

The Islamic Education Viewpoint on Preventing Premarital Sex Dangers Through Reproductive Education

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Abstract

Providing sex education for a teenager is substantial in the perspective of Islam. However, teaching sex education from an Islamic perspective should not be arbitrary. Teenagers and kids are vulnerable to getting false information about sexual activity knowledge. This study aims to indicate that sex education in the Islamic perspective would be a move to prevent risky sexual behaviour. 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.

Abstrak

Pemberian pendidikan seks bagi remaja merupakan hal yang substansial dalam perspektif Islam. Pengajaran pendidikan seks dalam perspektif Islam tidak boleh sembarangan. Remaja dan anak-anak rentan untuk mendapatkan informasi palsu tentang pengetahuan aktivitas seksual. Penelitian ini bertujuan untuk menunjukkan bahwa pendidikan seks dalam perspektif Islam akan menjadi langkah untuk mencegah perilaku seksual berisiko, sehingga remaja dapat menghindarinya. Dalam penelitian ini, kami menggunakan metode penelitian kualitatif dengan studi pustaka atau studi pustaka dengan meninjau sejumlah literatur yang relevan untuk dianalisis dan disimpulkan. Disimpulkan dari Al-Qur'an dan hadis, memberikan pendidikan tentang aktivitas seksual bagi remaja dalam perspektif Islam serta mendidik mereka sesuai dengan yang dicontohkan oleh Nabi Muhammad akan mencegah remaja untuk melakukan hubungan seks pranikah yang berisiko.

Keywords

Islamic education, premarital sex, reproductive education

Introduction

The Central Statistics Agency in 2021 noted that in Indonesia, the number of teenagers aged 15-19 years was 22,200.3. If properly nurtured, many teenagers can become potential human resources in continuing the nation's development. Because, in essence, teenagers are the nation's hope in continuing 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 the education that needs to be given to teenagers as a provision that can affect their lives is sex education. It is because the active hormones in adolescence can increase sex drive and trigger teenagers to have premarital sex. Of course, premarital sex is a disgraceful behaviour or action because it violates legal norms and moral norms that apply in society.

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 Agency (Kemenkes RI, 2012) revealed that adolescents are in the age group of 10-24 years and are not married. The World Health Organization (WHO) 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) independently (Putro, 2017). It is because 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 (female), testicular enlargement (male), hair growth in the pubic and axillary area (Wulandari, 2014). Diananda (2018) states that growth and development in adolescence is the puberty phase, which is a phase when an individual experiences changes marked by physical maturity and reproductive organ maturity. The 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 period of change or transformation from children to becoming adults. Therefore, adolescence is a very significant and vulnerable period in human life. Development in adolescence has a considerable influence on individuals for later periods. Each period of development has its problems that each individual must face. During adolescence, various problems arise that feel very heavy and difficult to overcome, such as

searching for identity or 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. Agustriyana and Suwanto (2017) say that humans experience a period of crisis and ambiguity during adolescence. The crisis that occurs during adolescence can make teens aggressive, unstable, emotional, sensitive, and act rashly. Therefore, individuals who enter adolescence often have difficulty maintaining positive emotions and often fall into negative things. When viewed from the health side, behavioural deviations feared to occur in adolescents are issues related to free sex because it can lead to unwanted pregnancies, which afterwards can trigger abortions, as well as transmission of venereal diseases. In 2017 the Indonesian Demographic and Health Survey (IDHS) revealed that 8% of boys and 2% of girls with an age range of 15-19 years admitted to having had premarital sex (Nida, 2020). Furthermore, the 2019 Program Performance and Accountability Survey (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 premarital sexual behaviour is very vulnerable in adolescents.

According to Pratama, Hayati, and Supriatin (2014), sexual behaviour is a variety of behaviours or traits that are influenced by sexual desire. Meanwhile, premarital sexual behaviour is all behaviour that occurs because of a sexual urge and is related to the reproductive function to obtain and achieve sexual pleasure carried out by women and men who have not/no formal ties (Setiawan & Nurhidayah, 2008). Premarital sex risks unwanted pregnancy, abortion, and sexually transmitted diseases (HIV/AIDS). Teenagers' understanding of sex which is often lacking or even inadequate, can lead to wrong perspectives and cause problems or deviations among teenagers.

