

## **CYBERING'S FUTURE ACCEPTANCE IN GERMANY AND INDONESIA**

### **PENERIMAAN AKTIVITAS *CYBERING* MASA DEPAN DI JERMAN DAN INDONESIA**

**Ratna Kusuma Hening**

Badan Pemeriksa Keuangan RI  
Jl. Gatot Subroto No. 31 Jakarta Pusat 10210  
Email: naa.keyeij@gmail.com

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#### ***Abstract***

*Cybering (cybersex) activities seem to be widely spread along with the continuous development of the Internet and other online related-tools. This phenomenon confronts the existing traditional practice of sexuality and established culture and social norms, especially in eastern countries. This comparative study shows that there are no significant differences between Indonesian and German people in perceiving the ideas of sexuality and cybering. However, there is a quite difference in their acceptance on the cybering phenomenon if it will continuously exist in the future. It is revealed that Indonesians are more willing to accept the existence of cybering/cybersex activities in the future rather than Germans. Cultural and social aspects seem to be overshadowed with the more globalized society, which is also in line with the increasing penetration of the Internet and new media technology.*

**Keywords:** *Cybersex; cybering; sexuality; culture; globalization*

#### **Abstrak**

Aktivitas *cybering (cybersex)* tampak makin meluas sejalan dengan perkembangan yang terus-menerus dari teknologi Internet dan peralatan *online* terkait lainnya. Fenomena ini menentang keberadaan pandangan seksual tradisional dan norma-norma sosial dan budaya yang telah lama ada, khususnya yang ditemui pada masyarakat di negara-negara timur. Penelitian komparatif ini menunjukkan bahwa tidak terdapat perbedaan signifikan yang ditemukan di antara orang-orang Indonesia dan Jerman dalam memandang atau menerima ide-ide seksualitas baru seperti *cybering*. Akan tetapi, terdapat cukup perbedaan pada penerimaan mereka terhadap fenomena *cybering* apabila aktivitas tersebut akan terus terjadi di masa mendatang. Dari hasil penelitian, diketahui bahwa orang Indonesia tampak lebih dapat menerima keberadaan aktivitas *cybering/cybersex* di masa mendatang dibanding dengan orang-orang Jerman. Aspek-aspek sosial dan budaya tampak dibayangi oleh kenyataan bahwa masyarakat kini sudah menjadi semakin global. Hal ini sejalan dengan pengaruh penetrasi Internet dan teknologi media baru yang makin meningkat.

**Kata-kata Kunci:** *Cybersex; cybering; sexuality; budaya; globalization*

## INTRODUCTION

Cybering is a growing phenomenon within modern societies throughout the world. It is not a new topic, yet its existence is getting more recognized as the practices are developing. It can also be seen from the developing presence of sex toys, especially teledildonics. As the Internet gives ways to ease many aspects of human lives, some people supposedly use it also in the area of sexuality.

Cybersex users use available online services to fulfill their sexual needs, either anonymously or with their own partners. Despite any negative impacts of cybersex practices, such as prostitution, cyber crime including child abuses, like Bell and Lyall (2000) said in Durkin et al. (2008), cybersex users will likely share their interests with others who have the same interests, even across boundaries.

Societies from different cultural backgrounds have their own values with regard to sexuality. Some will view sexuality as taboo, some will not. It might have a certain impact when they are confronted with cybersex activities. The differences in cultures, histories and social environments might have important roles in viewing and reacting towards the phenomenon. Thus, it will be interesting to discuss how cultural and social differences can have impacts on the future acceptance on cybersex activities in certain societies.

To get a better look on how differences in culture and social backgrounds have a certain impact on viewing this phenomenon, this research paper focuses on the distinct cultural background of western and eastern countries. Viewing cultural and social differences will be obvious when it is done by dividing the areas of west and east, as there will be many aspects that can be differentiated between them. Therefore, the paper will try to answer the following research questions:

**RQ1:** How do people in western and eastern countries, within their social environment, view the existence of cybersex?

