**Budiyanti: Review comments**

(1)    The paper needs to present a much clearer ethical evaluation of how sex selection through the various technological means differ from abortion that is motivated by particular gender preferences. There is ample literature on the ethics of gender selection, and this should be engaged with. Is sex selection ethical? John Robertson has for instance proposed a liberal approach, whereas Michael Sandel has provided reasons as to why caution is necessary. Where should the paper be situated along this spectrum?

(2)    Engaging with the literature will also help inform the authors on the most appropriate approach to ethical evaluation. I do not think it is helpful to reason from first principles (i.e. the “Georgetown” principles) when there is already a rich discussion on the topic. In addition, the “Georgetown” principles are devised to assist clinical decision-making. In contrast, the issue that this paper attempts to address is one of public policy;

(3)    Does the cultural context of Indonesia change the way that we should think about sex selection ethically? For instance, Ruth Macklin has considered the ethical acceptability of sex selection for family balancing purposes. Are there ethically different but significant conditions in Indonesia that will contribute to ethical discussion that is already presented in the literature? In addition, there were a number of references made to India and China. In order for the comparisons to be meaningful, it should be explained how social policies and cultural values of these countries differ from (or are similar to) those in Indonesia.

(4)    I do not think it is accurate to say that Indonesia has legalized sex selection (on page 4) only because the use of ART is permissible, and it contradicts a subsequent statement (on page 5) that there is no specific regulation on selective abortion in Indonesia. The paper does explain that under Regulation No. 61 Article 44, 2014 on Reproductive Health, sex selection may be permissible under certain conditions, and this regulatory aspect is worth elaborating on. Perhaps to help better explain Indonesia’s regulatory position, it could be discussed comparatively with another jurisdiction.

(5)    In proposing for Indonesia to regulate sex selection, it should be explained what the regulatory goals are, and how they relate to the ethical justifications. It will also be helpful to explain what form such a regulatory approach could adopt.

(6)    Finally, I appreciate that English is not the native tongue of the authors and it may be helpful to seek assistance in formulating particular expressions correctly. For instance, this statement is difficult to understand and does not appear to be an accurate depiction of beneficence: “In bioethics, doing good (beneficence) means an obligation not a particular moral like altruism.” It is further unclear what the source of this definition is, and appropriate references should be included.

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