



## Islamic Values-based Sex Education to Prevent Loss Generation for Senior High School Students

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### Article History:

Received: January 27<sup>th</sup>, 2020

Revised: May 22<sup>nd</sup>, 2020

Accepted: June 7<sup>th</sup>, 2020

Published: June 29<sup>th</sup>, 2020

### Keywords:

Islamic values,

Sex education,

Teaching, Teenager

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**Abstract:** Teenagers' behavior problems such as free sex, abortion, pornography, and drug abuse have increased in developing countries. The purposes of this research were to formulate the views of experts, education practitioners, and teenagers about the importance of teaching sex education (SE) in schools and to formulate the prototype of sex education, material, media, and learning strategies. This research was a descriptive research. The data was obtained through interviews to reveal experts' views. The sources of data in this research were teachers, principals, psychologists, scholars, reproductive experts, and sociologists. The data were analyzed using content analysis. A questionnaire was used to find out the students' opinions. The population of this study was the senior high school students in Surabaya, Indonesia. The samples taken were 171 students. The data taken from the questionnaire were analyzed descriptively. The percentage was obtained from the number of respondents who chose "Agree" and then divided by the number of "Disagree" of each statement. The results of this research reveal that sex education is expected to provide an understanding of sexuality, the formation of responsible self-attitudes, society, and religion in overcoming sexual turmoil, as well as the skills to avoid promiscuity. Sex education should be given within an ethical and religious framework. Sex education materials include social ethics, the effects of promiscuity, abortion and its effects, and marriage. The media used were films, multimedia, and other media within the framework of Islamic ethics. This research concludes that sex education is important to students, especially high school students.

## INTRODUCTION

Empirical facts show that there is an increase of juvenile delinquency related to promiscuity, pornography, and dependence on narcotics, psychotropic, and additives. HIV and AIDS transmission in Indonesia is relatively high, especially in the productive age (Masriyani et al., 2019). The Health Research and Development Survey in

collaboration with UNESCO (The United Nations Educational, Scientific and Cultural Organization) shows that 56 % of Indonesian teenagers have engaged in premarital sex. The pornographic addiction screening survey conducted in Jakarta reveals that 96.7 % of teenagers had been exposed to pornography and 3.7 % of the teenagers had experienced pornographic addiction (Rumble et al.,

2018). One of the factors causing the high level of promiscuity among teenagers is the ease of accessing cybersex by all groups of people, including teenagers. Pornography addiction is started by seeing, imagining, and trying what is seen. Kastleman states that pornography is the drug of the new millennium resulted in addiction for those who repeatedly watch the contents (Kastleman et al., 2013). Children who consume pornographic contents a lot will become the future market as they are easily being exposed to such addictive contents.

Teenagers' deviant behavior raises a variety of perspectives. First, materialist-liberalist life that ends in a hedonic lifestyle. Second, there are four components of civilization revealed by Alvin Toffler encompassing techno, socio, info, and power spheres (Toffler, 2009) which impact the pragmatic lifestyle. Third, noticeable physical and psychological changes. The changes trigger the desire to know all nature of changes and feelings possessed by the opposite sex (He et al., 2019). Furthermore, the teenagers' doubts are responded by their peers based on printed and electronic media that provide incorrect information. The spread of various juvenile delinquencies related to sexuality issues, as stated by Deradjat, signifies the importance of curriculum development related to the characteristics of adolescence growth (Faisal Ashaari, 2012). The curriculum is expected to meet the needs and demands of adolescence. Islamic experts describe that the number of increasing teenage pregnancy is due to the lack of sexual understanding.

High school students in Indonesia are on average at the age of 15-21 years (Darmadi, 2018). They are in middle adolescence stage and experiencing puberty. The characteristics of puberty are changes in physical anatomy, the readiness of the reproductive organs to have sexual relations, and the tendency to be attracted to the opposite sex.