**RQ2:** How will they likely accept cybersex as a trending phenomenon in the future?

This research raises two major hypotheses as follow:

**H1:** Western society will more view cybersex activities as a common phenomenon if compared to eastern society;

**H2:** Western society will more likely accept the existence of the cybering phenomenon in their future social lives rather than the eastern society.

Comparative studies that take a look at the possible distinct impacts on the acceptance of the cybering phenomenon from the differences between western and eastern culture and social values are not many. This research try to contribute to this gap by developing a comparative study on these countries' very different culture and social backgrounds.

This research will begin with the theoretical reviews and an overview on previous studies on related topic. After that, it will begin to discuss the research it self, started with the methodology used, the result of the research and the

discussion on its findings. Last but not least, the research will proceed to the conclusion and recommendations for further researches.

## Theoretical Reviews

In analysing how culture and social background can influence the acceptance of cybering phenomenon, it will be easier to first look at how these aspects affect their views on sexuality. Sexuality has a close relation with cybersex activities since it is obvious that people involve themselves in cybersex activities in order to get sexual satisfaction as well as experiences, of which they use Internet facilities to ease their sexual intercourse with their partners. The traditional practice of the sexual intercourse is totally changed and finds its new shape online. This fact will unavoidably meet the local beliefs and norms, especially in society where the views on sexuality are still bounded with their tradition. As Durkin et al. (2008) also said that emergent Internet technology appears to have the potential to help shape the sexual tastes of many users in ways that are incongruent with ancient norm systems. Furthermore, Durkin et al. (2008) mentioned that the transition of pathological deviance from isolation to community life has been facilitated by the Internet and deserves sociological attention.

### *Western and Eastern Cultural and Social Values in Relation with the Views on Sexuality*

Western countries are known as developed countries, with their liberal and democratic points of view. They are perceived as a more open society if compared with people from the eastern countries. Eastern countries, moreover, are seen as less developed, conservative, religious and culturally attached. Culture and even religion influence how people define sexuality: taboo or not taboo; private or not private.

However, the process of globalization has augmented the minimization of diversity (Mishra, 2012). It means that eventhough there still exists a certain norm system and cultural beliefs in a certain society, the influences from other cultures from outside will be given a way by the development of information technology, especially the Internet. That is why, Mishra (2012) mentions the terms of cultural homogenization and transculturality, when a local culture is influenced by other culture and they finally create a homogenous culture. Some original views on somethings will be blurred by the influences of new culture, including the view and perception on sexuality. The Internet plays an important role in this transculturality process.

### **The Role of Globalization Processes and the Emergence of New Media**

The dynamic of these development will certainly influence the way people perceive and view something, including sexuality and its online practices. The sexual related things which formerly may be viewed as unusual, they gradually find their ways to be viewed as common. The Internet is the most prominent of these postmodern gadgets with its still largely unexplored capability for fostering both pathological and legitimate communities (Durkin et al., 2008).

The Internet also makes deviant practices from many cultures universally available (Durkin et al., 2008). It means that by using the Internet, people can easily share similar values and easily communicate to others worldwide. Thus, similar perception towards sexuality and the online sexual activities may be deliberately found among people from various countries with various cultural and social backgrounds.

### **The Dynamic of Cybering Activities Across Cultures**

Marshall, as described by Durkin et al. (2008), said that cybersex consisting of explicit dialogue and role playing in email and chat rooms is common in many western nations. In line with this idea, Kuipers in Durkin et al. (2008) also mentioned that sexuality is common in Sweden, while cybersex is defined as harmless in the Netherlands.

A different argument is proposed by Klein, as mentioned by Durkin et al (2008), regarding the stereotype of the acceptance of the western nations on the cybersex activities. He argued that the US is a country that embraces civil liberties related to its democratic foundations, but, nonetheless, holds relatively conservative views toward sex and sexuality perhaps because of its Judeo-Christian heritage (Durkin et al., 2008). On the other hand, it is hard to describe clearly how eastern nations perceive the idea of the cybersex practices, since not many scholars conducted a study on it.

