

## Instagram as an Islamic-Based Sexuality Education Platform (Case Study on Instagram Account @taulebih.id)

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### ABSTRACT

@taulebih is presented as a digital Islamic-based sex education platform to educate the public about the importance of sex education. @taulebih has various Social-Mediachannels like LinkedIn, Facebook, TikTok, and Instagram. This research aims to find out how Instagram Social-Mediacan be used to share educational information related to sexuality from an Islamic perspective by referring to Shannon and Weaver's Information Theory. This research was conducted using qualitative research methods and a case study approach, where data was collected through interview techniques. Research informants were selected using purposive sampling techniques. The research results show that the use of Social-MediaInstagram @taulebih through uploaded content containing Islamic-based sexuality education indicates positive changes in the knowledge and behavior of followers of Instagram.

### KEYWORDS

*Instagram, Islamic education, Sex Education, @taulebih*



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## Introduction

Adolescence is a transitional period between childhood and adulthood. During this period, a child will experience rapid development and growth, both physically, psychologically, and intellectually. Adolescents are very distinctive and begin having their perspectives and a great sense of curiosity; this often leads to decision-making without careful consideration (Pusat Data dan Informasi Kementrian Kesehatan RI, 2015). Meanwhile, the various problems experienced by the younger generation have not gone away.

One of the problems that needs to get more attention is the problem related to sexuality. Generally, children enter the teenage period without having adequate knowledge about sexuality; this happens because it is not uncommon for parents to think that sexuality has a close connection with pornography which causes this topic to be discussed as taboo. Education about sexuality is not just about sexual intercourse but also involves reproductive health. Based on UNESCO's Comprehensive Sexuality Education (CSE), sexuality education also includes key concepts, namely: 1) relationships, 2) understanding of gender, 3) skills for health and well-being, 4) sexuality and sexual behavior, 5) violence and efforts to stay safe (Unesco, 2018). These key concepts indicate that the notion of sexuality, which is often associated with pornography, is a misperception.

In 2017, Badan Kependudukan dan Keluarga Berencana Nasional (BKKBN), Badan Pusat Statistik (BPS), and the Ministry of Health surveyed 22,583 youth aged 15 to 24. The survey results revealed that 45% of young girls and 44% of young men started dating when they were 15-17. At that age, it is feared that a teenager still does not have sufficient capability and knowledge, so she can be at risk of unhealthy courtship behavior such as premarital sex. The survey respondents recorded many kinds of dating behavior, starting from holding hands, hugging, kissing, and groping. Through the same survey, it was also found that many teenagers stated that they have been having premarital sex. There are several reasons for their action: 47% because of love, 30% because of curiosity, 3% because they were forced, and 3% because they were influenced by friends (BKKBN et al., 2018).

The data above shows the lack of knowledge of adolescents caused by inadequate sex education given to them. If sex education can be distributed correctly, consistently, and evenly, it can help prevent various problems, such as premarital sexual activity, which can lead to other problems. Not infrequently, teenagers who lack knowledge about sexuality are taken advantage of by irresponsible people. As in July 2022, the Indonesian people were again shocked by a case of sexual violence against several female students at the Shiddiqiyah Islamic Boarding School, which was committed by one of the educators. Religion-based educational institutions should be a place that can help children develop their skills and knowledge of the beliefs they profess. This belief teaches its adherents always to do good, not vice versa. However, because of this, we

are increasingly convinced of the importance of sex education (Debanjan & Sathyanarayana, 2022; Maria & Hafsa, 2019; Sofni, 2023). By carrying out sex education as early as possible, we can provide an understanding to the younger generation regarding sexual behavior and situations that may occur in the future as they age.

Social-Media is one of the elements of the internet that allows people to connect and exchange information more easily. Instagram is one of the most frequently used Social-Media by Indonesians based on data belonging to We Are Social. Instagram is a source of fulfilling health information among young people (Drina et al., 2022). Instagram occupies the second position of Social-Media with the highest usage frequency after WhatsApp, with a percentage of 84.8%. In its survey, We Are Social also found that 80.1% of the most vital reason someone surfs the internet is to find various information. This high percentage indicates that Social-Media has great potential if used as an educational platform to increase knowledge, one of which is sexuality education to minimize the occurrence of various problems that often occur in adolescents. As for Instagram Social-Media accounts that use Instagram as an educational platform, one of them is the account name @taulebih.id.

@taulebih.id is an Instagram account promoting Islamic-based sexuality education through content uploaded to the account since November 2021. Content uploaded to this account generally includes various educational information related to sexuality, such as reproductive health, how to avoid or deal with cases of sexual violence, tips on parenting children equally, and the anatomy of the human body, which is packaged interestingly through various illustrations. Each content uploaded by @taulebih.id also includes scientific journals, books, and hadiths that are used as reference sources in creating content so that it is proof that the information they present is valid.

Based on the above explanation, the author considers that this research can benefit science, especially the study of social media. This research also needs to be carried out, considering that there are still many sexual problems that adolescents feel. Hence, they need adequate educational platforms as a form of preventive effort. Several previous studies have discussed using Social-Media as an educational platform and specifically discussed sex education on social media.

