

Islam and Modern Conflict Resolution (*Islah*) in Media: Case of Controversial Thread On Flex Menstrual Disc

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Abstract

The concept of human peace, traditionally explored in the context of physical or political conflicts, has gained relevance in digital spaces where human interactions increasingly occur. This article examines how peaceful narratives can emerge within controversial discussions online, focusing on a specific case: the debate around the use of the flex menstrual disc. Using Netnography as the primary method, this study observes netizen interactions within a polarized thread, highlighting how, despite differing opinions, some participants contribute to a constructive and peaceful dialogue. Supported by theories such as Nonviolent Communication and Conflict Resolution, the research seeks to identify language patterns and behaviors that foster peace, even in contentious digital environments. The results of this study are to demonstrate that peaceful engagement is possible in online discussions, offering insights into how human peace can be maintained and encouraged in digital interaction spaces.

Keywords: *Peaceful Narratives, Digital Interactions, Flex Menstrual Disc*

Abstrak

Konsep perdamaian manusia, yang secara tradisional dieksplorasi dalam konteks konflik fisik atau politik, telah mendapatkan relevansi di ruang digital di mana interaksi manusia semakin terjadi. Artikel ini mengkaji bagaimana narasi damai dapat muncul dalam diskusi kontroversial online, dengan fokus pada kasus tertentu: perdebatan seputar penggunaan Flex Menstrual Disc. Menggunakan Netnografi sebagai metode utama, penelitian ini mengamati interaksi netizen dalam utas yang terpolarisasi, menyoroti bagaimana, meskipun

memiliki pendapat yang berbeda, beberapa peserta berkontribusi pada dialog yang konstruktif dan damai. Didukung oleh teori-teori seperti Komunikasi Tanpa Kekerasan dan Resolusi Konflik, penelitian ini berupaya mengidentifikasi pola dan perilaku bahasa yang mendorong perdamaian, bahkan di lingkungan digital yang kontroversial. Hasil dari penelitian ini adalah untuk menunjukkan bahwa keterlibatan damai dimungkinkan dalam diskusi online, menawarkan wawasan tentang bagaimana perdamaian manusia dapat dipertahankan dan didorong dalam ruang interaksi digital.

Kata Kunci: *Narasi Damai, Interaksi Digital, Flex Menstrual Disc*

Introduction

The urgency of fostering peaceful narratives in digital spaces is increasingly critical as social media platforms become battlegrounds for conflicting ideologies and misinformation. The rapid dissemination of divisive content often overshadows constructive dialogue, leading to polarization among netizens. This phenomenon is exacerbated by algorithms that prioritize sensationalism over accuracy, creating echo chambers where users are exposed primarily to views that reinforce their existing beliefs. As a result, the potential for social media to serve as a tool for peacebuilding is compromised. Initiatives like the Principles for Peace (P4P) emphasize the need for inclusive governance and sustained dialogue, highlighting how digital spaces can facilitate public engagement and collaborative decision-making if leveraged correctly (Miettunen, 2022). However, without a concerted effort to promote peaceful narratives, the risks of conflict escalation in the digital realm could outweigh these benefits (Zaky & Dilawati, 2024).

Moreover, the emergence of new digital tools offers opportunities for alternative narratives that can challenge dominant discourses and promote understanding. For instance, grassroots movements utilizing social media have successfully reshaped narratives around conflicts by incorporating historical perspectives and humor, enabling audiences to engage critically with complex issues (Mckouar et al., 2022). This shift underscores the importance of digital literacy and the capacity of individuals to create and share content that fosters empathy and awareness. As seen in various case studies, narratives crafted in digital spaces can mobilize communities towards peaceful resolutions and collective action against injustices (Mallard, 2023). Thus, cultivating a

culture of responsible communication online is essential not only for individual empowerment but also for the broader goal of sustaining peace in an increasingly interconnected world (Macleroy & Chung, 2023).

Family harmony and sustainability often depend on the quality of sexual relations between husband and wife (Lodge & Umberson, 2012). Religious courts in Indonesia often face family problems whose bottom line is the element of sexuality, with the husband as the party who feels disadvantaged or vice versa. The Judge of the Martapura Religious Court, in one of his decisions, explained that harmony and family integrity are motivated by healthy sexual relations between husband and wife. In the decision, the judge gave the obligation to pay mental maintenance from the husband's side to the wife's side which was not given during the seven years of the marriage relationship (Martapura, 2015).

The quality of the sexuality of married couples and *the Quality of Life* (QOL) are closely related. Because for the majority of people who view marriage as something that will eventually be lived at some point in their lives, the marriage period is the longest period in their lives. So it is not surprising that QOL for a group of people depends on; *personal relationship, health status and sexual activity* (Robinson & Molzahn, 2007).

