Health workers ▪ NGOs ▪ Related agencies
	<ul style="list-style-type: none"> ▪ Involve societal actors in Power to You(th) programme activities in accordance with their respective fields as presenters in discussions or in the L&A process 	<ul style="list-style-type: none"> ▪ Public figures ▪ Religious leaders ▪ Teachers ▪ Parents ▪ Youth leaders ▪ Health workers ▪ Related agencies
	<ul style="list-style-type: none"> ▪ Increase the leadership capacities of societal and L&A actors so that change agents are created to carry out the L&A process on key issues and provide assistance to the L&A process carried out by partners 	<ul style="list-style-type: none"> ▪ Local partners in collaboration with CSOs and relevant agencies to provide capacity-building and mentoring
	<ul style="list-style-type: none"> ▪ Create a communications strategy for a youth-friendly social media campaign so that it can involve more young people 	<ul style="list-style-type: none"> ▪ Local partners in collaboration with CSOs and youth-friendly social media experts
	<ul style="list-style-type: none"> ▪ Involve local media and influencers in carrying out campaign strategies and L&A, and sensitise and train local media to report news related to SRHR issues in ways that are not gender-biased 	<ul style="list-style-type: none"> ▪ Local media ▪ Local influencers

Pathway 4 State actors improve policymaking and implementation on key issues (Power to You(th) programme)	<ul style="list-style-type: none"> ▪ Encourage the review and contextualization of the District Head Regulation on the Protection of Women and Children Victims of Violence No. 4/2008 	<ul style="list-style-type: none"> ▪ DP3AKB ▪ Regional government
	<ul style="list-style-type: none"> ▪ Document good practices from the implementation of the District Head Regulation on the Protection of Women and Children Victims of Violence No. 4/2008 	<ul style="list-style-type: none"> ▪ DP3AKB ▪ Health Office ▪ Police and Babinsa ▪ Village and regional governments ▪ Village government ▪ CSOs working on women's issues and SRHR in the village ▪ Community and religious leaders ▪ Health workers
	<ul style="list-style-type: none"> ▪ Establish a reporting mechanism for cases of VAW and child marriage at the village level 	<ul style="list-style-type: none"> ▪ Village government ▪ CSOs working on women's issues and SRHR in the village ▪ Community and religious leaders ▪ Health workers
	<ul style="list-style-type: none"> ▪ Raise awareness on the issue of FGM/C among midwives and TBAs 	<ul style="list-style-type: none"> ▪ Health workers ▪ TBAs ▪ Village government
	<ul style="list-style-type: none"> ▪ Encourage the Health Office to monitor the practice of FGM/C by midwives and TBAs and to collaborate with community and religious leaders on awareness-raising campaigns and socialisation to prevent FGM/C 	<ul style="list-style-type: none"> ▪ Health Office ▪ Health workers and TBAs ▪ Community and religious leaders

East Lombok

Pathway	Recommendations	Stakeholders
Pathway 1 Young people demand accountability and responsiveness on harmful practices, VAW and teenage pregnancy	<ul style="list-style-type: none"> ▪ Increase the capacity of youth groups/organizations in the form of training on organizational management, digital literacy for campaigning, L&A activities and social entrepreneurship, as well as on understanding SRHR issues, gender equality, child marriage, FGM/C, violence against children, VAW and teenage pregnancy 	<ul style="list-style-type: none"> ▪ DP3AKB ▪ DPMD ▪ Education Office ▪ Health Office ▪ Office of Small and Medium-Sized Enterprises ▪ CSOs
	<ul style="list-style-type: none"> ▪ Involve young people in decision-making in the musrenbang from hamlet up to district level 	<ul style="list-style-type: none"> ▪ Village, sub-district and district governments
	<ul style="list-style-type: none"> ▪ Cooperation is needed to build networks between youth groups/organizations from village up to district level 	<ul style="list-style-type: none"> ▪ All relevant regional institutions ▪ Village government ▪ CSOs
	<ul style="list-style-type: none"> ▪ Representatives of young people are needed in existing village organizations, especially those engaged in SRHR and child protection 	<ul style="list-style-type: none"> ▪ Village government
	<ul style="list-style-type: none"> ▪ Village and district governments need to allocate funding to youth groups/organizations, and ensure their autonomy in the use of these funds 	<ul style="list-style-type: none"> ▪ Bappeda ▪ DPMD ▪ Youth and Sports Office ▪ Village government
Pathway 2 CSOs amplify young people's voices to claim, protect and expand civic space	<ul style="list-style-type: none"> ▪ Establish a children's forum at the intervention village level 	<ul style="list-style-type: none"> ▪ All relevant regional institutions ▪ Village government
	<ul style="list-style-type: none"> ▪ Strengthen children's forums at the village level 	<ul style="list-style-type: none"> ▪ All relevant regional institutions ▪ Village government
	<ul style="list-style-type: none"> ▪ Develop the leadership capacities of young people in advocacy networks to create youth champions who can voice young people's aspirations 	<ul style="list-style-type: none"> ▪ All relevant regional institutions ▪ CSOs
	<ul style="list-style-type: none"> ▪ Strengthen the functioning of the Child-Friendly District task force 	<ul style="list-style-type: none"> ▪ East Lombok district government ▪ All relevant regional institutions ▪ CSOs

Pathway 3 Societal actors support and promote youth rights and progressive social norms	<ul style="list-style-type: none"> ▪ Raise awareness on SRHR, gender equality, child marriage, FGM/C, violence against children, VAW and teenage pregnancy among societal actors in the form of discussions from community to district level, and cooperate with CSOs that deal with SRHR issues and issues of concern to the Power to You(th) programme ▪ Provide ongoing assistance to societal actors in the L&A process ▪ Increase the leadership and L&A capacities of societal actors so that agents of change are created to carry out L&A ▪ Involve societal actors in collaborative networks with CSOs and youth groups/organizations for L&A ▪ Create a youth-friendly social media communications strategy in an effort to engage more young people 	<ul style="list-style-type: none"> ▪ Religious leaders ▪ Customary/ community figures ▪ Youth leaders ▪ Teachers ▪ Health workers ▪ Parents ▪ Village government ▪ East Lombok district government ▪ All relevant regional institutions ▪ CSOs ▪ Media
Pathway 4 State actors improve policymaking and implementation on key issues (Power to You(th) programme)	<ul style="list-style-type: none"> ▪ Build a monitoring and evaluation mechanism for existing policies, involving relevant stakeholders ▪ Encourage the establishment of a monitoring mechanism for the implementation of village regulations on the prevention of child marriage in East Lombok, including those responsible for the implementation process ▪ Increase the capacities of relevant stakeholders to handle and monitor cases of harmful practices (including child marriage), violence against children and VAW from a gender-transformative perspective ▪ Encourage the Health Office to monitor the practice of FGM/C by midwives and TBAs, and collaborate with traditional/community and religious leaders to promote campaigns to prevent FGM/C 	<ul style="list-style-type: none"> ▪ East Lombok district government ▪ All relevant regional institutions ▪ Village government ▪ CSOs ▪ Health workers ▪ Religious leaders ▪ Customary/ community figures

KIT Royal Tropical Institute
P.O. Box 95001
1090 HA Amsterdam
The Netherlands

Visiting Address
Mauritskade 64
1092 AD Amsterdam
The Netherlands

www.kit.nl
info@kit.nl
T: +31 (0)20 56 88 711



KIT Royal
Tropical
Institute