

Sexual Education for Youth as a Preventive Actions in Islamic Views

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Abstract

Providing sex education for the teenager is substantial in the perspective of Islam. Teaching sex education in Islamic perspective should not be arbitrary. Teenager and kids are vulnerable to get false information about sexual activity knowledge. This study aims to indicate that sex education in Islamic perspective would be a move to prevent risky sexual behavior; thus, teenagers could avoid it. In this study, we use the qualitative research method with literature review or literature study by reviewing numbers of relevant literature to be analyzed and concluded. Deduced from Al-Qur'an and hadith, providing education about sexual activity for teenagers in the perspective of Islam along with educating them in accordance to exemplified by the Prophet Muhammad would prevent teenagers from having risky premarital sex.

Keywords: Sex education, Islamic education, Muslim youth

INTRODUCTION

In 2021, the Central Agency on Statistics noted that the number of Indonesian teenagers aged 15-19 was 22,200.3. If properly nurtured, the massive number of teenagers can become potential human resources in continuing the nation's development because they are expected to continue the struggle of previous generations. These teenagers need to be given a variety of education so as not to get caught up in negative issues or deviations. One of which to be given to teenagers as a provision that can affect their lives is sex education. This is because the active hormones in

adolescence can increase sex drive and trigger teenagers to have premarital sex. Naturally,

According to the Regulation of the Minister of Health of the Republic of Indonesia Number 25 of 2014, adolescents are 10 to 18 years old. Meanwhile, the Population and Family Planning Board (Kemenkes RI, 2012) revealed that adolescents are in the age group of 10-24 years and are unmarried. World Health Organization states three criteria regarding adolescents, namely: (1) individuals who display secondary sexual characteristics until they reach sexual maturity, (2) individuals who visit a series of psychological changes from children to adults, and (3) independent (Putro, 2017). The growth and development of physical, psychological, and emotional in adolescence go so fast. Some of the characteristics such as 1) primary sex changes: the occurrence of menstruation (women) and the occurrence of wet dreams (men); 2) secondary sex changes: breast enlargement (women), testicular enlargement (men), hair growth in the pubic and axillary area (Wulandari, 2014). Ibid (in Diananda, 2018) states that growth and development during adolescence is the puberty phase - when an individual experiences changes marked by physical and reproductive organ maturity. Changes experienced by individuals during adolescence can have implications for the emergence of attraction to the opposite sex and sexual desire because the sex hormones are already working.

Adolescence is a transformation period from childhood to becoming an adult. This period is very significant and vulnerable in human life. The development in adolescence has a considerable influence on individuals for the following periods. Each development period has its problems to face by each individual. During adolescence, there are times when various issues arise that seem very difficult to overcome, such as searching for self-identity, various fears, anxiety, and so on. Because basically, teenagers crave freedom, but on the other hand, they have anxiety about the consequences that must be faced in the future. Santrock (in Agustriyana & Suwanto, 2017) said that during adolescence, humans tend to experience a period of crisis and ambiguity. The crisis during adolescence can make teens become aggressive, unstable, emotional, sensitive, and act rashly. They often have difficulty maintaining positive emotions and often fall into negative things. Viewed from the health side, the behavioral deviations that are feared to occur in adolescents are issues related to free sex. Because of this, it can lead to unwanted pregnancies, which afterward can trigger abortions, as well as transmission of venereal diseases. In 2017, the Indonesian Demographic and Health Survey (*Survei Demografi dan Kesehatan Indonesia/SDKI*) revealed that as many as 8% of male and 2% of female adolescents with an age range of 15-19 years admitted to having premarital sex (Nida, 2020). Fur-

thermore, the Performance Survey and Accountability Program in 2019 (Titisari, et al., 2021) noted that 1% of Indonesian teenagers aged 15-19 stated that they had sex. Based on these data, it can be concluded that adolescents' premarital sexual behavior is very vulnerable.

According to Sarwono (Pratama, Hayati, & Supriatin, 2014), sexual behavior is a variety of behaviors or traits that are influenced by sexual desire. Meanwhile, premarital sexual behavior is all behavior that occurs due to sexual urges, and is related to the reproductive function to obtain and achieve sexual pleasure carried out by women and men who have not married (Setiawan & Nurhidayah, 2008). Premarital sex can cause unwanted pregnancy, abortion, and sexually transmitted diseases (HIV/AIDS). Teenagers' inadequate understanding of sex can lead to wrong perspectives and cause problems or deviations among teenagers.