Teenager's issues related to sex problems lead to two developing discourses, namely: first, the importance of providing information and understanding to teens about sex through sex education (N. Fentahun, 2012) and second, sex education that increase the teenagers' desire to experiment sexually. The second perspective considers sex education as something taboo (L. Duguay, 2011). In other words, culture and religion are considered as obstacles in discussing sex. Of the two developing discourses, researchers view sex education as something urgent. The urgency is in line with the swift promotion of liberal culture about sex, hedonistic life culture, and permissiveness. This is the antithesis of all values of Islam. Cultural liberalization of the Muslim generation resulted in the shaking of several parts of faith, ethical system, and values (Talib, 2012). The limited information about sex based on religious values will only lead children to find information about sexual problems from unverified sources. Also, children actually want to experience any related-case of sexual practices (Anderson, 1980). In Islam, efforts to overcome sexual needs before marriage are carried out preventively by understanding a set of religious values (Laeheem, 2018). Some verses in Al-Qur'an can be used as a basis in providing knowledge about sexual problems. Henceforth, the researchers believe that sex education associated with religion will encourage the teenagers to violate religious rules.

Al-Qardawi emphasizes that sexuality is not a taboo problem. The fiqh literature clearly discusses menstruation, pregnancy, *wiladah*, wet dreams, purification from *jinabat*, unmarried sexual activities, and good sexual acts. The core of the discussion in Islamic literature about sexuality is centered on the main issues of *halal* and *haram*. *Halal* sex is a sexual activity carried out based on religious norms, such as the marital intercourse and heterosexual orientation.

All forms of sexual orientation outside of the definition of *halal* are considered as social deviations. The *halal* sex paradigm arises because sexuality is not just a matter of pleasure or lust. It is closely related to the ethics and values of religion.

Al-Qur'an and the hadith relate sexual activities with the issues of faith, morals, staying away from evil, and do not bring harm to others. Al-Qur'an also documents instinctive sex drives in the love story of a married woman (*muhsan*) who fell in love with Yusuf. In addition, Al-Qur'an also explains how a woman should act as a lover. The story is described not to invite sexual stimulation but as a manifestation of the perfection of Islam and as a life guide. It can be concluded that the Al-Qur'an views human beings as a unity of body and soul. Sexuality has never been released from the essence of humanity which should reach perfection. As a solution, Islam has prepared a marriage institution as a sacred institution which is able to provide the true meaning of compassion.

Referring to teenagers' problems, specifically free sex, abortion, pornography, and drug dependency that deviate from the social and Islamic ethics, various parties need to pay special attention since the teenagers are valuable national assets. Therefore, various preventive steps need to be taken to avoid any bad possibility. The steps taken by providing communication, information and education about sexuality issues. The preventive steps can be conducted by giving education to teenagers. Family, community, and educational institution are responsible for taking care and conducting actions to keep the children safe. School is the second environment for children as a place to develop their characters (Acharya et al., 2017; Anwar et al., 2018). Societies have been dependent on educational institutions so that children turn to be physically and mentally smart. They are expected to manage themselves from the unusual sexual drive. Research

related to sex education has been conducted by Thammaraksa et al. (2014). The research on the development of sex education for high school students through psychological approach has been conducted by Woo et al. (2011). Sex education for high school students with an Islamic values approach has not yet been developed (Saul Butler et al., 2018). This study explores the views of experts and practitioners along with the students on the development of sex education based on Islamic values in high schools.

**METHOD**

This research is descriptive research. An interview was used to reveal experts' views. The research data were obtained from the reproductive experts, sociologists, education experts, psychologists, and education practitioners such as teachers and school principals about the urgency of sex education for teenagers. The interview data were analyzed using content analysis (Miles et al., 2016). To find out high school students' opinions, a questionnaire employing the Guttman scale was used. The population of this study was senior high school students in Surabaya, Indonesia. The samples were 171 students from the public, private, and religious-based schools. The sample was determined by purposive sampling technique. The questionnaire data were analyzed using descriptive percentages.

