

AL-AFKAR: Journal for Islamic Studies

Vol. 6 No. 4 (2023). P-ISSN : 2614-4883; E-ISSN : 2614-4905

Journal website: <https://al-afkar.com>

Research Article

Digital Promotion for Islamic Broadcasting and Education: A Reproductive Health Perspective through Ning Mila's Haid Class in NU Online YouTube.

Sumadi¹, Lilis Nurteti²

1. UIN Bandung PPK IAID Ciamis, sumadi2009@gmail.com
2. Fakultas Tarbiyah Institut Agama Islam Darussalam Ciamis, lilisnurteti@gmail.com

Copyright © 2023 by Authors, Published by AL-AFKAR: Journal For Islamic Studies. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by/4.0>).

Received : May 28, 2023

Revised : June 21, 2023

Accepted : July, 17 2023

Available online : August 15, 2023

How to Cite: Sumadi and Lilis Nurteti (2023) "Digital Promotion for Islamic Broadcasting and Education: A Reproductive Health Perspective through Ning Mila's Haid Class in NU Online YouTube", *al-Afkar, Journal For Islamic Studies*, 6(4), pp. 167-176. doi: 10.31943/afkarjournal.v6i4.814.

Abstract. Reproductive health is a fundamental issue in people's lives. But the fact is that people in general do not have sufficient awareness about the importance of reproductive health. The main factor is the lack of reproductive health information received by the community. In the digital era, YouTube has become a cheap and effective social media for disseminating reproductive health knowledge and information. Using qualitative methods and descriptive analysis, this study focuses on the content of Ning Mila's Haid Class on Youtube Chane Nahdlatul Ulama (NU). Reproductive health is important to be promoted digitally through digital platforms via social media. The combination of religion (Islam) and reproductive health is the strength of Haid Ning Mila's content. Through YouTube, Islamic education and broadcasting with a reproductive health perspective can simultaneously be carried out together. In the future, the content of Ning Mila's menstruation class can be an alternative source of information and education on reproductive health to fulfill people's rights.

Keyword: digital promotion, reproductive health, Islam, Ning Mila's Haid Class

Abstrak. Kesehatan reproduksi merupakan masalah fundamental dalam kehidupan masyarakat. Tetapi faktanya masyarakat secara umum belum memiliki kesadaran yang memadai tentang pentingnya kesehatan reproduksi. Faktor utamanya adalah minimnya informasi kesehatan reproduksi yang diterima oleh masyarakat. Di era digital Youtube menjadi salah satu media sosial yang murah dan efektif untuk diseminasi pengetahuan dan informasi kesehatan reproduksi. Dengan metode kualitatif dan analisis deskriptif kajian ini berfokus pada konten Kelas Haid Ning Mila di Youtube Channel Nahdlatul Ulama (NU). Kesehatan reproduksi penting dipromosikan secara digital melalui platform digital melalui media sosial. Gabungan agama (Islam) dan kesehatan reproduksi menjadi kekuatan konten Haid Ning Mila. Melalui youtube pendidikan dan penyiaran Islam berperspektif kesehatan reproduksi secara sekaligus dapat dilakukan secara bersama-sama. Dampak masa depan, konten kelas haid Ning Mila dapat menjadi alternative sumber informasi dan pendidikan kesehatan reproduksi untuk memenuhi hak masyarakat.

Kata Kunci: promosi digital, kesehatan reproduksi, Islam, Haid Class Ning Mila

INTRODUCTION

Reproductive health is an important issue in the lives of men and women. But unfortunately maintaining reproductive health is still neglected by society. Several contributing factors, namely: reproductive health related to women's reproductive organs is considered taboo, information is still low about reproductive health, and low awareness of the importance of reproductive health for the future of health in general.