Social media platforms like Twitter (now X) allow for rapid dissemination of personal opinions, including sensitive topics like menstruation and sexual activities during this period. The emergence of such discussions online raises questions about the authority of traditional scholars versus social media influencers in shaping Islamic family law. Cyberspace has become an emerging discursive space for challenging, reinterpreting, and sometimes contradicting long-standing religious norms regarding gender and sexuality. This shift reflects how the Internet is transforming the regulation and perception of family law, particularly with the engagement of women and their rights (Ali, 2010).

Menstrual sex is a foreign term that indicates sexual activities and expressions that are carried out when a female partner is menstruating. Sexual activities and expressions carried out during menstruation can take various forms, from those that are only limited to *cuddling* and *kissing* without involving *intercourse* elements to activities that involve *intercourse* (Kaye, 2011). In this article, what will be discussed

is *menstrual sex* which is discussed on social media Twitter (X) related to sexual relations that already involve *intercourse elements*.

In doing *intercourse* when a female partner is menstruating, many couples use tools that function to increase comfort when having sex. Among the aids that have recently spread on the market is *the Flex Menstrual Disc*, which is also the object of research in this article that is mentioned a lot and has become the subject of discussion among netizens. The public discussion of what is considered a private matter in Islamic culture, such as sexual practices during menstruation, challenges traditional views on modesty and privacy. In Islamic family law, certain topics are usually regulated within the framework of family and religious scholars, and public discussion of such matters can lead to the questioning of these frameworks, pushing the boundaries of acceptable discourse in Islamic communities.

Flex Menstrual Disc is a device used to accommodate menstrual blood. This tool is a substitute for sanitary napkins that have a round shape like a ring, are made of rubber or silicone, and have a hook that is at the base of the cervix. It is used by inserting it into the cervical area, namely by pinching the center of the disc with a clean hand, then pushing it under the pubic bone (Erilia, n.d.).

This tool is a product made from the United States, and was first introduced to Indonesia through twitter with a user account named Andrea Gunawan, although actually on youtube there were many tutorials on its use about a year ago. In her writing, Andrea Gunawan stated that *the Flex Menstrual Disc* is an effective tool used by women to have sex during menstruation. This device can accommodate menstrual blood more effectively than other menstrual blood collection products, such as menstrual cups which are shaped like funnels that hold blood by absorbing, causing the device to grow larger and cause discomfort, if used for a long time.

Because it is still relatively new, and not many Indonesia netizens know about the sex aid, Andrea Gunawan's tweet on his account catwomanizer related to *menstrual sex* went viral. Millions of netizens are involved in conversations, and come up with interaction patterns when viewed based on what is conveyed by netizens. This article tries to take a deeper look at the social interactions that occur online as they intersect with the concepts that exist in contemporary Islamic family law.

Literature Review

This article seeks to see the responses of netizens to the controversial issue brought to the surface by Andrea using a netnography study approach. Several articles and other scientific papers have been written by many researchers on netnography and several social media platforms. Among them are; the article is titled *"Netnographic Study Of Online Gender-Based Violence (KBGO) On Twitter"* written by Rita Lismini, Sri Narti and Vethy Octaviani (Lismini et al., 2023). This article discusses gender-based violence that is talked about on social media Twitter. The research was carried out using a netnography study, with the object of the research being the interactions that occurred on Twitter social media with the theme discussed being gender-based violence. This study aims to find out online gender-based violence through online sexual harassment (Cyber Sexual Harassment) on Twitter. This research uses the theory of CMC (Computer Mediated Communication), and the type of research used is qualitative research using the netnography method. The results of this study show that there are six categories of sexual harassment in cyberspace, the first is the direct threat of sexual or physical violence which is any effort, both physical and verbal, that leads to a person's sexuality or sexual organs without obtaining consent and has elements or threats. Second, online harassment is an act of sexual harassment through unwanted messages, attention and contact or things intended to embarrass the victim. Third, abusive comments are negative words that can even be read or shared by others without censorship. The four hate speech of sex are acts that invite and even spread untruthful news that allows influencing others on social media to influence others regarding the act of spreading negative content. The fifth is Victim Blaming, which is the perpetrator trying to make the victim feel a continuous negative attack on social media and the sixth is the use of indecent images is the act of spreading inappropriate things that should not be shared on social media, especially Twitter

Another social media study titled *"Netizens' Positive Comments on the Movie 'Like & Share' (Netnography Study of Instagram Accounts @Filmlikeandsahre)"* written by Ghea Rae Sabrina and Nawiroh Vera. Among the conclusions of this article are; Instagram @filmlikeandshare is a promotional account dedicated to promoting movies and spreading the word about likes and sharing movies so that their existence is known and known. *Second*, media documents found on Instagram

contain various information and publications in the form of photos, videos, images, memes and captions/statuses, which are often commented on with positive comments as well as likes and shares with the support of publications and movies. *Third*, in this Instagram activity, the researcher looked at interactions that occurred with other users in the Comment column. This activity invites other users to share positive comments and support @filmlikeandshare Instagram account. *Fourth*, at the level of media experience on this fan page, the researcher saw that there were still many positive comments and supportive posts and comments. Although this Instagram post is about video editing and filmmaking, many media outlets are very eager to show their movies and don't forget to support Like & Share Movie (Sabrina & Vera, 2023).