Premarital sex is despicable behavior, and is not in accordance with the laws or norms that exist in a society that has many harmful effects. In addition, premarital sex is also an act that is prohibited in Islam - an act of sin. Therefore, a preventive action, namely providing sex education, is needed so that these negative things do not happen. Parents and the closest environment must provide sex education to teenagers. Camelia (Oktarina, 2020) said that sex education is education to convey an understanding of all things about the anatomy of the male and the female body, instilling morals, as well as providing knowledge about the functions of the reproductive organs so that abuse does not occur. Whereas, Faswita & Suarni (2018) revealed that sex education is related to teaching methods that can support teenagers to overcome their problems related to sexual matters. In addition, Syamsudin (in Camelia & Nirmala, 2017) also said that sex education is a manifestation of all efforts to guide individuals to understand appropriately and correctly the meaning and function of their sex life. Based on expert opinions, a conclusion can be drawn that sex education for adolescents is an effort to provide an understanding of issues related to sex.

According to Putra (2018), teenagers' views on sex are still very shallow because they only view sex as being intimate or having sex. In fact, sex is not only limited to that. Intimate relationship or intercourse is only part of the term sex. This can be influenced because of the limitations regarding the knowledge or understanding of sex possessed by teenagers. So, essentially the purpose of sex education for teenagers is to teach and fulfill the need for an explanation about sex for each individual so that they can understand and put sex in the right perception. In addition, teenag-

ers are hoped not to find out things or explanations about sex in the wrong way, such as through porn sites, adult films, or other means.

Adolescence is the most substantial period to be given sex education. In addition to experiencing physical, psychological, and emotional maturity, teenagers also experience intellectual maturity. They are able to think abstractly. Therefore, they will be ready to accept and critically digest what is taught to them, including sex education. Nevertheless, sex education for adolescents still needs to be given using the right methods or strategies so that its goals can be achieved properly. Islamic law gets educators to provide sex education in several stages and not to start new steps if the previous steps have not been completed. It must be adjusted to the level of physical and psychological growth of children (Oktarina, 2020). This is intended so teenagers can receive and understand knowledge about sex effectively. The provision of planned sex education will produce the final results, which are the thoughts of teenagers with good quality.

The provision of sex education can protect or prevent teenagers from various risks due to wrong sexual understanding and behavior. In Islam, education about sex is an effort to provide guidance regarding a prohibition from Allah contained in the Surah Al-Isra verse 32: "And do not approach adultery, verily adultery is an abominable act and a bad way."

In Islam, premarital sexual behavior is included in the act of adultery. This is in line with the KBBI, which means that adultery is an activity of sexual intercourse between a man and a woman who have not married. Islam views the teaching and application of sex education to adolescents as an effort to protect and fortify teenagers from behaviors that are not in accordance with the Islamic religion and to lock all possibilities of forbidden sex. Based on the contents of the Qur'an in the Surah Al-Isra verse 32, adultery is an act that is strictly prohibited by Allah, and Allah hates the perpetrators of adultery. From Abu Hurairah ra, Rasulullah SAW said:

"There are three (kinds of people) whom Allah will not speak to on the Day of Resurrection, nor will Allah purify them nor look at them, while for them is a painful torment, namely: an old man who likes to commit adultery, a king of liars and an arrogant poor man.." (HR. Muslim).

Islam has a different view from Western countries in terms of sex education. Generally, Western nations view that sex education is only about the anatomy of the human body and indications of safe sex. Meanwhile, Islam views the whole, including physical, spiritual, and intellectual. Islam understands that sexual balance is also important, so its distribution must be consistent with the provisions of

Islamic law itself (Oktarina, 2020). Thus, Islam interprets that sex education must be comprehensive. The provision of sex education that is separated from Islamic religious values can have an impact on the loss of the goals to achieve, namely to keep the morals of male and female adolescents remain good so that they do not fall into sinful acts.

Sex education is very important to be given to teenagers in order to avoid various impacts or risks that may arise due to a misunderstanding of the issues related to sex. In addition, sex education is also important given as an effort to guide teenagers to obey all commands and stay away from every prohibition of Allah, as well as a basis for living with Islamic morality. However, in reality, not a few people in Indonesia still think that everything related to sex is taboo and vulgar to discuss. Most people view that sex is only a household matter, and think that teenagers do not need the knowledge about it, whereas sex is also related to religious, moral, and legal values. The paradigm of society that sex education is something that is taboo and inappropriate when discussed in public often makes sex education escape the attention of parents or schools. Sex should not be seen as vulgar or taboo because sex is a natural instinct inherent in each individual's life and is part of efforts to preserve offspring. Islam has also provided teachings about sex that are inseparable from faith, worship, and morals.