Premarital sex is despicable behaviour, does not follow the laws or norms that exist in society, and is a deviation that has many harmful effects. In addition, premarital sex is also an act that is prohibited in Islam and is an act of sin. Therefore, preventive action is needed so that these negative things do not happen, namely by providing sex education. Therefore, 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 body and the anatomy of the female body, instilling morals, and providing knowledge about the functions of the reproductive organs so that abuse does not occur.

Meanwhile, Faswita & Suarni (2018) revealed that sex education is related to teaching methods that can support teenagers in overcoming 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. Therefore, 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. Sex is not limited to that; intimate relationships or intercourse is only part of the term sex is so big. It can be influenced by the limitations regarding teenagers' knowledge or understanding of sex. So, essentially the purpose of sex education for teenagers is to teach and fulfil the need for an explanation about sex for each individual so that they can understand and put sex on the correct perception. In addition, teenagers do not find out things or explanations about sex in the wrong way, such as through porn sites, adult films, or other means. Sex education can also provide adolescents with a clear understanding of their body condition, can prevent sexual violence and prevent adolescents from having free sex, and prevent marriage at an early age.

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 can think abstractly. Therefore, teenagers will be ready to accept and critically digest what is taught, including sex. Nevertheless, sex education for adolescents still needs to be given using the proper methods or strategies so that the direction and goals of sex education can be adequately achieved. Islamic law instructs educators to provide sex education in several stages and not to start new steps if the previous steps have not been completed and must be adjusted to children's physical and psychological growth (Oktarina, 2020). It is, of course, intended so that 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 maximum quality.

The provision of sex education can protect or prevent teenagers from various risks due to wrong sexual understanding and behaviour. In Islam, education about sex is an effort to guide a prohibition from Allah contained in the letter. Al-Isra verse 32: "And do not approach adultery, verily, adultery is an abominable act and a bad way." In Islam, premarital sexual behaviour is included in the act of adultery. It is in line with the KBBI Dictionary, which means that adultery is an activity of sexual intercourse between a man and a woman who has not yet formed a marriage bond. Islam views the teaching and application of sex education to adolescents as an effort to protect and fortify teenagers from behaviours that are not following the Islamic religion and to lock all possibilities of forbidden sex. Based on

the contents of the Qur'an in Surah Al-Isra verse 32, adultery is an act that Allah strictly prohibits, and Allah hates the perpetrators of adultery. From Abu Hurairah, Muhammad 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 painful torment, namely: an old man who likes to commit adultery, a king of liars and a poor man. arrogant." (Muslim).

Islam has a different view from the West in terms of sex education. In general, Western nations view sex education as 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 essential, 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 independent of Islamic religious values can have an impact on the disappearance of the goals to be achieved, namely to keep the morals of male and female teenagers remain noble and so that they do not fall into sinful acts, such as adultery which Allah hates.

Sex education must be given to teenagers to avoid various impacts or risks that may arise due to misunderstanding issues related to sex. In addition, sex education is also essential 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, few people in Indonesia still think that everything related to sex is taboo and vulgar to discuss. Most people believe that sex is only a household matter and think that teenagers do not need knowledge about it, even though sex is also related to religious, moral, and legal values. The paradigm of society that still views that sex education as something taboo and inappropriate if it is 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 an instinct inherent in every 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.

In essence, teenagers need direction and guidance from their environment to help them get through a reasonably critical phase in their lives. However, it is not uncommon for parents to pay less attention to their children's needs, which causes sex education not to be delivered to teenagers. At the same time, parents or family are the first environments responsible for providing education to their children. In the hadith narrated by Al-Hakim, Muhammad said: "There is no more important gift from parents to their children than a good education." (Al-Hakim: 7679).

The role of schools and the community is no less important in providing education to young people. 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 work together 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 hoped that teenagers can live well and be kept away from bad things or fall into sinful acts. Furthermore, a good education from parents or family, the school, and the community by instilling religious values can later create teenagers who have noble character.

In connection with the high possibility of premarital sexual behaviour in adolescents with various kinds of risks and the occurrence of deviations from Islamic religious law, which is feared to occur due to 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 behaviour and all things that are not following Islamic religious law.