**Table 1.** Interview and Questionnaire Indicators

Method	Indicators
Interview	The importance of SE The matter of SE Media Strategy
Questionnaire	The importance of SE The rule of school in SE Sex problem consultation SE and ethics The role of SE to reduce promiscuity

## RESULT AND DISCUSSION

### The Importance of Sex Education for Teens

Table 2 shows the results of the students responses towards the given questionnaire related to their perspectives of conducting sex education.

**Table 2.** Interview and Questionnaire Indicators

Statements	Quantity	Percent
The high level of promiscuity in high school is due to the lack of information about sex.	120	70
High school students need to get sex education.	171	100
Schools play a role in providing sex education.	171	100
Sex education needs to be included in the school curriculum.	60	35
Sex education can be integrated in religious studies.	150	87
Sex education can reduce teenage promiscuity.	117	68
Sex education is delivered without linking it to morals and religion.	12	7
Talking about sex is a taboo matter.	66	38
Consultation on sexuality issues with parents	78	45
Consultation on sexuality issues with teachers	42	24
Consultation on sexuality issues with friends	81	47
Sexuality issues are private matters.	93	54
School should make gender-based classes.	45	26
Sex education needs to discuss halal sex behavior.	141	82
Sex education needs to discuss the ethics of promiscuity between men and women.	159	92

There are five results obtained based on Table 1. First, the majority of respondents stated that sex education was important to teenagers. Schools should be responsible for providing integrated sex education in Islamic education subjects. The responses were based on the problem of sexuality and a series of unusual interest towards the opposite sex which often experienced by teenagers. Schools have a responsibility to help students in solving sexuality problems (Goldman, 2010). According to the respondents, sex education at schools should not be made into separate subjects, rather, it could be integrated into religious subjects. This response is understandable because the students are already burdened by the existing school subjects. They wished that religious education material had relevance to the problems of sexuality. Second, 70 % of respondents thought that the high rate of promiscuity among high school teenagers was due to the lack of information about sex. Moreover, being ignorance about sexual problems and other possible factors might be considered vital. The lack of information and education about sexuality will lead the students to discuss sexual problems with their peers. Peers might provide solutions without considering ethics, norma, and impact for the future (Dishion et al., 2012). The response regarding sex education could reduce the rate of promiscuity came from 67 % of respondents. It means that some other respondents did not believe sex education could reduce the rate of promiscuity due to the complexity of factors that caused teenagers to fall into promiscuity. The main factor of teenagers' promiscuity is the modern information and communication tools that give them the opportunity to access pornographic contents. Third, some respondents conveyed the problem of sexuality to friends, kept it private, and parents. Only a small proportion of respondents who discussed their sexuality problems to their

teacher. Tara's research confirms that identity commitment is the buffer of substance use and identity exploration is the buffer of general deviancy in more pressuring peer groups (Dumas et al., 2012). Peer groups have a stronger influence on teenagers than the teachers.

Hence, the teachers' role in schools is more than just to transfer knowledge, rather, as an educator who must develop the values of life or become the students' second parents. Fourth, 93 % of respondents did not agree to implement sex education regardless of morals, ethics, and religion. This response could be understood as the deepest awareness of teenagers to behave according to moral values, ethics, and religion. This is in line with the results of Denis's research on the combination of values in sexuality education to build a sense of agency and responsibility without alienating young people through moralism (Francis & DePalma, 2014). Similarly, Malaysian students view sex education as an important factor to face sexual upheavals (Talib, 2012). The researchers compare Indonesia with Malaysia in the context of sex education applications because of the closeness of culture and values.