Research conducted by Khosy (2021) found an Instagram Social-Media account that spreads knowledge about sexuality and virginity massively and progressively across all Instagram features, which is then agreed with by its followers. This research indicates that Instagram effectively educates about reproductive health (Sarah et al., 2023; Ruby & Claire, 2023). In this study, the author examined an account that utilizes social media, Instagram, as a medium for parenting education. The study's results also show that Instagram can be used as a reference for the audience, as seen from the change in the audience's attitude after being exposed to the content presented by the Instagram account. Based on these previous studies, this research has a novelty where researchers want to focus on the use of social media, Instagram, as a platform for sexuality education

based on Islamic beliefs. Nowadays, it's quite easy to find sex education platforms on social media. However, there are not many Social-Mediaaccounts that specifically provide sex education through the perspectives and laws that apply in Islam. Therefore, the objective of this research is to find out how social media, Instagram, can be used as a platform for sharing educative information related to sexuality from an Islamic perspective

## Method

In this study, the author used qualitative research methods. The approach that researchers use is a case study approach. A case study is a research approach in which the author explores the real life of a case through detailed data collection and includes various sources of information such as interviews and observations. The case study approach aims to understand specific issues or problems (Creswell, 2014). After determining the five informants through a purposive sampling technique, the author will conduct interviews with informants who are the Founder and CEO of @taulebih, Supervisor (SPV) Social-Media @taulebih, and three people who are active followers of @taulebih's Instagram account.

## Results

In order to collect data, the author conducted interviews with five informants, who are ZA (Founder and CEO of @taulebih), DT (SPV Social-Media@taulebih), FAP, NMM, and RA (active followers of @taulebih's Instagram account). The author analyzes the information obtained through the interview process based on the theory determined to be used in this study. The interview results obtained from the five informants are as follows:

### Islamic-Based Sexuality Education

Based on the interviews that have been conducted (Figure 1), the author knows that one of the main objectives of establishing @taulebih as a platform for sexuality education is to increase public awareness about the importance of religion-based sexuality education. The background for the formation of @taulebih was the gap in sexual health rights between countries that provide sex education and countries that do not provide sex education. In Indonesia itself, misconceptions regarding the provision of sex education, which is often associated with mere pornography, are still widespread in society. In this regard, during the interview, researchers collect data related to aspects that are needed and can be applied to sex education in order to minimize the continuing misconceptions about sex education circulating in society. ZA, as the Founder and CEO of @taulebih, stated:

*"Even though a country like Indonesia has great emphasis on the importance of religious education, this religious education also does not rule out the fact that*

*Indonesia is one of the countries with a high HIV Aids rate. It means that there is a gap that needs to be filled between why, even though we focus on 'no sexual intercourse outside of marriage.' However, in reality, this happened, and did this happen because, indeed, the education that we convey from a religious perspective may not be appropriate or not in a way that might be easily understood by society. So, there needs to be additional reasoning, which I do not think is covered in any curriculum in Indonesia, even if it is civic, religious, and biological. Alternatively, they are still too focused on what is allowed and what is not, and the 'why' has not yet been explained. While the 'why' is the hope that can prevent actions that are not expected to occur."*

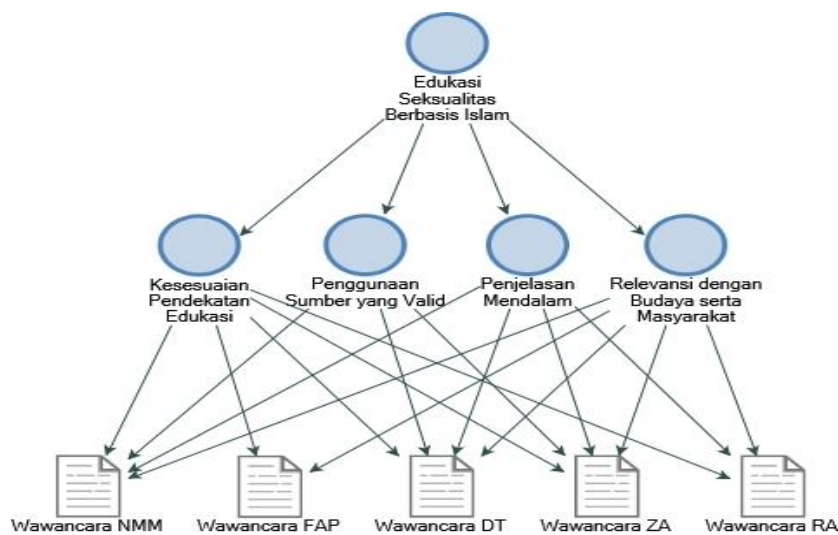


Figure 1. Project Map of Islamic-Based Sexuality Education

Through the opinion expressed by ZA, the author gets an idea that apart from the majority of Indonesia's population who are adherents of Islam who teach to avoid sexual activity or relations outside of marriage, Indonesia itself is still one of the countries with a high rate of HIV Aids (Keerti et al., 2020); the existing sex education system in Indonesia be a question, which should be able to prevent these undesirable things from happening. Based on ZA's answer, sex education should be provided by considering two aspects, namely by taking into account the suitability of the approach used so that the community can easily digest the sex education provided.

