



# Raising Sex Education Awareness through Instagram: An Analysis of @taulebih.id's Social Marketing Strategy

Hana Zahra Faisa<sup>1</sup>, Taufiqur Rahman<sup>2\*</sup>

<sup>1</sup>International Program of Communication Studies, Universitas Muhammadiyah Yogyakarta, 55183, Yogyakarta, Indonesia

<sup>2</sup>Department of Communication Science, Universitas Muhammadiyah Yogyakarta, 55183, Yogyakarta, Indonesia

\*Corresponding Author

DOI: <https://dx.doi.org/10.47772/IJRISS.2026.10200382>

Received: 20 February 2026; Accepted: 26 February 2026; Published: 12 March 2026

## ABSTRACT

The lack of public understanding of the importance of sexual education has led to many cases of sexual violence among Indonesian teenagers. In addition, cultural taboos and negative stigma in society also hinder the delivery of sex education, especially to parents and educational institutions. With these problems, the @taulebih.id platform has developed a long-term strategy to minimize victims of sexual violence and erase the negative stigma regarding taboos in sexual education by creating educational programs and content as a preventive measure to prevent these problems. This research aims to describe how the social marketing strategy carried out by the @taulebih.id platform through Instagram raises awareness about sex education among children, adolescents, and parents. This research is a case study with research data obtained from in-depth interviews with four informants and documentation studies. The results of this study show that @taulebih.id implements a social marketing strategy with a focus on increasing public awareness about sexuality education, especially from an Islamic perspective, and in implementing its strategy, @taulebih.id has several specific approaches through visual and interactive content, a storytelling approach by conveying messages through relevant stories or case studies, and also through an age approach by adjusting language and content to the age characteristics of the audience. The Islamic framing serves as a key differentiating factor that enhances message legitimacy and reduces sociocultural resistance. However, the evaluation of campaign effectiveness remains limited to awareness-level indicators, as it primarily measures engagement and audience responses rather than long-term behavioral change. This study highlights the potential of faith-based digital social marketing in addressing sensitive social issues while also underscoring the need for more comprehensive impact measurement to assess behavioral outcomes.

**Keywords:** Social Marketing Strategy, @taulebih.id, Instagram, Sexual Education, Awareness.

## INTRODUCTION

Indonesia is currently faced with a serious problem related to the increasing cases of sexual violence. This is triggered by the lack of understanding about sexual education among adolescents and adults, plus discussions about sexual topics are still often considered sensitive or taboo. Utomo (in Situmorang, 2024) argues that naturally, the values, customs and beliefs of individuals in a country with diverse ethnicities and religions become the guidelines for daily life, which shape thoughts, emotions and behaviour. The main problem in this country is that sexuality and reproductive health education has not always been a top priority in government policies and national education programs (Permatasari & Alamiyah, 2023).

According to BKKBN data 2018, 34.5% of male adolescents and 33.3% of female adolescents started dating at the age of 15. This condition is a concern because adolescents at that age often do not have sufficient life skills to make responsible decisions, thus potentially leading to risky behaviours, such as sex before marriage and unhealthy dating patterns. Sex education can help reduce the high rate of sexual behaviour among adolescents, parents and teachers have the highest authority in providing sex education. Currently, the implementation of sexual education for adolescents in Indonesia certainly faces several challenges due to the influence of norms, culture, religion, and societal stigma.

Therefore, important topics that should be included in sexual education should include human reproductive health, contraception, the reproductive process, consent in sexual intercourse, the dangers of sexually transmitted diseases (STDs), and issues related to gender identity and sexual orientation (Fatkhiyah et al., 2020). Sexual education also needs to be delivered casually and at the right time. Every parent needs to educate their children to teach which parts of the body can be touched and which parts can only be touched or seen by themselves, besides that sexual education must also teach children that if someone wants to see or touch them, then the child must report to the parents. Sex education is one of the important efforts to understand the function of reproductive organs by instilling morals, ethics, manners, as well as commitment and religious beliefs so that there is no deviation of the reproductive organs (Dewi & Bakhtiar, 2020). So sex education is a crucial thing that needs to be understood by every individual. The fact that sex is a biological need of every human being is why education about sex is very important for human life (Nur et al., 2024).

Meanwhile, Febriagivary (2021) says adults often view this topic as dirty, uncomfortable, embarrassing, and worry that discussing it could push children into unwanted behavior. The view of sexuality in society is generally considered to be related only to intimate relationships, so it is often a concern for parents and adults. However, according to experts, sexuality should be viewed as educational information that aims to educate children about their roles, organism functions, and self-identity. Common statements such as "sex is an adult matter, children should not know!" often arouse curiosity in them, leading to independent information seeking (Situmorang, 2024).

Throughout 2024, from the phenomenon of lack of education about sexual education, the level of sexual crimes and victims of sexual violence has increased dramatically in Indonesia. Based on online data from Information System for Protection of Women and Children (SIMFONI KPPPA) from the Ministry of Women's Empowerment and Child Protection (KemenPPPA), there were 31.947 cases of sexual violence that occurred from January to December 2024. With data on male victims totalling 6.894 people and female victims totalling 27.654 people. Based on this data, the level of victims of sexual violence and harassment is more common in women, this is because the limitations of adequate sexual education both from the world of education or parenting and parental upbringing are one of the reasons women are at high risk of experiencing sexual violence or harassment. This has an impact on the lack of adequate and accurate information among adolescents which ultimately makes them vulnerable to risky and unhealthy sexual behavior (Maimunah, 2019).