To obtain the experts and education practitioners' perspectives, the researchers also conducted interviews to the teachers, school principals, reproductive experts, scholars, and psychologists about the development of sex education in schools. Reproductive experts stated that sex education is vital because of the internal factors of teenagers (puberty), teenagers' psychosocial related to self-identity, and tendencies of being easily affected by negative influence. The Middle East and North Africa are conservative countries in terms of sexual behavior. Islam emphasizes the necessity of sexual behavior to be submissive in a legal context. Many sexually transmitted infections can be prevented if Islamic rules are applied by Muslims in the region (Hamdi, 2018). Research by Gray reveals

that six of the seven studies showed a negative relationship between HIV prevalence and being Muslim. However, the circumcision tradition plays a role in suppressing the spread of sexually transmitted diseases (Gray, 2004). Islam pays particular attention to the prevention of extramarital sexual relations. In addition, one can mention that the less circumcised men suffer from HIV compared to the non-circumcised ones. Islamic societies should have lower levels of HIV than non-Islamic societies (Shishkina et al., 2014).

The same opinion was conveyed by high school teachers regarding the importance of sex education in the hedonist lifestyle. The modern era marked by the advancement of information and technology made the teenagers easier to access anything without any existing filters so that the maturation of their reproductive organs accelerated and their sexual needs also increased. This is proven by the fact that nude photographs could be found on the students' cellphone as well as sexual intercourse that happened between teenagers. On the contrary, the school principals argued that sex education had been implicitly discussed in Biology and Religious Education. The most important thing is to look for learning strategies that could be internalized to students. Referring to research on the effectiveness of sex education teaching programs for high school students, it is found that sex education that addresses reproductive health is more effective in increasing knowledge and shaping responsible behavior towards health and sexuality issues (Acharya et al., 2017). Similarly, Padhy states that the knowledge on Anatomy and physiology of reproduction, AIDS and STD, reproductive health and personal hygiene has improved significantly after the application of Planned Teaching Program (PTP). The PTP on reproductive health among teenage girls is quite effective if it is done

in a well organized and scientific way (Padhy et al., 2013).

Psychologists emphasized that sex education is required by teenagers in both public and Islamic schools because, so far, teenagers got information about sex from questionable sources. Religious figures conveyed that sex education is very important based on the current cases of teenage pregnancy, abortion, suicide due to pre-marital pregnancy, and rape crimes. Sex education in Islam is not taboo because most classical books especially Fiqh discussed the sexuality issue (Tabatabaie, 2015). A similar opinion was conveyed by religious teachers in schools that sex education is very urgent to be applied to respond the unstoppable flow of information. Islam contains sexual education but the terminology of sex education should be sought to elicit negative perceptions.

Furthermore, there are several reasons that highlighted the importance of sex education for teenagers, namely (1) the existence of many sexual problems faced by teenagers that require correct and responsible solutions, (2) the influence of unfiltered culture should be avoided, (3) teenagers' internal factors in the form of changes (puberty) should be considered important as they looked for their identity, and (4) hedonistic lifestyle in the modern era and advances in information technology are influential. Thus, sex education becomes necessity to be developed in schools.

### **Prototype of Sex Education**

The researchers investigated the prototype of sex education as expected by experts, education practitioners, and teenagers through interviews. Based on the results of the interviews, there were four aspects obtained namely purpose, material, media, and strategy.

First, the purpose of sex education is to guide a person to be able to understand the meaning and function of sex according to religion and social

norms. Thus, sex education is not only about how to do sexual intercourse or about safe sex, rather, sex education should be provided as a preventive measure within the framework of religious morality (Bennett, 2007). It must not contradict the religious teachings. When sex is detached from the moral framework of religion, the moral degradation of educated people would become even worst.

Second, sex education should include sexual organs and their functions, care of sexual organs, pregnancy process, the impact of pre-marital sex, sexually transmitted diseases, abortion and its effects, the ethics of sexual activities between men and women, social ethics in family, sexual deviations, drugs, management of sexual self-turmoil, and marriage (Tabatabaie, 2015). The information on contraception due to the possibility of misuse, rather, it should be in focused on the prevention of sexual relations that contradict the religious and moral values. It is different from the orientation of sex education in America. Sex education is focused on human sexual anatomy, sexual reproduction, sexually transmitted infections, sexual activity, sexual orientation, gender identity, abstinence, contraception, and reproductive rights and responsibilities (Breuner & Mattson, 2016). In this context, sex education could be integrated in the religious or biology subjects by developing appropriate themes based on Islamic values.