In connection with ZA's opinion, it stated that an appropriate approach was needed when providing sex education to the public. ZA again stated other important aspects to consider in providing sexuality education, as follows:

*"When we talk about sexual rights, we talk about values. Moreover, this value returns to the principle of life; for example, we take it in general. I think some things are not to our religious principles as Muslims. For example, CSE is general, not even common anymore, but this is Eurocentric. In this Eurocentric perspective, the values they adhere to are not those Indonesians hold. Moreover, this does not mean right or wrong, but this difference cannot be generalized. What is okay there is not necessarily okay here; what is okay here isn't necessarily okay there, and that's okay. So, what does it mean that is okay in Indonesia? It means that it has to be culturally appropriate to the Indonesian culture. But Indonesians are also 80% Muslim. It means that what is generally relevant is not necessarily relevant for religious people."*

Based on ZA's opinion, it can be seen that relevance to the culture and beliefs prevailing in society is one of the crucial aspects of providing sex education (Thaddeus et al., 2023). In this case, the majority of Indonesian folks embrace Islamic religious beliefs. This means that an appropriate approach is needed when providing sexuality education due to differences in beliefs. In this case, @taulebih, as a sex education platform primarily aimed at Muslim communities in Indonesia, differentiates its content by providing sex education that is studied from an Islamic perspective. In order to produce sexuality educational content that is specifically discussed from the point of view of Islamic beliefs, ZA mentions the reference sources used by @taulebih in the process of producing their content as follows:

*"The main thing is the Islamic Sexuality Education Curriculum from Khan et al., which was published in Cambridge in 2020. But other than that, in the end, what we can look for is what we can use as a source, be it journals or health articles, be it religious-based websites, we try everything. Take advantage while we can cross-check the knowledge; the source is correct, so it may also be used for our content."*

It can be illustrated that in the provision of sexuality education, several important aspects need to be taken into consideration, including paying attention to the suitability of the sexuality education approach used, providing in-depth explanations that allow information to be understood thoroughly, paying attention to the relevance of the education to be provided with the culture and beliefs prevailing in society, to the use of valid sources in the education provided. About these aspects the author collected data indicating whether or not these aspects were applied to @taulebih's Instagram account as an Islamic-based sexuality education platform based on the views of NMM, FAP, and RA as active followers of the account.

Through the interviews conducted, NMM expressed his opinion regarding the sexuality education approach implemented by @taulebih as follows:

*"The contents of @taulebih discuss things still considered taboo in our society in a packaging way that I think is interesting. I was impressed with myself because the*

*topic of sexuality is essential to discuss, right? However, because there is still an opinion that the topic of sexuality is taboo and sensitive, people want to discuss this topic freely, and it seems difficult or uncomfortable. Meanwhile, I can see that @taulebih can discuss things about sexuality very well and is different from the view of society, who think that this topic is dirty and taboo to talk about. They also like to make comics that are tucked into their content; that is interesting and useful, in my opinion."*

Based on the statement above, it can be seen that @taulebih is considered capable of applying an appropriate approach to providing sex education, which is still considered a sensitive topic by some people in Indonesia, one of which is by providing sexuality education through visualization in the form of comics (Rara et al., 2022). The contents of @taulebih are considered easy to understand and can reduce the discomfort experienced by informants when conversations related to sex education usually occur.

In addition to the need for adjustments to the educational approach, sex education also requires in-depth explanations that enable people to comprehensively understand every decision or action that occurs in their lives. In this regard, RA stated:

*"Before, I only knew about sexual intercourse, but since following, I have come to know that sexuality education also discusses the rights we have over our bodies. Like one of the examples that I mentioned earlier, at school, I like to have menstruation checks where the way to check it is patted on the private area or told to open your pants. However, after following the @taulebih account, I learned that this kind of treatment is not right because it violates my privacy."*

Based on RA's statement, it indicated that @taulebih had provided new knowledge that enabled the informant to understand the rights she had as an individual thanks to the comprehensive explanation that @taulebih tried to provide through Islamic-based sexuality education content that they uploaded on their Instagram accounts.

In addition, in the application of sexuality education, it is also necessary to have compatibility or relevance between culture and beliefs held by the community. In this regard, FAP shared her opinion:

*"Abroad, there have been many Instagram accounts that provide sexuality education. However, that was earlier; if we read CSE, it is said that education or discussion about sexuality needs to be adapted to the culture or beliefs held by a society. There must be differences between Indonesian culture and the culture of other countries, right? Moreover, to be honest, as a Muslim, I can say I am still "blind," and of course, I still need to learn a lot more about the laws or restrictions that apply to the religion that I profess, Islam, especially with regard to sexuality."*

Through his opinion, FAP stated that she knows that proper sexuality education needs to be adapted to the culture and beliefs prevailing in society. With this awareness,

FAP thinks that the content uploaded by @taulebih helps her understand the limitations regarding sexuality that apply to the religion she believes in.

Based on this statement, it can be seen that @taulebih always includes sources that are used as references in creating content so that followers can cross-check and provide further explanations regarding the uploaded content.

### Selection of Social Media

In distributing educational messages related to the importance of Islamic-based sexuality education, it is essential to choose the appropriate media because each medium has its characteristics, indicating that the selection of a medium can be adjusted to its goals. So far, @taulebih has several Social-Mediachannels: Instagram, TikTok, LinkedIn, and Facebook. Nevertheless, Instagram is still the most actively used Social-Media by @taulebih. DT as SPV Social-Media@taulebih explained more about the reason for choosing the leading Social-Media@taulebih (Figure 2):