### **Overview on Previous Studies**

There are several studies that have been conducted in an effort to analyse how cultural and social background can influence people's view on sexuality and cybering phenomenon. Cooper et al. (2003) studied the possible future of Internet sex in Sweden by looking at the online sexual activities in that country, whose pervasiveness and acceptance of Internet usage is higher than in the USA and in the world (Cooper et al., 2003).

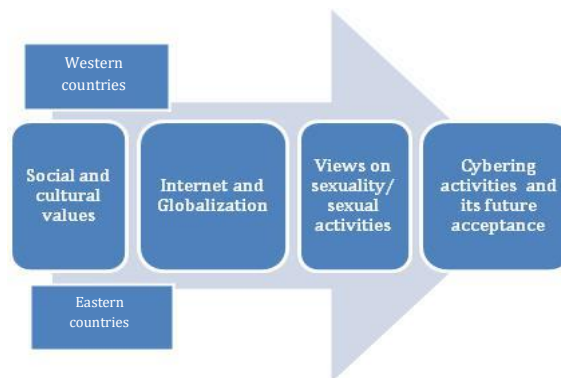
As predicted before, Swedish people will tend to more perceive the Internet and online sexual activities as acceptable media for sexual fulfillment. The difference is that there is more Swedish women than men who will likely be more open to the online sexuality.

Velesmoro, Negy, and Livia (2012) compared the online sexual activities in the US and Peru. They studied college students of those countries and found an interesting fact that Peruvian college students are somehow more interested in online sex rather than the US students. Similar to Velesmoro et al., Rodriguez-Arauz et al., (2013) also conducted a research comparing two countries, Costa Rica and the US (Euro-Americans) in term of their sexual behavior. It is found that the two countries described what a sex actually means for them in very different ways, in which cultural backgrounds play an important role.

In a more general research of the subject, Divinova (n.y.) and Daneback et al. (2004) studied the motivation and characteristics of the cybersex participants. Divinova (n.y.) focused on the psychological background of cybersexual activities among Czech users. It was revealed that most Czech people do cybersex because they want to explore their sexuality and that the Internet make it easier for them to do so. Most Czech people focused more on the easy way

facilitated by the Internet and that they do not need long-term commitment to be involved in a sexual relationship. Meanwhile, Daneback et al. (2004), in the study conducted in Sweden, learned that age, sex and sexual orientation are important for cybersex analysis. Further, it was also found that the difference is seen between people engaging in cybersex and those who are not, in terms of spending more time online for sexual activities and having more offline partners.

Thus, based on the theoretical framework presented above, the research model of the study can be formulated as the following scheme:



**Figure 1. Research model**

As described in the research model illustrated in Figure 1, there are at least four main aspects this research will have to focus on in order to answer the research questions. First, the research will take a look at the social and cultural circumstances that differentiate characteristics of western and eastern societies. These differences are assumed to have certain influences in the way they respond to and act on something related with their social lives. As there are major developments especially in information and communication technology bringing about changes in how people communicate and are connected to one another, the second substantial aspect to be analysed is how these developments contribute to the social ways of lives of western and eastern people, despite the influences from their social and cultural values. This is also due to the scope of the research, which involves the use of the Internet and other communication technology in people's daily lives.

Views on sexuality or sexual activities are the third aspect that has to be taken into account since cybering activities arise from traditional sexual activities as their root. These sexual perspectives from western and eastern people are assumed to be dependent on the social and cultural values of the society. It can be said that the first and second aspects will have influences in shaping people's views on sexuality or sexual activities. Finally, these all three aspects will have to be compared and contrasted to analyse the fourth aspect of the research, that is how western and eastern people differ in certain ways in viewing cybering activities and accepting the phenomenon as usual activities in the future.

This research paper will, in addition, provide further insight on how differences between western and eastern cultural and social values can influence people's perception and acceptance on the existence of the cybersex activities. It will provide additional information on how Germany as

a western country views the cybersex in comparison with Indonesia as an eastern country.

