

Integration of Islamic Sex Education Values into Islamic Religious Education: An Analysis from the Perspective of the Qur'an and Hadith

Dewi Masitoh¹, Ahmad Zumaro², Khoirotnun Nisa³
^{1,2,3}Universitas Islam Negeri Jurai Siwo Lampung, Lampung, Indonesia

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ABSTRACT

The growing prevalence of adolescent sexual misconduct, including promiscuity, sexual harassment, and exposure to pornography, highlights the urgent role of Islamic Religious Education in fostering moral awareness and character formation among Muslim youth. This study aims to examine the Al-Qur'an and Hadith perspectives on sex education, analyze the core values of Islamic sex education, and explore how these values can be integrated into the teaching of Islamic Religious Education. This research uses a literature-based qualitative approach using thematic analysis of Al-Qur'an verses and Prophetic traditions related to sexuality, supported by relevant scientific literature in Islamic education and ethics. Findings show that the core values of Islamic sex education include personal purity (iffah), control of desires, moral responsibility, preservation of dignity, and ethical social behavior. These values can be systematically integrated into the teaching of Islamic religious education through the domains of aqidah, morals, fiqh, and date, especially through contextual learning strategies and teacher moral examples. This study concludes that sex education based on the Qur'an and Hadith not only serves as a framework for preventing moral deviations but also as a foundation for building strong character among Muslim youth.

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Corresponding Author:

Dewi Masitoh

Faculty of Islamic Education and Teacher Training, Universitas Islam Negeri Jurai Siwo Lampung

Email: Dewimasitoh@metrouniv.ac.id

1. INTRODUCTION

The rapid expansion of digital technology has significantly shaped the way adolescents access information, including information related to sexuality. In many Muslim-majority societies, including Indonesia, this development coincides with increasing concerns over sexual harassment, gender-based violence, and early exposure to explicit online content [1], [2]. Reports from the United Nations Educational, Scientific, and Cultural Organization (UNESCO) indicate that young people are frequently exposed to sexual material through

digital platforms without adequate ethical guidance [3]. In Indonesia, data from the National Commission on Child Protection (KPAI) similarly show a rising trend of sexual misconduct cases involving minors, often associated with uncontrolled digital exposure [4]. Nevertheless, within many Muslim communities, discussions of sex education remain culturally sensitive and are sometimes regarded as inappropriate or taboo [5], [6]. As a consequence, many adolescents navigate complex sexual realities without structured educational support grounded in Islamic moral values. This situation reveals not merely a social concern, but a deeper educational challenge, namely, the disconnect between Islamic normative teachings on sexuality and their systematic integration into Islamic Religious Education.

In Islamic theology, sexuality is understood as part of human *fitrah*, a natural disposition created by God, and is therefore not inherently problematic. Rather than denying or suppressing sexual instinct, Islamic teachings guide and regulate it within ethical boundaries. The Qur'an 24:30–31 instructs believers to lower their gaze and guard their chastity, and it firmly prohibits approaching adultery in Qur'an 17:32, establishing a preventive moral framework. Prophetic traditions further emphasise modesty (*ḥayā'*) and dignity (*iffah*) as integral components of faith. Classical scholars such as Al-Ghazali underscored the importance of disciplining desire through moral cultivation in *Iḥyā' 'Ulūm al-Dīn*, while contemporary thinkers such as Jasser Auda have framed *maqāṣid al-sharī'ah* as a dynamic approach to contextualising Islamic ethical principles [7]. From this perspective, sexual ethics education contributes to the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), and lineage (*ḥifẓ al-nasl*). Educational theorists in Islamic pedagogy further argue that moral education must integrate cognitive, affective, and behavioural dimensions to achieve holistic character formation [8]. Thus, Islamic revelation provides not only normative prohibitions but also pedagogical principles aimed at safeguarding human dignity and social harmony.

Despite this rich ethical foundation, translating these principles into educational practice remains limited. In many Islamic educational settings, discussions of sexuality are often confined to jurisprudential topics such as puberty, ritual purity, or marriage law [9]. While these discussions are important, they are rarely framed within a comprehensive ethical-developmental perspective that addresses the broader realities faced by contemporary adolescents. At the same time, students are increasingly confronted with complex issues of digital pornography, online harassment, questions of consent, and shifting gender interactions, which are rarely addressed systematically within religious instruction. This discrepancy creates pedagogical uncertainty among educators and may generate a dichotomy between religious teaching and students' lived experiences.