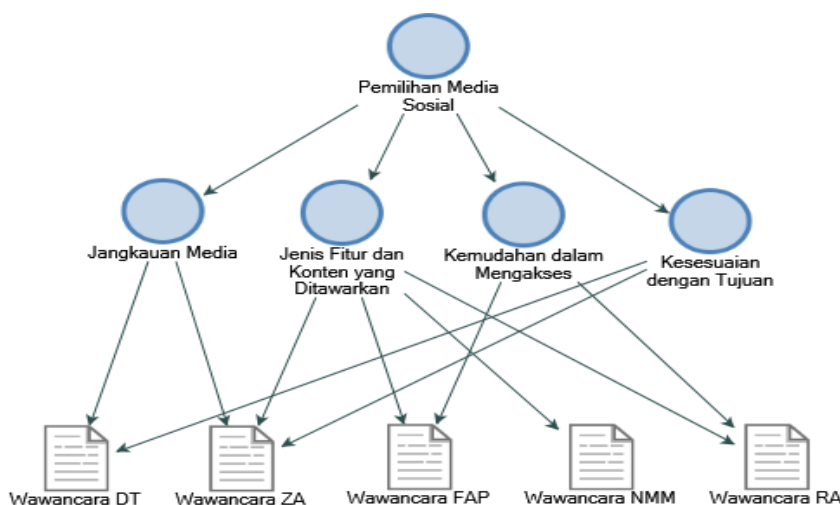


Figure 2. Project Map for Selection of Social Media

*"Because the insight and engagement are the highest, really high, that is on Instagram rather than on TikTok and LinkedIn. Instagram is perfect for what we need since we want to distribute information as comprehensively as possible with an attractive appearance. Forms like carousels, single posts, stories, and reels help us to distribute the content we want. On LinkedIn, the base is usually to find a job or people, which is very formal. Meanwhile, on Instagram, we can be more relaxed if, for example, we share information, and it's proven that the engagement there is high. So we still make Instagram the main Social-Media for @taulebih to distribute our content."*

Based on the interviews with informants, it can be seen that the reasons underlying the choice of Instagram as a medium for sexuality education for informants



include similarities between goals and the variety of features and forms of content offered by Instagram. Apart from the many features and forms of content offered, the informants also thought that Instagram is an accessible Social-Media to access and use.

Each Social-Media certainly has its characteristics, and this is also the basis for @taulebih's considerations in choosing Instagram as their primary social media. @taulebih considers that the features available on Instagram made it possible to achieve their goals of providing as comprehensive Islamic-based sexuality education as possible and with attractive visualizations; this is in line with the research of Mao (2014) which shows that the features offered by Social-Media are the reasons why someone decides to use social media. Until now, @taulebih has been active in distributing Islamic-based sexuality education messages through available features such as Instagram feeds, Instagram stories, Instagram reels, and Instagram Live. When doing live broadcasts via Instagram, usually @taulebih invites speakers relevant to the topic raised at that time.

### **Instagram's Performance as an Educational Media**

In the context of Social-Media use, feedback from the audience can be one of the benchmarks for the performance of a Social-Media account. On Instagram, feedback that the audience can give is generally in the form of likes and comments. ZA stated that the performance of @taulebih's Instagram account depends on audience feedback, which is influenced by various variables, as follows:

*"Usually, carousel and comic content will perform better. However, it also really depends on what is being hit at that moment, on our visuals, and on what time we upload it. Many variables dictate how the content will be received in society. For example, yesterday, suddenly, the content about how Islam empowers women had 4,000 likes, and @taulebih now 90,000 is considered high. However, when we post about health, there are few likers. Social issues relevant to society are the most tangible and likable content."*

Based on ZA's statement, it is known that the performance of content uploaded on @taulebih's Instagram account can be affected by various variables such as the form or type of content used, the time of upload, and the topics raised in the content. ZA herself stated that one of the topics that consistently performs well on @taulebih's Instagram account is topics that are relevant to daily life or conditions in society, such as those relating to relationships, gender, or other restrictions that apply in Islamic religions, such as the use of cosmetics or menstruation (Figure 3). ZA stated that these topics are considered to have better feedback than topics discussing biology and health.

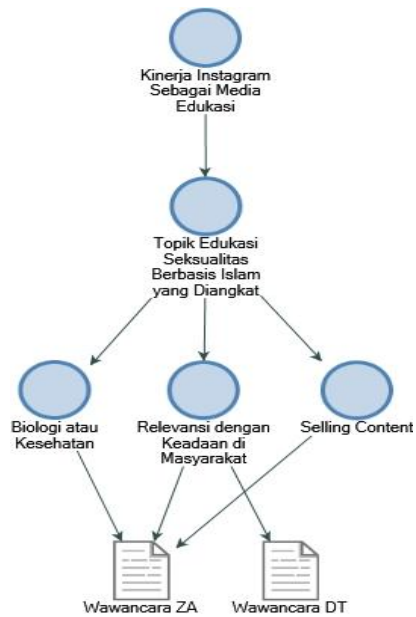


Figure 3. Instagram Performance Project Map as an Educational Media Based on the Topics Raised

In addition to the topics raised, the features or type of content used are essential variables that can affect the performance of content uploaded to @taulebih's Instagram account as an Islamic-based sexuality education platform. Based on the interviews conducted, the five informants share the opinion that carousel-type content is the type of content with the best performance in conveying educational messages about Islamic-based sexuality.

