

CHAPTER I

INTRODUCTION

1.1 Background of the Problem

The understanding of sexual education in Indonesia is still relatively low. This problem arises because of the inappropriate concept of gender, where Indonesian society in general views sexual education as taboo, dirty, pornographic, and openly talking about sexual matters that are disliked by society. Dr Boike Dian Nugraha, a sexologist in Indonesia, asserts that sexual education for children is different from teaching children about sex. (Sihaloho, 2023)

According to the Big Indonesian Dictionary (KBBI) 'Sex Education' is education that aims to provide knowledge about sex, biological sex functions, pregnancy, and so on. Based on research conducted by DetikHealth, the level of sexual education in Indonesia is still relatively low. The survey results show that 84% of adolescents in Indonesia with an age range of 12-17 years have never received sexual education. (Adelia, 2019) In fact, sexual education is one of the most necessary knowledge areas for everyone, including men, women, adults, parents, and children, especially adolescents (Sormin, 2018).

Based on the data analysis of junior and senior high school respondents in the five districts of Yogyakarta Special Region, the level of understanding of sexual education and sexual attitudes or behaviours among junior and senior high school adolescents in Yogyakarta Special Region varies widely. The lowest average percentage is 26.3% and the highest is 74.9%. Other results show the attitude or behaviour of adolescents towards various sexual issues in their environment. Respondents' answers raised several questions that need to be followed up in the form of further research and sexual education programmes (Salirawati et al., n.d.).

Sexual education is an effort to teach, raise awareness, and provide information about sexual matters. The information provided includes sexual education is knowledge about the function of reproductive organs by instilling

morals, ethics, commitment, and religion so that there is no 'misuse' of reproductive organs. Sexual education can be said to be the forerunner of family life education, which is very important and should be given to children who are starting to grow up or adolescents, both through formal and informal education. Sexual education is carried out to prevent biased knowledge about reproductive health among adolescents and to make parents aware of their important role in providing early sexual education for children (Amelia, 2021).

Basically, sexual education is not intended to limit the interaction of adolescents with their peers but aims to make adolescents more careful in social behaviour (Salirawati et al., n.d.). This is also done to provide an understanding of reproductive health and prevent deviations in sexual behaviour in human life (Tuhuteru et al., 2021). By teaching children about sexual education both in skills and knowledge from as early as possible, sexual education can shape character and shape children's behaviour patterns as they get older in order to avoid risky behaviour in the form of deviant sexual behaviour and sexual harassment (Rahayu, 2022).

In Islam, sexual education is an important part of the education of creed, morals, and worship. (Mukri, 2018) Sexual education cannot be separated from religion and must even be fully built on a religious foundation. Islam as a religion that is *Shalim* (comprehensive) and *Kamil* (perfect) has discussed sexual education long before the west discussed it. The Quran has given an example of how to explain sexual education. Sexual education should be given to children in a gradual manner, starting from the basics. By teaching sexual education, it is expected to form into mature and responsible human beings, both men and women. Religious life education that is instilled since childhood can help equip a healthy and responsible life. Responsible for future life in this world and the hereafter (Sormin, 2018).

Teenagers are in dire need of information and correct teaching about sexuality education. However, Islamic sexual education is not fully understood by all Muslims. The backwardness of information regarding education leads to ignorance and poor perception of its rulings, not only in sexual matters, but also in many other matters. This weakness has a clear impact on the education of children who have

reached the age of *tamyiz* or adolescence. Underdevelopment has led families away from the standardisation of Islamic sexual education. Starting from how early sexual education according to Islamic law, as well as educational techniques by taking into account the characteristics and patterns of approach to children who are in adolescence, because adolescence is a critical period in the growth of a human being (Mukri, 2018).

Lack of education on sexual education can cause problems for children and adolescents. These problems are related to many factors, such as the increase in sexual violence around them which can lead to behavioural disorders. This causes children to exhibit defiant and aggressive behaviour, self-harm, avoidance of social interaction with peers, and decreased academic performance. This sexual violence sometimes occurs in the context of *bullying*, which is a form of intentional bullying by individuals or groups who feel stronger or more powerful than others, with the aim of hurting them emotionally or physically repeatedly (Latifah et al., 2023).

According to data released by the National Commission on Women in its 2023 Annual Record (CATAHU), there were 289,111 cases of violence against women. Cases of violence against women in the public sphere and the state have increased, namely in the public sphere an increase of 44% and in the state sphere an increase of 176%. Based on this data, there is an increase in the number of reported cases of sexual harassment, both non-physical and physical, compared to rape cases. This phenomenon indicates that sexual harassment, as a form of sexual violence, is gaining increasing attention. This shows the importance of legal guarantees for victims of sexual harassment, both non-physical and physical, as well as the support provided to them (Komnas Perempuan, 2024).