Method

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

Results and Discussion

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 to marriage (Article 7 of Law No.1/1974 on marriage). From the law, it can be concluded that the age above stated in the law is no longer the age of children. The existence of attraction to the opposite sex, high curiosity and sexual urges felt by teenagers will lead to dating activities. The number of cases related to immoral acts and promiscuity in the scope of teenagers often occurs. As if it became a trend among them. Whereas premarital sex has 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, and anxiety; (b) physiological impacts, namely pregnancy and abortion; (c) social impacts, one of which is dropping out of school, pressure from the environment, and exclusion; and (d) physical impacts, including HIV/AIDS, sexually transmitted diseases, infertility, and chronic illness.

The main factor causing the lack of knowledge about sex is the lack of sex education in schools and the family environment (World Psychology 2008). In addition to the lack of sex education, this is 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 behaviour is inversely proportional to religiosity, and if someone has a high level of religiosity, then their sexual behaviour is lower and vice versa. Putra (2018) states that teenagers need sex education to direct their sexual behaviour. Sex education is an essential part of life and is considered a good thing. The existence of sex education can provide adolescents with knowledge related to sex and 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 are still considered taboo and make sex education often not implemented properly, it is undeniable that sex education is important as a preventive measure because it can prevent someone from abusing sexual activity.

Sex education from the past until now is a necessity because deviant sexual behaviour 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 add to the moral damage of teenagers”. According to Ali Akbar, the guidance of religious teachings related to sex education includes (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; and (3) the need for knowledge of the sex lifestyle so as not to be mistaken and not misunderstood which will bring bad consequences to family life (Rohmaniah, 2020). According to Ali Akbar that, sex education is general education, and the basis of education is faith. With the existence of sex education, it can produce noble morals later when navigating the household ark and being able to foster a responsible family (Rohmaniah, 2020).

Providing sexual knowledge on adolescent sexual apprehension can play a part in the role of sexual education as a preventive intervention. Three components of information have been identified from the National Resilience Journal, 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 are indifferent to adolescent problems related to sex, such as when teenage girls menstruate for the first time or wet dreams for boys, these things are only found in the school environment and that too only as a formality of knowledge. In addition, the importance of sexual knowledge information that discusses self-concept, intelligence and also social roles expects teenagers to be more able to choose friendships and social boundaries so as not to fall into a negative environment; 2) sexual education must provide correct information regarding deviations that can interfere physically or mentally with a teenager. Mistakes of deviation such as dependence on pornography, dating to kissing, phonesex and sharing nude photos. It can affect concentration, so there will be several consequences, such as decreased learning achievement, etc.; 3) the negative impact of an unfavourable environment can lead to promiscuity and deviant behaviour. Adolescents need to be given information about the negative impact of promiscuity and early sexual behaviour, such as unwanted pregnancy, abortion, HIV/AIDS, dropping out of school, sexually transmitted diseases and venereal diseases. Although there are biology lessons that discuss reproductive health, some teenagers still do not know the negative impact of other sexual behaviour and what things lead to adolescent pregnancy (Rinta, 2015).

Teaching sex education in Islam should not be arbitrary. There is a need for parental or adult guidance in providing direction regarding sex education. Certain stages are emphasized in sex education, such as following the development of the individual's age because sex education teaches humans to have ethics in sexual relations and its implications. Alimatul Qibttiyah said "there are several basic principles of sex education in Islam, (1) sexuality is something 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 desires by fasting; and (7) there must be a fair sexual relationship between husband and wife” (Nuryadin, 2016). Zulaiha et al. (2019) suggest several rules that must be applied in sexual education for adolescents (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) teaches to maintain self-respect for those who are not married; and (7) explain openly about sexual problems.

Sex education needs to be given to adolescents in a plan and per the circumstances and needs of the youth. There are several ways to provide sex education to adolescents, exemplified by the Prophet Muhammad (1) introduce the *mahram*; (2) educate always to keep his views; (3) tell not to do seclusion and *ikhtilat*; (4) separate the bed with his brother; (5) introduce visiting times and get used to asking permission when entering parents' rooms; and (6) prohibits men from resembling women and vice versa;

Thoharudin (2018) describes several benefits of sexual education, including (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) educate about the need for moral values to have sex as a logical basis in making these decisions; (e) as 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; and (f) to minimize the occurrence of excessive sexual exploration, irrational anxiety, and prostitution.