### Research Methodology

The research is conducted as a comparative study where two populations are being compared and contrasted to each other under certain categories. Germany is being compared to Indonesia on how the two countries can accept the cybering phenomenon in the future. This acceptance is based on several research variables namely:

1. People's view on sexuality, i.e., how people perceive the idea of sexual relationship in general, and how they will see the developing phenomenon of online sexual activities. This variable will enable the researcher to know whether a certain society still sees sexuality as a common or uncommon thing.
2. The use of cybering, i.e., whether or not people in the two countries have any access to the online sexual related matters and do cybersex, as well as how easy they can get access on those things and how often they do cybersex. It is intended to know the level of knowledge of the people in the two regions on the phenomenon.
3. People's view on cybering, i.e., how people perceive the idea of cybering activities in general. This will enable the researcher to know whether a certain society sees it as common or uncommon activity.
4. The possible future acceptance on cybering, i.e., whether people in the two regions will likely accept cybersex activities as part of the development of their society, or whether they will rather reject its existence.

Those variables are developed to answer the research questions comprehensively. They are interrelated to each other, so that one variable can contribute to a certain insight towards other variables.

### Approach

The comparative study is conducted both quantitatively and qualitatively. Since the purposes of the study is to gain some general insights on people's perception or reaction and acceptance on the cybersex, the research develops a set of survey questionnaire to gather all necessary information. An anonymous survey is considered appropriate because the topic discussed in this research is still considered controversial and some people view it as an unusual thing. It is considered that people will feel more secure whenever answering questions anonymously.

The questionnaire consists of 21 questions in total. There are 19 multiple choices questions with five-level likert scale ranging from "strongly agree" to "strongly disagree", and 2 open-ended questions asking for opinion and suggestions regarding the topic. It is delivered to the targetted samples as either an online survey posted on facebook groups, mailing lists, direct emails, as well as directly handed in as a printed questionnaire to the targetted samples.

### Sample

The research uses a convenience and purposive sampling methods. Students of Technische Universität Ilmenau (TU Ilmenau), Germany and Gadjah Mada

University (UGM), Indonesia, are chosen to be the sample. Due to the purpose of the research, among various TU Ilmenau's students' backgrounds, it is only German students who will be selected for further analysis. It is also applied for students of UGM, as only Indonesian students that are chosen. International students are excluded in both countries. The sample is not randomly selected because the researcher utilizes the nearest and easiest respondents that can be reached. Whoever students of those two universities coming across, they are asked if they want to participate in the survey. As the questionnaire is also posted online on the students' online groups and mailing lists, every student joined the groups and mailing lists can participate voluntarily.

### Data Analysis

Information gathered from respondents is described quantitatively in statistical numbers. Meanwhile, responses of the open-ended questions are interpreted qualitatively in order to get richer insights. Several results of the multiple choices questions are combined to interpret the variables of the research. Later on, the variables will be scaled to finally know the degree of acceptance on the cybering phenomenon in the future.

### Operationalization

To develop the first research variable, respondents are asked about their opinion and judgements on sexual related matters and the online practices. The second variable is operationalized by asking respondents whether they ever do cybersex and how often they probably do that. Before asking these questions, there are preliminary questions regarding the easy access, purposes and frequency of accessing the Internet. The third variable is operationalized by asking the opinion on the cybering phenomenon that may exist in their environment. They are asked whether it is an ordinary phenomenon and an individual right, or whether this can only be done between couples, not anonymously. Its relation with morality is also being asked in this case.

Lastly, respondents are being asked if they will likely accept the existence of cybering phenomenon in the future, due to the irresistible development of information technology and Internet facilities. They are also asked of their opinion about the need of the government regulation on this matter and if it is necessary to ban cybering activities. Furthermore, categories are developed whenever analysing responses for open-ended questions. The most mentioned opinion, points of view and suggestions will be considered during categories construction and result analysis.

### FINDINGS

There are 142 Indonesian students and 111 German students participating in the survey, either by completing the questionnaire online or in print. The responses are divided into two parts, responses for multiple choices questions and for open-ended questions. Each response is analysed according to the research variables employed and the categories of interpretations developed in this study.