In addition to the lack of understanding about sexual education that has alienated Muslims, the digital era has changed people's behaviour in many ways, including in seeking information, networking and communicating. The shift from conventional media to digital media in this digital era is largely due to the wide spread of internet networks. New developments in mass media and the internet have created social media that is not only used as a platform for networking and communication, but also as a means to develop business, politics, advertising, and

even religious socialisation (Dhora et al., 2023).

Religious socialisation, commonly known as da'wah, is a learning tool that Muslims can use to understand more about the teachings of Islam. The ability to preach or rhetoric is a very important part of the learning process about religious knowledge, because in preaching, the ability to convey and convince about scientific lessons has an important role in religious life and Islamic education among Muslim communities (Dr H. Iskandar Engku & Siti Zubaidah, 2014).

In the Qur'an, there is a command for Muslims to proselytize

human beings to be on the path of Allah. It is found in Q.S. Ali - Imran verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

"And let there be among you a group of people who call to virtue, enjoining the good and forbidding the evil; they are the fortunate ones."

Along with the advancement of science and technology that has entered the Islamic world, da'wah activities have evolved, the da'wah media used has not only changed from pulpit to pulpit but preachers are increasingly creative in conveying the values of Islamic education through social media accounts that can be accessed easily via *smartphones* (Wibowo, 2019).

In Islam, the movement to adapt Islamic religious views comes with new developments brought about by modern science and technology. (Hadi S et al., 2021) Preachers on social media use various methods to convey religious messages. They not only use the *bil-kitabah* (speech) or *bil-kalam* (writing) method, but also utilise *audiovisual* media such as images, sound, or lectures. This approach is adapted to current interests and trends (Wibowo, 2019).

Social media, which is fluid, multidirectional, and democratic, can facilitate users to access information in *real time* and spread quickly compared to radio and television broadcasts. This pattern allows preachers to enrich their audience in preaching. Like Ustadz Hanan Attaki and his movement, *Pemuda Hijrah*, the style of da'wah used is different from the established Islamic learning style, their da'wah methods follow the *subculture* lifestyle, symbols that suit the audience, they adjust their clothes, appearance, and rhetorical style to attract the attention of young people

(Saat & Burhani, 2020).

Based on the research above, one of the social media platforms that can be utilised for preaching is Instagram. Da'wah through social media is one of the da'wah efforts that utilise technological advances to communicate with the community. In addition, this approach must also *understand the intended mad'u and the* challenges faced. In the digital era, to achieve *da'wah* goals *da'i* need to have extensive knowledge and continue to update their *da'wah* strategies according to the times (Nur Zulaecha et al., 2023).

Instagram as a social media information based on images and videos is considered effective and more easily accepted by the public. The development of Instagram allows images to be packaged in various forms and video posts with a long duration. IGTV is also a place for Instagram users to share information like television as a medium in the digital era (Husna, 2021).