The article with the title *"Instagram as a Medium of Message for the Single Mother Community in Indonesia (Netnography Study on Instagram @singlemomsindonesia Account)"* was written by Ade Noviani and Sri Wijayanti. The results of the study show that the theme of the message that often appears is the story and message for single mothers with the message function, namely the social function and the form of the message that often appears is conveyed in the form of a poster. The response of Instagram followers @singlemomsindonesia show a positive response through messages uploaded on Instagram, the informant feels supported by other parties. The SMI community on Instagram is the right place to convey messages to marginalized groups and maintain the existence of the community in the digital era, as evidenced by the SMI community as one of the virtual single mother communities that has the most followers compared to (Noviani & Wijayanti, 2022) others.

An article titled *"Netnography as a Method of Lead User Identification"* by Frank-Martin Belz and Wenke Baumbach. In this paper, we propose netnography as a new method of key user identification. Netnography, which consists of the internet and ethnography, is an approach to systematically analysing online communities. Empirical results from our exploratory study of online community utopias show that 9 of the 40 most active members of online communities have key user attributes (22.5 percent). Therefore, we can conclude that netnography is a viable method for identifying key users, which relies on external assessment of self-assessment and may be less expensive than mass inspection (Belz & Baumbach, 2010).

The article with the title "*Hatenography On Twitter During the Covid-19 Pandemic in Indonesia: Hate Speech Case Against Anies Baswedan*" was written by Atwar Bajari and Dedi Erlandia. This study aims to analyze the tendency of Anies Baswedan's expressions. Expressions related to the handling of COVID-19 in the discussion of netizens in the Twitter room and collecting patterns of hate speech about Anies Baswedan on pro-government and anti-government accounts related to his COVID-19 handling policy. This study uses a virtual ethnographic method of hate speech involving verbal, written messages, and communication objectives from Twitter users (influencers) who comment on Anies' Baswedan policy in handling Covid-19. The data collected came from two groups of accounts, namely government supporters and opposition (Bajari et al., 2021)

Netnography studies are a development of ethnographic studies, with the intention of accommodating social interactions that occur in the digital world which has become a new trend today. Various kinds of social media available in the digital world are in demand by millions of people as a new forum to just socialize or even discuss something *urgent*. This research raises a theme that is discussed by many netizens so that it can be considered a viral issue related to *the trend of menstrual sex*. It was first brought to the surface by a netizen who is also a person who expresses his sexuality needs with his partner during menstruation. A sexual expression that received a sharp response from other netizens.

Method

This research employs a normative-empirical legal research approach, which integrates the characteristics of normative legal studies with empirical data. The normative aspect involves analyzing concepts of Islamic family law derived from both written sources (such as legislation, fatwas, and judicial decisions) and unwritten sources (such as customs or *urf*). The empirical aspect involves gathering and analyzing data from social media, focusing on the interactions and opinions of netizens regarding Islamic family law.

The steps in conducting the normative analysis include a doctrinal study of primary and secondary legal materials, such as legal texts and scholarly interpretations. (Marzuki, 2017)' The empirical research, on the other hand, follows a netnographic approach -as a

primary approach- as defined by Robert Kozinets in 'Netnography: Redefined,' (Kozinets, 2015) which involves observing, collecting, and analyzing data from online interactions and discussions.

To enrich the findings, this article employs non-violent communications by Marshall Rosenberg. (Rosenberg, 2005) Using Nonviolent Communication (NVC) as a research approach is a unique way to analyze and interpret communication, especially in studies focused on conflict resolution, interpersonal relationships, or digital interactions. When used as a research method, NVC provides a structured framework to examine how people interact, especially in situations that may be prone to misunderstanding or conflict. Data can be collected from any form of dialogue, such as interview transcripts, forum threads, social media comments, or observed conversations. (Rosenberg, 2019)

In fact, this article dealt a lot with a conflictual interactions between netizens, therefore it also employs conflict resolution approach as a secondary theory, (Hansen, 2008). When applied as a research method, Conflict Resolution Theory focuses on identifying the sources of conflict, understanding the motivations and perspectives of all parties involved, and exploring strategies to resolve disputes in a constructive way. This approach employed as a tool to study how conflict unfolds and to assess or develop effective strategies for fostering resolution, reconciliation, or compromise, (Folger et al., 2021).