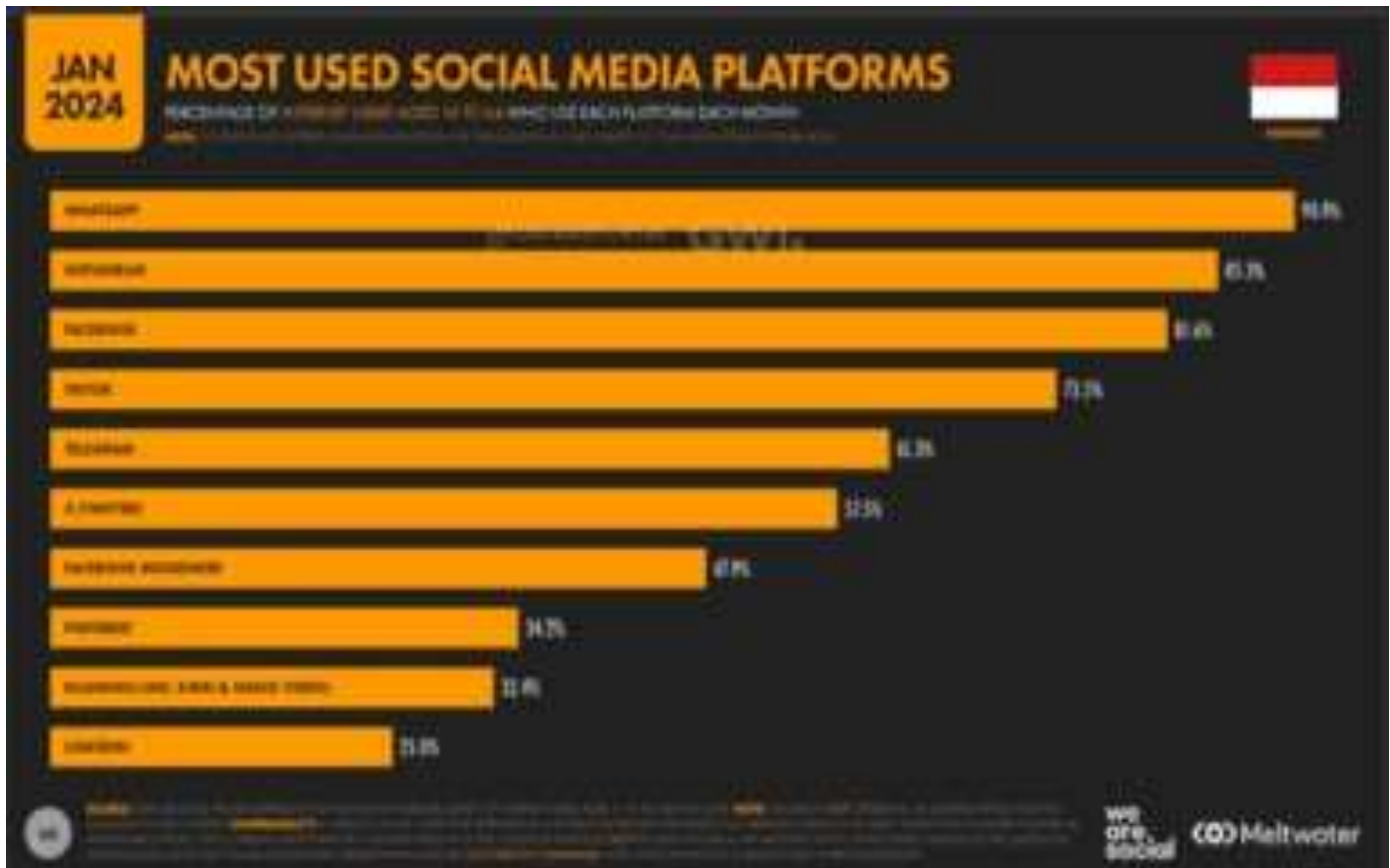
**Figure 1. KemenPPPA sexual violence data in Indonesia 2024**

Source: <https://kekerasan.kemenpppa.go.id/ringkasan>

Sex education plays a crucial role in reducing risky sexual behavior among adolescents, with parents and teachers serving as key figures in its delivery. In Indonesia, its implementation faces cultural, religious, and societal

challenges. However, various initiatives have been introduced, both formal through school curricula (e.g., Biology and PJOK) and non-formal programs, such as BKKBN's GenRe and Youth Information and Counseling Center (PIK-R), which provide adolescents with knowledge on reproductive health and the dangers of early marriage. Additionally, NGOs like Yayasan Gemilang Sehat Indonesia (YGSI) contribute by advocating for Sexual and Reproductive Health and Rights (SRHR), training teachers, conducting research, and collaborating with civil society and government to develop context-relevant interventions.

Meanwhile, the lack of education and information from the world of education regarding sexual education makes people seek information independently through the internet and social media platforms such as Instagram (Permatasari & Alamiyah, 2023) Instagram is one of the digital platforms used to disseminate various kinds of information, allowing users to share photos, videos, and use filters digital, as well as other networking activities (Prihatiningsih, 2017).



**Figure 2. Frequently Used Social Media in 2024**

Source: <https://datareportal.com/reports/digital-2024-indonesia>

A report made by We Are Social in collaboration with Meltwater shows that by 2024 Instagram comes in second largest number of users which has many features to deliver information effectively with the percentage 85.3%. One of the online digital platforms is the @taulebih.id Instagram account which discusses specifically and in detail about Islamic-based sexual education which discusses sexual education based on sources from several scientific journal references based on the Al-Quran and Hadith. The @taulebih.id Instagram account targets Muslim women in Indonesia in particular, considering that the majority of people in Indonesia are Muslim, so the content presented uses language and illustrations that are easy to understand. Some of the major themes of the @taulebih.id curriculum are studied from an Islamic perspective comprehensively based on international guidance on comprehensive sexuality education (CSE) UNESCO curriculum 2018 (International technical guidance on sexuality education)(WHO, 2018). Then the scope of the big theme is used as content posted on the platform @taulebih Instagram discussing 8 key concepts regarding "Relationship", "Values, Rights and Culture", "Violence and Staying Safe", "Sexual and Reproductive Health", "Human Body and Development", "Sexuality and Sexual Behavior", "Understanding Gender", "Skills for Health and Well-being" as the scope of the big theme In addition to the digital platform @taulebih.id has a vision to normalize discussions related to



sexuality and reproductive health and rights in Indonesia. On the website Taulebih, Zhafira as the founder said that "education Sexuality is the right of every child".