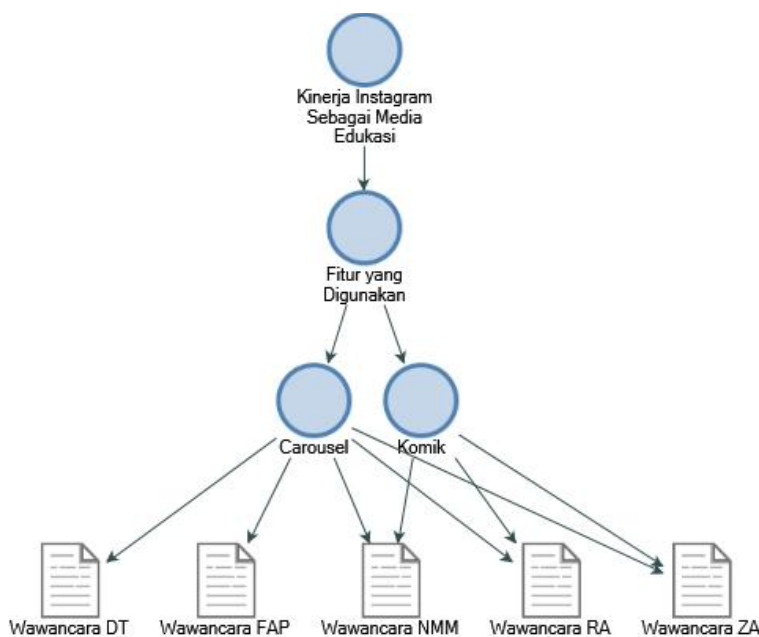


Figure 4. Project Map of Instagram Performance as an Educational Media Based on the Features

FAP, as one of @taulebih's followers, stated his reasons for preferring carousel-shaped content compared to other types of content (Figure 4) as follows:

*"I prefer the multiple post form. Because one post can consist of several photos, usually continuous topics, the explanation could be more precise and easier to understand."*

FAP considers that carousel or multiple post-type content performs better in conveying messages of Islamic-based sexuality education because this type of content allows for more than one photo to be uploaded so that the explanations conveyed are more comprehensive. In line with FAP statement. DT also confirmed this as SPV Social-Media@taulebih, as follows:

*"So you know you have had an open survey like that; those with high engagement are still carousels; the feedback is okay."*

Based on the results of interviews and observations that the author has done, it can be seen that the feedback received by @taulebih can also depend on the features and type of content used and the topics discussed in the content. Generally, content uploaded with the carousel feature and comic inserts in it gets more positive feedback from @taulebih's audience when compared to other types of content. Letuna (2021) shows similar results where content with animated people in frame elements tends to be preferred and gets more positive responses from audiences; this is because the types of content in the form of carousels and comics allow @taulebih to create more comprehensive and exciting Islamic-based sexuality education content.

### **Barriers to Using Instagram as an Islamic-Based Sexuality Education Platform**

In the communication process, the presence of obstacles or noise can be an element that can affect the meaning of the message (Nayana et al., 2022). Barriers to various forms of communication may occur without exception. The author gives questions about the obstacles the informant had experienced in communicating on @taulebih's Instagram account as an Islamic-based sexuality education platform. FAP recounts his communication experience on @taulebih's Instagram account as follows:

*"I do not know if this can be called an obstacle. I have joined their Instagram live 2 or 3 times, and the sound was choppy, and then the picture also froze, so there were a few points that I didn't catch. However, my signal's influence is not good this time. Apart from that, there are no obstacles whatsoever. As I said earlier, Instagram is easy to access, and the content is @taulebih itself; apart from the live Instagram earlier, in terms of design and writing, I think I can easily understand what you mean."*

Based on FAP's statement, the obstacles she experienced during the process of receiving educational information related to Islamic-based sexuality on @taulebih's Instagram account were in the form of poor audio-visual quality caused by the poor internet network when @taulebih took advantage of one of the features offered by Instagram, namely Instagram Live.

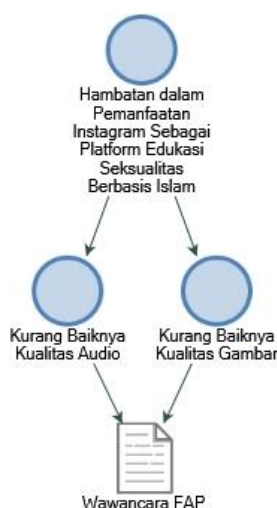


Figure 5. Project Map Obstacles in Utilizing Instagram as an Islamic-Based Sexuality Education Platform

Apart from the obstacles experienced by FAP, other informants stated that there were no significant obstacles that could change the meaning of the messages they sent or received (Figure 5). FAP herself stated that the obstacles she felt only occurred when communication took place through the Instagram Live feature. Apart from these features, in line with the communication experiences of other informants, FAP also stated that she did not feel any other obstacles that could affect the information she received on @taulebih's Instagram account as an Islamic-based sex education platform.

#### **Knowledge Instagram Account Followers @taulebih**

Education is a form of learning that allows individuals to broaden their knowledge, from initially not knowing to knowing. This also underlies the formation of @taulebih as a platform for sex education. To increase public awareness about the importance of religion-based sexuality education (Abdul et al., 2022; Oluwafisayomi et al., 2023), @taulebih was formed. Related to this, the author asked questions about the informants' knowledge before and after following @taulebih's Instagram account.