Among Indonesian respondents, there are 76 female respondents (53.5%), and 66 (46.5%) male respondents. More than half of them are between 21 to 25 years old (52%), while the other half of them (47%) are under 21

years old. Almost all of Indonesian respondents (120 people or 84.5%) claimed that they frequently use the Internet everyday mostly for accessing social media and entertainment purposes. Half of them think that they can access the Internet freely without censorship, while the other half are neutral or do not have any opinion on this matter. A slightly different condition is found among German respondents. Most of the respondents are male (77 people or 69.4%), and there are only 34 (30.6%) female students. The most age is between 21 to 25 years old (60.4%) and all of them (110 people or 99%) said they use the Internet daily especially for social media, education and entertainment purposes. Almost all of them also think that they can just easily access the Internet without any difficulties resulted from any censorship.

**Views on Sexuality**

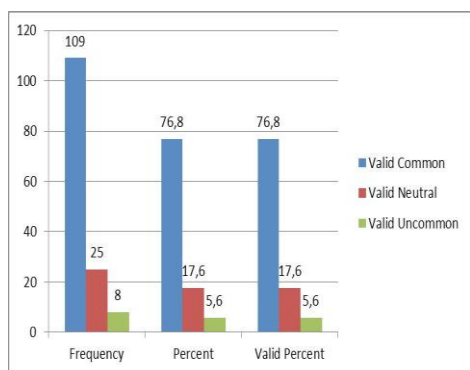
When asking about respondents' insights on sexuality topic, it is found that most Indonesian students view sexual related matters and the online trends are usual or ordinary things. There are 96 students (67.6%) thinking that sexual related matters are common and only 9 students (6.3%) viewed this as an uncommon thing. The rest (37 students or 26% of them) did not have any opinion.

German students show quite similar result. There are 75 students (67.6%) who viewed sexuality as an ordinary thing in their society, whereas only 15 students (13.5%) who firmly thought that sexuality is somehow still taboo, a private matter that should not be openly exposed. The rest 21 students (18.9%) stayed neutral.

**The Use of Cybering**

Among 142 Indonesian respondents, there are only 16 people (11.3%) who claimed that they have ever been involved in a cybersex activity, but most of them do it less than a day in a week. The similar condition happens among German respondent, of which only 17 people out of 111 respondents (15.3%) said that they do cybersex, and it is just less than a day in a week.

**Views on Cybering**

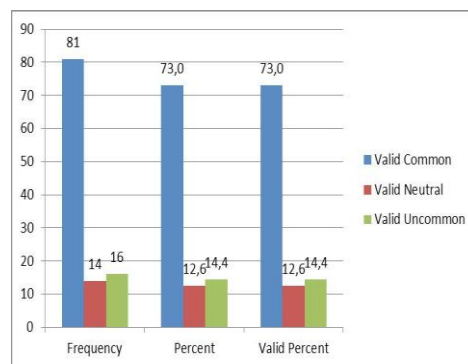


**Figure 2. Views on cybering among Indonesian students**

When asked several questions regarding the existence of the cybering phenomenon and its tendency to continuously increase, in relation with moral values and

its anonymity aspect, almost all Indonesian respondents thought that cybering is just an ordinary phenomenon happening in their society. 109 people (76.8%) claimed that cybering is a common thing and it is only 8 people (5.6%) thought that it is uncommon and should not exist within their society.

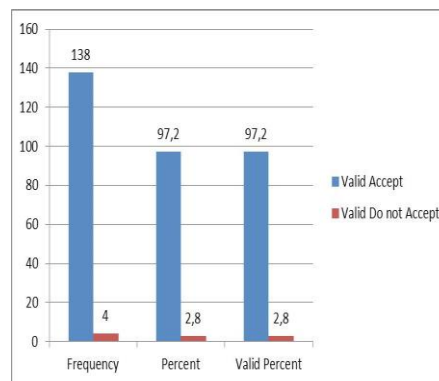
It is once again showing the same result as the result found among German respondents. There are 81 people (73%) thought that cybering is common. The rest of them thought that it is not usual or uncommon (14.4%) and the others do not have any opinion on this issue (12.6%).