A review of previous scholarship demonstrates important contributions but also reveals certain limitations. Studies grounded in psychology and public health have highlighted the importance of reproductive health education and risk prevention strategies [10]. Other works explore sexuality from an Islamic normative perspective, often focusing on legal rulings and moral exhortations [11], [12]. Meanwhile, research on Islamic Religious Education frequently addresses character education and curriculum development in general terms [13]. However, relatively few studies systematically connect Qur'anic and Prophetic

foundations with a coherent pedagogical framework for sex education within Islamic Religious Education. In this regard, the issue is not the absence of discussion about sexuality in Islam, but the lack of systematic integration of Islamic sex education values into Islamic Religious Education teaching and learning.

Therefore, the research gap lies not in the absence of Islamic teachings on sexuality, but in the limited systematic integration of Qur'anic and Prophetic values into Islamic Religious Education teaching and learning practices. While normative foundations are well established, their translation into coherent pedagogical articulation remains insufficient. This study seeks to address that gap by examining the ethical foundations of Islamic sex education and exploring how these values can be meaningfully embedded in Islamic Religious Education.

If this gap remains unaddressed, two significant risks may emerge. First, educators may continue to avoid or inconsistently address sexual issues due to conceptual ambiguity and pedagogical uncertainty. Second, students may increasingly rely on secular or digital narratives detached from Islamic epistemological foundations, potentially weakening moral resilience and identity formation. Addressing this issue, therefore, is not merely a curricular adjustment but a strategic effort to strengthen the objectives of Islamic education itself.

In response to these concerns, this study examines the perspectives of the Qur'an and Hadith on sex education by analysing the ethical principles, preventive guidance, and moral foundations articulated in Islamic revelation. Furthermore, it aims to analyse the core values of sex education in Islam, including modesty (*ḥayā'*), self-restraint (*iffah*), dignity preservation, responsibility, and moral accountability as essential components of Islamic ethical teaching. Finally, this research explores how these values can be integrated into Islamic Religious Education instruction in a systematic and context-responsive manner, encompassing curriculum design, teaching strategies, and classroom learning processes.

This study contributes to the discourse on Islamic sex education by clarifying and systematising the Qur'anic and Hadith-based foundations that underpin it and by examining their relevance within Islamic Religious Education. The research identifies core values, personal chastity, control of desire, moral responsibility, and ethical social conduct derived from Islamic teachings, and analyzes how these values can be articulated within the domains of *aqidah*, *akhlak*, *fiqh*, and *tarikh*. Furthermore, it highlights the pivotal role of PAI teachers in fostering the internalisation of these values through contextual learning and moral exemplarity. By positioning sex education within a preventive ethical framework grounded in revelation, this study offers a normative foundation for addressing contemporary moral challenges among Muslim youth.

2. METHOD

This study employed a qualitative approach based on library research. The data were obtained from classical exegetical works (*tafsīr*), *sharḥ* of Hadith, educational literature, and Islamic Education curricula. The analysis was conducted using a thematic (*mawḍū'ī*) method by categorising Qur'anic verses and Hadiths related to sexuality, which were then interpreted within the context of Islamic education. The research did not involve field data collection but relied on an in-depth examination of relevant and authoritative literature [14].

Data collection was carried out through a documentary study, involving the systematic identification, recording, and analysis of religious texts and scholarly literature. All data were classified according to relevant themes, particularly those associated with the Islamic concept of sex education, such as self-purity, aurat (bodily modesty), social ethics, the prohibition of adultery, and the control of desires.

Data analysis was conducted using the thematic (mawḍū‘ī) method by compiling and categorising Qur’anic verses and Hadiths related to sexuality, and by interpreting their content through thematic exegesis and educational literature. Subsequently, content analysis was employed to examine how these values could be integrated into Islamic Religious Education, whether through the subjects of theology (‘aqīdah), ethics (akhlāq), jurisprudence (fiqh), or Islamic history (tārīkh).

The validity of the data was ensured through source triangulation, by comparing interpretations across various tafsīr and sharḥ works, and cross-verifying them with modern educational literature. This approach ensured that the interpretations obtained were not subjective but grounded in credible and scholarly sources.