Essentially, teenagers need direction and guidance from their environment to help them get through a fairly critical phase in their lives. However, most parents still pay less attention to what their own children need, which causes sex education to not be delivered. In fact, it is parents or family who should be firstly responsible for providing education to their children. In the hadith narrated by Al-Hakim, the Messenger of Allah said:

"There is no more important gift from parents to their children than a good education." (HR. Al-Hakim: 7679).

The role of schools and the community is no less important in providing education to youths. In Law Number 20 of 2003 concerning the National Education System, it is stated that every citizen is responsible for the continuity of the implementation of education. Therefore, parents or families, schools, and the community must cooperate in providing education to teenagers. The harmony of education provided by the three environments (parents or family, the school, and the community) determines the progress and success of comprehensive adolescent education. With the provision of good education, it is expected that teenagers can live life well and be kept away from bad things or fall into sinful acts. Good education

from parents or family, the school, and the community by instilling religious values can later create teenagers who have noble character.

Related to the high possibility of premarital sexual behavior in adolescents with various kinds of risks and the occurrence of deviations from Islamic religious law, which is feared to occur due to the lack of knowledge of adolescents, this study is intended to describe sex education for adolescents qualitatively from an Islamic point of view. This sex education can bridge teenagers' curiosity by providing information about valid and intact sexuality according to the maturity of their age. Sex education is expected to be a preventive measure so that teenagers are not trapped in premarital sexual behavior and all things that are not in accordance with Islamic religious law.

METHOD

This study employed a qualitative research method with a literature review approach that described Islamic principles in viewing sex education for adolescents as a step to prevent premarital sex. A literature review was an activity to collect library sources which were then quoted and used as references so that they got complete information and interpreted to become knowledge for drawing conclusions (Darmalaksana, 2020). The literature used as a source is published materials (Bungin, 2008). This study used primary data sourced from the Qur'an as the theoretical basis included in this study and a variety of secondary data synthesized. Various books, publications, and documents related to sex education were secondary data sources in this study. Various information found in the literature was then synthesized to draw conclusions. After that, the conclusions drawn were arranged systematically and logically in order to answer the main problems contained in this research.

RESULTS

In the Islamic Education Journal entitled "Character Education for Teenagers" written by Wahidin (2013) regarding the Marriage Law which introduces the concept of "teenagers" implicitly, says that the age of 16 years for women and 19 years for men is the minimum age for a woman. marriage (Article 7 of Law No.1/1974 on marriage). From the law, it could be concluded that the age above stated in the law was no longer the age of children. The existence of attraction to the opposite sex, high curiosity and sexual urges felt by teenagers would lead to

dating activities. The number of cases related to immoral acts and promiscuity in the scope of teenagers often occurred, as if it became a trend among them. Though premarital sex had many impacts, as described by Harahap (Diniaty, 2012, p. 152) the impact of premarital sex, including; a) psychological impact, in the form of feeling guilty, depression, anxiety, etc. b) physiological impacts, namely pregnancy and abortion; c) social impacts, one of which was dropping out of school, pressure from the environment, and exclusion; d) physical impacts, including HIV/AIDS, sexually transmitted diseases, infertility, and chronic illness.

The main factor causing the lack of knowledge about sex was the lack of sex education in schools and in the family environment (World Psychology 2008). In addition to the lack of sex education, this was also due to the lack of a handle on adolescent life in terms of belief/religion and adolescent emotional instability. Research conducted by Khairunnisa (2013) revealed that premarital sexual behavior is inversely proportional to religiosity which if a person has a high level of religiosity then his sexual behavior is lower and vice versa. According to Putra (2018), teenagers needed sex education so that they could direct their sexual behavior. Sex education is an essential part of life, and is considered a good thing. With the existence of sex education, it could provide the youth with knowledge related to sex. Besides that, it could create a view of sex education as something good and positive and its benefits so as not to fall into a negative environment such as relating to the abuse of sexual activity. Although most people's views regarding sex education were still considered taboo and made sex education often not implemented properly, it was undeniable that sex education was important as a preventive measure because it could prevent someone from abusing sexual activity.