**Figure 3. Views on cybering among German students**

**Possible Future Acceptance on Cybering**

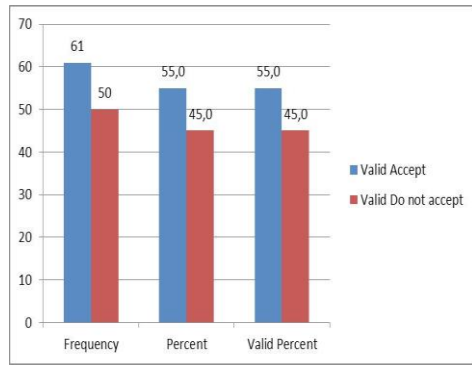
Finally, when respondents are asked to think about the possible future of the cybering phenomenon by questioning them whether it is necessary to regulate the cybering or even ban related activities, almost all Indonesian respondents (97.2%) said that they will just accept cybering as a trending phenomenon without the need to be regulated or even banned. It is only 2.8% people said that the cybersex should not be accepted to grow in the society.



**Figure 4. Acceptance on cybering in the future among Indonesian students**

A quite distinct fact exists among German respondents. There is a quite balanced numbers of people who will likely accept and those likely reject the phenomenon. It is 60 (55%) of them thinking that they will likely accept the cybering in the future and do not see any urgency for the government to regulate or ban the practice. On the other hand, there are 50 people (45%) who will likely reject its existence.





**Figure 5. Acceptance on cybering in the future among German students**

**Respondents' Opinion and Suggestions**

Based on varied responses of the questions of why they should accept or not accept the existence of the cybering phenomenon and why they think there should be or not be any intervention from the government, the researcher then constructs following categories and subcategories to analyse the answers. These are derived from the most stated reasons, opinion or suggestions. However, the categories and subcategories below are not constructed to be analysed quantitatively. Yet, by applying a qualitative analysis on various answers from all participants, deeper understanding and perspectives can be acknowledged from them.

**Table 1. Categories for interpretations**

Categories	Subcategories
Accept cybering	Human right/privacy
	Ordinary phenomenon as IT development consequences and modernization
	As long as it is done with responsibility and does not hurt others
	It might be useful
Do not accept cybering	It is dangerous (e.g. concerning children's safety, data safety, abuse, morality, pornography, prostitution, etc.)
	In contrast with culture and ethics
	It is useless
Accept govt. intervention	Dangerous, serious problem in society (e.g. children safety concern, morality, prostitution, abuse, pornography, etc.)
	In contrast with culture and ethics
Do not accept govt. intervention	Human right/privacy
	None of the government issues or business

Most of Indonesian respondents will likely accept the cybering in the future because they see it as a part of human right, a private matter, and as a logic consequence of the modern era. Most German respondents also show similar responses towards cybering, as they will accept it because it is the human right and that they will only accept government intervention just in case if it harms children.

In responding to the possibility of the government

intervention, half of Indonesian respondents mentioned that it is needed since there are possibilities that cybering could harm the society especially children, and that it is in contrast with culture and ethics. Meanwhile, half of them still think that cybering is not the government business. German respondents, on the other side, never mentioned about culture and ethics whenever they suggested the need of the government intervention.

**DISCUSSION**

The findings of this comparative study seem to be out of prediction. As it is formerly predicted that western countries like Germany, with its western culture and social practices, will more likely to view cybersex and other online forms of sexuality as an ordinary and usual thing happening in a modern society, it is not so exactly like what can be seen from the reactions of Indonesian people as the eastern part. Indonesian students also seem to be familiar with sexual related matters.

There are many similarities that can be found based on their responses to the survey questions. The way respondents react to sexual related matters are all the same as most of them view these as a common thing. It means that sexuality, even when it is online, is not that taboo any longer like the ancient time and that they see it as a private life within their society that nobody has the right to interfere.

