SOCIAL MEDIA ANALYSIS OF CONTRACEPTIVE (CONDOM) USE POLICY FOR STUDENTS AND TEENAGERS IN INDONESIA

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Abstract

The development of technology, especially in social media, is increasingly developing every year, which is commonly used daily by the public with the aim of obtaining information. The approach used in this study is the Social Media Analytics (SMA) framework to analyze sentiment using NoLimit Indonesia software. Sentiment Analysis is a measurement of sentiment or emotion of social media users based on content analysis (positive/negative/neutral). This study aims to determine the sentiment analysis using the keywords "contraceptives" and "condoms" on the opinions of social media users regarding the policy of using contraceptives for students and adolescents with a period of one week. The results showed that neutral sentiment was 6,232 X account users, negative sentiment was 359 X account users, and 86 X account users were in a negative position. The conclusion of the study is that the response of social media X users was more neutral at 93%, 5.4% negative and 1.3% positive towards the policy on the use of contraceptives for teenagers or students in regulation 28 of 2024 concerning the Implementing Regulations of Law (UU) Number 17 concerning health which includes several health programs including in the reproductive system in article 103, especially in paragraph (4) point e, namely the provision of contraceptives, this is what is problematic and invites public attention.

Keywords: Social Media Analytics, Sentiment, Contraceptive, Discourse, NoLimit Indonesia

Abstrak

Perkembangan teknologi khususnya media sosial semakin berkembang setiap tahunnya yang mana biasa digunakan sehari-hari oleh masyarakat dengan tujuan untuk mendapatkan informasi. Pendekatan yang digunakan dalam penelitian ini adalah framework Social Media Analytics (SMA) untuk menganalisis sentimen dengan menggunakan software NoLimit Indonesia. Sentiment Analysis merupakan pengukuran sentimen atau emosi pengguna media sosial berdasarkan analisis konten (positif/negatif/netral). Penelitian ini bertujuan untuk mengetahui analisis sentimen dengan menggunakan kata kunci "alat kontrasepsi" dan "kondom" terhadap opini pengguna media sosial mengenai kebijakan penggunaan alat

kontrasepsi bagi pelajar dan remaja dengan jangka waktu satu minggu. Hasil penelitian menunjukkan bahwa sentimen netral sebanyak 6.232 pengguna akun X, sentimen negatif sebanyak 359 pengguna akun X, dan 86 pengguna akun X berada pada posisi negatif. Kesimpulan penelitian yaitu respon pengguna media sosial X lebih banyak yang netral sebanyak 93%, negatif sebanyak 5,4% dan positif sebanyak 1,3% terhadap kebijakan penggunaan alat kontrasepsi bagi remaja atau pelajar dalam peraturan 28 tahun 2024 tentang Peraturan Pelaksanaan Undang-Undang (UU) Nomor 17 tentang kesehatan yang mencakup beberapa program kesehatan termasuk dalam sistem reproduksi pada pasal 103 khususnya pada ayat (4) poin e yaitu penyediaan alat kontrasepsi, hal inilah yang menjadi permasalahan dan mengundang perhatian masyarakat..

Kata Kunci: Analisis Sosial Media, Sentiment, Alat Kontrasepsi, Kebijakan, NoLimit Indonesia

1. INTRODUCTION

The development of technology in the current era is growing rapidly, one of which is internet technology. Rapid technological developments can change aspects of the computer data communication process. With the presence of the internet as a tool needed, there are more and more social media platforms including Youtube, X (Twitter), Instagram, Whatsapp, Thread, TikTok and so on.

Social media big data refers to large amounts of data generated from user activity on social media platforms. This data includes various forms of text, images, and videos that are generated in real time and continue to grow (Aldy & Nasution, 2023). Social media big data is big data generated from individual activities on social media platforms (Winarsih & Irwansyah, 2020). In addition to the big data generated from user activity, social media platforms are also used to analyze user behavior, trends, public sentiment and communication patterns that can help organizations in making strategic decisions(Abu-Salih et al., 2021). The use of big data allows the Indonesian government to understand people's behavior better, so that they can make public policy decisions (Khusma & Oktaviarosa, 2023). Twitter (X) provides rich real-time data for various big data applications such as prediction, behavioral analysis, and public opinion mapping (Antonakaki et al., 2021) and twitter can also predict future events through analysis of user communication patterns and sentiment (Cano-Marin et al., 2023).