3. RESULTS AND DISCUSSION

This study demonstrates that integrating Islamic values derived from the Qur’an and Hadith into Islamic Religious Education constitutes a strategic pedagogical approach to addressing contemporary moral and social challenges. The findings indicate that Islamic sex education, when grounded in revelation, does not function merely as biological instruction but as a structured moral-ethical framework aimed at cultivating self-regulation, dignity, and spiritual accountability. Through systematic integration into Islamic Religious Education, particularly within the domains of ‘aqīdah, akhlāq, fiqh, and sīrah, sexuality is framed as part of human fiṭrah that must be guided by divine principles rather than suppressed or ignored.

The analysis reveals that Qur’anic directives such as lowering the gaze, guarding chastity, and avoiding approaches to zina establish a preventive moral epistemology. These principles provide the normative foundation for integrating sexual ethics into character education. Rather than presenting sexual matters as isolated legal prohibitions, Islamic Religious Education can contextualise them as manifestations of theological consciousness and moral responsibility. In this way, students develop an understanding that sexual behaviour is inseparable from spiritual integrity and social accountability.

The integration proposed in this study aligns with contemporary educational discourse that emphasises value-based education and holistic character formation. Previous studies have highlighted the importance of integrating Islamic values into modern pedagogy to ensure relevance without compromising identity [15]. Research by Herawati underscores that revelation-based approaches can be adapted to respond to modern educational challenges [16]. Similarly, Dalimunthe demonstrates that contextual and participatory methods in Islamic education enhance student engagement and moral reflection [17], [18]. These findings support the argument that Islamic sex education values can be effectively embedded within instructional processes that encourage dialogue, critical reflection, and contextual awareness.

Furthermore, studies on technology integration in Islamic education suggest that digital tools can strengthen the transmission of values when used responsibly. Kurnia and Edwar argue that technology can enhance the interactive learning of Islamic values, while Kodir et al. caution that educational innovation must remain sensitive to cultural and moral contexts [2], [5]. Within the framework of this study, such insights imply that discussions on sexuality in Islamic Religious Education should employ pedagogical methods that are dialogical and context-aware, yet firmly anchored in Qur'anic and Prophetic guidance. The objective is not to normalise permissiveness, but to cultivate informed moral agency among students.

This study also complements research emphasising the role of revelation-based education in shaping moral character. Tsuda highlights that Islamic education grounded in sacred texts strengthens students' ethical orientation and spiritual awareness [19]. Likewise, Rossouw argues that integrating spiritual values into learning fosters balanced character development between knowledge and faith [20]. Extending these findings, the present study demonstrates that integrating Islamic sex education values into Islamic Religious Education contributes not only to moral restraint but also to the formation of self-aware individuals capable of navigating contemporary sexual challenges responsibly.

Overall, the findings confirm that integrating Islamic values of sex education into Islamic Religious Education is not an auxiliary addition to the curriculum but an intrinsic component of holistic Islamic pedagogy. By embedding revelation-based sexual ethics within theological instruction, moral cultivation, legal understanding, and historical exemplarity, Islamic education becomes more responsive to contemporary realities while preserving its epistemological foundations.

3.1. Perspectives of the Qur'an and Hadith on Sex Education

The findings reveal that the conceptual foundation of Islamic sex education is firmly rooted in the Qur'an and Hadith as an integrated moral, spiritual, and legal system. The primary Qur'anic basis is found in Q.S. al-Nūr 24: 30–31, which commands believing men and women to lower their gaze and guard their chastity [21]. This directive establishes a preventive ethical mechanism, indicating that moral deviation often begins with uncontrolled visual stimuli. The sequence of lowering the gaze before safeguarding chastity reflects a psychological and pedagogical order aimed at preventing immoral conduct. Complementing this principle, Q.S. al-Isrā' 17: 32 prohibits not only zina itself but even approaching it, demonstrating the application of the preventive legal doctrine of *sadd al-dharā'i'* (blocking the means to harm) [22]. This verse underscores Islam's anticipatory moral framework that seeks to protect individuals and society from the broader consequences of sexual misconduct.

Furthermore, sexuality in Islam is not denied but directed through lawful and dignified channels. Q.S. al-Rūm 30: 21 affirms marriage as a divinely ordained institution characterized by tranquillity (*sakinah*), affection (*mawaddah*), and mercy (*rahmah*), thereby positioning sexual relations within a framework of emotional, spiritual, and social responsibility [23], [24]. The moral dimension of this framework is reinforced by Q.S. al-Isrā' 17: 70, which emphasizes human dignity as a sacred trust. Collectively, these verses

demonstrate that Islamic sex education operates within the objectives of maqāṣid al-sharī‘ah, particularly the protection of religion, intellect, lineage, and honour.

