

# Countering the Spread of LGBTQ+ in Post Covid-19 Era

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## Abstract

*The LGBTQ+ phenomenon has been increasingly spreading in society lately, especially on social media, where campaigns and support for the normalization of this phenomenon are easily found, even among the majority Muslim population in Indonesia. However, based on Islamic teachings, such behavior is considered deviant and should be condemned. One of the efforts to contain the spread of this phenomenon is carried out by the Instagram account @taulebih.id, an Islamic sexuality education platform. This research aims to understand the message packaging strategies in the content uploaded by @taulebih.id. The research utilizes Phillip Mayring's qualitative content analysis method, based on the Tarbiyah Jinsiyah theory proposed by Nasih Ulwan. During the month of June 2022, @taulebih uploaded content related to countering LGBT+ in various forms, including single posts, carousel posts, and reel videos with anti-LGBTQ+ topics. The messages are presented in the form of comics, depicting snippets of daily interactions within families and classrooms. The language used is adapted to everyday usage. Each content also includes references such as journals, books, or articles to strengthen the credibility of the conveyed message. In general, @taulebih takes a stance against LGBTQ+ by delivering firm messages, yet in a friendly manner, and making efforts to embrace those who are perceived as deviating.*

**Keywords:** Content Analysis; Instagram; LGBTQ+; Tarbiyah Jinsiyah;

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## Melawan Penyebaran LGBTQ+ di Era Pasca Covid-19

### Abstrak

Fenomena LGBTQ+ belakangan semakin merebak di masyarakat. Terutama di sosial media, kampanye dan dukungan terhadap normalisasi fenomena tersebut kian mudah dijumpai bahkan di kalangan masyarakat mayoritas muslim Indonesia. Dimana seharusnya, berdasar kan nilai ajaran Islam, perilaku tersebut termasuk menyimpang dan sudah semestinya dibendung. Salah satu upaya membendung persebaran tersebut dilakukan oleh akun Instagram @taulebih.id, platform pendidikan seksualitas Islam. Penelitian ini ditujukan untuk mengetahui strategi pengemasan pesan dalam konten yang diunggah oleh @taulebih.id. Penelitian ini menggunakan metode analisis konten kualitatif Phillip Mayring dengan bersandar pada teori Tarbiyah Jinsiyah yang dikemukakan oleh Nasih Ulwan. Didapati selama bulan Juni 2022 dan Juni 2023, @taulebih mengunggah konten terkait kontra LGBT+ dalam beragam bentuk, antara lain single post, carousel post, dan reel video dengan topik kontra LGBTQ+. Pesan dikemas berupa komik, dengan menampilkan cuplikan interaksi sehari-

hari baik di dalam keluarga maupun ruang kelas. Sementara bahasa yang digunakan menyesuaikan untuk konteks penggunaan sehari-hari. Di setiap konten juga dilengkapi sumber referensi seperti jurnal, buku, atau artikel untuk memperkuat kredibilitas pesan yang disampaikan. Secara umum @taulebih mengambil posisi kontra terhadap LGBTQ+, dengan penyampaian yang tegas namun ramah dan berupaya merangkul mereka yang terindikasi menyimpang.

**Kata-kata kunci:** *Analisis Konten; Instagram; LGBTQ+; Tarbiyah Jinsiyah;*

## INTRODUCTION

The existence of the LGBTQ+ community in Indonesia has been growing lately. Efforts to organize the movement have been initiated since 1982 by establishing Lambda Indonesia. In the following years, despite experiencing setbacks, the organization even opened a number of branches in the regions. Based on the Indonesian National LGBT Report (2017), there are two national network organizations and 119 organizations spread across 28 provinces in Indonesia. Various independent survey institutions, domestic and foreign, state that their number reaches 3% of the total population (Harahap: 2016). This proves that the LGBTQ+ phenomenon which was once considered taboo, now tends to be considered as part of the lifestyle of modern society whose existence is increasingly understood, and has even received acceptance and support from some Indonesian people.