The same trend also happens when the respondents are confronted with the growing existence of cybering practices. Almost all respondents claimed that there is nothing wrong with cybersex, online sexual intercourse and other sexual related matters. First of all, they think that doing cybersex is the right of everybody. People are free to do cybersex with their partners or even anonymously because, according to the result, most of respondents do not consider it immoral or will degrade people's morality. More importantly, they just see it as the consequence of the development of technology.

A quite distinct result appears when analysing the responses of whether the respondents will accept the cybering phenomenon as part of their lives in the future. Surprisingly, Indonesian respondents show a very positive reaction of the willingness to accept cybersex and other forms of online sexual related matters in general if they are occurring in their lives. Almost all Indonesian do not even expect regulations from the government and do not think any necessity to ban cybering activities.

On the contrary, German respondents seem to be divided into two groups with almost the same number and percentage. Half of them (55%) claimed that they will likely accept the cybering phenomenon if it exists later in their lives because of the privacy everybody has and that it is the consequence of a modern society. The other half (45%) think that they should not accept the growth of cybering activities in their society, that they expect the government to regulate the practices or even to ban the access on cybering contents. These facts are surprising because Germany, that is stereotyped with its liberal and modern western ways of life, are expected to be more open to the phenomenon. The fact that Indonesian respondents are more open to the phenomenon rather than German respondents raises another assumption that some western countries like

Germany and the U.S. are actually still being influenced by some conservative ways of thinking inherited from their histories. While on the other side, some developing and so-called emerging economic countries like Indonesia, though still strongly hold their high culture and social norms, they are now in the rapid process of penetrating any influences from outside their countries, especially from the west. It in fact also includes new media, the Internet, and mobile technology development, as well as any other trends brought about by those information and technology development.

The level of people doing cybersex in Indonesia and Germany is about the same. There are only 11.3% Indonesian and 15.3% German respondents who do cybersex not more than a day in a week at the average. This fact implies that although most people see sexuality and online sexual activities as a usual thing in their lives, they themselves are still reluctant to be involved in those activities. However, when analysing the comparison between people who do cybering and do not do cybering in relation with their views on sexuality and cybering phenomenon, it is found that people who do cybering activities more positively perceive sexuality and cybering phenomenon as common aspects of their lives.

As mentioned in the Table 2 below, the means of the views on sexuality and the views on cybering for people doing cybersex activities are higher than those who do not do cybersex. These mean differences are also significant ( $p < .05$ ), meaning that cybersex activities have a role in determining whether people will view sexuality and cybering as just common things in their lives.

**Table 2.**

**Independent sample t-test for sexuality and cybering views of Indonesian respondents**

	Gender		Internet Use		Cybersex Activities	
	Female	Male	Frequent	Sel-dom	Yes	No
n =	(76)	(66)	(120)	(22)	(16)	(125)
Mean Views on Sexuality*	0.3	0.4	0.3	0.3	0.7	0.3
	t = -1.9 p < .05		t = 0.6 p > .05		t = 2.6 p < .05	
Mean Views on Cybering*	0.3	0.5	0.4	0.2	0.8	0.3
	t = -1.7 p > .05		t = -1.9 p > .05		t = 2.1 p < .05	

\*Scale: 0 = Common; 1 = Neutral; 2 = Uncommon

There are also differences in means when analysing whether different groups in Gender and the frequency of the Internet usage have different impacts on those two aspects. As it can be seen from the table above, they indeed have differences in viewing sexuality and cybering, but those facts are not significant.

The same result of the independent sample t-test are also applied for German respondents. German people who

do cybersex activities are most likely to perceive sexuality and cybering as common trends happening in the society, if compared with those who are never involved in cybersex activities. Male respondents and those using the Internet more frequently also have higher means of the views on sexuality and cybering, which means that those groups are more open to the growing phenomena, though still, Gender and the Internet usage are not significantly affecting the their differences in viewing those things.