The Hadith tradition further elaborates this framework through practical guidance, including the Prophetic encouragement of marriage for those who are capable, the cultivation of modesty (ḥayā’) as a branch of faith, the regulation of bodily boundaries, and jurisprudential clarification concerning reproductive matters. These teachings illustrate that Islamic sex education is neither repressive nor permissive, but balanced and value-oriented. Collectively, these sources establish that Islamic sex education is not reactive but preventive; not permissive but regulated; and not suppressive but value-directed. Therefore, the normative texts provide not only ethical instruction but also an educational philosophy grounded in moral psychology, social responsibility, and spiritual accountability.

This analytical synthesis demonstrates that Islamic sex education possesses an integrated theological, ethical, and legal structure that serves as the foundational basis for its pedagogical integration into Islamic Religious Education.

3.2. Sex Education in a Humanitarian Context

Sex education in Islam is not only intended to regulate biological behaviour, but also to cultivate noble human values. Sexuality is regarded as part of human fiṭrah (gharīzah al-jinsiyyah) that must be safeguarded, directed, and channelled appropriately so that it remains in harmony with human dignity. In other words, Islamic sex education is not designed to suppress human nature, but to ennoble it by guiding innate impulses through moral and spiritual awareness [25].

First, Sexuality as a Natural Disposition and Human Responsibility. Allah SWT created human beings with sexual instinct as part of the system of life. When this fiṭrah is properly directed, it becomes a source of affection and the continuity of generations; however, when it is misused, it leads to moral and social disintegration:

...وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

“And indeed We have honoured the children of Adam” ...” (QS. Al-Isrā’ [17]: 70)

The verse affirms that human dignity lies in the capacity to preserve one’s own nobility, including the responsible management of sexual impulses. Thus, sex education is not merely a matter of biological knowledge, but a process of instilling human values (insāniyyah), namely the awareness that the body, honour, and desire are trusts (amānah) that must be safeguarded under the guidance of the sharī‘ah.

Second, Sex Education as a Means of Safeguarding Honour (‘Iffah). Islam emphasises the concept of iffah (safeguarding one’s honour) as one of the manifestations of the perfection of faith. The Prophet Muhammad ﷺ said:

مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ

“Whoever guarantees for me what is between his jaws (his speech) and what is between his legs (his private parts), I will guarantee Paradise for him.” (Reported by al-Bukhārī)

This Hadith affirms that the regulation of sexuality is an integral part of human moral perfection. Sex education in Islam teaches that safeguarding honour does not only mean protecting the body from zina, but also guarding the heart and mind from unrestrained desire. Thus, sex education grounded in Islamic values becomes a means of maintaining balance between intellect, soul, and desire, so that the human being remains at the level of noble humanity.

Third, Sexuality and Social Responsibility. Sex education also possesses a socio-humanistic dimension, namely the way in which an individual’s sexual behaviour affects the well-being of society. The Qur’an affirms that:

وَلَا تَقْرَبُوا الزَّوْجَ إِتْرَابًا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

“And do not approach adultery; indeed, it is an abomination and an evil way.” (QS. Al-Isrā’ [17]: 32)

This verse indicates that Islam closes all pathways that may lead to moral and social ruin. Accordingly, sex education constitutes a form of social responsibility aimed at protecting society from deviant behaviours such as pornography, harassment, sexual violence, and bodily exploitation. From an Islamic perspective, responsible sexuality reflects a civilised humanity (insānīyah al-mutaḥaddirah), namely human beings who can regulate their innate impulses within the framework of worship, rather than merely seeking the gratification of desire.

Fourth, Humanity, Love, and Mercy in Sexuality. In Islam, sexuality is understood not merely as a physical relationship but as an expression of affection and mercy between two individuals bound by the covenant of marriage. Allah SWT says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

“And among His signs is that He created for you wives from among yourselves so that you may incline towards them and find tranquillity in them, and He has placed between you affection and mercy.” (QS. Ar-Rūm [30]: 21)

The verse affirms that lawful sexual relations are a manifestation of mercy and loving affection (mawaddah wa raḥmah), rather than merely a biological impulse. Within a humanitarian framework, Islamic sex education functions to cultivate ethical awareness that sexuality is a trust (amānah) endowed with devotional significance and intrinsic human value.