Several previous studies are relevant to this research. Sutresna & Saputro (2023) analyzed Indorelawan's social marketing strategy in the "Temali Project" to increase volunteer interest, utilizing multiple communication channels beyond Instagram. Kiranajaya (2023) explored @taulebih's role as a source of sexual knowledge using

Media Ecology Theory by Marshall McLuhan, This research focuses on examining how the account conveys information related to sexual knowledge to its followers and how effective the role of the account @taulebih in providing the information needed. Lastly, Hakim & Wincoko (2020) studied social marketing in increasing new student admissions using the traditional marketing mix, focuses on Marketing how the implementation of social marketing strategies used by the Technical College of Malang to increase the number of new student registrants. By using the marketing mix (approach product, price, place, promotion, physical evidence and process).

Based on previous research, there are many studies on social marketing strategy, but few focus on 4P's marketing mix or another 6P's. Meanwhile in this research using 6P's marketing mix (product, price, place, promotion, partnership and policy) especially with 2P's elements (partnership and policy) in order to analyze social marketing strategies in detail and to evaluate its effectiveness in promoting sexual education.

## METHODS

This research uses qualitative research methods with a case study approach. According to Rachman et al. (2024) research Qualitative itself is a research method that focuses on an in-depth and comprehensive understanding of phenomena in their original context. In qualitative research, researchers interact directly with research subjects to gain in-depth insight into various aspects of human, social life and cultural (Rachman et al., 2024). In addition, according to Bogdan and Taylor, qualitative methodology is a research procedure that produces descriptive data in the form of written or spoken words from individuals, as well as observable behaviour (Moleong, 2014). Data collection techniques applied in qualitative methods include in-depth interviews, observation, and document analysis.

Yin (2011) defines case study as a research process, which is an empirical investigation that examines contemporary phenomena (also called "cases") in the context of real life, especially when the boundaries between the phenomenon and its context do not appear clear. In this technique, the determination of informants is based on purposive sampling analysis, to determine the criteria for informants in accordance with the objectives of this study. The appropriate characteristics are the founder of the @taulebih account, namely Zhafira Aqyla, product and marketing team of @taulebih, besides that the informants involved are followers of the @taulebih Instagram who actively participate who often interact directly with the @taulebih Instagram content/posts.

The data obtained in this study will be analyzed through the stages of data reduction, data presentation, and drawing conclusions. In this study, source triangulation was carried out by interviewing the main informant sources, namely Taulebih founder Zhafira Aqyla and the product and marketing team, then the data obtained was matched with interview data from followers and documentation data to test the validity of the data.

## RESULT AND DISCUSSION

### Stages of Social Marketing Strategy & The Circular Model of SOME on Instagram @taulebih.id

Based on the theory by Cheng et al. (2009), the social marketing process consists of ten strategic stages, starting from defining the problem, objectives, and campaign focus to provide clear direction. Then, followed by a situation analysis to understand social conditions. Next, selecting the target audience. Objectives are then set to explain the benefits of the desired behaviour, followed by identifying factors that influence behaviour change. A positioning statement is developed so that the campaign stands out from alternatives and becomes more appealing to the audience. The 6P marketing mix strategy (*Product, Price, Place, Promotion, Partnership, and Policy*) is applied to ensure relevance within the social marketing context. To measure campaign effectiveness, a monitoring and evaluation plan is created, along with budget planning and identifying funding sources to



maintain program sustainability. All of these steps are summarized in a final plan to guide effective campaign implementation and management.

### **Define the Problem, Purpose and Focus**

The first stage in social marketing is identifying the main problem, setting the program focus, and defining objectives to guide behavior change efforts. In this case, the main problem is the lack of understanding of sexual education in Indonesia, which contributes to high rates of child abuse and is worsened by limited early education on preventing sexual violence. This topic is often still seen as taboo, despite its crucial role in shaping morals and supporting mental health. @taulebih.id was founded to address this concern, especially among children, adolescents and parents, by offering Islamic-based sexual education that is relevant and easy to understand.

After determine the problem, the next step is to determine purpose of the program. @taulebih.id programs aims to shift negative societal perceptions and raise awareness about the importance of sexuality education among children, adolescents, and parents. @taulebih.id aims to foster a more open and informed understanding of sexuality education within the community. The focus of @taulebih.id's campaign is on delivering accurate information about the body, privacy, puberty, and healthy relationships as a preventive effort. Using Instagram, the initiative promotes behavioral change by fostering an inclusive, informative, and accessible educational space.

### **Situation Analysis**

Based on the situation analysis, @taulebih.id initiated an Islamic-based education program targeting adolescents, students, and parents with an evidence-based approach that includes information on reproductive health, body rights, sexual violence prevention, and self-protection strategies. In this case, it can be concluded that @taulebih.id has implemented a fairly systematic approach in determining sexual education planning. In addition, @taulebih.id also analyzes external factors in the form of opportunities and threats in the digital media Instagram which focuses on the sustainability of educational programs and campaigns carried out. In the threat aspect, the main challenge faced by @taulebih.id is how to deliver sexuality education on social media in the face of public sensitivity to this topic. On the other hand, on the opportunity aspect, @taulebih.id has a great opportunity in improving Islamic-based sexuality literacy through the Instagram platform. The positive response from the audience shows that the approach used through educational content that is easy to understand, relevant and interesting has had a significant impact in improving their understanding.

### **Determine the Target Audience**

In determine target audience @taulebih.id explained that their target audience is people of all ages, but @taulebih.id identified several audiences into age segmentation and needs educational topics according to their respective characteristics. The targeted audience in general is all ages, but the focus of @taulebih.id audience classification includes elementary, junior high school children and also parents. For parents, the main focus is to provide an understanding of how to talk about sexuality education according to the age of the child and the importance of emotional support. For elementary school children, education focused on body recognition, privacy boundaries, and how to protect themselves. Middle schoolers are educated on physical and emotional changes during puberty and the concept of healthy relationships, while high schoolers are further educated on consensual romantic relationships and sexual health risks.