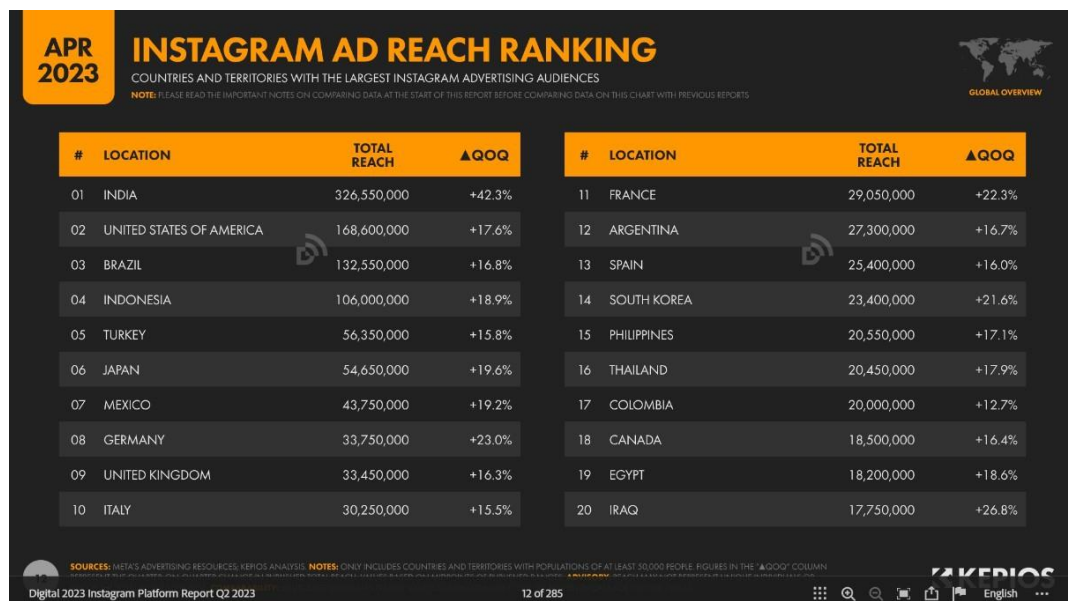


Figure 1. Distribution Data of Instagram Users in the World (*wearesocial.com*)

According to the *We Are Social* report, by October 2023 there will be around 104.8 million Instagram users in Indonesia. This number makes Indonesia the country with the fourth most Instagram users in the world.

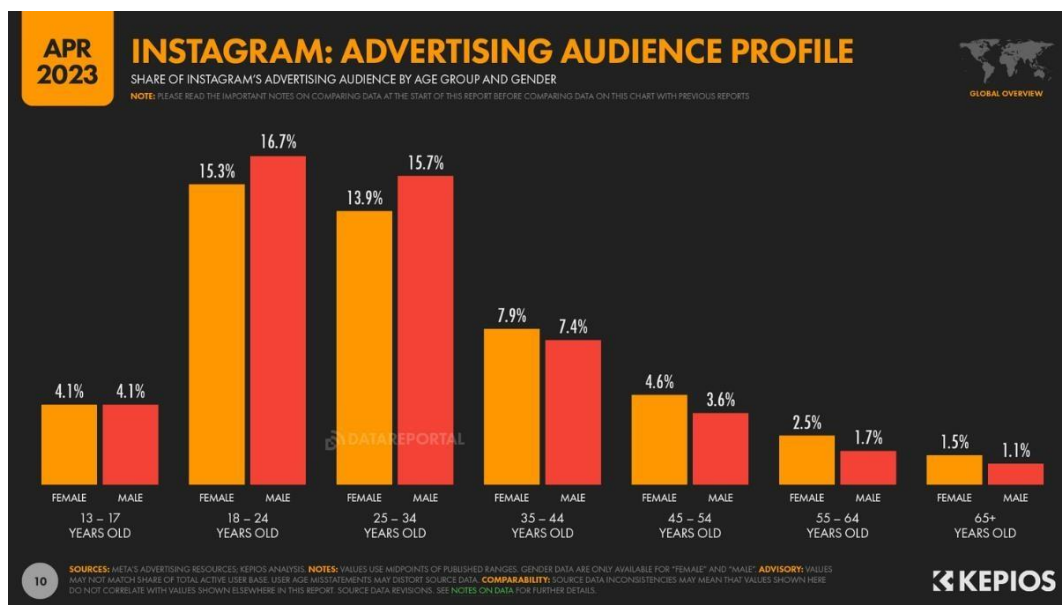


Figure 2. Instagram Users by Age and Gender (*wearesocial.com*)

In general, Instagram users aged 18 years and above dominate with a proportion of 50.6% Male and 49.4% Female. The highest number of users comes from the age range of 18-24 years with 16.7% Male and 15.3% Female. Then followed by 25-34 years old with 15.7% Male and 13.9% Female (Reportal, 2023).

However, there needs to be an important role of policy holders in terms of Islamic Education, be it the Ministry of Religion or related *stakeholders* to control social media sites that are not relevant to religious teachings (Febriani & Desrani, 2021).

Based on previous research and the large number of social media users, especially Instagram, the implementation of da'wah on social media can be carried out on the Instagram platform. The research to be conducted by the author uses the object of the Instagram account @taulebih.id, which is an educational platform for sexuality and reproductive health education based on Islamic religious values that has a vision to normalize discussions related to sexuality and reproductive health and rights in Indonesia (Taulebih.id, n.d.).

In addition, the @taulebih.id Instagram account is an active Instagram account with 212 thousand followers and with 834 posts. The Taulebih.id account discusses various matters related to sexual education such as relationships, values rights and culture, violence and safety, sexual and reproductive health, the human

body and its development, sexuality and sexual behaviour, and understanding gender roles.