Result and Discussion

Social Interaction of Netizens regarding Menstrual Sex in the Eyes of Robert Kozinets Netnography

In fact, *menstrual sex* is not a new thing to do for couples in several countries, including countries with Muslim populations. That way, practically, the risks and consequences are consciously borne by each couple who continues to practice them, with all kinds of rules that he knows. However, this became controversial and viral in cyberspace, when the practice of a couple was uploaded on social media and elements of efforts to normalize the practice of limited groups were found for the wider community.

That's what Andrea Gunawan, through the Twitter account (X) catwomanizer, is trying to normalize the practice of menstrual intercourse with the help of a tool she also promotes called *the flex*

menstrual disc. To the naked eye, the shape and material are not much different from *menstrual cups* that have been widely circulated in the Indonesia market. Even so, Andrea stated that this tool is much more effective than other tools in an effort to prevent menstrual blood from coming out when used for moderate to extreme activities. Therefore, he said this tool is close to *zero risk* for two couples who have intercourse during menstruation.

Figure 1. Illustration of Flex Menstrual Disc



In more detail, *the Flex Menstrual Disc* is a device used to accommodate menstrual blood. This tool is a substitute for sanitary napkins that have a round shape like a ring, are made of rubber or silicone, and have a hook that is at the base of the cervix. It is used by inserting it into the cervical area, namely by pinching the center of the disc with a clean hand, then pushing it under the pubic bone (Erilia, n.d.). This tool is a product made from the United States, and was first introduced to Indonesia through twitter with a user account named Andrea Gunawan, although actually on youtube there were many tutorials on its use about a year ago. In her writing, Andrea Gunawan stated that *the Flex Menstrual Disc* is an effective tool used by women to have sex during menstruation. This device can accommodate menstrual blood more effectively than other menstrual blood collection products, such as menstrual cups which are shaped like funnels that hold blood

by absorbing, causing the device to grow larger and cause discomfort, if used for a long time.

Flex menstrual disc was created as an innovative step to overcome problems arising from the use of tampons and pads, this is because this tool works by collecting blood that comes out, so that in its use it still feels comfortable and light. In addition, it is said in an article that many people are of the opinion that using this tool can reduce stomach cramps due to its soft texture. This device is also formed so that it can be used as a blood reservoir that can hold blood out of the cervical area during sexual intercourse, so that when having sex, menstrual blood will not spread and hit the male genitals. Flex menstrual disc is a disposable product that has a durability of up to 12 hours to collect menstrual blood, and is designed to hold blood, equivalent to the function of three tampons to collect blood. With a demikiam, this tool is safe if used for various activities, such as sports and swimming (Jane Van Dis, MD, Jacog, 2022).

The disadvantage of using this tool is that even though it is flexible so that it can be used for sexual intercourse, this tool does not work like a male genital protector (condom) that is commonly used for sexual intercourse, and is not a guarantor of safety from the onset of sexually transmitted diseases. In addition, its small and rubber-like shape, resulting in it taking a long time to be right when used. This tool is not effective if used while traveling, if you want to replace it with a new one, because of the long installation process (Takenya, 2023).

Table 1. Internet Based Interactions

X Account	Tweet	Status	Reason
adnardn	Eastern/Asian cultures have more common sense compared to the West	Cons	Cultural Differences
Sapiens	Western culture that deviates from the local culture is unacceptable to the thinking of eastern people.	Cons	Cultural Differences
Zato	Andrea leans more towards boasting about western culture	Cons	Cultural Differences
Ember Anti Pecah	that the tweet posted is a sensitive matter for Indonesian netizens, and suggested that it be deleted immediately, because the thinking of Indonesian netizens is different from Western thinking	Cons	Cultural Differences

X Account	Tweet	Status	Reason
Zabian Official Store	included evidence to strengthen the argument, namely Q.S. Al-Baqarah verse 222 regarding the verse of the Qur'an that prohibits sex during menstruation	Cons	Religious Value
Dea Firdha Thayeb	having sex during menstruation causes pain in women, even to the point of experiencing sexually transmitted diseases.	Cons	Health
	can cause the risk of blood entering the vessels, thus causing the blood vessels to be blocked, because of pressure from the vagina, this is due to menstruation when the blood vessels are open	Cons	Health
Rifka	having sex during menstruation is included in domestic violence.	Cons	Crime Act
Ophie_Kocheng	What is conveyed is not straightforward, in the form of prohibitions or encouragements, but a sentence that gives suggestions to the word "even though there are many benefits"	Neutral	-
Uly Siregar	having sex during menstruation can still be done with caution	Pro	Yes with Notes
	that the ability to have sex with women can remove the stigma that women are "dirty"	Pro	Stigma of Women
andrisuperior	The use of the tool can be useful for couples who have a husband who is a sailor, or a nomad who returns home in a short period of time	Pro	For Limited Groups
	The tool can be used when the husband returns home while the wife is in a menstrual state	Pro	For Limited Groups
AOC	Submit several American articles about the safety and benefits of menstruating sex	Pro	Academic
	There is no health reason to avoid sex during menstruation, but using condoms or other barrier methods will help prevent pregnancy and the transmission of Sexually Transmitted Infections (STIs)	Pro	Academic

Based on the tweet written by Andrea Gunawan above, it has received a variety of pro, con, and neutral comments. We will begin to elaborate the narrative of the contra group. Some of the counter opinions regarding the use of such tools tend to corner western

culture that is not in accordance with eastern culture, as conveyed by @adnarn Account.