Sex education from the past until now is a necessity because deviant sexual behavior in life is still very concerning. According to Rohmaniah (2020) regarding sex education for teenagers, "sex education may be given as long as there is a basis for faith and religious education. Without religious education, sex education will actually add to the moral damage of teenagers". According to Ali Akbar, the guidance of religious teachings related to sex education included the following; 1) Islam emphasizes the existence of differences between men and women in terms of anatomy, physiology, and psychology; 2) in Islam, there are several laws regarding sex life, such as the obligation to separate beds for teenage boys and girls who are adults; 3) the need for knowledge of sex lifestyles so that they are not mistaken and do not misunderstand which will bring bad consequences to family life (Rohmaniah, 2020). So according to Ali Akbar that sex education was as general education, and the basis of education was faith. With the existence of sex education,

it could produce noble morals later when navigating the household ark and being able to foster a responsible family (Rohmaniah, 2020).

The role of sexual education as a preventive action for youth could be by providing sexuality information related to adolescent curiosity about sexuality. There were three components of information identified from the *Jurnal Ketahanan Nasional*, namely information related to; 1) changes and development of physical, mental, and emotional maturity related to sexual problems in adolescents. Taken from the case of parents who were indifferent to adolescent problems related to sex, such as when teenage girls menstruated for the first time or wet dreams for teenage boys, these things were only found in the school environment and that too only as a formality of knowledge. In addition, the importance of sexual knowledge information that discussed self-concept, intelligence and social roles expected teenagers to be more able to choose friendships, social boundaries to not to fall into a negative environment; 2) sexual education had to provide correct information regarding deviations that could interfere physically or mentally with a teenager. Mistakes of deviation such as dependence on pornography, dating to kissing, phonesex and sharing nude photos could affect concentration, decreasing learning achievement, etc.; 3) the negative impact of an unfriendly environment could lead to promiscuity and deviant behavior. Adolescents needed to be given information about the negative impact of promiscuity and early sexual behavior, such as unwanted pregnancy (KTD), abortion, HIV/AIDS, dropouts, sexually transmitted diseases and venereal diseases. Although there were biology lessons that discussed reproductive health, there were still some teenagers who didn't know the negative impacts of other sexual behavior and what things lead to pregnancy in adolescents (Rinta, 2015).

Teaching sex education in Islam should not have been arbitrary. There was a need for parental or adult guidance in providing direction regarding sex education. There were certain stages that were emphasized in sex education, such as having to be in accordance with the development of the individual's age because sex education was to educate humans to have ethics in sexual relations and the implications associated with it. Alimatul Qibttiyah said "there are several basic principles of sex education in Islam, namely; 1) sexuality is something that is healthy and natural in life; 2) sexual pleasure is a blessing from God; 3) sexuality in Islam is related to ritual worship; 4) sexuality is related to ritual worship, family life, then adultery is prohibited by Islam; 5) a Muslim does not show his nakedness except in his mahram; 6) control cravings by fasting; 7) there must be a fair sexual relationship between husband and wife" (Nuryadin, 2016).

Ulwan (Zulaiha, et al, 2019) in his book entitled *Tarbiyatul Aulad Fi al-islam* suggested several rules that had to be applied in sexual education for adolescents, namely; 1) etiquette in asking for permission; 2) etiquette in viewing; 3) keeping sexual stimulation away from children; 4) teaching the development of adolescent children in the study of fiqh; 5) informing about sexual relations and marriage; 6) teaching to maintain self-respect for those who are not married; 7) explaining openly about sexual problems.

Sex education needed to be given to adolescents in a planned and in accordance with the circumstances and needs of the youth. There were several ways in providing sex education to adolescents exemplified by the Prophet Muhammad: (1) introducing the mahram; (2) educating to always keep his views; (3) telling not to do seclusion and ikhtilat; (4) separating the bed with his brother; (5) introducing visiting times and get used to asking permission when entering parents' rooms; and (6) forbidding men to imitate women and vice versa.

Thoharudin (2018) described several benefits of sexual education; a) educating adolescents about mental and physical changes as well as the process of emotional maturity related to sexuality; b) minimizing anxiety about the development and adjustment of sexual roles, demands and responsibilities; c) realizing a variety of attitudes and understandings about sex; d) educating about the need for moral values to have sex as a logical basis in making these decisions; e) having a provision to protect oneself and stay away from businesses that have the potential to disrupt physically and mentally by providing education about sexual irregularities and mistakes; f) minimizing the occurrence of excessive sexual exploration, irrational anxiety, and prostitution.