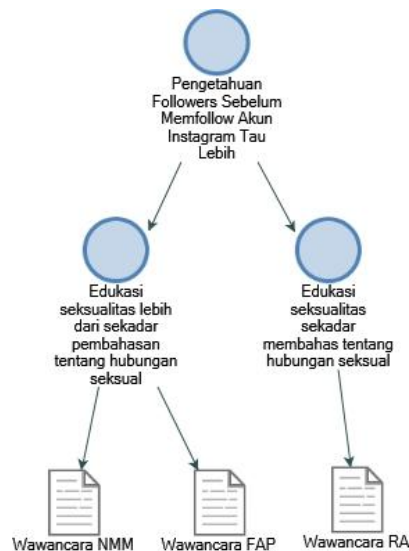


Figure 6. Knowledge of Followers Before Following an Instagram Account @taulebih

RA, one of @taulebih's active followers who is still studying in high school, explained the knowledge she had regarding sexuality education before joining @taulebih's Instagram account as follows:

*"Before I followed @taulebih's Instagram account, what I knew about sexuality education was that it only discussed sexual intercourse. But I want to @taulebih about sexuality education. It's true that sex education is rarely given in our society because there are assumptions that seem dirty or taboo to hear, talk about, or learn about."*

Based on this statement, it is known that RA has quite limited knowledge about sexuality. Prior to joining the @taulebih Instagram account, RA admitted that the knowledge she had about sex education was only limited to matters related to sexual intercourse. According to her, this happened because of the lack of sexual education that she received from his surroundings (Figure 6).

FAP also explained the knowledge she had about sexuality education before she followed @taulebih's Instagram account:

*"What I know is that sexuality education is not just about sexual intercourse, but there are broader things to discuss, and based on CSE, it is also said that education or discussion about sexuality needs to be adapted to the culture or beliefs held by a society."*

Based on FAP's statement, it is known that FAP itself has adequate knowledge about sexuality education. FAP further stated:

*"Because between Indonesian culture and the culture of other countries, there must be differences, right? Moreover, as a Muslim, I can say that I am still blind, and of course, I still need to learn a lot more about the laws or restrictions that apply to the religion that I profess, Islam. Especially about sexuality. This topic is quite sensitive because it may still be considered taboo."*

FAP's statement above indicates that from the start, she had an interest in sexuality education. This can be seen from FAP's statement, which states that based on Comprehensive Sexuality Education (CSE), it is known that sex education should be provided to the community according to local culture or beliefs. However, as an individual who is a Muslim, FAP admits that she still does not have sufficient knowledge regarding sex education based on the values that apply to the religion she believes in.

NMM, as a student who has a religious-based educational background, also explained what he knew about sexuality education before joining the @taulebih Instagram account:

*"Actually, quite a lot because I also studied at the Islamic boarding school. At the same time, Islamic boarding schools are also more or less given education about sexuality. It is just that maybe the discussion is deeper than that given by @taulebih through their content. Because the sex education that was given while I was at the pesantren did not have any special subjects, right? I am more into inserts in the middle of the lesson. The discussion usually revolves around the topic of sexual intercourse. Rich, for example, how to relate to husband and wife based on Islamic law. Oh yeah, I like being taught basic things like the responsibilities of men and so on."*

NMM's statement explained that the religious-based formal education background that she had gone through had more or less helped her to understand more about sexuality based on Islamic religious views. However, NMM stated that the sexuality education she received could only be said to revolve around topics related to sexual intercourse and the responsibilities of a man according to Islam alone. NMM considered that there was a difference in the scope of topics between the sexuality education that she had previously received and the sexuality education that she received through the @taulebih Instagram account.

Based on the elaboration above, it is known that before joining the Instagram account, the three informants had different knowledge about sex education. Regardless of the difference in the knowledge possessed, the author asked further questions regarding the knowledge that the informant had regarding sexuality education after the informant followed @taulebih's Instagram account.

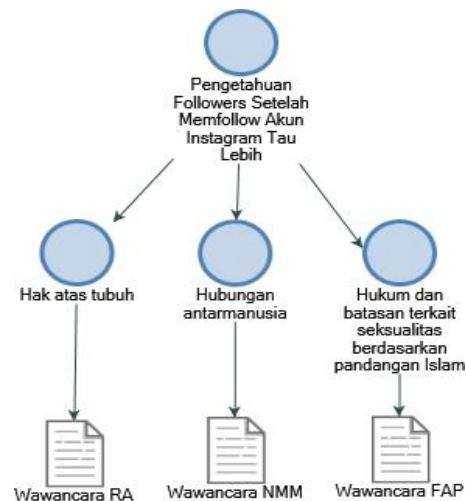


Figure 7. Knowledge of Followers After Following an Instagram Account @taulebih

When getting asked about changes in knowledge about sexuality that she has after following @taulebih's Instagram account, FAP stated:

*"There is a change. After I followed @taulebih, I came to know that in Islam itself, education about sexuality is not something new anymore because there is such a thing as Tarbiyah Jinsiyah. Where Tarbiyah Jinsiyah discusses what things are unlawful, what is lawful, or what can be done, and what can not be done by a Muslim in matters relating to sexuality."*

This statement shows that there is a change in the knowledge possessed by FAP after following @taulebih's Instagram account. Previously, FAP's answers indicated that before joining the @taulebih Instagram account, she admitted that she still did not have sufficient knowledge about sex education based on an Islamic religious perspective. However, then FAP stated that after following @taulebih's Instagram account, she knew that in Islam itself, there is sex education which is also called Tarbiyah Jinsiyah. FAP claims to be able to understand the boundaries and laws that apply in Islam better after receiving sex education through @taulebih's Instagram account.