Neglecting reproductive health carries risks for both women and men. Women have a higher health risk than men. According to health experts, several negative impacts for women include: reproductive tract infections, urinary tract infections, yeast infections to the highest risk of contracting cervical cancer. Whereas cervical cancer, according to WHO (menstrurasi.com, 23/5/23) the cause of death for women surpasses breast cancer. Research at the American GCF (2013) showed that women had better information about food health related to nutrition (39%), maintaining ideal body weight (37%), and only 15% of reproductive health.

This data shows that the distribution of the importance of reproductive health information for men and women is not comprehensive. Various platforms are used to provide information on reproductive health by the government, various organizations and institutions. Starting from posters, guidebooks, outreach, and campaigns. But not running effectively. Therefore, it is necessary to cooperate with all parties in providing information for reproductive health education with various platforms that are more informative, effective, and massive.

In addition, religious and health science approaches are also needed to become an important combination in the dissemination of reproductive health information. The media has a commitment to integrate health and religious knowledge, namely NU Online through the YouTube channel owned by the Nahdlatul Ulama Executive Board (PBNU). One of the reproductive health topics on PB NU's YouTube channel is Haid Ning Mila's content. This topic was raised by Ning Mila Mihnatul Maula who came from the Manbaul Ulum Grobogan Islamic Boarding School. She is a female Islamic leader at a grassroots level Islamic boarding school who has good Islamic knowledge in the field of reproductive health.

Reproductive health with the theme of menstruation is conveyed in a simple way by integrating religion and the world of health so that it is easier for teenagers and the general public to study it independently. In the digital world, social media Youtube is an important and effective tool as a medium for Islamic education and broadcasting on reproductive health issues, which has so far been marginal.

As a social media based on sharing YouTube videos, it is able to reach all levels of society broadly, both demographically and geographically. One of the most popular social media in the world is Youtube. Based on the We are Social and Hoot Suite reports (katadata.co.id, 2023) there are 2.51 billion YouTube users in the world, placing second social media after Facebook in January 2023. The country with the most YouTube users is first, India with a total of 467 million. ; second, the United States 246 million users; Third, Brazil with 142 million users; fourth: Indonesia 139 million users. Therefore, the content of Ning Mila's Haid Class is an important contribution to Islamic education and broadcasting to the community.

RESULTS AND DISCUSSION

The Digital Era and Reproductive Health

Communication facilitated by the internet is digital communication. Communication that was originally physically moving into the virtual world. The internet (Nasrullah, 2012) is a medium for distributing information widely, and provides a public space to interact with one another. Because the internet as a virtual media channel is not only able to disseminate information widely but also provides a space for interaction to build shared meaning. Almost certainly all human life today cannot be separated from the digital world in various aspects of life.

The digital literacy index of the Indonesian people is increasing. Since the pandemic era until 2022 at level 3.54 from the value range 1-5 (Indonesiabaik, 2023). When compared to 2021, it is at 3.49. The level of digital literacy is measured through four indicators (Katadata Insight Center and Kominfo, 2021), namely: Digital Skills, Digital Ethics, Digital Safety, and Digital Culture. First, Digital Skills Digital skills or digital skills indicators increase from 3.44 points in 2021 to 3.52 points in 2022. Indicators to evaluate internet users' skills in using computers or gadgets, uploading/downloading data, double-checking information from the internet, and etc; Second, the Digital Ethics indicator for digital ethics has also increased from the previous year's 3.53 points to 3.68 points in 2022. This pillar measures the sensitivity of internet users in uploading content without permission, commenting rudely on social media, respecting privacy on social media, and so on. . Third, Digital Safety, namely digital safety indicators rose from 3.10 points to 3.12. This indicator measures the ability of internet users to identify and remove spam/malware/viruses on computers or personal devices, data backup habits, personal data protection, and so on. Fourth, Digital Culture, an indicator of digital culture has experienced a decrease in score, from 3.9 points to 3.84 points in 2022. This indicator measures the habits of internet users such as including the name of the original author/uploader when reposting and so on.