Sex education has a direction or a purpose. Various objectives related to sex education for adolescents according to experts, both from an Islamic point of view or other perspectives, including (1) provide an understanding of changes in physical, mental and emotional maturity that occur in adolescent sexual problems; (2) reduce fear or anxiety related to the development of sexual adjustment (roles, demands and responsibilities); (3) shape attitudes and provide understanding about sex in all its manifestations and variations; (4) knowledge of the relationship between humans based on satisfaction in both individuals in life; (5) understanding related to moral and essential values as the basis for the need to make decisions related to social behaviour; (6) provide information related to knowledge about the wrongdoing of individual sexual deviations to protect themselves and fight exploitation that can harm physically; (7) provide information and education to reduce prostitution and sexual fear as well as sexual over-exploitation;

and (8) provide understanding and conditions that can make individuals carry out sexual activities safely and do not cross boundaries. The purpose of sex education, according to Bahri (2020), is to introduce children to matters relating to growth, puberty, pregnancy, violence against children, sexual relations outside of marriage, prevent pregnancies between minors, also inform the roles of men and women in the surrounding environment. From some of the opinions described, it can be concluded that sex education for teenagers is important when viewed from any perspective. However, providing education requires guidance from adults and faith as the basis of sex education.

At the age of teenagers have a high sense of curiosity, as well as curiosity related to sex. In society, there are many problems related to the abuse of sexual activity. Based on a study conducted by the IDHS in 2017 that in the age range of 15-24 years, 2% of women and 8% of men had had premarital sex, and in 2019, SKAP noted that as many as 1% of Indonesian teenagers with a range of 15-19 years had sexual intercourse. This number is quite a lot, even though from the point of view of Islam itself, Allah SWT. has forbidden his followers to have sexual relations before marriage. One of them conveyed this in the letter Al-Isra verse 32: "Do not approach adultery. Indeed, adultery is a terrible act and a bad way." The term "*zina*" can also contain several meanings. According to the Al-Hanafiyah school of sexual relations between men and women on the genitals, where the woman is enslaved and without a doubtful contract, is the definition of adultery.

This phenomenon often occurs among teenagers today. It can be seen from the rise of cases of pregnancy out of wedlock, causing her to drop out of school. Therefore sex education for teenagers is crucial so that teenagers know the limits, causes and consequences of these cases. In addition to this verse, Allah SWT. 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 implies that when committing adultery will get a severe punishment. These verses are a warning to humans always to stay away from adultery and remind them that it is a very disgraceful act. However, because teenagers have a high curiosity and lack sex education in the surrounding environment, many teenagers also fall into a negative friendship environment that leads them to sexual behaviour contrary to Islamic teachings.

Premarital sex has many negative impacts. Istiqomah and Notobroto (2016) describe the impact of premarital sex, which includes abortion that begins with an unwanted pregnancy and risks getting many venereal diseases such as HIV/AIDS, syphilis, and so on. While God has prohibited abortion as well as His word in QS Al-Maidah verse 32, which means,

“Therefore, We set a law for the Children of Israel, whoever kills someone, not because that person kills another person or makes mischief on the earth, then it is as if he has killed all mankind...”. Most of the jurists of *Malikiyyah* (*Maliki* School) state that abortion is unlawful. From this, it can be concluded that a lack of knowledge about sex will risk leading to negative things that will result in other negative things.

Based on the findings, to minimize the occurrence of intimate premarital relationships, adolescents should be given education about matters related to sexual activity to direct it and avoid unexpected negative things. This includes providing discussion and sharing sessions, telling them that premarital sex can pose risks, teaching them to know themselves and respect others, avoiding pornographic content, learning to be responsible, engaging with positive things and creating a positive environment for teenagers as well. Therefore, sexual education is urgent and plays an essential role in sexual relations for adolescents. Hence, the importance of sex education for adolescents, among others, is so that they do not fall into a negative environment and know the limits of behaviour so as not to harm themselves and the surrounding environment.

Indeed, Allah has said to the male community in Surah An-Nur verse 30 which contains “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 reads “, 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 are one example of sexual education conveyed in the Qur’an and prove that Islam teaches and encourages sexual education. The verse also means that as women and men, they must know the boundaries and take care of themselves with one another so as not to arise things that are not covered.