Figure 2. Popularity of Menstrual Sex



This account gives rise to the perception that eastern/Asian cultures have more common sense compared to the West which creates various technologies to violate existing rules. This is because eastern culture understands that having sex during menstruation is not common, an argument that is in line with the @Sapiens account, which often gives arguments around psychology, regarding cultural culture that is coherent with religion. This account describes local culture that cannot accept unique arguments, and is not common, local culture prioritizes emotions, and what is considered prevalent in local culture. Thus, western culture that deviates from local culture is unacceptable to eastern thinking.

Zato's account mentions that western culture cannot be blended with eastern culture, and mentions that the tweeter is more inclined to boast about western culture. This comment was continued by the owner of the jingllog captain account, according to him, western culture emphasizes more on experiments on something that has been determined to be incorrect, the creation of such a device can still cause venereal viruses. The Ember Anti Burst account, stated that the tweet posted was a sensitive matter for Indonesian netizens, and suggested that it be deleted immediately, because the thinking of Indonesian netizens is different from western thinking. The majority of opponents argue that account owners support western culture, and that it is inappropriate to apply to eastern culture.

In addition, some counter opinions correlate western culture with Islamic law, namely regarding the prohibition of intimate relations when entering menstruation, and then view that this includes mixing haram matters, with permissible (mubah), which is something that is haram justified by advanced technology. The Zabian Official Store

account includes evidence to strengthen the argument, namely Q.S. Al-Baqarah verse 222 regarding the verse of the Qur'an which prohibits sex during menstruation.

The majority of the opposing opinions are related to health science, they mention that there is no research that confirms that having sex with such a device during menstruation is safe.

Figure 3. Netizens' Counter Response



The journal of research results in Indonesia states that having sex during menstruation causes pain in women, even to the point of experiencing venereal diseases. The @Dea account Firdha Thayeb argues that basically having sex during menstruation can pose a risk of blood entering the vessels, thus causing blood vessels to blockage, because of pressure from the vagina, this is because during menstruation the blood vessels are open, the owner of the Rifka account stated that having sex during menstruation is included in domestic violence.

As for the neutral opinion of several people who did not declare contra, or pro to the tweet shared by Andrea Gunawan, their opinion is more inclined to the impact of social media, because Andrea's role already has many followers, for them all forms of tweets that Andrea conveys are very influential on other twitter users, they do not give an opinion on the discussion of the content of the tweet. While the @Ophie_Kocheng Account emphasizes on the language style used by Andrea Gunawan, according to his assessment, what is conveyed is not straightforward, in the form of prohibitions or recommendations, but a sentence that gives suggestions to the word "even though there are many benefits", but then gives a choice to others with the word "yes it's up to you" to do it or not, the sentence raises an interpretation that makes the reader doubt the safety of using the tool, when having sexual intercourse during menstruation. The majority of comments are neutral, many give advice related to the education to post minor

effects arising from the use of the tool during menstrual sex. As an educational material, because in the upload it has not been explained in detail about the recommendation to use the tool, when having sex as a prevention of the onset of sexually transmitted infections.

Although there are many people who disagree with Andrea Gunawan's statement, there are also accounts that express pro opinions on the education conveyed by Andrea, such as on @uly Siregar's account stating that having sex during menstruation is still permissible with caution, her assumption that the ability to have sex with women can eliminate the stigma that women are "dirty", and have shame with their partners when menstruating. The owner of @andrisuperior account stated that the use of the tool can be useful for couples who have a husband who is a sailor, or a nomad who returns home in a short period of time, the tool can be used when the husband returns home while the wife is in a menstrual state.

While the owner of @AOC account provided some important data that supported Andrea's post, the account sent several American articles containing the safety and benefits of having sex during menstruation, in his comments the account also stated that, there is no health reason to avoid sex during menstruation, but using condoms or other barrier methods will help prevent pregnancy and the transmission of Sexually Transmitted Infections (STIs). The following is the content of the discussion of the supporting journal sent by the account against its argument.

The first article shared was an article written by Chaunie Brusie, is a Registered Nurse who is the author, and editor, she has experience in critical care, long-term care, and midwifery care, and her work has appeared everywhere from The New York Times to The Washington Post to Good Housekeeping. In the article, the author provides some tips to prevent pregnancy or STIs when having sex during menstruation, namely by removing the tampon before having sexual intercourse, because if it is not removed, it can push the tampon deep into the uterus, and it may not be able to take it back. Some menstrual cups and discs can be safely worn during penetrative vaginal sex, and be sure to wash and sterilize the menstrual cups after sex. Having oral sex during menstruation is also safe if the couple is comfortable (Chaunie Brusie, 2023).