In addition to the era of globalization, the presence of social media also has a significant influence on the development of this phenomenon in Indonesia. Social media makes it easy for people to access and share information anytime and anywhere. Thus, it is not surprising that the LGBTQ+ wave was originally better known as a trend in liberal countries, but now it has become a global phenomenon, including Indonesia. Considering that Indonesian people are

classified as having a high intensity in accessing social media. Based on the We Are Social (2022) report, Indonesia is in 10th place in the list of countries with the highest average social media usage time, which is 197 minutes or around 3.2 hours per day.

Social media, with its borderless characteristics, is a beneficial tool for the LGBTQ+ community to interact with each other, provide support and advocacy, organize and campaign for their movements to the wider community. So that the campaigns and education carried out by the LGBTQ+ community from other countries can easily enter Indonesia. For example, through the Pride month which is celebrated every June. Its emergence began in 1969, in which year the Stonewall uprising occurred in Manhattan, which was the starting point for the liberation of the gay movement in the United States. Even though it was originally only done in the United States, various countries are now celebrating the commemoration, including the LGBTQ+ community in Indonesia. Apart from going through the community, LGBTQ+ activists are also actively campaigning individually, especially through their social media accounts. Many names have emerged and become influencers or Instagram celebrities (selebgram) with thousands to millions of followers. Among them are Ragil Mahardika who married a man from

Germany, Lucinta Luna, Milen Cyrus, and Dena Rachman who are transgender figures, and Gita Savitri, who is classified as an ally (heterosexual woman but strongly supports the existence of LGBTQ+).

Seeing the thriving growth of the LGBTQ+ community in Indonesia, where the majority of the population is Muslim, is certainly unfortunate. Bearing in mind, based on Islamic Criminal Law, homosexuality (*liwāt*), which is synonymous with the LGBTQ+ community, is classified as a grave sin, because it is contrary to religious norms, moral norms, and also contrary to *sunnatullah* (God's Law/natural law) and human nature (human nature) (Zuhdi: 1991). A number of verses in the Qur'an which prohibit homosexuality and characterize it as a very heinous act (*fahishah*), exaggeration, and transgression, include QS. al-Syu'ara 165-166, al-Naml 54-55, al-Ankabut 28-29, and al-A'raf 80-81. The Indonesian Ulema Council (MUI) then also forbade this behavior by issuing Fatwa Number 57 of 2014 concerning Lesbians, Gays, Sodomy and Obscenity. Because this behavior is not only contrary to Islam, but also the first and second Pancasila precepts, as well as the 1945 Constitution, especially Article 29 paragraph 1 and Article 28 and Law Number 1 of 1974 concerning Marriage. Apart from forbidding this behavior, the fatwa also proposed rehabilitation services for the homosexual people and asked the government and society not to allow this deviant behavior to develop in society.

Therefore, it is important to intensify education and counter-narrative campaigns. The goal is so that the younger generation of Indonesia, especially Muslim youth,

will not be swept away by the existing LGBTQ+ movement. These activities can be carried out through the medium of Islamic religious education from an early age in a comprehensive and integrative manner involving families, schools and the community. Next, the method of Islamic religious education can be done in various ways. Reflecting on the strategies of the LGBTQ+ community, which have recently used social media to spread their understanding, education with counter narratives should also apply this strategy. The goal is to be able to balance the existing narrative 'battle'. Or even more aggressively, so it can counter the spread of pro-narrative content that has flooded the social media timelines of Indonesian society. As a fact that even though we are currently entering the post-Covid era, where physical interactions have begun to be allowed, people's intensity in using social media has actually increased. It is proven, based on the We Are Social report, the number of active social media users in Indonesia was 191 million people in January 2022. That number has increased by 12.35% compared to the previous year of 170 million people.

The challenge is taken by the Instagram account @taulebih.id, an Islamic-based sexuality education platform founded by Zhafira Aqyla, an Indonesian young woman who is studying for a master's degree at Harvard University. Discussing sexual education, one of the issues raised by @taulebih.id is LGBTQ+. Since its beginning of the activity in 2021, there has been a number of content showing counter narratives against the movement. Although it has been only a year, the existence of

the account has grown with more than 83 thousand followers and received much appreciation from various national figures. The choice of the Instagram social media platform is also considered appropriate, especially if you look at the We Are Social report which says Instagram is the most used application after Whatsapp (88.7%), with a percentage of 84.8%.