Social media has an important basis for communicating on digital platforms. Meike and Young (Nasrullah, 2015) social media provides space for personal sharing

to a broad public reach without discriminating against anyone. Therefore, social media has become an area for sharing with each other, connecting with each other, from the serious start to the playing field. In addition, social media content no longer belongs to the company, but users are the masters of the content presented. Creators who are good and committed to strengthening literacy will benefit the wider public. Vice versa, creators who upload trash content will have a negative impact on the wider public.

A good trend in Indonesia is the use of social media to get useful information. The 2021 survey (Kominfo, 2021) produced findings that people use social media, namely: (a) 78.6 percent stated that it helps in communicating and interacting in daily life as much; (b) 64.3 percent of the majority of known friends use social media; (c) 35.4 percent follow and know about conditions, activities, news from friends/people they know; (d) 19.5 percent meet new people and form groups to share interests; (e) 20.8 percent have interesting features to use.

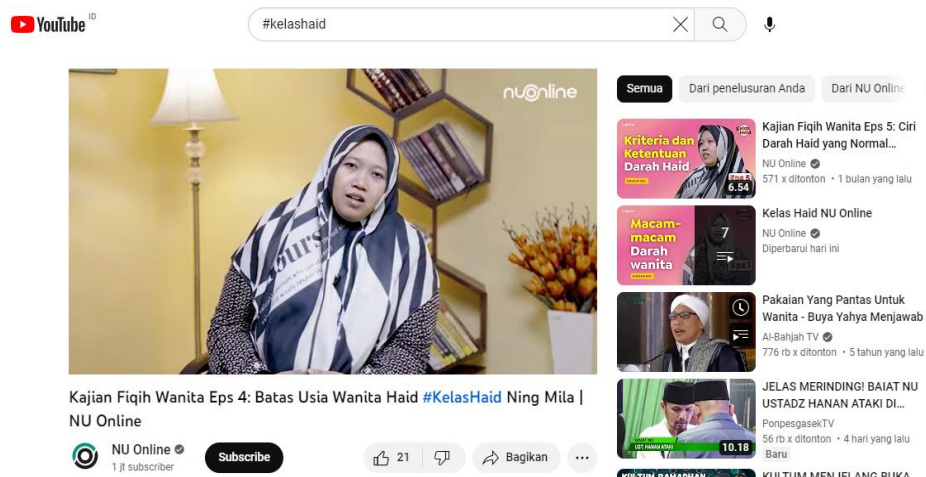
Youtube as a video-sharing social media platform is an important medium for disseminating information. Youtube is accepted as an effective medium for learning for the following reasons (Jusmaniar et al, 2022): it saves time, the content is easy to understand, the appearance is more attractive, it is more informative, and it provides the information needed.

Since the advent of the internet, the world has actually been integrated. Society becomes a community that is connected to one another. Not being a barrier both physically, location, and culture to connect with each other and carry out the interaction process. The digital world with virtual communication becomes a world that belongs together. There are almost no boundaries of information owned by one country with another. Knowledge becomes easier and more widespread. Information and cases that occur somewhere in any part of the world, at one time can be received by the world's population through internet access. Therefore the dissemination of information becomes very fast and evenly distributed. It is no longer a problem where someone living in a village or in a city can master adequate information and knowledge with online sources. It is almost certain that humans cannot live without the digital world.

The digital era of the internet as a virtual communication channel provides a number of conveniences including: speed of information, wide information capacity, mass connectivity, and unlimited reach. Dissemination of the importance of reproductive health requires a variety of media. In the midst of the lack of access to reproductive health information, social media such as YouTube has an important role.

Reproductive Health and Islam on Neng Mila's Menstrual Content at NU Chanel

The explanation on reproductive health delivered by Ning Mila Mihnatul Maula on NU Online's Youtube channel, specifically on the theme of menstruation, until this study was generalized, was divided into eight explanatory episodes. Ning Mila's entire explanation was watched by thousands of people.



*pictures of the NU Online #KelasHaid Ning Mila NU Online channel.