Sex education had objectives. Various objectives related to sex education for adolescents according to experts, both from an Islamic point of view or other perspectives, including; 1) providing an understanding of changes in physical, mental and emotional maturity that occurred in adolescent sexual problems; 2) reducing fear or anxiety related to the development of sexual adjustment (roles, demands and responsibilities); 3) shaping attitudes and providing understanding about sex in all its manifestations and variations; 4) having knowledge of the relationship between men and women based on satisfaction in both individuals in life; 5) understanding the moral and essential values as the basic needs to make decisions related to social behavior; 6) providing information related to knowledge about the wrongdoing of individual sexual deviations to protect themselves and fight exploitation that could harm physically; 7) providing information and

education to reduce prostitution and sexual fear as well as sexual over-exploitation; 8) providing understanding and conditions that could make individuals carry out sexual activities safely. The purpose of sexual education according to Reiss (Bahri, 2020, p. 103) was to introduce children to matters relating to growth, puberty, pregnancy, also to prevent violence against children, sexual relations outside marriage and pregnancies between minors, reducing disease which was transmitted through sexual intercourse, and informing the roles of men and women in the surrounding environment.

From some of the opinions that had been presented, it could be concluded that sex education for teenagers was important viewed from any perspective. In providing education, it required guidance from adults and faith as the basis of sex education.

DISCUSSION

At the age of teenagers had a high sense of curiosity, as well as curiosity related to sex. In society, there were many problems related to the abuse of sexual activity. Based on a study by the IDHS in 2017, in the age range of 15-24 years 2% of women and 8% of men had had premarital sex. In 2019, SKAP noted that 1% of Indonesian teenagers with a range of 15-19 years had had sexual intercourse. This number was quite a lot, even though from the point of view of Islam itself, Allah had forbidden his followers to have sexual relations before marriage. This was conveyed in the letter Al-Isra verse 32 which meant "Do not approach adultery. Indeed, adultery is a horrific act and a bad way."

This phenomenon frequently occurred among teenagers these days. This could be seen from the rise of cases of pregnancy out of wedlock, causing her to drop out of school. Therefore sex education for teenagers was very important so that teenagers knew the limits, causes and consequences of these cases. In addition to this verse, Allah also said in Al-Furqan verse 68, "Those who do not associate Allah with other gods, do not kill those whom Allah has forbidden except for a right reason, and do not commit adultery. Whoever does that, surely he will be severely punished." The verse implied that when committing adultery would get a severe punishment. These verses were a warning to humans to always stay away from adultery, and to remind them that it was a very disgraceful act. However, because teenagers had a high curiosity and lack of sex education in the surrounding environment, many teenagers also fell into a negative friendship environment that brought them into sexual behavior contrary to Islamic norms.

Premarital sex had many negative impacts. Sarwono (Istiqomah and Notobroto, 2016, p.126) described the impact of premarital sex, including abortion that began with an unwanted pregnancy, then risked getting many venereal diseases such as HIV/AIDS, syphilis, and so on. While Allah had prohibited abortion as well as His word in QS Al-Maidah verse 32 which meant "Therefore, We set a law for the Children of Israel, whoever kills someone, not because that person kills another person or does mischief on earth, then it is as if he has killed all mankind ...". Most of the jurists of malikiyyah stated that abortion was absolutely unlawful.

Based on the findings, to minimize the occurrence of premarital intimate relationships, adolescents should have been given education about matters related to sexual activity so that they could direct it and avoided unexpected negative things. This included providing discussion and sharing sessions, informing that premarital sex could pose risks, teaching to know yourself and respecting others, avoiding pornographic content, learning to be responsible, engaging with positive things, and creating a positive environment for teenagers. Therefore, sexual education was something that was very urgent and played an important role in sexual relations for adolescents.

Indeed, Allah had mentioned to the male servants in Surah An-Nur verse 30 which contained "Tell believing men that they should guard their eyes and guard their genitals..." and to his female servant in Surah An-Nur verse 31 which read "Tell the believing women that they may guard their eyes and guard their private parts. Don't show your nakedness, except what you normally see." These two verses were one example of sexual education that was conveyed in the Qur'an and was the proof that Islam taught and encouraged sexual education. The verse also meant that as women and men, they had to know the boundaries and to take care of themselves with one another so as not to arise unexpected things..