One of the topics of discussion on social media is the viral news on social media regarding the use of contraceptives (condoms) in Government Regulation (PP) Number 28 of 2024 concerning the Implementing Regulations of Law (UU) Number 17 concerning health which includes several health programs including in the reproductive system in Article 103, especially in paragraph (4) point e, namely the provision of contraceptives, this is what is problematic and attracts public attention. Government Regulation No. 28 of 2024 creates legal space for children and adolescents to gain access to contraception with medical approval and supervision. However, its implementation still faces ethical and social challenges, especially cultural norms and resistance from certain community (Ananto & Afifah, 2024). In addition, Khoiriyah (2025) highlighted the potential for conflict between these regulations and the Marriage Law and socio-religious values in Indonesia. The government's success in implementing this health policy depends on communication between the government and the community (Hilala, 2025).

In other countries, for example Sierra Lonne in Olal et al. (2023) study the use of contraceptives among adolescents who are married or have children is still low, as inAsiedu (2023) study in Ghana, although knowledge of contraception is quite high among high school students, the level of use is low. Castro et al. (2024) said that in Colombia there is already a comprehensive sex education policy but there is still a gap in knowledge and attitudes towards contraception among students and parents.

All the public are free to have opinions or opinions about policies on the use of contraceptives for students and teenagers so that many opinions arise, not only positive opinions but also neutral or negative opinions on issues on social media. Social media can make people experience a shift in behavior, both culture, ethics and existing norms so that they can express their opinions. Opinion is an opinion from the thoughts of the community about a problem that is happening ((Isnain et al., 2021).

Netizens' sentiments regarding the government's policy on the use of contraceptives for students and adolescents are also inseparable from social media platforms with their characteristics that are easy to access and provide freedom for users to voice their opinions (Sujoko et al., 2020). Sentiment analysis is the process of evaluating an opinion, feeling, or attitude contained in a body of text, such as a review, comment, or post. The goal is to determine whether a body of text expresses negative or positive sentiment towards something specific that is discussed in it (Ananda & Pristyanto, 2021).

Some recent related studies are looking at the results of Sari et al. (2024) using a machine learning approach to analyze public sentiment on Twitter on long-term contraceptive methods in Indonesia, the results were that some sentiment was neutral. Research Purbasari et al. (2023) analyzed netizen sentiment on the phenomenon of premarital sex discussed on social media. The results showed a dominance of negative sentiment, reflecting the rejection of sex against the non-realization of premarital sex among teenagers. Then research Pramatatya et al. (2024) discussed how online media frames government policies regarding the provision of contraceptives for teenagers. This study shows that media framing can influence public perception.
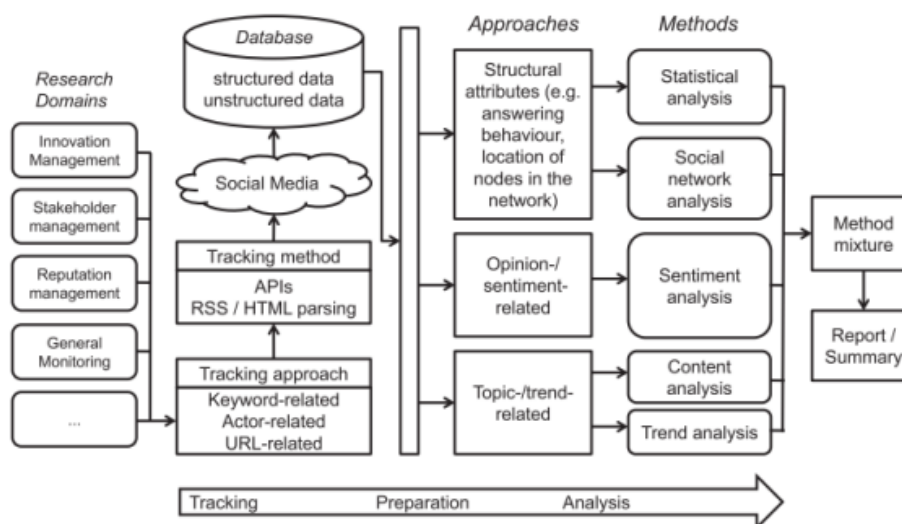
Based on the problems that occur, this is the basis for this study which aims to find out how public or community sentiment is towards government policies on the use of contraceptives among students or teenagers through tweets and comments on the social media platform X (Twitter) using NoLimit Indonesia software as a tool to help process data. The difference between the researcher and previous research is that the researcher uses social media analytics with positive, negative, and neutral sentiment analysis. To deepen the sentiment analysis, the researcher uses the critical discourse analysis approach of Fairclough's theory with three dimensions, namely 3 dimensions, namely text (textual analysis), discourse practice (production, distribution and consumption of discourse) and social practice (ideological structure and power relations).