With this, the content uploaded by @taulebih.id on Instagram is adjusted to topics that have been classified into various targeted age groups, so that the socialized message will reach the right target to the audience and @taulebih strives to ensure that every age group gets the right education from a trusted source. @taulebih.id also conducts additional research to understand the audience through online surveys, interviews or trial classes and FGD, so that the message delivered can reach the audience right on target.

### **Determine the Purpose**

According to Kotler (2009), social marketing aims to promote far-reaching social change, not just achieve measurable results in the short term. In this context, @taulebih.id has fulfilled the basic principles of social



marketing. Indirectly, the goal of @taulebih.id is to raise awareness of the importance of sexual education among children, adolescents, and parents so that they are more open to discussing this topic. In addition, the goal of @taulebih.id is to change the negative stigma in society regarding taboos on this matter to become one of the benchmarks oriented towards changing social behavior, then the goals are measurable because it has a specific target audience according to characteristics, and provides solutions to social problems by encouraging the behavior to be changed.

### **Identification of Factors Affecting Behavior Adoption**

In this stage, @taulebih.id offers a value exchange as an impact of doing the campaigned activities. The value exchange offered is the reduction of the negative stigma of taboo regarding the discussion of sexual education, then the decrease in the number of sexual violence that occurs, so that people will be more openminded in discussing sex education because sexual education is not only about reproduction but about life skills moral in every day. However, adopting the value still requires a process of adjustment and sacrifice from the audience. The adjustment in question is in terms of time, cost, energy and thoughts in order to have awareness about sexual education and be able to apply it to everyday life. With these adjustments, @taulebih.id remains consistent, because if the value offered is and committed in campaigning for messages about sexual education until the goals made can be achieved and the audience is more aware of it.

### **Positioning Statement**

According to Cheng et al. (2009) the positioning statement, along with the brand identity, is inspired by a description of the target audience, barriers, competitors, and influencers. In this stage, @taulebih.id positioning statement is to act as a sexual education that provides a safe space for individuals who want to understand about sexuality education from an Islamic perspective. Brand identity applied by @taulebih.id is in accordance with the characteristics and needs of the target audience, so that @taulebih.id can develop a targeted communication strategy platform. By claiming to be a facilitator and not patronizing, evidenced by the language of the uploaded content using light language that is easily understood by audiences in various age groups and the characteristics of content that always uses interesting visuals in the form of carousels, single posts and comics, it confirms that @taulebih.id position differentiates it from other competitors and offers unique values that are more suitable for Muslim audiences. In addition, for the Muslim community, @taulebih.id is present as a solution to the audience's need for reliable information and in accordance with their beliefs. Thus, @taulebih.id positioning statement has reflected the main principles in Kotler's social marketing theory, namely an approach that is research-based, audience-oriented, and considers barriers and competition to create positive social change.

### **6P Marketing Mix**

#### **Product**

Social products are generally provided free of charge because social marketing products are marketed to address social problems that exist in society by "selling" the expected behavior. In the social marketing activities carried out by @taulebih.id it is categorized as an idea-shaped product in the form of (belief, attitude, and value) where Taulebih values that sexual education is important and in line with the Islamic perspective, then encourage changes in attitude of the audience to be more aware and open in understanding sexuality in a healthy manner and accordance with religious values, and changes the belief that discussing sexual education is not taboo, but something that needs to be understood as moral life skills for individual health and well-being.

In addition, in the product element idea or intangible product shared by @taulebih.id in the form of feeds content (carousel, single post, comics, animation), reels, stories, captions and hashtags. The implementation of product elements in the form of feeds is used as the main media to convey education about sexuality, reproductive health, healthy relationships, and Islamic values. The content is designed visually friendly with a light language, meaningful illustration style, which makes the information easy to understand and accept by the audience. Then, Reels Used to convey fast, light messages, often in the form of educational snippets, activity clips, or short messages from speakers in the form of short videos. Increase reach and awareness, because reels have a wider distribution algorithm than feeds.



Stories Used to share instant and reactive products, such as responses to current issues, polls, quizzes, or Q&A sessions. Hashtags such as #sexualeducation, #taulebih, #knowbetter, #nowyouknow, #jaditau are used to identify and expand product reach. Meanwhile, in conducting social marketing on social media, especially

Instagram, @taulebih.id also implements the share aspect of the SOME model by spreading the products it has in the form of information about sexuality which is an important factor because the share aspect is the initial stage of the social change process that makes the audience who previously did not know to know. Thus, the implementation of the share aspect by @taulebih.id shows strategic awareness of the importance of distributing educational content on digital platforms, as well as maximizing the use of social media features for educational purposes and changing social behavior.

### Price


Kotler (in Pudjiastuti, 2016) classifies the form of price into two categories, namely monetary cost which includes the amount of money that must be paid to get a social product such as sexual education modules or exclusive classes organized by @taulebih.id, need to pay to register and obtain the specific materials provided, and non-monetary cost which consists of the cost of time, risk, effort, energy, psychological or physical discomfort. However, apart from the monetary cost, the energy and thought spent on understanding educational content are also a non-monetary costs, which still affect the audience's decision to adopt new behaviors. By paying attention to non-monetary costs, @taulebih.id makes education easier to understand without having to burden the audience excessively, such as presenting content in a light and interesting format (in the form of infographics or short videos), then provides flexibility in access to learning, such as recorded material or modules that can be studied independently.