In line with the positive response given by FAP, RA also stated that the sexuality education that she received while following @taulebih's Instagram account gave her new knowledge (Figure 7) as follows:

*"Before, I only knew about sexual intercourse, but since following, I have come to know that sexuality education also discusses the rights we have over our bodies. Like one of the examples that I mentioned earlier, at school, I like to have menstruation checks where the way to check it is patted on the private area or told to open your pants. However, after following the @taulebih account, I learned that this kind of treatment is not right because it violates my privacy."*

Based on RA's statement, after following the Instagram account @taulebih, RA has become more aware of the rights to her body; this is illustrated by the awareness she began to have after receiving information on @taulebih's Instagram. The incident of checking the menstruation that she experienced at her school was an invasion of privacy and not an act that could be justified.

Showing that there was a positive change in the knowledge she had after following @taulebih's Instagram account, NMM also stated:

*"The difference might be more towards how I view things like that. The point is that the difference I feel after following @taulebih is in the form of new knowledge that can make me more open-minded about things like that. So, take your time to judge things."*

This statement indicated that the new knowledge that NMM gained after following @taulebih's Instagram account could make her have a more open mindset on various things that could influence his decision to act, especially with actions involving other people.

Based on the elaboration above, it can be seen that the three informants who are followers of @taulebih's Instagram account have diverse knowledge both before and after following the Instagram account. The results of the interviews with the three informants also indicated that there were differences in knowledge regarding Islamic-based sexuality before and after the informants followed @taulebih's Instagram account.

Referring to the results of interviews, observations, and documentation that has been done, the process of utilizing the Social-Mediaaccount Instagram @taulebih as an Islamic-based sexuality education platform can be implemented by Shannon & Weaver's Information Theory as follows:

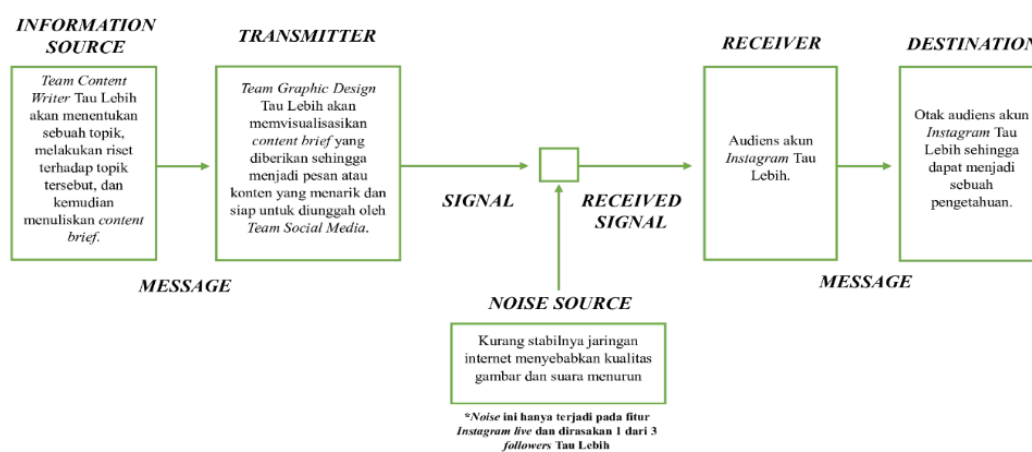


Figure 8. Communication Flow in Utilization of @taulebih's Instagram Accounts as an Islamic-Based Sexuality Education Platform



1. Source

In utilizing the Social-Mediaaccount Instagram @taulebih as an Islamic-based sexuality education platform, it is known that @taulebih plays a role as a source of information. As the first step in the process of communicating Islamic-based sexuality education, the content writer team of @taulebih will determine a topic, conduct research on the topic, and then write a content brief in accordance with the research that has been conducted on the specified topic.

2. Messages

After the content writer team has finished writing the content brief, the graphic design team of @taulebih will start visualizing the content brief provided so that it can become an interesting message or content and is ready to be uploaded to @taulebih Social-Mediaaccounts. Messages uploaded in the form of content on @taulebih's Instagram account generally aim to increase public awareness about the importance of sexuality education. Not only that, @taulebih also packs messages in such a way as to minimize misperceptions circulating in society regarding sexuality education which only discusses sexual activity, but is bigger than that.

3. Transmitters

After the message or content has been visualized by the graphic design team through quality control, the content will then be uploaded by the Social-Mediateam to @taulebih's Instagram account.

4. Signal

With the help of an internet signal, @taulebih can upload Islamic-based sexuality education content to their various social media.

5. Channels (channels)

@taulebih has several Social-Mediachannels such as YouTube, Instagram, TikTok, and LinkedIn. Nevertheless, Instagram is still the main Social-Mediachannel for @taulebih. Through Instagram, @taulebih take advantage of the features available on the channel to increase public awareness of the importance of sexuality education, especially those based on religion. So far, the Instagram post feature that allows you to upload more than one photo at a time (carousel post) is still the type of content that has the best performance when compared to other types of content or features.

6. Receivers

If it is implemented based on Shannon & Weaver's Information Theory, in the utilization of the Instagram @taulebih Social-Mediaaccount as an Islamic-based sexuality education platform, the audience or followers of @taulebih's Instagram account have a role as recipients of the message.

7. Destination

Audiences or followers of @taulebih will then reactivate the messages they see or hear from content on @taulebih's Instagram account into their brains so that they can become knowledge.