Meanwhile, regarding the framework of sexual education in Islam, one of them was initiated by a 20th century Islamic thinker, Abdullah Nasih Ulwan. The figure who obtained a Doctorate degree from al-Sand Pakistan University in 1982 wrote a book entitled *Tarbiyat al-Aulâd fi al-Islâm* which discusses sexual education (*al-tarbiyah al-jinsiyyah*) as one of the 7 (seven) aspects of Islamic Education (Islamic tarbiyah). Nasih Ulwan defines sex education in Islam as teaching, awareness, and explanation to children from the time they begin to be able to reason on issues related to sex, instincts (desires), and marriage so that when they grow up and understand various life issues, they recognize what is permitted and what is prohibited, and they implement Islamic behavior as a daily moral (Ulwan:2012).

When compared to Comprehensive Sexuality Education (CSE) initiated by Unesco, *tarbiyah jinsiyah* is considered more suitable to be implemented for Indonesian people, especially Muslims. Because it does not only provide insight into sexual and reproductive health issues, but the proponents of CSE also work under the SRHR (sexual and reproductive healthy right) agenda which is basically offering uncontrolled forms of sexuality in the sharia scales (Lottest: 2013). In CSE, it introduces the concept of consensual sex,

sex that is agreed upon by both parties on the basis of consensual sex without any consideration of right or wrong based on Islamic law. Based on CSE's point of view, homosexuality is legal and LGBTQ+ is a normal phenomenon. So it is important for the Indonesian people, especially Muslims to be able to understand the differences between the two and choose the right concept of sex education according to Islamic teachings and the identity of the Indonesian nation which is based on Pancasila and the 1945 Constitution.

Therefore, it is interesting to find out more about how counter-LGBTQ+ narrative messages are packaged and conveyed through content uploaded by @taulebih.id so that they can educate the public about Islamic-based sexual education regarding LGBTQ+ issues. In addition, in the future, it is hoped that the results of this research can add insight to educators and social media activists who are involved in efforts to counter the spread of the LGBTQ+ movement in Indonesia.

## LITERATURE REVIEW

In the framework proposed by Abdullah Nasih Ulwan, sex education should be provided according to the age and developmental stage of the child. These stages include: (1) the stage of *tamyiz* (differentiation), ages 7-10, where children are taught about seeking permission and modesty in observing things; (2) the stage of *murahaqah* (transition), ages 10-14, where children are taught to avoid various forms of sexual stimulation; (3) the stage of *baligh* (puberty), ages 14-16, where children learn about the etiquette of sexual relations in preparation for marriage; (5)

the stage after baligh or the youth phase, during which children acquire knowledge about the etiquette of practicing chastity until they are able to get married ('Ulwan, 1976). Ulwan's perspective emphasizes that sex education should be given to children from an early age, tailored to their cognitive abilities and needs.

In practice, sex education has undergone transformation. In Indonesian society, this topic was previously considered taboo. However, efforts are now being made to break down such understanding, considering that, on the other hand, technological advancements continue to unfold, leading to the unstoppable spread of information. The younger generation, who tend to be more tech-savvy, become targets of LGBTQ+ activism, which has become increasingly prominent on social media. Social media serves as a platform that provides space for anyone to present themselves, interact, collaborate, share, communicate, and form virtual social networks with other users (Nasrullah, 2015). Interactions that take place in the online realm are not restricted by values and norms (Sugihartati, 2014). Furthermore, social media has proven to shape public opinions, attitudes, and behaviors (Ardianto, 2011). Thus, it can be said that anyone can share any content on social media. With such characteristics, the LGBTQ+ community will certainly not miss the opportunity to spread their beliefs and gain public sympathy. This phenomenon, which was initially more prevalent in Western countries, is now spreading in Indonesia.

As a countermeasure, sex education, particularly based on Islamic values and

teachings that are not contrary to the values and moral principles of Pancasila and Indonesian culture, is important to be further promoted. This can also be achieved by utilizing social media. Research by Kalia (2013) suggests that social media can be utilized as an innovative medium in education. Especially since the Covid-19 pandemic, the use of social media has become increasingly significant. We Are Social reported that the number of active social media users in Indonesia reached 191 million people in January 2022. Compared to the previous year, this figure has increased by 12.35% from a total of 170 million people. Therefore, it is essential to make the most of social media to support sex education by disseminating content with educational, informative, and beneficial messages.