Ning Mila's study theoretically refers to Islamic references which are integrated with general knowledge of reproductive health, including:

1. Definition of Menstruation

Menstruation or menstruation is a natural process that occurs when the stage of entering adolescence is marked by the process of bleeding as a sign that the uterine organs are functioning maturely. Menstruation literally means flowing. Etymologically, menstruation is blood that comes out of the uterus through the genitals of women who are 9 years and 16 days or less or 8 years and 11 months and 14 days. Not blood disease and not from the birth process. Blood consists of three types, namely menstruation, childbirth and istihadhoh. The most important menstrual blood is blood that is not parturient and istihadhoh. Menstrual blood is a sign of entering adulthood (baligh) in Islam. Therefore menstruation is not blood that comes from disease or other forms of dirt.

2. First period Don't worry!

When reaching the age of puberty, a Muslim must carry out all of Allah's commands. Signs of puberty include: first, menstrual bleeding. For women aged 9 years Hijri less 16 days less less. Second, removing sperm. Male and female at least 9 Hijriyah years old. Third, if you do not experience these two things, then you must be at least fifteen years old. The explanation regarding menstruation refers to the Al-Baqarah verse 222 of the Koran. Based on this verse, menstruation is dirty blood for women. This verse has implications for both women and men. A man with the status of a husband is forbidden to approach a woman who is menstruating. Approaching here is to have sexual intercourse. The prohibition will end after a woman is purified, that is, her menstrual period ends and she performs the obligatory bathing procession in accordance with the Shari'a.

Why is it forbidden to have sex during menstruation? According to Ning Mila, sexual intercourse is medically harmful to both men and women. Such as bacterial infection, thickening of the lining of the uterus, and infection of the urethra. In addition, menstruation is also a form of God's love for women. Because a wife does

not need to obey her husband during menstruation for sexual relations. The goal is to provide comfort for women.

Menstruating women have an impact on discomfort in the form of PMS (Premenstrual Syndrome). The forms include: decreased concentration, anxiety, emotional lability, decreased performance, weak energy, lack of energy, and to a high level of risk, namely symptoms of anemia. Incentives from Allah SWT for the discomfort suffered by menstruating women. That menstruation is the nature of the grandchildren of Adam's children.

3. The law of studying menstruation.

Fardu ain means that it is obligatory for everyone regardless of gender who is mature. Because the implications are broad related to various acts of worship such as prayer, fasting, purification, and interactions between men and women. For married women whose husbands are unable to teach menstrual sciences. So he is obliged to leave the house to seek knowledge. For husbands should not forbid it. Consequently, the husband is also obliged to meet all the costs required while studying. Fardu Kifayah, can be fardu ain. For example, men who are married must know the science of having sex with their wife, when pronouncing divorce, and other acts of worship.

4. Age limit for menstruating women.

The minimum menstrual age for women is 9 years minus 16 days less in the calculation of the Hijri calendar. This time means that there is not enough time for menstruation to occur and at least to be pure. If blood comes out before this, it is *fasadah* or *istihadhoh* blood.

5. Characteristics of Normal Menstrual Blood.

Blood is considered menstrual blood, if it fulfills three criteria, namely: In general, the minimum requirement for menstruation is bleeding for 24 hours, at least the blood comes out one day and one night continuously, or totaling 24 hours intermittently within 15 days from the bleeding on the first day. Second, the maximum blood loss is 15 days and 15 nights. If on the 16th day there is blood, it is punished with *istihadhoh* blood, namely blood as a complement to menstrual blood (Takmillah li Thuhri). In general, women experience menstruation 6 to 7 days, the sacred custom is 23 to 24 days. If a woman has menopause and then bleeding from her uterus, she is punished with menstruation if she fulfills the conditions.