Social Media Analytics

Social media analytics is a method for tracking media performance in real time, including sentiment analysis, mapping of social network themes, statistical analysis, trending topics, and the quantity of likes, comments, shares, and remarks. The four steps of social media analytics include preparation, analysis, tracking/collection, and discovery (Stieglitz et al., 2018).

Picture 1

Social Media Analysis Stage. Source: Stieglitz & Dang-Xuan (2013)

Based on the information presented above, the steps for performing Social Media Analytics begin with discovery, which in this case refers to choosing the theme that will be the major topic of conversation. The second stage is tracking/gathering, which involves searching for and collecting data from various data sources, such as social media platforms X (Twitter), Instagram and Facebook. The third stage is preparation or preparation for analysis, whether it be analysed based on topics/ networks, themes, or opinion sentiments and the last stage is analysis according to purpose.

Public Opinion.

The definition of public opinion explained in John Geer's encyclopedia book "Public Opinion and Polling Around the World" states that public opinion is a complex thing related to a person's mindset on an issue, which then the public discusses and reacts to the phenomenon. Also, public opinion is a form of expression of beliefs originating from individuals or groups in responding to controversial issues concerning public interest. Public opinion can influence legal policy in Indonesia. Although laws and regulations open up opportunities for the results of the legal process, not all public opinions have a direct impact on the end of the legal process (Jamil et al., 2022).

Sentimen Analysis.

Sentiment analysis, also known as opinion mining, is a type of research that analyzes people's opinions, sentiments, judgments, attitudes, and emotions towards a product, service, organization, individual, event, issue, or subject discussed in written text (Liu, 2015; Nur Adhan et al., 2024). This analysis is a branch of computer science that includes natural language processing and machine learning with the BERT (Bidirectional Encoder Representations from Transformers) algorithm method which can identify and classify opinions or emotions

contained in text, such as reviews, comments, tweets or articles in the form of positive sentiment, negative sentiment and neutral sentiment used by NoLimit Indonesia.

2. RESEARCH METHOD

This Big Data research uses Social Media Analytics (SMA) using sentiment analysis consisting of positive, negative and neutral sentiments with a Point of View (PoV) display form. For a deeper analysis of sentiment, researchers use Fairclough's critical discourse analysis theory approach with 3 dimensions, namely text (textual analysis), discourse practice (production, distribution and consumption of discourse) and social practice (ideological structure and power relations). Researchers also use tools to process data, namely the NoLimit Indonesia Application which offers many features, namely analyzing social media data consisting of X, Facebook, Instagram, and Youtube. The research data was taken through the social media platform X using two keywords " alat kontrasepsi (contraceptives)" and "kondom (condoms) " where these keywords became serious and trending topics through social media about the issue of a 1-week period starting from August 5, 2024 to August 11, 2024 which is the initial stage where the government ratified Government Regulation (PP) Number 28 of 2024 concerning Health which became chaos or controversy on social media. The keywords will be processed after the researcher requests the keywords to NoLimit Indonesia. The results of this study will be used by researchers to evaluate or provide recommendations for Health programs, especially the provision of contraceptives to students or adolescents.
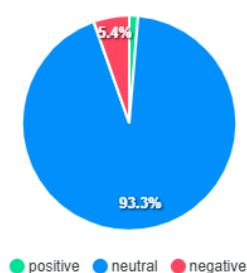
Picture 2

Social Media Analytics (SMA) Research Process.