Sexual education itself should not have been done carelessly. Syafrudin (Nawangsari, 2015, p. 79) revealed that sexual education would lead to unclear directions and even lead to misguidance and deviation if it was separated from three elements, namely aqidah, morals, and worship education. Without these three elements, sexual education would be only based on human desires. The value of faith had to always exist in everyday life, including in sexual education where we had to believe that Allah fostered his people in this sexual education as evidenced by the verses of the Qur'an that had been revealed and discussed this matter. Sexual education was a behavioral or moral training, which in this case was an effort to stay away from His prohibition. With the existence of sex education as moral training,

there would be changes in adolescents to make them good and to know the negative impact of behaviors that were prohibited by Allah because the output of healthy sexual behavior is good morals. Sexual education is one of worships, in addition to adding new knowledge but also learning to avoid things that should be avoided.

Based on the findings, educating children about sexual education should have been done as early as possible, starting at home. The smallest thing that could be done was to teach children to always ask permission if they wanted to enter their parents' rooms, to separate between sisters and brothers' bedrooms when they reached puberty, to learn to purify themselves when they were menstruating for women and wet dreams for men. These little things were important to know and apply for teenagers. The next step was to introduce their gender and also inform which body parts were allowed to be seen and not to be seen or touched by others so that children knew the limits to what extent other people could see their aurat or touch them, and who could hold it. It was important to prevent children from being sexually abused. Children had to know the boundaries between girls and boys and the differences between them, one of which was how to dress. Ibn Abbas ra said: The Messenger of Allah cursed men who acted like women and women who pretended to imitate men (HR Al-Bukhari). Also, children had to be introduced to their mahram, and the boundaries between the non-mahram so that the teenager could limit their behavior to the opposite sex who was not their mahram. Ibn Kathir explained in his commentary regarding guarding the view "This is an order from Allah Ta'ala to His believing servants to guard (hold) their gaze from things that are forbidden to them. Thus, do not look except at the things that are permissible to look at. And hold your gaze from the things that are forbidden." Furthermore, we also had to explain the reasons why we took these two actions in the material on the physical development of the child as well as informing about sexual relations if the child was of age.

Parents had to explain that sexual intercourse could only be done after marriage and also informed the children about the effects that could occur if having premarital sex, such as sexually transmitted diseases and other impacts. Then, instill a culture of shame in their children so that children could respect themselves and not underestimate themselves. It would make children be aware of the boundaries in dealing with the opposite sex, such as not taking off or changing clothes in public places. Even in this modern era, cases of sexual harassment or sexual deviation were still rife. One of the reasons was because children were addicted to pornography.

Cultivate children's trust in their parents to make them open and tell to their parents if there is a case of sexual deviance that they get. Then, hold small discussions to answer teenagers' questions regarding knowledge about sex. Tell them about the sanctions promised by Allah to those who have premarital sex or adultery, and the fact that Allah very much against it. Lastly, don't make the discussion of sexual education a taboo. If the children think that this is a taboo subject, it is likely that they are reluctant to talk about his sexual problems. Therefore, openness is also an important component in this sexual education. In the implementation of family sexual education, it is very important, but that does not mean that schools and the community environment are not important. All elements are very important and must work together to create sexually educated youth.

So with all the things that had been described, it could be concluded that sexual education was really a preventive action, and Islam recommended it. It was supported by the verses of the Qur'an, and in its implementation, there are many things that need to be considered. It should have been remembered that teenagers had a high sense of curiosity, therefore they were required to pay more attention and to guide these teenagers properly and made us as parents or family as their place of support to explain what they did not understand or to discuss with friends telling stories. Thus, they had a place safe and reliable to open and tell stories.

CONCLUSION

Premarital sexual relationships can lead teenagers to various negative consequences. Not only that, this is also contrary to the Islamic values. Thus, sex education is very important given to teenagers even from childhood because teenagers really need sexual education. Adolescents need actual information about sexual activity that is able to answer their high curiosity, including the negative impacts and its risks. Sex education for adolescents in an Islamic perspective aims at preventing adolescents from having risky premarital sex. Sex education in Islam cannot be carried out rashly, and must be preceded by careful planning. Sex education must be adapted to the needs and age of the youth who will receive it. From an Islamic point of view, Sex education must include three elements, namely faith, morality, and worship education. Without these three elements, sex education is only based on human desires. The role of parents in sex education is very important. Based on a sense of trust in parents, adolescents will be more open to discussing issues related to adolescent sexuality.

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