A 2020 qualitative study of 40 women, found that among those who reported sexual activity during menstruation, many said

masturbation was more pleasurable than other types of sex. They argue that this may be due to increased blood flow and hormones, which can make menstrual sex more pleasurable. However, having oral, anal, or vaginal sex without a condom or other barrier method, there is a risk of STI transmission. The American College of Obstetricians and Gynecologists explains that STIs can be transferred between sexual partners through bodily fluids or contact with the skin, mouth, penis, vagina, or rectum. Menstrual blood will not prevent the transmission of STIs, so it is necessary to carry out the same protective measures as those carried out during non-period sex (Chaunie Brusie, 2023).

The second article by Lori Smith, Lori holds a bachelor's degree in nursing from Wilkes University and a master's degree in nursing from the University of Pennsylvania. She practiced as a gynaecological oncology nurse practitioner for 7 years, she provided care to women with benign and malignant female reproductive diseases. Lori is an accomplished freelance health and fitness writer and has been published in print and online, in her article, the author explains that there is a risk of infection during oral, anal, or vaginal sex, or any form of skin-to-skin genital contact, even during menstruation. unless someone is using a protector such as a condom or other genital barrier. There are two types of infections that may occur as a result of sexual activity: STIs and problems caused by changes in the normal flora of the vagina, such as fungal infections and bacterial vaginosis. While yeast infections can also occur without engaging in sexual activity, people may have a higher risk of developing yeast infections due to hormonal changes over a period. Vaginal-penile sex can also spread fungal infections, causing the head of the penis to become inflamed. This condition is called balanitis. The Centers for Disease Control and Prevention (CDC) estimates that there are 20 million new sexually transmitted infections each year in the United States alone (Lori Smith, 2019).

The only way to protect against STIs is with barrier methods such as condoms or menstrual blood reservoirs. However, these protective measures do not guarantee that a person will not contract the infection, but they can significantly reduce the risk when used correctly. However, if you are on your period, it does not mean that having sex is an option, it is important to remember that people can still get pregnant or get STIs while menstruating (Lori Smith, 2019).

Table 2. Netnography Study General Findings

Status	Main Characteristics	Key Words	Discussion Symbols
Pros	Support individual freedom	Freedom, women’s rights,	Use empowering language.
	Empowering women	No need for taboos	Focus on the desacralization of menstrual taboos.
	Removing menstrual stigma		Encourage open discussion about menstrual and sex issues.
Cons	Based on moral and religious arguments	Unethical, violating sharia,	Respondents are vocal in expressing disagreement.
	Medical concerns	unhealthy	Emphasizing adherence to religious and cultural norms.
	Maintaining social and health norms		Using strong narratives related to ethics and religious law.
Neutrals	Interested in discussion and education	Need to learn more,	Focus on deep understanding.
	Not taking a firm position	What is the impact?, health	Ask questions and seek clarification.
	Prioritizing clarification and understanding		Tend to be constructive and moderate in discussions.

a) Pro Responses: Progressive Community

Netizens who support Andrea Gunawan’s views can be identified as part of a progressive online community, often centered on issues of human rights, feminism, and women’s empowerment. These communities see the internet as a space to drive social change and challenge traditional norms. These communities tend to share values that support individual freedom, inclusivity, and the elimination of stigmas related to menstruation and women’s sexuality. They use social media as a tool to disseminate information and mobilize support. Posts

in support of Andrea are usually accompanied by hashtags related to feminism or reproductive health.

Members of this community often share articles, scientific studies, or personal experiences to support their arguments. They also encourage public education about reproductive health and women's rights. Discussions in these groups tend to be collective and collaborative, with the aim of creating awareness and changes in social perceptions. Through the lens of netnography, this yes response can be seen as part of a broader cultural movement that seeks to reconstruct narratives about women's bodies in digital contexts. The community uses online platforms to express their identity as supporters of women's rights and challenge social taboos that limit discussion about menstruation.

b) Cons Response: Conservative Communities and Norm Maintenance

Netizens who disagree with Andrea Gunawan can be classified as part of a conservative community that upholds religious and cultural norms. These communities often have a strong presence in online spaces, where they serve as guardians of traditional values. These communities prioritize adherence to religious teachings and social norms, which they believe to be an important foundation for social stability.

Members of these communities tend to use moral and religious narratives in their discussions, often citing religious texts or the views of scholars to support their positions. Netizens in this group are active in maintaining and strengthening religious norms in the digital space. They may use social media to remind or reprimand community members who are perceived to deviate from religious teachings.