### Place

The "place" element is the place where the target audience accesses information and education related to sexual education. One form of accessibility provided by @taulebih.id is through digital platforms, especially Instagram as the main platforms because Instagram has a wide reach, especially among teenagers and young parents who are the main targets of @taulebih.id educational program. Through various features such as feeds, reels, stories, highlights, hashtag and caption. In addition, @taulebih.id uses several other platforms as supporting media in disseminating information, including Tiktok, LinkedIn and the Website. @taulebih.id presents information about sexual education that can be accessed anytime and anywhere. This flexibility allows audiences, both teenagers, parents, and educators to access education according to their needs and convenience.

### Promotion

To ensure educational messages are effective and accessible, @taulebih.id uses visual and interactive formats such as videos, animations, educational games, storytelling, and open discussions. Content is tailored by age group, with simple, relatable language. Visually, @taulebih.id maintains a consistent color palette and varies content formats carousels, reels, comics, and single posts to keep it engaging. They also adapt to current trends by connecting viral topics with sexuality education, ensuring the content remains relevant and easy to understand. With the strategies and approaches used, @taulebih.id can reach the audience directly in conveying information about sex education, so that the content obtained by the audience is entertaining and easy to understand because it uses interesting videos, animations and storytelling.

No	Content Strategy	Value	Feeds/ Reels	Theme Content	English Translation	Documentation
1.	Visual Branding Identity	- Consistent color palette - Colorful and eye-catching fonts regarding the message want to convey	Feeds Carousel	<b>Infografis:</b> <i>Pergaulan Bebas Dalam Islam Itu, Haram dan Sangat Dilarang</i>	<b>Infographic</b> : <i>Promiscuity in Islam is Haram and Strictly Forbidden</i>	

		- Attractive visuals				
2.	Content Format Variations	Maintain audience interest and prevent boredom with content variations in the form of: <ul style="list-style-type: none"> <li>- Carousel</li> <li>- Comics</li> </ul> -Single Post/Infographic Poster <ul style="list-style-type: none"> <li>- Visual Reels</li> </ul>	Feeds & Reels	<b>Comic:</b> <i>Kado Terindah Dari Ibu (Karena Pendidikan Seksual Tidak Bisa Mendadak)</i> <b>Single Post:</b> <i>PMO Bukan Budaya Islam</i> <b>Reels:</b> <i>Bahaya Tidak Meringkakan Area Kelamin Setelah Buang Air</i>	<b>Comic:</b> <i>The Most Beautiful Gift From Mom (Because Sex Education Can't Be Impromptu)</i> <b>Single Post:</b> <i>PMO Is Not An Islamic Culture</i> <b>Reels:</b> <i>The Dangers of Not Drying the Genital Area After Defecation</i>	 
3.	Responsive to Trends	- Up to date trends - Viral and current topics - Attractive visual pop ups & fonts	Feeds & Reels	<b>Carousel Feeds:</b> <i>LGBT &amp; SSA Apakah Sama?</i> <b>Reels:</b> <i>Masih Malu-Malu Mengenalkan Pendidikan Seks Ke Anak? JANGAN, YA DEK, YAAA!</i>	<b>Carousel Feeds:</b> <i>LGBT &amp; SSA Are They the Same?</i> <b>Reels:</b> <i>Still Shy About Introducing Sex Education To Children? NO, YES, YES!</i>	 
4.	Use of Simple and Easy to Understand Language	Delivering information using very simple language that is easy for everyone to understand. Expanding audience reach, increasing understanding, and lowering barriers to receiving messages.	Feeds	<b>Carousel:</b> <i>Dorongan Seksual: Diarahkan Atau Dilawan??</i>	<b>Carousel:</b> <i>Sexual Urges: Directed Or Resisted?</i>	

5.	Storytelling Delivery	Using stories or case studies as a method of delivering messages. Building emotional connections, increasing audience memorability and empathy.	Feeds	<b>Carousel:</b> <i>Dan Terjadi Lagi... Guru Ngaji Cabuli Muridnya!</i>	<b>Carousel:</b> <i>And it happened again... A Teacher Who Is Obsessed With His Students!</i>	
6.	Interactive and Educational Content	Content is presented through videos, animations, and educational games. Increase audience engagement and make education more fun.	Feeds	<b>Infografis Post:</b> <i>Waspada Monkeypox!</i>	<b>Infographic Post:</b> <i>Beware of Monkeypox!</i>	
7.	Open Discussion with Audience and Followers	Provide space for questions and answers or discussion through comments or other interactive sessions.	Feeds	<b>Carousel:</b> <i>Cewek Juga Bisa Kecanduan Porno?!</i>	<b>Carousel:</b> <i>Girls can also be obsessed with porn?!</i>	
8.	Age Segmentation Approach	Classified the message more targeted and easily accepted by each segment. - Content for elementary school children - Content for middle school children - Content for high school children - Content for parents - Content for adults	Feeds	<b>Carousel:</b> <i>"Starter Kit" Orang Tua Untuk Bahas Isu LGBTQ+ Dengan Anak</i> <b>Comics:</b> <i>Pengalaman Menstruasi Pertamaku (Related to elementaryhigh school audience)</i>	<b>Carousel:</b> <i>Parents' "Starter Kit" to Discuss LGBTQ+ Issues with Children</i> <b>Comics:</b> <i>My First Menstrual Experience (Related to elementaryhigh school audience)</i>	

In addition to the Instagram, @taulebih.id also uses several other digital platforms as supporting media in disseminating sexual education, including TikTok, websites and linkedIn. Tiktok, which is used to deliver education in a video format short that is lighter and easily accessible to the younger generation. With Tiktok algorithm that supports the spread of viral content, the information provided can reach a wider audience. The videos uploaded on TikTok are the same as the videos uploaded on Instagram reels @taulebih The content strategy used on the website @taulebih.id in disseminating sexual education information is through short articles,

posters, and program or class information that is designed to be informative, easy to understand and still attractive to the target audience. And LinkedIn @taulebih.id which is used as a professional communication media, especially in establishing collaboration with institutions, academics, and strategic partners who can support @taulebih.id programs.