Third, media that could be used to facilitate the delivery of the material should not be restricted. It could be in the form of films and pictures in line with scientific corridors and no negative excesses. *Ulama* (Islamic figure) sets a limitation that the media should not show male and female genitals. Multimedia should allow students to see firsthand the victims of sexual activities.

Fourth, the meaningful learning process with a variety of student-centered

models should be undertaken. Meaningful learning is realized through the suitability of the material with the needs and initial knowledge of students. The teachers should be mentored in constructing meaningful learning experiences. Furthermore, modeling, spiritual activities, and school culture might shape students' personalities, social ethics in school, as well as activating students' religious willingness and social control (Schonert-Reichl & Lawlor, 2010). Sex education is only imposed at schools, but the synergy between schools, families, and the community is necessary.

In general, one of the sex educations in Islam is the preparation phase which includes: (1) separating children's bed as implied by the hadith "Invite your children to pray when they are seven years old. If they don't want to do it, then beat to do it, when he is ten years old. Separate him from your bed", (2) *Isti'dzân* (asking permission to enter the parents' room). Parents are encouraged to teach children who have not yet reached the consent age the habit of asking for permission when going to their parents' room at early morning before dawn

prayer, midday after midday prayer, and after evening prayer, (3) ethics of looking at the opposite sex which is divided into three, namely; when looking at muhrim, when looking at the opposite sex, when looking at the same sex, and the ethics when looking at proposed women, and (4) in the early stage, teach the children about *Thahârah* (purification), *khitân*, the interaction between men and women, *mahram*, keep their eyes off others, seclusion, dress modestly, covering genitalia, and information about sexual deviations. In the adult stage, teach them about marriage (Nawangari, 2015).

A study conducted by Pratama reveals that Islamic education views that libido is coherent with human nature. Islam explains the correct way of sexual drive fulfilment and strategies to prevent sexual problems (Pratama et al., 2014). The main aspects of sex education in Islamic education are conformity with the development of children's psychology, humanity, and nature. Mamduh also recommends that sex education should be included in the school curriculum (Ashraah et al., 2013).

**Table 3.** Sex Education and Islamic Values

The Aspects of SE	Islamic Values
<b>The purpose:</b> To understand the meaning and function of sex according to religion and social norms	SE provides benefits for <i>Maqasid al-Shariah</i> (the objective of Islamic law), " <i>Hifd al-Nasl</i> " (Preservation of offspring)
<b>Strategy:</b> Meaningful learning	Teacher is a role model
<b>Media:</b> Any media without showing genitals	Command to hold sight
<b>Materials:</b> Sexual organs and their functions, care of sexual organs, pregnancy process, the impact of pre-marital sex, sexually transmitted diseases, abortion and its effects, the ethics of sexual activities between men and women, social ethics in family, sexual deviations, drugs, management of sexual self-turmoil, and marriage	The prohibition of approaching adultery, LGBT condemnation, social ethics in the family, and the prohibition of <i>khamr</i> (alcohol)

This research recommends the implementation of sex education in the Islamic religious education curriculum by developing appropriate basic competencies.

## CONCLUSION

Based on the results and discussion, it can be concluded that sex education is important for high school students because they are in the emotionally

unstable age where most of them are in puberty. Schools are also responsible for providing sex education to teenagers. Sex education is given within the ethical, moral, and religious frameworks. Sex education aims to guide a person to be able to understand the meaning and function of sex according to religion and social norms. This study recommends the implementation of sex education for high school students through Islamic values approaches.

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