**Table 3.**

**Independent sample t-test for sexuality and cybering views of German respondents**

	Gender		Internet Use		Cybersex Activities	
	Female	Male	Frequent	Sel-dom	Yes	No
n =	(34)	(77)	(110)	(1)	(17)	(94)
Mean Views on Sexuality*	1	1.2	1.1	0.0	1.8	1.0
	t = - 0.9 p > .05		t = 1.0 p > .05		t = 2.8 p < .05	
Mean Views on Cybering*	0.8	1.1	1.0	0.0	2.2	0.8
	t = - 1.1 p > .05		t = 0.7 p > .05		t = 3.1 p < .01	

\*Scale: 0 = Common; 1 = Neutral; 2 = Uncommon

The reasonings Indonesian respondents gave to this phenomenon are generally similar to those given by German respondents. Beside focusing on the issues of privacy and human rights, most of them argued that the growing practices of the cybersex are basically the logic consequences of information and communication technology development in developing modern societies. Not more, if compared with this argument, people mentioning culture and ethics aspects, which can be violated by this phenomenon. It is like one of Indonesian respondents said,

*I will accept the cybering phenomenon as it is. Meaning that society already develop the use of cybermedia for private or sexual consumption matters, although there are concerns in society in developing cases of prostitution and fraud on cybersexual content and subject'.*

It is exactly in line like what most German respondents said about why people should whatsoever accept the existence of cybering phenomenon in the future, like one of them said,

*Yes of course. It's an inevitable part of the sexual freedom and a significant sign of an educated and advanced type of modern society. Like gender-equality and the acceptance for multiple religions and ways of thinking. One of the many facettes of an open-minded, liberal world'.*

The interesting part is to look into the reasons why almost half of German respondents cannot accept the cybering in the future, as if compared with Indonesian

people's reaction on this case, almost none of Indonesian respondents will likely reject the phenomenon. As can be seen from the categories developed to group most mentioned reasonings among respondents, German respondents mostly concern on how to protect young generations from possible cyber abuses and prostitution. They also argued regarding the safety of the data after doing the cybersex, which can be irresponsibly used by anonymous people. One of them said,

*,I don't think I could accept it, but that is a subjective opinion. It depends on the individual point of view. I won't accept it because of its dangerous part. There are so many possibilities how these data can be used after they get online. Often the people who are doing this even don't know what is happening with these data afterwards'.*

Further interesting arguments are the ones concerning the need to have government interventions in regulating people's access to cybering related activities on the Internet. Conservative elements of the government are expected to have some influences on this matter, as one of them said,

*,Maybe the religious/morally conservative elements of a (/any) government will try and manage to enforce their interests as general laws .... sexuality worse than violence'.*

## CONCLUSION

By taking a closer look at the result of this survey research, it can be concluded that there are no differences in viewing and perceiving the sexuality and the growing trend of the cybering between Indonesian and German respondents, despite the huge differences in cultural and social backgrounds of the two countries. Another similarity is that there are only small numbers of users of the cybersex in both countries, of which this fact has a significant influence in differentiating their views from those who never do the cybersex.

Indonesian respondents are far more open to accept the trending phenomenon in conducting online sexual activities rather than German respondents. Despite the strong hold of their eastern culture and social norms, Indonesian people are now the emerging market for the Internet and mobile technology industries. These factors can contribute to their more liberal views on sexuality and online sexual practices, and also support the existing globalization processes in every part of the social life, as well as the rapid development of information technology and the Internet.

## Recommendations for Further Researches

As the findings of the research indicate the fall of its hypotheses, the most important thing that should be done further is to conduct a similar research with a much more broader and random sample. This way, all people of both countries can be reasonably represented.

Furthermore, with respect to the worldbank data indicating the rapid growing intention of the mobile cellular subscriptions and Internet users in Indonesia, a deeper

study on the online media trends and development in eastern countries, in relation with the way younger people react to current online media trends need to be further considered. In addition, a deeper cultural study may also be important to understand more about why now eastern culture will likely be more open and tolerance to sexuality.

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