## RESEARCH METHODS

Data collection techniques in this study used a qualitative approach. The author collects data through observation of the object of research. There are two types of data to be collected in this study, namely primary and secondary data. Primary data is generated by looking at the Instagram account @taulebih.id, while secondary data comes from theories about tarbiyah jinsiyah, especially Nasih Ulwan's view, as well as a comprehensive analysis of the findings of the primary data

While the data analysis technique was carried out using a qualitative content analysis model by Philipp Mayring. In Philipp Mayring's analysis a criterion is formulated from the definition, derived from the theoretical background and the

research questions determine the aspects of the textual material that have been classified. With the stages, first, create a research question. Second, do data collection, with documentation. The research focuses on the sexual education content which is directly related to countering the LGBTQ+. Thus, the researcher specifically looked into posts uploaded by @taulebih.id during the Pride month in June 2022 and June 2023.

Then, the researcher classifies those posts into several categories. There are feed carousel, and reels story. Next, is to re-examine by taking note of the general characteristics of the post, including the visual illustration and writing. And lastly, the researcher interprets the result of re-examining to dig deeper into what lies behind the visual and writing presented.

## RESULTS AND DISCUSSION

### Taulebih as a Counter Sexual Education Platform for LGBTQ+

Taulebih is a sexual education platform that exists on social media Instagram. This platform uses an Islamic perspective in presenting its content. Initially, this platform was created as a response to anxiety over the lack of sexual education in Indonesia. The Taulebih platform addresses concerns about the knowledge crisis and serves as a bridge between two important concepts, namely, sexual education and Islam. Taulebih tries to educate the public about the frequent miss-conceptions about sex education.

The Taulebih platform was first launched on Instagram social media with the username @taulebih.id 1 November 2021. The target audience is adjusted

based on Instagram's age rules, which are 12 years and over. The material content presented can be used by teachers at school; parents in teaching their children; a brother to his sister; and a wider variety of parties. In general, this platform can be used by anyone who wants to study sexual education. However, in some cases the content is specific to Muslims because of the perspective used.

Taulebih uses various reference sources to present its content. These reference sources include the Koran and Hadith, books on sexual education, related articles, practitioners of Islamic sexual education, and others. In addition, a number of materials also refer to the Comprehensive Sexual Education/CSE education curriculum initiated by UNESCO. Such as content materials relating to sexuality and anatomy, reproductive physiology, puberty menstruation, reproduction, modern contraception, pregnancy and childbirth and STIs, HIV/AIDS, and others which are considered not to contradict Islamic teachings and adapted to the socio-cultural context of Indonesian society. Due to the fact that a lot of the material in CSE by Unesco, when viewed as a whole, contains a number of topics that violate Islamic teachings. Among them is the concept of sexual diversity and consensual sex. Where if implemented, the consequence of teaching the concept is that it allows acceptance of a number of deviations, including the existence of LGBTQ+ people. Thus, with regard to the issue of LGBTQ+ which has many pros and cons, Taulebih clearly shows their position. Tau lebih is on the opposite side and does not support any form of movement that promotes

the LGBTQ+ lifestyle. Taulebih is against and does not support any movement that promotes the LGBTQ+ lifestyle. This platform further promotes the attitude of humanizing humans who experience same sex attraction by helping and guiding them to return to their natural sexuality.

This counter attitude is shown by the account @taulebih.id by making many posts related to LGBTQ+ issues, especially in June. The month has been campaigned globally as Pride Month, a month-long observance dedicated to celebrating the LGBTQ+ community around the world. So that what is done by Taulebih is a form of effort to block (*counter narrative*) the onslaught of LGBTQ+ promotional content carried out by the community. @taulebih.id tries to be consistent by creating counter-LGBTQ+ content which is uploaded almost every day during the month. In general, the forms of messages related to LGBTQ+ issues can be divided into messages in feed and carousel posts, posts in stories, and video reels.