3. RESULTS AND DISCUSSION

After the data is taken and collected using the PoV (Point of View) technique in the form of a visual display used by NoLimit Indonesia, the following analysis can be carried out.

Sentiment analysis of the policy of using contraceptives (condoms) for the students or teenagers.

Picture 3

Positive sentiment,lnegativelsentiment,and neutral sentiment diagram.
Source: NoLimit Indonesia 2024

Sentiment analysis is related to the study of opinions on social media X (Twiiter) expressed in text. The task of sentiment analysis consists of extracting the polarity of opinion (positive or negative), the target or specific aspect of the target that is the reference for the opinion, the opinion holder, and the time at which the opinion was expressed by netzines. Public sentiment towards the policy of using contraceptives (Condoms) for students or adolescents is classified into 3, namely positive sentiment, negative sentiment, and neutral sentiment. The results of the study on positive sentiment analysis were 86 (1.3%), neutral sentiment was 6,232 (93.3%) and negative sentiment was 359 (5.4%) regarding the policy of using contraceptives (condoms) for students or adolescents with la period of August 5, 2024 - August 11, 2024, a total of 6,677. Data from the results of neutral sentiment, negative sentiment and positive sentiment will be exlpained as follows:

A.   Neutral Sentiment

Neutral sentiment is a sentence that is not biased or is either positive or negative (Ardiani, Sujaini, and Tursina 2020). Looking at the table ist above, here are four accounts out of l6,232 with neutral sentiment, namely the accounts @AghaarXx, @MireinaRiviere, @golkarpedia, @handjani. One of the opinions with neutral sentiment on a neutral account. Looking at the table list above, there are four accounts out of l6,232 with neutral sentiment, namely the accounts @AghaarXx, @MireinaRiviere, @golkarpedia, @handjani.

Tabel. 1

Account X	Opinion/Sentiment on X (Twitter)
@AghaarXx	Sex before marriage harus menjadi "tabu" untuk selama-lamanya di Indonesia walaupun telah dilakukan jutaan manusia. Justru senjata terbesar yang menyelamatkan masyarakat kita adalah rasa tabu itu sendiri. Penyediaan alat kontrasepsi di lingkungan pelajar malah akan menghilangkan rasa tabu itu. (Sex before lmarriage must be a "taboo" forever in Indonesia even though it has been done by millions of people. In fact, the biggest weapon that can save our society is the sense of taboo itself. Providing contraceptives in the student environment will eliminate the sense of taboo)
@MireinaRiviere	Kondom udah 'legal' masuk sekolah. Ngga perlu dikampanyein lagi. Let's move to the next step. Cara-cara begini udah diprediksi dari kapantau. Lama - kelamaan well, it'll not that long, lu daftar sekolah bakal disuruh milih 1 dari sekian ratus gender. (Spit condoms are legal in schools. No need to campaign anymore. Let's move to the next step. These methods of spitting are predicted from when to know. In the long run, well, it'll not be that long, then you register for school, and you'll be asked to choose one of hundreds of genders)
@golkarpedia	Hetifah Minta Pemerintah Hati-Hati Terapkan Kebijakan Pemberian Alat Kontrasepsi Untuk Pelajar. (Hetifah asks the government to be careful in implementing the policy of providing contraceptives to students.)

| **@handjani** | Pernyataan UAH tentang alat kontrasepsi buat para pelajar...secara g langsung negeri ini sdh melegalkn perzinahan...innalillahi... tgg azab aja dr Allah... |
| | (UAH's statement about contraceptive flies for students... directly the country has legalized adultery... *innalillahi*... it's a punishment for adultery, God...) |

Neutral Sentiment (Sumber data: NoLimit Indonesia, 2024)

