Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan
https://jurnal.stiq-amuntai.ac.id/index.php/al-qalam
P-ISSN: 1907-4174; E-ISSN: 2621-0681
DOI : 10.35931/aq.v20i6.7611

ISLAMIC-BASED SEX EDUCATION AS A PREVENTION OF SEXUAL VIOLENCE AGAINST STUDENTS IN THE YOUTH RED CROSS EXTRACURRICULAR AT MTSN 1 BANJAR

Noor Syifa Azkia Rahmah[1], Najminnur Hasanatun Nida[2]
[1, 2] Universitas Islam Negeri Antasari Banjarmasin, Indonesia
[1] syifazkiasyif@gmail.com, [2] najminnurnida@uin-antasari.ac.id

Abstract

The high number of sexual violence cases in Indonesia, particularly in education, shows the importance of sex education in Indonesia, especially Islamic-based sex education. MTsN 1 Banjar has a Youth Red Cross (PMR) extracurricular activity that covers Peer Youth Education (PRS), whose concept is similar to that of Islamic-based sex education. However, initial observation showed that students still neglected sex education. This study therefore aimed to determine how Islamic-based sex education is implemented in the PMR extracurricular at MTsN 1 Banjar. The subjects were PMR members at MTsN 1 Banjar, and the object was Islamic-based sex education in the PMR extracurricular. This qualitative field study collected data through observation, interviews, and documentation, and analyzed them using the Miles and Huberman model. The study found that Islamic-based sex education in the PMR extracurricular at MTsN 1 Banjar is implemented as a hidden curriculum through the presentation method and conventional media. The material, ranging from puberty to the ethics of social interaction, is considered urgent for preventing sexual violence and for fulfilling the religious requirements that apply upon reaching puberty. Although supported by environmental and religious factors, its implementation is still hampered by societal taboos; theoretically, however, it remains consistent with the ideas of Ibn Khaldun and Bronfenbrenner.
Keywords: *Islamic-Based Sex Education, Youth Red Cross (PMR) Extracurricular.*

Abstrak

*Tingginya kasus kekerasan seksual di Indonesia terutama di dunia pendidikan menjadi indikator pentingnya pendidikan seks di Indonesia terlebih yang berbasis Islam. MTsN 1 Banjar merupakan sekolah yang memiliki ekstrakurikuler PMR yang di dalamnya membahas Pendidikan Remaja Sebaya (PRS) yang memiliki kesenadaan konsep dengan pendidikan seks berbasis Islam. Meskipun demikian, pada penjajakan awal peserta didik masih abai terhadap pendidikan seks. Oleh karena itu, penelitian ini bertujuan untuk mengetahui bagaimana pendidikan seks berbasis Islam dalam ekstrakurikuler PMR MTsN 1 Banjar. Subjek penelitian ini adalah peserta didik anggota PMR MTsN 1 Banjar dan objek penelitiannya adalah pendidikan seks berbasis Islam dalam ekstrakurikuler PMR. Penelitian ini merupakan penelitian lapangan (*field research*) dengan metode kualitatif dan teknik pengumpulan data berupa observasi, wawancara, dan dokumentasi, sedangkan analisis datanya menggunakan model Miles dan Huberman. Hasil penelitian menemukan bahwa pendidikan seks berbasis Islam di ekstrakurikuler PMR MTsN 1 Banjar diterapkan sebagai* hidden curriculum *melalui metode presentasi dan media konvensional. Materi yang mencakup pubertas hingga etika pergaulan ini dinilai mendesak untuk mencegah kekerasan seksual dan memenuhi syarat ibadah akil balig. Meski didukung faktor lingkungan dan agama, pelaksanaannya masih terhambat oleh stigma tabu di masyarakat, namun secara teoretis tetap selaras dengan gagasan Ibnu Khaldun dan Bronfenbrenner.*
Kata Kunci: *Pendidikan Seks Berbasis Islam, Ekstrakurikuler PMR.*

© Author(s) 2026
This work is licensed under a Creative Commons Attribution 4.0 International License.

INTRODUCTION

Education comprises every effort, influence, protection, and form of assistance given to children to bring them to maturity so that they are capable of carrying out their own life tasks. This influence comes from adults, schools, books, the cycle of daily life, and so on.[1] Today, however, this essence of education is still far from reality. Ironically, education does not yet seem to provide children with full influence and protection. This is clearly reflected in the soaring number of sexual violence cases in Indonesia, which causes anxiety and fear among parts of Indonesian society, especially adolescents. According to data from the Ministry of Women's Empowerment and Child Protection (KemenPPPA), 13,156 cases of sexual violence were recorded in 2023, and 6,004 cases had already been recorded in 2024 at the time of writing. Sexual violence generally occurs in several settings, including schools, with 1,788 cases in 2023 and 738 cases in 2024.[2] According to updates up to early 2025, 6,874 cases of sexual violence were recorded, 350 of which occurred in schools.[3] In relation to this study, the researchers highlight the number of sexual violence cases occurring in schools, which is also relatively high. To address this, it is important for schools to prevent sexual violence in educational settings, one way being through Islamic-based sex education.