In the context of Optimize from The Circular Model of SOME @taulebih.id is known to optimize the distribution of educational and information content through visual and interactive content through animation, comics and carousels, in addition the color palette used is also a characteristic of @taulebih.id so that it becomes a brand identity that is easily remembered by the audience. Light language is also one of the factors that attracts the audience to consume the content presented by @taulebih.id. (Pakpahan & Djuwita, 2019) said that optimizing content by paying attention to aspects of photos and captions is a good first step to optimizing social media.

### Partnership

In this stage, @taulebih.id collaborates with several agencies such as schools, similar institutions/agencies, influencers, doctors, psychology, parenting experts. @taulebih.id realizes that collaboration with various parties, both individuals and organizations, can strengthen the implementation of Islam-based sexual education program. Therefore, @taulebih.id actively optimizes existing resources by involving strategic partners and empowering various elements of society as agents of change.



**Figure 3. Partnership and Collaboration Partners**

Source : <https://taulebih.com/>

The engage aspect of The Circular Model of SOME (Luttrell, 2015) @taulebih.id shows active efforts in building broad and meaningful engagement with various external parties. This collaboration involves educational institutions such as schools, similar institutions @hannah.indonesia, social organizations such as Dompot Dhuafa, as well as professionals from various fields such as influencers, doctors, psychologists, and parenting experts. Through this collaboration, @taulebih.id not only expands the reach of the audience, but also increases the credibility and quality of information shared with the public. The engage aspect in this context is not only interpreted as a two-way interaction between the organization and followers on social media, but also includes the active participation of collaborative partners who have specific expertise, thus creating added value in the content presented. This strategy is in line with the engage principle according to Luttrell (2015), namely building authentic and sustainable relationships with audiences and related parties in order to strengthen engagement and loyalty to the brand or organization.

### Policy

In this research, the policy or law that is considered to supports the running of the sexuality education campaign process is Government Regulation No. 61 of 2014, which says, *"everyone has the right to obtain quality, safe, and accountable reproductive services. And guarantee the health of women in reproductive age to be able to give birth to a healthy and quality generation and reduce maternal mortality"*. @taulebih.id has implemented the policy element in Social Marketing's theory by referring to applicable policies, such as Government Regulation No. 61 of 2014 and Regulation of the Minister of Education, Culture, Research and Technology Number 30 of 2021 concerning Prevention and Handling of Sexual Violence in the Higher Education Environment in regulating



types of sexual violence, victim protection mechanisms, and criminal sanctions for perpetrators. The sexual education program that is carried out further supports the fulfillment of the community's right to obtain quality, safe, and reproductive health information and services reliable. In this context, the sexual education program run by @taulebih.id supports the government regulation, because both regulations emphasize the importance of access to reproductive health information and services and the prevention of sexual violence, which is in line with @taulebih.id mission in providing comprehensive education on sexual and reproductive health in Indonesia.

### Evaluation

In the context of social marketing, Kotler (in Pudjiastuti, 2016) measures evaluation using output measurement, program activity measurement and outcome measurement for target audience response in behavior change as well as impact measurement for the sustainability of the program plan. @taulebih.id measures output evaluation for Instagram through engagement from each uploaded content production. Evaluation is done by considering metrics such as the number of likes, comments, shares, reach, and other forms of interaction that reflect the interest and participation of followers in the educational message delivered. Through this process, @taulebih.id is able to assess and understand audience behavior, and adjust future content to be more relevant and impactful. This practice reflects the evaluative principle in social marketing that targets changes in social behavior, to ensure that communication goals are achieved optimally.

So, that is the benchmark for @taulebih.id success indicators in conveying information and changing audience behavior. This is in line with the results of Sari & Basit (2020) which shows that educational content on Instagram generally gets three types of responses, including cognitive (trying to understand information), affective (reacting emotionally, both positive and negative), and behavioral (changing their actions after receiving information). Thus, the measurement evaluation carried out by @taulebih.id only reaches the awareness stage, namely the extent to which the audience understands and gets information related to Islamicbased sexuality education. This can be seen from the positive response and enthusiasm of the audience in following @taulebih.id content delivered by @taulebih.id. @taulebih.id needs to have other success indicators to truly measure the target audience is experiencing behavioral changes from the content and programs provided by @taulebih.id.