Sexual education itself should not be done carelessly. Nawangsari (2015) reveals that sex education will lead to unclear directions and even misguidance and deviation if it is separated from three elements: *akidah*, morals, and worship education. Without these three elements, sexual education is only based on human desires. The value of faith must always exist in everyday life, including in sexual education, where we must believe that God fostering his people in this sexual education, as evidenced by the verses of the Qur’an that have been revealed and discuss this matter. Sexual education is behaviour or moral training, which in this case, is an effort to stay away from His prohibitions. Because excellent morals result from healthy sexual behaviour, Allah forbids the behaviour. One of worship is sexual education, which includes learning new information and what should be avoided. Based on the findings, educating children about sex education should be done as early as possible, starting at home. The most minor thing

that can be done is to teach children to always ask for permission if they want to enter their parents' rooms, to intercede between sisters and brothers when they reach puberty, and to purify themselves when they are menstruating for women and wet dreams for men. These little things are important to know and apply to teenagers. The next step is to introduce their gender and also to inform which body parts can be seen and cannot be seen or touched by others so that children know the limits to what extent other people can see their genitals or touch them and who can hold them. It is important to prevent children from being sexually abused.

Children must know the boundaries between girls and boys and their differences, one of which is how to dress. Ibn Abbas said: The Messenger of Allah, cursed men who act like women and women who pretend to imitate men (HR Al-Bukhari). Children must also be introduced to their *mahram*, and the boundaries between the non-mahram so that the teenager can limit their behaviour to the opposite sex who is not their *mahram*. Ibn Kathir explains in his commentary on keeping one's eyes on, "It is an order from God to His believing servants to guard (hold) their gaze from things forbidden to them. So do not look except at the things that are permissible to look at. And hold your gaze from the things that are forbidden." Next, we must also explain why we do these two actions in the material on the child's physical development as well as informing about sexual relations if the child is of age.

Parents must explain that sexual intercourse can only be done after marriage and also inform children about the effects of premarital sex, such as sexually transmitted diseases and other impacts. Then instill a culture of shame in their children so that they can respect themselves and not underestimate themselves so that children will 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 are still rife; one reason is that children are addicted to pornography. It is because it is easy for children to access obscene videos on the internet. Therefore, there must be restrictions on viewing and supervision in the use of gadgets for teenagers because high curiosity in teenagers can make them look for things that are not good such as that.

Cultivate children's trust in their parents so that they are open to their parents and tell what happens if there is a case of sexual deviance that they get also to hold small discussions to answer teenagers' questions regarding knowledge about sex. Tell the child about the sanctions promised by God to those who have premarital sex or adultery and the fact that God is very much against it. Lastly, don't make the discussion of sex education a taboo. If the child thinks this is taboo, the child is likely reluctant to talk about his sexual problems. Therefore, openness is also an important

component of this sexual education. Implementing family sexual education is very important, but that does not mean that schools and the community environment are not important. All elements are essential and must work together to create sexually educated youth.

So with all the things that have been described, it can be concluded that sexual education is a preventive measure, and Islam itself recommends it and is supported by the verses of the Qur'an in its implementation, many things need to be considered. It should be remembered that teenagers have a high sense of curiosity. Therefore they are required to pay more attention and guide these teenagers well and make us as parents or family their resting place to explain what they don't understand or to discuss with friends by telling stories so that children have a place safe and reliable they are open and will tell stories when someone bothers them.

Conclusion

Teenagers who engage in premarital sexual interactions risk a variety of harmful outcomes. Not only that, but this goes against what Islam teaches as well. So sex education is critical given to teenagers even from childhood because teenagers need sexual education. Adolescents need factual information about sexual activity that can answer their high curiosity, including its negative impacts and risks. Sex education for adolescents from an Islamic perspective aims to prevent 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. From an Islamic point of view, sex education must include three elements, namely creed education, morals, and worship. Without these three elements, sex education is only based on human desires. The role of parents in sex education is significant. Based on a sense of trust in parents, adolescents will be more open to discussing together issues related to adolescent sexuality.

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Conflict of Interest

I do not have any conflicts of interest that might lead to dishonesty on our part throughout the research, writing, or submission stages of the work. We attest that this piece is original and hasn't been submitted to another publication.

Ethical Considerations

All of the literature I utilize as a study resource—articles, books, research papers, and scientific forum proceedings—is free of copyright violations.

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