#### Tarbiyah Jinsiyah, Narrative Against LGBTQ+ in Content @taulebih.id

Tarbiyah jinsiyah is an effort to teach, raise awareness and provide information about sexual problems given to children. This effort is carried out since the child understands the problems of sex, instincts and marriage. So that children can understand life's affairs, behave Islamically and not follow lust and hedonistic ways (Jauhar et al., 2021). When a child enters adolescence, it is hoped that he will know what is lawful and what is unlawful (A.N. Ulwan & Hathout, 1996). According to Professor Ulwan in (Jauhar

et al., 2021), material on Islamic sexual education consists of the manners of asking for permission at three times, the ethics of seeing a muhrim, thaharah, avoiding children from sexual stimuli, laws during puberty and puberty, marriage and sexual relations, isti'faf or maintaining self-respect, and sexual problems.

Knowledge of matters of sex, instinct, and marriage is extensive. Especially if we enter into the context of the LGBTQ+ phenomenon. This behavior has actually been taught in Islamic rules. The phenomenon of homosexuality has always existed. However, nowadays the number is increasing. In the past, acts of homosexuality were carried out in secret, people were ashamed to show it. Homosexuality is seen as a disease that must be treated (A.N. Ulwan & Hathout, 1996). The oldest incident of homosexuality occurred during the time of Prophet Lut AS. There are many verses in the Koran about Prophet Lut and the sin of homosexuality that happened to his people. Besides homosexuality, lesbians are also prohibited (A.N. Ulwan & Hathout, 1996).

Socially, homosexuality is seen as a personal tendency. From a legal point of view, homosexuality is an individual freedom (A.N. Ulwan & Hathout, 1996). Fiqh scholars have different views regarding the punishment of homosexuality, some stipulate the death penalty or other types of punishment determined by the court. However, all books of Fiqh agree that homosexuality is a sin and a crime (A.N. Ulwan & Hathout, 1996). So, whatever the reasons for justification, LGBTQ+ is an act that cannot be based on an Islamic perspective.

The @taulebih.id account includes those who carry out Jinsiyah tarbiyah activities. In the context of the LGBTQ+ issue, there are many posts that contain education about sexual orientation, such as

posts entitled “Same Sex Attraction (SSA)”, “Knowing the nature of child sexuality”, “Intersex in the Islamic view”, “What is Mukhannats”, “Homosexuality”, and several other posts.

**Table 1. List of @taulebih.id post contains of Tarbiyah Jinsiyah in the Context of LGBTQ+**

Date	Post Type	Title
June, 16 2023	Feed	Do'a sebelum berhubungan seksual
June 21, 2023	Reels Video	Suka sesama jenis tidak sama dengan LBGTQ+
June 21, 2022	Carousel	What if I like the same sex?
June 21, 2022	Carousel	Get to know the nature of child sexuality
June 17, 2022	Carousel	Apa itu Mukhannats
June 16, 2022	Carousel	Surrogacy alias Sewa Rahim
June 16, 2022	Video reels	About homophobia
June 13, 2022	Carousel	I'm a boy or a girl
June 11, 2022	Carousel	Why should small children sleep separately?
June 9, 2022	Carousel	I'm Muslim but I like same-sex friends
June 8, 2022	Carousel	What is transgender
June 6, 2022	Carousel	Addressing LGBTQ+
June 3, 2022	Carousel	Same Sex Attraction (SSA)
June 2, 2022	Carousel	What is homosexual?

Source: Research Results, 2022

Problems about sexuality cannot be separated from education about faith. This is because faith education is an education that binds students to the principles of faith since they have an understanding, familiarizes them with the introduction of the pillars of Islam, and teaches them about the principles of Sharia so that they can distinguish between good and bad (S. A. N. Ulwan, 2006). According to Ulwan in (Usman, 2018), each Children need guidance and advice so they can walk straight. Sunnatullah has outlined, that development child's personality should

balanced between fikriyah (mind), ruhiyah (spirit), and jasadiyah (body).

Knowledge of sexuality must be based on knowledge of the basics of Shari'a. Some of @taulebih.id's posts related to LGBTQ+ include arguments as a basis for them, what are posts about Homosexuals? Which equates the argument of QS. Yasin 36; the post “Responding to LGBTQ+” includes the arguments of QS. An-Nahl verse 11, QS. Al-Araf verse 33; the post “Factors for the Emergence of Homosexuality” includes HR. Bukhari no. 5885; the post “What is transgender” includes a QS. An Nisa 119), and other posts.