### By interaction

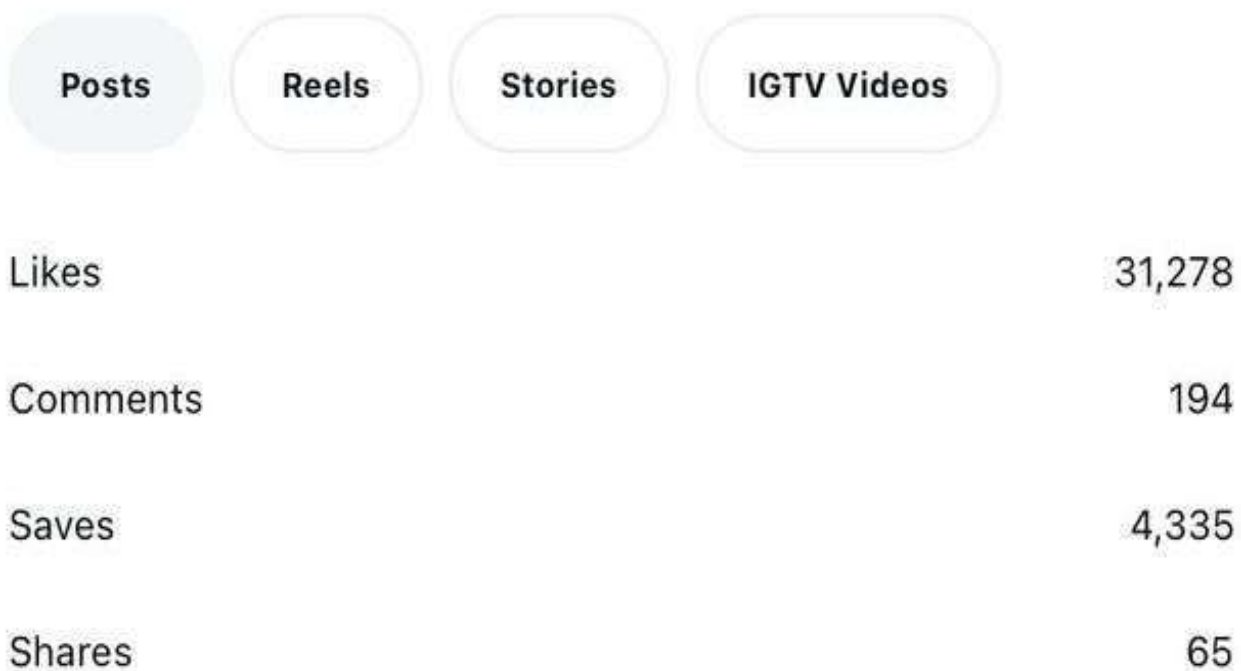


Figure 4. Data Engagement Content

Source: Taulebih Team



From the data, it can be concluded that the content has a high level of engagement, especially in terms of likes and saves. The large number of likes indicates that the content is liked and gets a positive response from the audience. Meanwhile, the high number of saves indicates that the content is considered useful and worthy of being saved as a reference later.

No	Headline Content	English Translation	Likes	Comments	Shared
1.	Dibalik Sexual Jokes yang Katanya "BERCANDA"	Behind the Sexual Jokes That Are Said to be "JOKES"	14K	122	1.336
2.	Menjarakkan Kehamilan Di Atas 5 Tahun Ternyata Berisiko?!	Spacing Pregnancy Over 5 Years Turns Out To Be Risky?!	4.437	61	945
3.	Cewek Juga Bisa Kecanduan Porno?!	Is it possible for a girl to be addicted to porn?!?	13K	42	698
4.	Tata Cara membersihkan Penis Setelah Kencing, Dibasuh Aja Enggak Cukup!	Procedures for Cleaning Penis After Urination, Just Washing Is Not Enough!	3.580	29	2.937
5.	"Halah, Bilang Aja Homofobik!"	"Come on, don't be a homophobic!"	9.263	83	661
6.	LGBT & SSA Apakah Sama??	LGBT & SSA Are They the Same?	3.497	261	329
7.	Konsumsi Nutrisi Bagi Perempuan Semenjak Pranikah	Nutritional Consumption for Women Since Premarital	19,3K	164	5.883
8.	Do'a Agar Tidak Terjerumus Dalam Zina	Prayer Not to Fall into Adultery	7.584	5	894
9.	Shipping Idol Sesama Jenis Tuh, Boleh Ga Sih?	Shipping idols of the same sex, can you?	8.776	56	446
10.	Haid VS Istihadhah	Menstruation VS <i>Istihadhah</i> (non-menstrual or abnormal vaginal bleeding)	11,5K	69	955

Table 1. Data Engagement of Instagram Content @taulebih.id

Source: <https://www.instagram.com/taulebih.id/>

In the data displayed in the @taulebih.id Data Engagement Content table, the Manage aspect in The Circular Model of SOME theory (Luttrell, 2015), the researcher assessed that the @taulebih.id account implemented the manage aspect by classifying discussion topics according to audience needs, then @taulebih.id implemented a monitoring and evaluation system for their content performance but not in detail because it only paid attention to the number of engagements on each content. This strategy reflects the manage step in the SOME model, so that @taulebih can make data-based decisions to compile the next content that is more targeted, according to audience needs and the Islamic-based sexual education trends that they carry.



## Budgeting

In implementing an Islamic-based sexual education program, the budgeting aspect is an important element in ensuring the sustainability and success of the campaign. @taulebih.id conveyed that the source of funds generated came from the internal @taulebih.id itself, sponsors, institutional support.

## Implementation Management Campaign

In this campaign, @taulebih.id developed a detailed plan by setting a timeline that covers each activity stage, starting from preparation, implementation, and evaluation. With a structured timeline, each stage can run efficiently and on time. Based on information from Zhafira Aqyla the founder of @taulebih.id, the planning carried out by the team ensures that each activity is well coordinated, thus reducing the risk of delays or obstacles in program implementation. Therefore, the education program can be more focused and sustainable. In addition, a program depends not only on careful planning but also on coordination between team members. In program implementation, educational activities should run well with the content planner, @taulebih.id can ensure that the topics discussed are always relevant, focused, and in accordance with the needs of the audience and certain important moments or days. In addition, the content planner helps the team organize visuals, copywriting, and determine the best publication time to reach more audiences. This is in line with the Optimize aspect in The Circular Model of SOME by Luttrell (2015) which emphasizes the importance of optimizing social media content strategies on an ongoing basis. Volunteers commonly called "knowlunteers" are one of the important elements in the successful implementation of the @taulebih.id program, by ensuring the approach taken to these knowlunteers that they can understand their role and jobdesk well and can contribute maximally in this educational program.

Overall, the campaign can be considered successful in achieving the cognitive and affective stages of social change, as evidenced by high engagement, positive audience responses, and the perceived usefulness of content. However, the transition to the behavioral stage remains the main challenge. Future strategies should incorporate longitudinal evaluation, participatory program models, and clearer behavioral indicators to ensure that digital awareness is transformed into real-life protective practices and open family communication about sexuality education.

A distinctive dimension that differentiates @taulebih.id from many secular sexuality education campaigns is its explicit Islamic framing, which functions not only as a content perspective but also as a strategic positioning tool. In the Indonesian socio-cultural context, where discussions of sexuality are often considered morally sensitive, the integration of Islamic values reduces ideological resistance and increases message acceptability. By grounding sexuality education in concepts such as modesty, moral responsibility, protection of dignity, and the *maqasid al-shari'ah* framework of safeguarding life and lineage, @taulebih.id reframes sexuality education from being perceived as a "Western" or "liberal" discourse into a form of religiously legitimate knowledge. This repositioning is crucial because one of the main barriers to sexuality education in Muslim-majority societies is not lack of access to information, but lack of cultural and theological resonance.