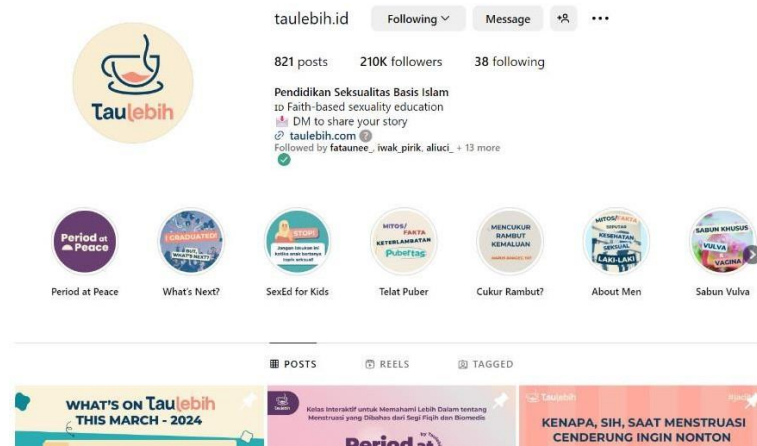


Figure 3. Instagram account @taulebih.id

Through the Instagram account @taulebih.id, Islamic youth can easily access and obtain information and learning about Islam-based sexual education. This research aims to explore how Instagram can be an educational medium, especially in delivering sexuality education by @taulebih.id account. The author wants to know the views and approaches taken by the youth student organizations from Islamic organizations such as Muhammadiyah and Nahdlatul Ulama towards using Instagram as a da'wah tool to deliver sexual education. Thus, this research also aims to gain deeper insights into how the perspectives of Islamic organizations in Indonesia regarding sexual education are adapted in the digital era and how it is received by the Muslim community.

Muhammadiyah and Nahdlatul Ulama (NU) are the two largest Islamic organizations in Indonesia that have contributed greatly to maintaining political stability and supporting democracy in the country since the 1920s. They are also known as pioneers in promoting moderate and tolerant Islam. Both organizations care deeply about education and society, with an extensive network of schools and educational institutions that provide people with access to good education. In addition, they are also involved in various social programs that help the community, including education, health, and humanitarian aid programs. In the context of sexual education, Muhammadiyah and NU have different views, with Muhammadiyah

being more modern and inclusive, and NU being more traditional and normative. By choosing Muhammadiyah and NU as youth student organizations for research, the researchers can explore different views on online sexual education from two different perspectives, providing a broader and more comprehensive insight into how Indonesian society views this issue. (Rosidi, 2023)

In this research, the descriptive qualitative method will be used to explain and clarify the views and perceptions of Muhammadiyah and Nahdlatul Ulama leaders on da'wah related to Islamic-based sexuality education on @taulebih.id Instagram account.

1.2 Problem Formulation

The problem formulation in this research is

1. How do Muhammadiyah and Nahdlatul Ulama view the preaching on the @taulebih.id Instagram account regarding sexual education on an Islamic basis?
2. What are the differences between Muhammadiyah and Nahdlatul Ulama's views on Da'wah on the @taulebih.id Instagram account regarding Islamic-based sexual education?

1.3 Research Objectives

The purpose of this research is to find out

1. How Muhammadiyah and Nahdlatul Ulama view the da'wah on the @taulebih.id Instagram account regarding Islamic-based sexual education.
2. Differences in Muhammadiyah and Nahdlatul Ulama's Views on Da'wah on the @taulebih.id Instagram Account regarding Islamic Base Sexual Education.

1.4 Research Benefits

1.4.1 Theoretical Benefits

The theoretical benefit of this research is to know the opinions or perspectives of Muhammadiyah and Nahdlatul ulama as the largest Islamic organizations in Indonesia regarding the da'wah method @taulebih.id in conveying information about Islamic-based sexuality education.

1.4.2 Practical Benefits

The practical benefit of this research is to explore the perspectives of Muhammadiyah and Nahdlatul Ulama as the largest Islamic organizations in Indonesia towards @taulebih.id's da'wah efforts in conveying information about sexuality education based on Islamic values on Instagram.

1.5 Problem Limitation

Based on the formulation of the problems that have been written, the authors try to focus on the problem boundaries in this study. The problem limitation in the research **"Muhammadiyah and Nahdlatul Ulama's Youth Student Organization views on Da'wah on the @taulebih.id Instagram account regarding Islamic Base Sexuality Education"** is the perception of Muhammadiyah and Nahdlatul Ulama on da'wah related to Islamic base sexuality education. Then regarding Islamic- based sexuality education on the @taulebih.id Instagram account.

This research is limited to discussing the views of Muhammadiyah and Nahdlatul Ulama on da'wah related to Islamic-based sexuality education and the differences between Muhammadiyah and Nahdlatul Ulama on da'wah related to Islamic-based sexuality education.