Fifth, Humanitarian Reflections on Islamic Sex Education. Reflection on sex education within a humanitarian framework conveys the message that: Human beings are ennobled not by their desires, but by their capacity to regulate and ennoble their fiṭrah. Sexuality must be understood as part of devotion to Allah SWT, not merely as the

satisfaction of biological needs. Sex education grounded in the Qur'an and the Sunnah will form individuals who are ethical, virtuous, and emotionally refined, and who understand love, fidelity, and responsibility.

From an educational perspective, the humanitarian orientation of Islamic sex education carries significant pedagogical implications. First, it reframes sexuality not as a biological anomaly or a moral threat, but as a divinely entrusted dimension of human existence that requires ethical cultivation. This reframing shifts educational discourse from prohibition-centered instruction toward character-centered formation. Second, the emphasis on dignity (*karāmah insāniyyah*) implies that sex education must simultaneously nurture self-respect and respect for others. In educational settings, this translates into teaching students to recognise bodily boundaries, understand consent within Islamic moral parameters, and internalise the spiritual consequences of their actions. Thus, sex education becomes a vehicle for developing moral agency rather than mere behavioural compliance. Third, the humanitarian approach situates sexual ethics within the broader framework of *maqāsid al-sharī'ah*. Protection of lineage (*ḥifẓ al-nasl*), intellect (*ḥifẓ al-'aql*), and honour (*ḥifẓ al-'ird*) are not abstract objectives, but educational goals that must be consciously embedded within instructional design. Consequently, Islamic sex education transcends doctrinal instruction and becomes part of holistic human development (*tarbiyah insāniyyah kāmīlah*).

This perspective strengthens the argument that sex education, when grounded in Qur'anic and Prophetic values, is inherently humanitarian and pedagogically constructive. Thus, sex education in Islam is, in essence, a comprehensive form of human education (*tarbiyah insāniyyah*) that balances biological needs with spirituality and shapes individuals who safeguard their own honour and respect the dignity of others.

3.3. The Integration of Islamic Sex Education Values into Islamic Education Instruction

The integration of Islamic sex education values into Islamic Religious Education constitutes a strategic step towards developing a healthy, moral, and revelation-based understanding of sexuality. In essence, sex education in Islam does not focus solely on biological aspects or reproductive function, but places stronger emphasis on ethical, spiritual, and self-disciplinary dimensions as integral components of character formation. Accordingly, Islamic Religious Education instruction, which encompasses various branches of Islamic knowledge such as creed (*'aqīdah*), ethics (*akhlāq*), jurisprudence (*fiqh*), and Islamic history, provides a highly conducive space for the systematic internalisation of these values among students.

The integration of Islamic sex education values within Islamic Religious Education can begin from the *'aqīdah*-based perspective on the nature of the human being. In this view, sexuality is not merely a physical need but part of human *fiṭrah* that must be managed responsibly as a servant of Allah. The awareness that every human action will be held accountable before Allah engenders caution and self-control in the management of sexual impulses. Islamic Religious Education teachers can instil this value by strengthening

theological consciousness, so that students understand that sexual behaviour is not only a social matter but also has direct implications for one's spiritual and moral condition [26].

At the level of *akhlāq*, the values of Islamic sex education become more apparent through the cultivation of *adab* and social etiquette. Islam emphasises the importance of lowering the gaze (*ghadd al-baṣar*), covering the *aurat*, maintaining proper boundaries in interactions between men and women, and preserving modesty as part of faith. Islamic Religious Education instruction can clarify that modesty is not a sign of backwardness, but a psycho-religious mechanism designed to protect human honour and dignity. These ethical values may be integrated through classroom discussion, contextual explanation, and critical reflection on social phenomena commonly encountered by adolescents, such as dating culture, promiscuous behaviour, and exposure to sexual content on social media [27].