**Table 2. Posts by @Taulebih.Id about Sex Education in the Context of LGBTQ+ which Include Religious Propositions**

Date	Title	Information
June 25, 2023	Ih Kok laki-laki suka warna pink	Meme
June 25, 2022	Islamic parenting to prevent LGBTQ+	Incorporating Hadith HR Bukhari, Abu Daud, Ahmad
June 16, 2022	Surrogacy alias Sewa Rahim	Attached QS Al-Kahfi verse 46, QS. Luqman verse 14
June 14, 2022	Intersex in the Islamic view	Include QS An Nisa verse 1
June 11, 2022	Why should small children sleep separately?	Incorporating HR Abu Daud
June 9, 2022	I'm Muslim but I like same-sex friends	Hadith Book of Ad Da'awaat, QS Az Zumar 53, Hadith of Imam Nawawi, and Hadith of Book of Salat 317
June 8, 2022	What is transgender	Include QS An Nisa 119
7 June 2022tau	Factors for the Emergence of Homosexuality	HR Muslim, HR Abu Daud, HR Bukhaari
June 6, 2022	Addressing LGBTQ+	Qs An Nahl 11, Qs Al Araf 33
June 4, 2022	History of the Prophet Lut AS	An Name 54-55
June 2, 2022	What is homosexual?	QS Yasin 36,

Source: Research Results, 2022

### Submission and Packaging of Contra-LGBTQ+ Narrative Messages by @taulebih.id

According to Ulwan, when the Prophet was still alive, male and female believers were never ashamed to ask all questions, including personal matters such as sex life. So that they can know the teachings and provisions of God's law. When a woman wants to ask the Prophet, she can convey directly or through the intermediary of the Prophet's wives. The historical fact shows that the discussion about sexuality is not a taboo. However, it should be acknowledged and respected (A. N. Ulwan & Hathout, 1996).

In posts that contain knowledge related to LGBTQ+ and related matters,

the account @taulebih.id uses clear terms, without using metaphors or censorship. Some vocabulary written according to clear biology and academic terms. For example, such as a penis, vagina, scrotum or empty scrotum, sex hormones, sexual experience, pornography, sexuality, homosexuality, transgender, intersex, and others. This is more appropriate when compared to the use of terms to connote a number of these terms. For example, penis is replaced with the term 'bird' or 'dick' and vagina with the term 'pee' or 'pussy', and so on. Some people choose to use these terms to disguise scientific terms that are considered too vulgar. In fact, the use of scientific terms is

more appropriate because it helps children to get to know their body parts in universal language, and does not instill negative perceptions of their own bodies.

Apart from using scientific language, some content related to LGBTQ+ also uses Arabic terms such as *asmukhannats*, *mutarahhilah*, and *deaf*. For example, as found in a post entitled "What is Mukhannats". As Islamic law is synonymous with Arabic, this use emphasizes that the same issues are also discussed in Islam. So that the solution to this problem can also be found in Islam.

Furthermore, according to Abdullah Nasih Ulwan, sexual education should receive special attention from educators based on age phases. Where every age level has a level of knowledge and knowledge about sex education that must be possessed. When children enter puberty or adolescence, children are given education about the manners of having sexual intercourse. This is because the child has entered adolescence. Then the next phase is youth. At this time, the child is given lessons on how to perform *isti'faf* (keeping oneself from reprehensible actions), if he is not yet able to marry. (Saputra, 2016).

The *jinisiah tarbiyah* material contained in the account post @taulebih.id consists of various education based on each of its phases. However, regarding LGBTQ+ posts specifically for adolescent phase children. This is because the material is already related to sexual relations with all forms of orientation that deviate from Islamic rules. There are Instagram rules against a minimum age limit of 12 years. Indirectly this also affects the content which is more specifically for teenage users.