Looking at the four accounts above, an analysis can be carried out using three-dimensional discourse analysis from Fairclough's theory. The first X account @AghaarXx, from the text dimension, there is taboo vocabulary, weapons, saving society. In terms of moralistic narratives, premarital sex is the same as a collective threat and religious-nuanced language. In discursive practice, conservative discourse is reproduced by individuals and consumption of discourse by religious/conservative communities. In terms of social practice, there is opposition to the liberal idea of sexuality and maintaining social control. This account prioritizes a conservative narrative based on taboo values and social morals. The language used also emphasizes that "shame/taboo" is a social protection tool. This discourse maintains a normative ideology about sexuality and reflects a rejection of open-based sex education. Sex education must begin from the moment it is stated that it is no longer considered taboo (Marhayati, 2021). Premarital sexual behavior is a common social problem and phenomenon in society. Premarital sexual behavior in adolescents is increasingly considered normal and no longer (Syahza et al., 2021)

The second X account belongs to @MireinaRiviere, in terms of text dimensions with the vocabulary "let's move to the next step", "predicted from when to know", and "one of hundreds of gender". The tone seems satirical, cynical about condom distribution policies and the concept of gender identity. The mixed language style between English and Indonesian shows an expression that targets the urban/digital native public. In discursive practice, the satirical style is used to criticize policies and the audience of digital native users who are skeptical of the government and western culture. In terms of social practice, it is a critique of westernization, opposing the idea of flexible gender identity and a reflection of resistance to global modernity. The discourse in the @MireinaRiviere account uses a sarcastic and cynical language style, this account shows concern about the "normalization" of free sex and gender plurality. Criticism is directed at the direction of policy and its social implications, and voices resistance to western global values. It represents a national identity that is threatened by liberalism..

The next third X account, @golkarpedia, in terms of language uses formal, neutral and constitutional and careful phrases, government policy. In discursive practice there is political representation, reproduction of moderate attitudes and is consumed by the public and the media. In terms of social practice, maintaining the image of the institution and being ambiguous, namely not explicitly rejecting but also not supporting. The discourse of the X account, @golkarpedia, uses a neutral and careful position and this account displays more of the official language typical of political institutions. Statements reflect moderate discourse to try to maintain public caution without aggravating the debate. Ideologically, this is a form of compromise and maintaining the image of the institution while responding to sensitive issues..

The last X account is @handjani, from the text side there are vocabulary of zina, azab allah and innalillahi. Strong religious narrative and emotional and normative statements. From discursive practice there are religious and conservative perspectives and strong resonance in religious communities. In terms of social practice, upholding the dominance of religious values in public policy and a strong position in socio-political Islamic discourse. Departing from a strong religious discourse, this account conveys strong rejection through religious and emotional rhetoric. Condoms are associated with zina and the wrath of God, thus maintaining the dominance of religious values in forming social norms. This account openly rejects the modern educational sex approach. Religious norms can influence sex education, highlighting emerging resistance to compulsory sex education and possibilities for more inclusive integration (Reimers, 2025). Suliana et al. (2025) of the opinion that from the perspective of Islamic jurisprudence (fiqih muamalah), the provision of contraceptives can provide real benefits by considering social and moral justice.

B. Negative Sentiment

Tabel. 2

Account X	Opinion/Sentiment on X (Twitter)
@yaniarsim	Kira2 apa yg ada dlm pikiran @jokowi soal kondom. (I wonder what @jokowi has in mind regarding condoms)
@aesculapiusw	Nggak perlu Nafsu banget antek2 dajjal mau bagi2 kondom gratis ke anak sekolah spy anak sekolah bs ngewe dgn aman (There's no need to be too greedy for the minions of Dajjal to share free condoms with school children so that they can have sex safely.)
@ImaIsBack	Lucunya pada marah juga kalau ada ibu atau kakak cemas lihat adik atau anak remajanya seks bebas walau dg kondom Make it makes sense Kalau remaja dianggap belum dewasa unt ngasi consent dinikahi ajarkan juga unt abstinence. Hal pertama dalam seks edukasi malah. (It's funny that people get angry when their mothers or older siblings are worried when they see their younger siblings or teenage children having casual sex even with condoms. Make it makes sense. If teenagers are considered not mature enough to give consent to marriage, teach them to abstain. The first thing in sex education is actually.)
@AliZain435h	Tolak PP No. 28 Tahun 2024 Pasal 103 ayat 4 yang mengatur pemberian kondom bagi Pelajar sekolah. Pemberian ini sejatinya mengikuti cara Barat dengan konsep CSE (Comprehensive Sex Education)-nya yang bertentangan dengan Pancasila. (Reject PP No. 28 of 2024 Article 103 paragraph 4 which regulates the provision of condoms for school students. This provision actually follows the Western way with its CSE (Comprehensive Sex Education) concept which is contrary to Pancasila)