8. Interference (noise)

Based on the results of interviews with the three informants who are active followers of @taulebih's Instagram account, it is known that one of the informants, namely FAP, had experienced a disturbance in the process of using @taulebih's Instagram account as an Islamic-based sexuality education platform. The disturbance experienced by FAP is felt in the form of decreased sound and image quality due to an unstable internet network when watching live @taulebih broadcasts via the Instagram live feature. The decrease in sound and picture quality that FAP feels also affects the knowledge she gets. Because of the disturbance she felt, FAP admitted that she missed a number of talking points on Instagram live conducted by @taulebih, so the information she got was not really complete. The same interference was also felt by one of the informants in the research, that study also found that there were obstacles in the form of decreased sound quality on the Instagram live feature (Widarini, 2019). However, in line with the opinions of two other informants, FAP did not experience significant interference when accessing @taulebih content through features or other types of content. In addition, @taulebih also always archives their Instagram live broadcasts, thus allowing @taulebih audiences to return to watch the replay recordings at a later time after the live broadcast ends.

Despite the discovery of obstacles and challenges in utilization of Instagram as a sexuality education platform, as stated by Manduley et al. (2018) that Social-Media has the overall benefit of raising voices that have traditionally been excluded from sexuality education. Through Information Theory, it formulated 3 levels of problem analysis that can be implemented in a communication process. In this regard, the author conducted an analysis of the communication process in the utilization of the Instagram @taulebih Social-Media account as an Islamic-based sexuality education platform, as follows:

1. Level A (engineering problems)

At this level, the accuracy of the symbols that are successfully transmitted from communicator to communicant is questioned. Based on the results of interviews with the three informants who are active followers of @taulebih's Instagram account, the statements indicate that @taulebih has succeeded in utilizing the features available on Instagram. Apart from the communication disturbance that was felt by one of the informants when accessing Instagram live @taulebih, the three informants stated that the content of Islamic-based sexuality education on @taulebih's Instagram account could be understood easily and clearly, especially for carousel-type content. Carousel-type content on @taulebih's Instagram account is considered to be able to provide more comprehensive information (Lewen et al., 2023).

2. Level B (semantic problem)

At this level, satisfaction and closeness between the meaning of the message received by the communicant and the meaning of the message actually intended by the communicator is questioned. In the communication process that takes place in the utilization of the Instagram Social-Media account @taulebih as an Islamic-based sexuality education platform, @taulebih has the aim of increasing public awareness about the importance of religion-based sexuality education. Based on the results of interviews with three informants who are active followers

of @taulebih, it can be said that the goals of @taulebih have been successfully achieved. The three informants admitted that they increasingly realized how important sexuality education was especially based on religion after following @taulebih's Instagram account. The statements given by the three also indicated that they had new knowledge after they became followers on the @taulebih Instagram account. The new knowledge possessed by each informant also varied, ranging from knowledge of the right of their body, knowledge of human relations, and knowledge of laws and restrictions regarding sexuality that apply in the Islamic religion.

3. Level C (effectiveness issues)

This level discusses how much the effectiveness of the meaning received is, so that it can influence behavior as expected. In this case, based on interviews that have been conducted with the three informants who are active followers of the @taulebih's Instagram account, it is known that the messages received by the three informants indicate a change in behavior. NMM admits that the sexuality education he received from @taulebih's Instagram account made him have a more open perspective, especially when interacting with other individuals. Then RA also stated that she had developed into a more courageous person when faced with matters related to the rights she had over his body after following @taulebih's Instagram account. Then FAP also stated that after following @taulebih's Instagram account, she understands more about the laws or restrictions related to sexuality that apply in Islam so that she can consider decisions that will be taken in a more mature manner. These acknowledgments showed that there was a positive change in behavior after the informants followed @taulebih's Instagram account which was in line with the expectations of the establishment of the platform. ZA, through interviews, had expressed her hope that @taulebih's audience could absorb the knowledge that had been given and use this knowledge in making life decisions related to reproductive health and rights. This is reinforced by previous research conducted by (Sari & Basit, 2020) which also indicates a positive change from the use of Instagram as an educational platform related to parenting in that study.

## Conclusion

Various problems related to sexuality, such as sexual harassment, premarital pregnancies, illegal abortions, and the transmission of sexually transmitted diseases, are very feared problems that can occur in society, especially in the young age group or adolescents. In order to prevent these things and increase public awareness of the importance of sex education, which is specifically based on Islam, a digital education platform called @taulebih was formed. @taulebih was formed by utilizing Instagram as the leading Social-Media for distributing its educational content. The forms of content used by @taulebih in distributing educational information related to Islamic-based sexuality include live broadcasts via the Instagram live feature, single posts and carousels via the Instagram post feature, videos via the Instagram reels feature, and 24-hour uploads via the Instagram story feature. In order to produce content that is

educative and guaranteed to be accurate, @taulebih always tries to use content reference sources that can be cross-checked and compatible with factors such as culture and beliefs that apply to most Indonesian people.

Based on the results of research that has also been conducted on three informants who are followers of @taulebih, it is known that the informants took advantage of the presence of @taulebih as a sex education platform by absorbing the information presented on the Instagram account. Of the various types of content that @taulebih presents on their Instagram account, the informants acknowledged that carousel-shaped content uploaded via the Instagram post feature performs better in conveying educational messages related to Islamic-based sexuality. This is considered because the carousel feature allows for uploading more than one photo at a time, allowing the @taulebih audience to obtain information in a more comprehensive, clear, and easy-to-understand manner. Besides, it can also be concluded that the use of @taulebih's Instagram account as an Islamic-based sexuality education platform indicates positive results on the knowledge and behavior of followers.

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