Interactions within these groups tend to be defensive and protective, with the aim of maintaining the integrity of traditional values that they consider to be the moral basis of society. From a netnography perspective, this disagreement response can be seen as an expression of cultural concern over the rapid change in social norms mediated by technology. These communities use digital platforms to reinforce and disseminate conservative norms, and seek to block progressive influences that they perceive to threaten existing moral and religious structures.

c) Neutral Response: Community of Intermediators and Information Seekers

Neutral netizens usually consist of individuals who are looking for a deeper and more balanced understanding of this issue. They may not be tied to a particular community, but are interested in education and balance in online discussions. This community is oriented towards knowledge and clarification. They tend to value rational, data-driven discussions.

Members of this community often ask questions, ask for sources of information, or make moderate arguments to get a more comprehensive view. Neutral netizens are more involved in critical discussions, trying to understand arguments from both sides before drawing conclusions. They may share resources or ask for expert opinions to inform their decisions.

Interactions in this group tend to be calm and analytical. They are more interested in the process of understanding the issue than arguing or taking sides emotionally. In the framework of netnography, a neutral response can be understood as an attempt to maintain balance in an often polarizing digital discussion. These communities serve as mediators that seek to reduce tensions by encouraging information-based and educational discussions. They are leveraging digital spaces to seek clarification and encourage a more inclusive and productive dialogue.

NVC and Resolution Conflict Perspectives Towards Menstrual Sex Thread

In the age of digital communication, the emergence of online spaces where people freely express diverse perspectives has reshaped how society navigates sensitive topics (Staab & Thiel, 2022). Social media and online forums provide platforms for open dialogue, yet these spaces also intensify the challenges of maintaining respectful and empathetic interactions, especially when discussions involve cultural, religious, and personal beliefs (Zaky & Dilawati, 2024). This article explores the concept of human peace within the context of digital interactions by examining a controversial thread discussing intimate practices during menstruation. Despite the divisive nature of the topic, the presence of both supportive and opposing viewpoints reveals an underlying potential for peaceful communication—even in environments where conflict is anticipated.

Using Nonviolent Communication (NVC) and Conflict Resolution Theory as analytical frameworks, this study delves into how participants manage their emotions, express needs, and respond to differing beliefs in a respectful and constructive manner. Through the lens of NVC, we examine how individuals articulate observations, feelings, and needs to foster understanding (Azgin, 2018). Conflict Resolution Theory further allows us to analyze how parties navigate disagreements and employ strategies that promote resolution or compromise (Hansen, 2008).

By highlighting the ways in which empathy and peaceful communication can flourish in digital spaces, this article contributes to a deeper understanding of peace-building in digital interactions. It offers insights into how constructive narratives can emerge, suggesting practical approaches for fostering respectful online discourse on contentious issues (Muhammad Auwal & Ersoy, 2024). This research underscores the importance of intentional communication in digital settings, positioning empathy and understanding as cornerstones of human peace, even in conflict-prone environments.

Based on the data provided in section above, the thread includes various perspectives on sexual practices during menstruation, with arguments ranging from cultural, health, and religious objections to supportive views emphasizing specific benefits or considerations. Now we can provide an analysis using Nonviolent Communication (NVC) and Conflict Resolution Theory to interpret how these discussions unfold and how peaceful or conflictual interactions might emerge.

I. Nonviolent Communication (NVC) Analysis

Using NVC as a framework, we can analyze the components of the conversation to see where empathy and understanding are fostered, even within disagreements.

a. Observation:

Some users present their views objectively, referencing cultural values, religious texts, or health concerns without explicit judgment. For instance, the account “Zabian Official Store” includes Qur’anic evidence from Q.S. Al-Baqarah: 222 to support the argument against certain practices, focusing on a religious viewpoint rather than attacking other perspectives. Others, like “AOC,” bring in academic articles to discuss the health implications, framing their contribution in a factual, supportive tone.

b. Feelings:

Users like “Dea Firdha Thayeb” express concern by describing health risks, which likely stem from a protective sentiment. By emphasizing potential harm, the user conveys a sense of caution rather than conflict. On the pro side, some users might feel a sense of advocacy, defending the idea of removing stigmas against women, suggesting underlying emotions of empowerment or fairness.

c. Needs:

The “Cons” participants often reflect needs related to safety (health risks), cultural integrity, and religious adherence, while “Pro” participants express needs for acceptance, stigma reduction, or personal autonomy. For example, Uly Siregar’s statement that having sex during menstruation can be done with caution addresses a need for understanding and flexibility, balancing personal choice with considerations for safety.

d. Requests:

Some users, like “Ember Anti Pecah,” suggest deleting content they consider inappropriate for Indonesian audiences, indicating a request for respect towards cultural sensitivity. “AOC” promotes informed discussion, suggesting a need for accessible, scientifically-backed information on the topic. This can be seen as a request to consider evidence-based discussions in culturally sensitive areas.