Negative Sentiment (Data source: NoLimit Indonesia, 2024)

Looking at the negative sentiment data above, a critical discourse analysis was carried out with Fairclough's theory with the X account @yaniarsim "What do you think @jokowi has in mind about condoms". This text has a rhetorical and sarcastic style. The choice of the words "what's in mind" contains a tone of doubt and cornering. This discursive practice is built from the position of netizens who question the authority and rationality of the state or leader. Distribution of the X platform as a medium for spontaneous and public opinion. From the perspective of social practice, criticism of state authority (president) personally and morally and the assumption that state policies do not reflect the aspirations of the people.

The next account X is the @aesculapiusw account with the comment "No need to be really passionate, the minions of Dajjal want to share free condoms to school children so that school children can have sex safely" Looking at the text, there are extreme words, namely "passion", minions of Dajjal", "having sex" which is an emotional style of language, with religious and conspiratorial nuances. Discursive practice contains a representation of Islamic-populist discourse that rejects sex education or moral liberalization. The use of the symbol of Dajjal is a religious narrative to frame policies as a moral threat. From the perspective of social practice, this discourse is anti-liberalism and pro-traditional morals and a rejection of state intervention if it conflicts with religious values.

Account X @ImalsBack with the comment "The funny thing is that they are also angry when there is a mother or older sibling who is worried about seeing their younger sibling or teenager having free sex even with a condom...". The language style used is satirical and semi-reflective as well as a critique of society's double standards, namely that children are considered immature, but are also not taught sexual abstinence. Seeing the discursive practice of this discourse, resistance to social hypocrisy and exposing the inconsistency between policies and traditional family values. Meanwhile, this social practice is a rejection of sex education policies without moral provision (abstinence) and a critique of the liberalization of adolescent sexuality without value guidance. Children, the next generation of the nation, must be educated about healthy sexual education and how to prevent sexual deviation and violence(Wajdi & Arif, 2021) .

The last X account is @AliZain435h with the comment "Reject PP No. 28 of 2024 ... following the Western way ... contrary to Pancasila". Looking at the text, there is a formal and argumentative language style and ideological discussion, namely "contrary to Pancasila" and "Western way". Looking at discursive practices, there is a reproduction of nationalist and anti-Western discourse and rejection of CSE (comprehensive sex education) with a state ideological approach. While this social practice represents a conservative nationalist group and maintains local values as cultural colonization. In Shibuya et al. (2023) research, the role of teachers in resolving conflicts in implementing CSE when teaching sexual topics in a local context because they are prohibited by traditional religious and cultural norms. Looking at the data analysis above, there are main findings which are tabulated as follows:

Tabel 3

Account X	Hidden Ideology	Discourse strategy	Power Relations
@yaniarsim	Skepticism towards the state	Rhetorical sarcasm	Individual criticism of leaders
@aesculapiusw	Religious anti-liberalism	Emotional, apocalyptic	Rejection of the secular state
@ImalsBack	Family morals vs policies	Reflective Satire	Social value tensions
@AliZain435h	Nationalism and anti-globalism	Formal and Ideological	Resistance to global norms

Source: data processed by researchers

Looking at the data from the table above, all tweets contain rejection of the condom distribution policy, but with different ideological bases. The dominance of moral, religious, and nationalist discourses that oppose sexual liberalization and state internalization of family values and sex education policies are considered part of the global hegemony of the West and are seen as damaging local values in Indonesia.