6. How to Calculate Menstrual Blood.

Menstruation is counted one day if it has reached 24 hours. Menstrual blood is judged to come out, the way to insert cotton in the vagina and then there is blood, or the color or nature of the blood even though it doesn't reach the pads is punished with blood coming out of the vagina. For example, check blood with a cotton swab inserted into the vagina at 05.00 WIB, there is a red color on the cotton, then check again at 12.00 WIB, there are still blood spots with a duration of 7 hours, then it is punished with continuous bleeding from the vagina. Another example of women who only have blood spots are usually women who use contraceptives. For example, at

14.00 WIB it was checked that there were blood spots, but as soon as it was checked again at 15.00 it turned out to be dry, then it was punished with menstruation with the provision that blood spots were in the first minute, namely at 14.01 WIB. The third example is the start of menstruation at 08.00 WIB on the 1st of Shafar, on the 2nd of Shafar at 08.00 a lot of blood comes out, then the day is punished as the menstrual period, which is 24 hours.

7. Characteristics of Menstrual Blood

Menstrual blood of various colors. There are 5 characteristics of menstrual blood, namely: black, red, yellow, cloudy and brown. There is a thick or gel form and in liquid form. There is a smell and there is no smell. Knowledge of this color will be important when understanding the occurrence of *istihadhah*. So that a woman can distinguish menstrual blood and other blood.

The duty of blood flows and blood stops. If a woman has reached puberty, she must do it as a menstruating woman's obligation without having to wait 24 hours. If the blood stops before 24 hours, then a woman is obliged to carry out obligations such as when she is not menstruating. If it is holy, it is enough to do ablution when going to pray, because blood flowing from the vagina is not yet considered a menstruation and there is no need to take a big bath. If menstruating, then he left the worship of prayer and other worship. If the blood stops after 24 hours of volume, then take a big bath to purify it and continue to pray. If the bleeding stops and menstruation is punished, according to *Qaul Sahbi* the law is not valid, such as prayer and fasting. Meanwhile, according to *Qaul Tafiq*, worship is valid, such as praying when menstruation stops, even though menstruation has previously been punished.

According to Imam Rofii, it is not obligatory for women who are menstruating with abnormal intermittent blood to perform other acts of worship. Because stopped menstrual blood will flow again from a woman's vagina. Imam Nawawi, on the other hand, is a woman whose menstruation has been interrupted by blood flowing from her vagina, which is obligatory for purification (*thaharah*) and other acts of worship, valid for the first, second, and following months.

8. Determination method of completion of menstruation and return to purity

The blood is considered to have stopped if there is no longer the color of blood in the vagina. You do this by inserting a white cloth or cotton into the vagina, if there is no color or characteristic of blood, then you have finished your period or are holy. If a woman notices signs that her menstruation has stopped, continue to do so by inserting cloth or cotton to ensure that menstruation is over after every prayer. The goal is to ensure that menstruation has completely finished.



*The last picture of Ning Mila's Haid Class on the NU online YouTube channel

Gender Equal Reproductive Health for Muslims

Reproductive health has not become a balanced awareness between men and women. Reproductive health is considered only the domain of women. Even though both men and women have the same obligations. In a study conducted by UGM (2012) that the Family Planning (KB) program was considered as a matter for men only. The study conducted by Rizky, Hanim, Lestari (2014) revealed that brides have a better understanding of reproductive health than grooms. The impact of various reproductive health risks is not equally understood between the two sexes. Because reproductive health is a comprehensive health condition as explained by WHO (Harnani et al, 2015) includes physical, psychological and environmental health in all functions, processes and the reproductive system.

One of the reasons reproductive health is considered only a man's obligation is the lack of information received by men. Even though adolescent girls in particular still receive minimal information on reproductive health. Whereas reproductive health is an important factor for the quality of women's health. Reproductive health includes physical, psychological and social health. Physically, biological changes occur in a number of hormones, especially reproductive hormones. Psychological change is the process of social interaction in the environment. This process results in various pressures for the formation of one's maturity, but at the same time a psychological crisis condition.