In the message delivered, @taulebih.id clearly placed their position, which is

not to support any type of activity and support related to LGBTQ+. However, their narrative choices do not encourage acts of hatred. Taulebih prefers to use polite language, and encourages action to embrace and help people who have orientations and interests that are not in accordance with their nature. This can be seen from the posts entitled "Responding to LGBTQ+", "I am Muslim but I like same-sex friends", "Responding to LGBT+ content shows", "What if I like same-sex friends?", and several other posts.

Meanwhile, related methods that are often used in sex education are awareness, warnings, and bonds (Saputra, 2016). First, the awareness method is used because if children are given an explanation from a young age about social decay and moral decadence, understanding and awareness will prevent the free expression of sexual desires. This free depiction of sex can be through cinemas, magazines, newspapers, various television and radio shows, fashions, distribution of nude posters and dens of prostitution both covert and overt (Saputra, 2016)

The two warning methods are giving children an idea about the nature of the dangers that arise from wild sexual desires (Saputra, 2016). The three bonding methods. If a child is bound by various ties of belief, spiritual, thought, historical, social, and sports from prepubertal age until he reaches adolescence and becomes a young man then no doubt, he will grow up with faith that is educated with piety. In fact, he will have a *robbaniyah* creed that will lift him from ignorance, help him from lust and straighten him to the path of truth and guidance (Saputra, 2016). In posts by

the account @taulebih.id, the method of sex education that is often used is awareness and warnings about how LGBTQ+ is regulated in Islam. The bonding method is not used. The Reach and Power of social media has limitations in this regard.

Next, regarding packaging, messages are conveyed in various forms, including in the form of written and comic narrations in the carousel mode, posters and memes in a single feed, video reels, live Instagram, and story interactions. During June 2022, it was recorded that 33 contents were uploaded to the feed feature and 22 uploaded to stories. The uploaded feed posts are in the form of a carousel consisting of 25 posts, four single posts, and four video reels

In carousel-shaped posts, various materials are uploaded, such as matters related to miss-conceptions of concepts, terms related to LGBTQ+, related Islamic history, and how to respond to LGBTQ+ in various situations. At the end of the slide for the majority of carousel content, @taulebih.id attaches reference sources in the form of books and various other articles. Inclusion of this referral source adds credibility to the content. This shows that Taulebih is not original in compiling the messages they convey. In the midst of a flood of information like today, knowing the sources of content consumed is important. This is useful for content readers/consumers to do fact-checking and avoid hoaxes.

In single feed posts, the account @taulebih.id uploads illustrative images related to reactions to LGBTQ+, namely in the posts "This One's Okay, That One Skip First", "SSA vs LGBTQ+", and "Muslim Attitudes towards Same Sex Attraction

(SSA)". Messages in a single feed provide concise, clear, and easy-to-understand information in a short amount of time. In addition, there is a single feed post containing information about IG Live entitled "Tea Time with Taulebih". The IG Live raised the theme "If Someone Comes Out to You" by inviting presenters from child and youth practitioners. Through Live Instagram, discussion of a topic can be carried out more deeply related to an issue by involving parties who are competent in their fields.

Meanwhile, in the form of stories, there are 22 posts. These posts consist of reposts/re-uploads of posts that have been uploaded in the feed and interactive poll posts. In the interactive poll post, @taulebih.id conducts a poll to find out the knowledge of followers on several issues, including homosexuality, environmental factors in relation to sexual orientation, Islam prohibits men from sleeping in the same bed. And others. This scheme presents Tauplus as an interactive account for followers, which indirectly is also one of Taulebih's strategies in social media marketing. Thus, the engagement of Taulebih will increase, thus increasing the reach of the spread of the message and in the end Taulebih will be better known.

### Islamic Perspective on Sex Education Environment Against LGBTQ+

Sex Education Environment according to Prof. Abdullah Nashih Ulwan is family, because family is the first school for children. Families have an obligation to teach children about sexual education (Jauhar et al., 2021). The family environment is the first educational environment. The family is the first for children to get

education and guidance. The family is the main educational environment because most of a child’s life is in the family, so that the education most children receive is in the family (Haryanti & Lie, 2021).

Parents are obliged to teach values and morals based on religious teachings to their children. Parents are very influential on children’s development, because children are white paper that is ready to be scratched with any color from their parents (El-Qudsi, 2012). Every child has a social, biological, intellectual, psychological and sex life. In their social life, every child must be involved with various parties, such as parents, teachers, friends, neighbors and adults (Usman, 2018). Thus, the sex education environment consists of parents, teachers, friends, neighbors, and adults.