C. Positive Sentiment

Tabel 4

Account X	Opinion/Sentiment on X (Twitter)
@Hilmi28	Selain menolak pembagian alat kontrasepsi gratis kepada pelajar, saya juga menghimbau kpd regulator utk melarang mini market memajang kondom dsj di depan kasir. Saya ga tau apa maksudnya. Setau saya biasanya barang2 promosi dan barang mahal yg diletakkan di dekat kasir. Kalau alat kontrasepsi dipajang di depan buat apa ?! (In addition to rejecting the distribution of free contraceptives to students, I also appeal to regulators to prohibit minimarkets from displaying condoms, etc. in front of the cashier. I don't know what that means. As far as I know, usually promotional items and expensive items are placed near the cashier. If contraceptives are displayed in front, what's the point?!)

Positive Sentiment (Data source: NoLimit Indonesia, 2024)

Looking at the positive sentiment data above with a critical discourse approach (Fairclough) with comments from account X @ Hilmi 28 with three levels, namely Text, Discourse Practice, and Social Practice. The first text contains a rhetorical and cynical tone "I don't know what it means" and "for what?!". This meaning of the lead juxtaposes contraceptives with expensive goods or promotions and then questions the intention behind the placement of condoms at the cashier. In informal language and everyday conversation, it strengthens the impression of "the voice of ordinary people". So the implied meaning is that contraceptives are positioned vulgarly or inappropriately in

public spaces and create negative associations with contraceptives in everyday life, especially for young people. The second is discourse practice, the text is produced in the context of social media, where personal opinions can be freely expressed, but also form collective opinions. The @ Hilmi account positions itself as a moral citizen who provides advice to authorities or regulators.

Talk Word Cloud

Picture 4.

Talk Word Cloud. Source: NoLomit Indonesia

Talk world cloud is a word visualization from of a data collection in form of a term document matrix, so that it becones a more acttractive display used to search for the number of words most frequently expressed by social media users along with the number of frequencies (Pradana, 2020) In addition, the world cloud also presents data formed by a collage of colored words that makes the content understandable. From the image above, the top 10 can be made in the following table:

Table 5

Number	Words	Total	Meaning of Discourse
1	Kondom (condom)	4965	The most dominant word, indicating the main object of debate.
2	Alat (Tool)	3185	General, but refers to "contraceptive devices"
3	Kontrasepsi (Contraception)	3181	Emphasizing the focus of the discourse, namely birth control
4.	Pelajar (Student)	1582	The main issue relates to who the policy targets.
5.	Nikah (Marriage)	1383	Norma sosial yaitu seks idealnya dalam ikatan pernikahan
6.	Remaja (Teenager)	1334	Social norms are that sex is ideally within the bonds of marriage.
7.	Seks (Sex)	1266	Positive topics that are still considered taboo in public spaces
8.	Pendidikan	1124	Emerging as education vs prohibition

	(education)		
9.	Penyediaan (Provision)	1085	Regarding the discourse of state/public intervention in the distribution of equipment.
10	Bebas (Free)	1036	Discourse on the value of fear of free sex resulting from policy.

Top 10 Talk Word Cluoud. Source: NoLimit Indonesia

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4. CONCLUSION

The health policy discourse on providing contraceptives to students and adolescents has sparked intense debate, reflected in various public opinions on social media X. Positive sentiment reflects support for progressive and educational policies with narratives emphasizing the need for readiness of information and access to contraceptives as part of adolescent reproductive health rights. Negative sentiment highlights cultural and ideological resistance to changes in sexual values among students. This discourse is driven by fears of moral liberation and loss of control over traditional norms that are considered to protect the younger generation. Neutral sentiment shows public ambiguity in responding to this issue. Some of the public have not positioned themselves firmly but show openness to further discussion or simply express confusion about the policy. These three sentiments illustrate the complexity of public perception on the issue of sexual education and the distribution of contraceptives in Indonesia, but also touch on aspects of culture, religion, politics, and national ideology. Therefore, this policy requires a sensitive and dialogical approach.

The recommendation in this study is to create regulations regarding the placement of contraceptives next to minimarket cashiers based on the suggestion from the X account @ Hilmi28 which is a positive response to the suggestion not to be next to the cashier, considering that small children who have not yet reached adolescence suddenly take something they do not understand enough. The researcher would like to thank NoLimit Indonesia, especially Mr. Dr. Aqsath Rasyid Naradhipa as CEO NoLimit Indonesia who has provided the opportunity to collaborate and access to the research team**.**

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