Islam Religion that pays attention to health. The first chapters in the fiqh books are about health which emphasizes cleanliness. Water is the basis of all health. Likewise about cleanliness biologically, spiritually, and socially. This is as stated in the prayer after the ablution ritual. That is what is meant by reproductive health. Including aspects of Islam that are anti-sexual violence, giving freedom to choose a partner, it is mandatory for everyone to build a sakinah family, to good association in the implementation of sex and sexuality.

In particular, Islam provides instructions for Muslims to maintain reproductive health, especially for women. In a history of hadith attention must be

paid to mother, mother, mother and after that to father. This is because the reproductive health problems faced by women are more complex.

Therefore the internet with various social media platforms has a significant role for the dissemination of reproductive health information. Ning Mila's content is an important inspiration for the promotion and dissemination of reproductive health information. Submission of material on an Islamic basis is the strength of the message for the *ummah*. Content such as Ning Mila on NU's YouTube is evidence of Islam's commitment to fulfilling reproductive health rights for the community.

CONCLUSION

Reproductive health in Indonesia has problems with information. The community, both women and men, have inadequate reproductive health information. This problem has a negative impact on the future of public health in general. The digital world has become the core tool of human life. Speed of information transmission, massive distribution, and integrated support for reproductive health dissemination. Reproductive health content with an Islamic perspective digitally from Haid Ning Mila's class on PBNU's Youtube provides important information for the community. The gender perspective in Ning Mila's content should be an improvement in the next upload. So that reproductive health becomes an equal responsibility.

REFERENCE

- Harnani, Yesi dkk. 2015. Teori Kesehatan Reproduksi. Yogyakarta: Deepublish
- Kementerian Pemberdayaan Perempuan dan Perlindungan Anak (KPPPA) dengan Rutgers WPF Indonesia. 2018. Modul Kesehatan Reproduksi "Perlindungan Anak Terpadu Berbasis Masyarakat" (PATBM), Jakarta: KPPPA
- Kominfo dan Kata Data Insight Center. 2021. Status Literasi Digital di Indonesia 2021. Jakarta: Kominfo
- Nasrullah, Rulli (2012) Internet Dan Ruang Publik Virtual, Sebuah Refleksi Atas Teori Ruang Publik Habermas, Jurnal Komunikator, Vol. 4 No.1 Mei 2012, p.26-35
- Ning Mila. 2023. Kelas Haid Ning Mila Episode 1-8, <https://www.youtube.com/@NUOnlineID>
- Nasrullah, Rulli. 2015. Media Sosial: Perspektif Komunikasi Budaya, dan Sosioteknologi. Bandung Simbiosis Rekatama.
- Noor, Meitria Syahadatina, 2020. Buku Panduan Kesehatan Reproduksi Pada Remaja, Yogyakarta: CV. Mine
- Rizky, Syiffa Marhattya, dkk. 2014. Perbedaan Kesehatan Reproduksi Antara Pengantin Laki-Laki dan Perempuan di Kota Surakarta, Jurnal Nexus Kedokteran Komunitas, Vol. 3, No.1 Tahun 2014, p. 1-10
- UGM (2012), Minim Informasi, Partisipasi Pria Untuk KB Rendah, ugm.ac.id, 17/05/2023
- Wa Ode Nur Afni Jusmaniar, Marsia Sumule Genggong, Sitti Utami Rezkiawty Kamil, Penggunaan Youtube Sebagai Media Pembelajaran (Studi Khalayak Mahasiswa Perpustakaan Dan Ilmu Informasi Fisip Universitas Halu Oleo),

Sumadi, Lilis Nurteti

Digital Promotion for Islamic Broadcasting and Education: A Reproductive Health Perspective through Ning Mila's

Jurnal Literasi Perpustakaan dan Informasi UHO, Volume 2, No. 1, Februari
2022, hlm 33-44

<https://databoks.katadata.co.id/datapublish/2023/02/28/pengguna-youtube-di-indonesia-peringkat-keempat-terbanyak-di-dunia-pada-awal-2023,22/5/2023>

<https://indonesiabaik.id/infografis/indeks-literasi-digital-indonesia-meningkat-lagi,22/5/2023>