From a social marketing perspective, this Islamic framing strengthens the value exchange. The audience does not feel that they are adopting a new or foreign behavior; rather, they are returning to a form of knowledge that is consistent with their faith. This reduces the psychological cost of behavior adoption and increases perceived compatibility with existing belief systems, which Rogers identifies as a key factor in the diffusion of innovations. In contrast to secular campaigns that often emphasize biomedical or rights-based narratives, @taulebih.id combines religious legitimacy with practical life skills, thereby appealing simultaneously to cognitive, emotional, and spiritual motivations.

Moreover, Islamic framing enhances credibility through the use of religious language, moral narratives, and alignment with Muslim parenting values. This creates trust, particularly among parents who might otherwise reject sexuality education. However, this differentiation also implies a strategic limitation: the campaign's resonance may be strongest within Muslim audiences, potentially requiring adaptive framing to reach more plural or interfaith publics without losing its core identity.



## CONCLUSION

This research highlights how @taulebih.id strategically applies social marketing principles to promote Islamic-based sexual education through digital media, particularly Instagram. The findings are consistent with the research objectives, which aim to explore how @taulebih.id utilizes social marketing strategies including the 6P elements of marketing mix (product, price, place, promotion, partnership, and policy) to influence public awareness and behavior regarding sexuality education. Although @taulebih.id approach effectively raises awareness through engaging and varied content formats such as carousel, comics, single post infographics, reels, etc,

The study also found that societal stigma and cultural sensitivity remain significant challenges in the implementation of sexuality education programs. Despite these obstacles, @taulebih.id use of multi-platform outreach, including several digital platforms such as Instagram, TikTok, Website, and LinkedIn, has shown success in making sexual education more accessible and relevant, especially for youth. This research contributes to the growing body of knowledge on digital-based, faith-integrated health communication strategies in Indonesia. It shows how Islamic values can be integrated with modern communication tools to address taboo topics effectively. For future research, it is recommended to explore more comprehensive behavior change measurements and conduct longitudinal studies to assess the long-term impact of such campaigns on audience behavior and societal attitudes.

## REFERENCES

1. Cheng, H., Kotler, P., & Lee, N. R. (2009). *No Social Marketing for Public Health : Global Trends and Success Stories*. Jones and Bartlett Publishers.
2. Dewi, R., & Bakhtiar, N. (2020). Urgensi Pendidikan Seksual dalam Pembelajaran bagi Siswa MI/SD untuk Mengatasi Penyimpangan Seksual. *Instructional Development Journal*, 3(2), 128. <https://doi.org/10.24014/idj.v3i2.11697>
3. Fatkhiyah, N., Masturoh, & Atmoko, D. (2020). Edukasi Kesehatan Reproduksi Pada Remaja. *Jurnal Abdimas: Pengabdian Dan Pengembangan Masyarakat*. <https://doi.org/10.30630/jppm.v4i2.909>
4. Febriagivary, A. H. (2021). Mengenalkan Pendidikan Seksualitas Untuk Anak Usia Dini Melalui Metode Bernyanyi. *Children Advisory Research and Education Jurnal CARE*, 8(2), 2021.
5. Luttrell, R. (2015). *Social Media: How to Engage, Share and Connect*. Rowman & Littlefield Publishing Group.
6. Maimunah, S. (2019). Importance of Sex Education from the Adolescents' Perspective: A Study in Indonesia. *Open Journal for Psychological Research*, 3(1), 23–30. <https://doi.org/10.32591/coas.ojpr.0301.03023m>
7. Moleong, L. J. (2014). *Metode Penelitian Kualitatif*. PT Remaja Rosdakarya.
8. Nur, H. U., Sunviana, I., & Sa, N. (2024). The Urgency of Sex Education for Adolescents in the Islamic Religious Education Paradigm *Ajer*. 1(1), 23–30.
9. Pakpahan, A. V. B., & Djuwita, A. (2019). Penggunaan Circular Model Of SoMe Melalui Instagram @ Trademark\_bdg. *E-Proceeding of Management*, 6(2), 5197–5205.
10. Permatasari, W. B., & Alamiyah, S. S. (2023). Analisis Resepsi Konten Pendidikan Seksual Berbasis Islam dalam Instagram @taulebih.id. *Jiip - Jurnal Ilmiah Ilmu Pendidikan*, 6(10), 8031–8039. <https://doi.org/10.54371/jiip.v6i10.3027>
11. Prihatiningsih, W. (2017). Motif Penggunaan Media Sosial Instagram Di Kalangan Remaja. *Communication*, 8(1), 51. <https://doi.org/10.36080/comm.v8i1.651>
12. Pudjiastuti, W. (2016). *Social Marketing Strategi Jitu Mengatasi Masalah Sosial di Indonesia (Edisi Pert)*. Yayasan Pustaka Obor Indonesia.
13. Rachman, A., Yochanan, Samanlangi, A. I., & Purnomo, H. (2024). *METODE PENELITIAN KUANTITATIF, KUALITATIF DAN R&D*. CV Saba Jaya Publisher.
14. Sari, D. N., & Basit, A. (2020). Media Sosial Instagram Sebagai Media Informasi Edukasi. *Persepsi: Communication Journal*, 3(1), 23–36. <https://doi.org/10.30596/persepsi.v3i1.4428>



15. Situmorang, D. D. B. (2024). Implementation of Sex Education in Indonesia: A “Sine Qua Non” in Taboo. *Buletin Psikologi*, 32(1), 101. <https://doi.org/10.22146/buletinpsikologi.95836>
16. WHO. (2018). International technical guidance on sexuality education. In United Nations Educational Scientific and Cultural Organization SDGs.
17. Yin, R. (2011). Robert\_K-\_Yin\_Case\_Study\_Research\_Design\_and\_Mebookfi-Org.Pdf (pp. 1–180).