In *fiqh*-related content, the integration of Islamic sex education is realised through the teaching of legal rulings relating to *aurat*, personal hygiene (*tahārah*), male–female interaction, marriage, and the prohibition of *zina*. Islamic Religious Education teachers can enrich learning by explaining the principle of public and personal welfare (*maṣlahah*) underlying these rulings. For instance, the obligation to cover the *aurat* is not merely a religious command, but also a form of self-protection from sexual objectification and harassment. Similarly, the prohibition against approaching *zina* is not simply a restriction on social interaction, but a measure to prevent wider moral, psychological, and social harm [28]. In this way, the teaching of *fiqh* helps students to understand that the rules of the *Sharī'ah* are not burdensome constraints, but safeguards for individual and societal well-being.

The subject of Islamic cultural history also provides room for the integration of sex education in the form of normative exemplars. Narratives from the life of the Prophet Muhammad ﷺ and his Companions offer concrete models of how they preserved their honour, behaved politely in social interaction, and showed respect towards women. Islamic Religious Education teachers can present these narratives as historical role models that remain relevant to the realities students face today. Thus, the integration of sex education values is not only normative and instructional but also applicable through lived exemplarity.

The integration of Islamic sex education values into Islamic Religious Education becomes more meaningful when teachers contextualise them in light of students' lived realities. Teachers do not merely convey abstract concepts but also mediate between the concrete problems faced by adolescents and the teachings of Islam, such as the prevalence of pornography, dating culture, digital sexual exploitation, and peer pressure. The use of dialogical methods, case studies, reflection, and open yet decorous discussion can help students understand sexual issues healthily and responsibly. This is the essential point: Islamic sex education is not simply the transfer of information, but the formation of moral awareness that emerges through a dialogical process between religious values and students' life experiences.

Ultimately, the integration of Islamic sex education values into Islamic Religious Education functions as both a preventive and curative effort in response to various problems of adolescent sexuality. Values derived from the *Qur'an* and *Hadith* provide a strong foundation for shaping students' character so that they can exercise self-control, understand social boundaries, safeguard their honour, and regard sexuality as a noble dimension of life

rather than a vice. Through conscious, systematic, and pedagogically sound integration, PAI can emerge as a subject responsive to contemporary developments and students' needs, while retaining its identity as a value-based education rooted in Islamic teachings.

4. CONCLUSION

This study concludes that the ethical foundations of Islamic sex education are firmly rooted in the Qur'an and Hadith. It is clear that key values such as 'iffah (protecting one's honor), ḥayā' (modesty), amanah (responsibility), and tazkiyah (self-purification) are the main foundations of Islamic sex education. These values can be harmoniously integrated into the teaching structure of Islamic Religious Education, as the scope of this subject inherently encompasses the development of aqidah (belief), akhlaq (morals), fiqh (jurisprudence), and tariqah (traditional Islamic law). These four areas provide a conceptual and practical framework that enables students to understand sexuality correctly, healthily, and with dignity.

The integration of Islamic sex education into Islamic Religious Education not only enhances students' understanding of ethical boundaries and interactions but also fosters spiritual awareness that sexual behavior carries profound moral and religious implications. This is especially important given that adolescents often receive inaccurate information from non-formal environments, particularly digital media. Therefore, integrating Islamic values of sex education into Islamic Religious Education is an urgent need with great potential to shape students into individuals with strong character and responsibility, capable of navigating the dynamics of modern life without compromising their moral values.

The implications of this study are both theoretical and practical. Theoretically, it reinforces the relevance of revelation-based ethics in addressing modern moral issues and clarifies the conceptual foundation of Islamic sex education within the broader goals of Islamic education. In practice, it highlights the strategic role of Islamic religious education teachers in internalizing these values through contextual teaching, moral role models, and age-appropriate dialogue. The findings suggest that integrating Islamic sex education into existing curriculum structures can strengthen character formation without requiring the creation of a separate subject.

However, this study is limited to qualitative textual and conceptual analysis based on a literature review. It does not empirically examine classroom implementation, teacher perspectives, or student responses in specific educational settings. Therefore, future research could conduct empirical studies in schools and madrasahs (Islamic schools) to evaluate pedagogical effectiveness, curriculum design strategies, and the contextual challenges of implementing Islamic values of sex education. Comparative studies across Muslim societies could also enrich understanding of cultural and institutional variations.

Overall, this study contributes to the ongoing discourse on Islamic education by clarifying how sexual ethics based on the Quran and Hadith can be meaningfully integrated into Islamic Religious Education. Beyond academic discussions, its broader contribution lies in providing an ethical framework that supports educators, parents, and institutions in nurturing a morally resilient young generation capable of facing modern realities without compromising Islamic values.

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