NVC highlights where empathy could potentially strengthen the conversation by focusing on mutual understanding, especially when sensitive topics intersect with diverse cultural and personal beliefs (Chen & Chen, 2024).

II. Conflict Resolution Theory Analysis

Applying Conflict Resolution Theory, we can see how the thread might navigate (or fail to navigate) the tensions arising from these conflicting perspectives.

a. Conflict Analysis:

The primary source of conflict lies in cultural, religious, and health-related values. Eastern versus Western cultural norms are a recurring theme, as well as interpretations of religious teachings versus health science. Differing opinions are influenced by deeply held beliefs, with cultural and religious values often

directly opposing the scientific or personal autonomy arguments presented (Hansen, 2008).

b. Stakeholders and Conflict Dynamics:

Two major groups emerge: those who view the practice through a traditional or religious lens (focusing on adherence to cultural and moral standards) and those advocating from a health and rights perspective (emphasizing personal choice and scientific viewpoints). Conflict escalates when participants from opposing sides reference sensitive topics, like religious texts or health risks. Some users attempt to de-escalate by adding “notes” of caution rather than outright approval, as seen in statements suggesting that the practice could be safe “with caution” (Deutsch, 1983)

c. Methods of Conflict Resolution:

- i. Mediation: Indirectly, some users play a mediating role by adding context to their support or opposition (e.g., “Uly Siregar” advocates for cautious practice, and “AOC” encourages condom use to mitigate health risks). These statements soften positions by providing conditions rather than absolute arguments.
- ii. Dialogue and Facilitation: Users presenting academic references or religious verses attempt to foster a grounded dialogue, presenting their points without attacking opposing views. This approach can help maintain a constructive tone even in contentious discussions (Mckouar et al., 2022).
- iii. Outcome Evaluation: From this data, the thread shows a blend of conflict escalation (directly opposing views) and attempts at de-escalation (offering evidence or conditional support). By framing responses in terms of needs and safety considerations, some users successfully redirect the focus toward finding middle ground or respectfully expressing disagreement (Hansen, 2008).

This analysis illustrates how NVC and Conflict Resolution Theory can be applied to evaluate digital interactions, emphasizing the need for empathetic and grounded communication in sensitive discussions. The combination of these theories helps reveal how peaceful narratives might emerge, even amidst conflictual opinions.

Table 3. NVC and Resolution Conflict Main Results

Theory	Key Observations in the Thread	Role in Fostering Peaceful Interaction
Nonviolent Communication (NVC)	<ul style="list-style-type: none">– Observations were often shared objectively without judgment.– Participants expressed emotions like caution or concern rather than hostility.– Needs, such as safety, cultural respect, and autonomy, were conveyed.	<ul style="list-style-type: none">– Encouraged empathy and minimized hostile exchanges.– Created room for mutual understanding despite differences.– Supported peaceful expression of viewpoints.
Conflict Resolution Theory	<ul style="list-style-type: none">– Conflict sources included cultural, religious, and health-based differences.– Methods like mediation (suggesting caution) and dialogue were evident.– Stakeholders used evidence to support claims, balancing discussion dynamics.	<ul style="list-style-type: none">– Helped de-escalate tensions through balanced argumentation.– Highlighted the potential for compromise on contentious issues.– Showed that digital discourse can maintain respect amid disagreement.

Conclusion

The controversy of a thread made by Andrea Gunawan on social media Twitter related to period/menstrual sex managed to attract the attention of netizens in Indonesia and its surroundings. Thousands of replies were detected on the upload, some lasted until the time this study was written, since June 2023, there have also been some deleted by Andrea or the author of the reply himself. The compilation of responses and interactions of netizens forms the conclusion that each category; Agree, Disagree, and Neutral have their own characteristics, indicators and language styles when responding to issues brought to the surface by Andrea. Among the points emphasized by netizens are the concept of religious values, health, criminal acts, social and other important elements.

In analyzing the complex interactions within the controversial thread, this study demonstrates how principles of Nonviolent

Communication (NVC) and Conflict Resolution Theory can facilitate the emergence of peaceful narratives, even amidst conflictual viewpoints. Through NVC's framework, participants were found to express observations, emotions, and underlying needs in ways that promoted understanding and empathy, thereby softening the impact of conflicting perspectives. Many users contributed fact-based evidence or conditional statements, allowing them to share differing views while minimizing personal attacks.

Moreover, Conflict Resolution Theory reveals how participants engaged in conflict management strategies, such as suggesting caution or citing evidence, to mediate and de-escalate tensions within the thread. By blending academic, cultural, and religious viewpoints, users demonstrated that respectful dialogue can prevail even in divided conversations. Overall, this analysis highlights the potential for digital platforms to serve as spaces for constructive, empathy-driven interaction, emphasizing that peaceful communication is achievable and beneficial in navigating diverse perspectives. This insight underlines the importance of promoting empathy and respect as central elements in digital discourse on sensitive issues.

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