Some of @taulebih.id’s posts related to LGBTQ+ show the background of family illustrations. Like the conversation between mother and child in the post “What is pride?”, conversation in a family in the post, “The History of the Prophet Luth AS”. In general, Taulebih more or less explores other environments as representatives of other educational environments such as schools and the community. This is because almost all of the backgrounds and illustrations shown are only the family environment as one of the parties responsible for sexual education. However, no other environment has been shown in the form of a school environment, a community that is also responsible for sexual education.

**Table 3 Posts by @taulebih.id which show the environment for sex education, especially for LGBTQ+ issues**

Date	Title	Information
June 30, 2022	The story of Fatimah, an intersex child	Comic illustration of the story of an intersex person. Overall the post describes the dialogue in the family, between father, mother and children.
June 28, 2022	Environmental influences on LGBTQ+ behavior	An explanation of how the environment influences LGBTQ+ behavior
June 25, 2022	Islamic parenting to prevent LGBTQ+	There is an illustration of a family picture and an explanation of how to choose an environment that influences the pattern of origin to avoid LGBTQ+
June 25, 2022	My friend is part of the LGBTQ+ community	Comic illustration of a conversation between two friends who are having a conversation, who admits that he is bisexual
June 18, 2022	Responding to shows with LGBT+ content	Comic illustration of a mother and child conversation about how to respond to shows that contain LGBT+ content
June 15, 2022	I like girls	Comic illustration of a mother and child conversation about the conditions when children are attracted to the same sex

June 11, 2022	Why should small children sleep separately?	Comic illustration consisting of a father, mother and two children about why siblings have to sleep separately
June 8, 2022	What is transgender	Illustration of a comic conversation of a father and a son about transgender in an Islamic perspective
June 8, 2022	The influence of the family environment on personality	Explanatory video about the influence of the family environment on personality
June 4, 2022	History of the Prophet Lut AS	A comic illustration of a family consisting of a father, mother and son who are talking about the history of the Prophet Lut AS done by the Sodomites
June 1, 2022	What is pride?	Comic illustration of mother and daughter conversation about celebration <i>pride month</i>

Source: Research Results, 2022

## CONCLUSION

Taulebih is an Islamic sexual education platform. The platform clearly shows their position on LGBTQ+, which has many pros and cons. Taulebih is against and does not support any form of movement that promotes the LGBTQ+ lifestyle. This platform promotes humanizing people who experience same sex attraction by helping and guiding them to return to their natural sexuality. Taulebih uses various reference sources to present its content. These include the Quran and Hadith, books on sexual education, related articles, Islamic sexual education practitioners, and others.

Tarbiyah jinsiyah can be defined as the act of teaching and education about sexual matters and other related matters so that children can distinguish between what is permissible and what is forbidden. In the context of the LGBTQ+ phenomenon, such behaviour has been taught in the rules of Islam. Whatever the reason for justifying LGBTQ+ in terms of social and freedom, the action is an action that cannot be based on an Islamic perspective.

Posts @taulebih. related to LGBTQ+ issues can be divided into messages on feed and carousel posts, posts on stories, video reels, and IG Live videos. During the Post Covid 19 era, especially in June 2022, 33 contents were uploaded on the feed feature and 22 uploads on the story. Posts in the form of carousel consist of 25 posts and 4 single posts uploaded on the Instagram feed. In addition, the @taulebih.id account also uploaded 4 video reels with LGBTQ+ themes. The account actively produced counter LGBTQ+ educational content during June as a counter to the pride month celebrated by certain groups in June.

Sexual issues cannot be separated from faith education. Some of @taulebih.id's posts related to LGBTQ+ include religious arguments as a foundation. In addition to religious arguments, @taulebih.id also includes many reference sources in its post material from books, journal articles, news articles, theses, or theses. In illustrating the sex education environment, @taulebih.id uses a lot of

family illustrations as a place for children to tell stories and gain knowledge. Taulebih is less likely to explore other environments as representative of other educational environments such as schools, and society.

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