The idea of researching Islamic-based sex education arose from Indonesia's position as a country with a Muslim population of 241.7 million, or about 87.02 percent of its total population.[4] In addition, Indonesia has 83,548 madrasahs,[5] which provides sufficient grounds for implementing Islamic-based sex education to reduce sexual violence in schools. Well-implemented Islamic-based sex education is believed to be able to protect society from the various harms caused by sexual deviance. Islamic-based sex education is not a matter of displaying or exposing the *'awrah* so that sexual relations achieve mere biological comfort;

[1] Hasbullah, *Dasar-Dasar Ilmu Pendidikan* (PT RajaGrafindo Persada, 2015), 2.
[2] KEMEN-PPPA, *SIMFONI-PPA* (2024), https://kekerasan.kemenpppa.go.id/ringkasan.
[3] Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, *SIMFONI-PPA* (2025), accessed April 19, 2025, https://kekerasan.kemenpppa.go.id/ringkasan.
[4] Based on a report by the Ministry of Home Affairs at the end of 2022.
[5] Kontributor, "Bangkit Bersama Transformasi Digital Madrasah," *Kemenag RI*, 2022, https://kemenag.go.id/opini/bangkit-bersama-transformasi-digital-madrasah-utrzic.

rather, it contains teachings intended to educate adolescents' morals in such a way that they come to believe in, love, and draw closer to their Creator.[6]

The scriptural basis for this study is found in the Qur'an, Q. al-Mu'minūn 23:5–7:[7]

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ ٥

اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَۚ ٦

فَمَنِ ابْتَغٰى وَرَاۤءَ ذٰلِكَ فَاُولٰۤىِٕكَ هُمُ الْعَادُوْنَ ۚ ٧

These verses indicate that, in the view of Islam, the conduct of those who guard their private parts and that of those who do not are not equal.[8] This suggests that people who understand sex education, especially Islamic-based sex education, tend to be regarded positively within a religious framework.

A hadith related to Islamic-based sex education is the hadith narrated by Abū Sa'īd al-Khudrī:[9]

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ الضَّحَّاكِ بْنِ عُثْمَانَ قَالَ أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ و حَدَّثَنِيهِ هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ أَخْبَرَنَا الضَّحَّاكُ بْنُ عُثْمَانَ بِهَذَا الْإِسْنَادِ وَقَالَا مَكَانَ عَوْرَةِ عُرْيَةِ الرَّجُلِ وَعُرْيَةِ الْمَرْأَةِ

This hadith concerns the ethics of interaction between men and women in order to build noble character and avoid deviant sexual behavior. The scriptural evidence above provides a concept of Islamic-based sex education. However, the appropriate types of Islamic-based sex education for each age still need to be specified so that sexual violence can be prevented. Islamic-based sex education need not be confined to formal teaching and learning activities or lesson hours; it can also be delivered through students' extracurricular activities, one of which is the Youth Red Cross (*Palang Merah Remaja*, PMR).

During initial observation of the weekly PMR extracurricular training at MTsN 1 Banjar, the researchers found that Islamic-based sex education in the PMR extracurricular was not being

[6] Akhmad Azhar Abu Miqdad, *Pendidikan Seks Bagi Remaja Menurut Hukum Islam* (Mitra Pustaka, 2001), 53–54.

[7] Lajnah Pentashihan Mushaf Al-Qur'an, *Qur'an Kemenag* (2022), https://quran.kemenag.go.id/.

[8] Abu Miqdad, *Pendidikan Seks Bagi Remaja*, 49.

[9] Imam Muslim, *Terjemah Shahih Muslim* (Bintang Bulan, 2010), 295.

implemented well. This could be seen in students' lack of awareness of the 'ethics' of dress during the activity, especially among female students, for example, wearing clothes that were too tight, not wearing socks, not wearing an inner head cover (*ciput*), and seemingly deliberately letting their hair show. Such conditions make them vulnerable to sexual violence and may even provoke it.[10]

The researchers also found that students taking part in PMR activities still lacked awareness of the importance of personal hygiene and seemed reluctant to behave and interact in an Islamic manner, even though male and female students were seated separately. This is despite the fact that their school is an Islamic-based school. Moreover, when the researchers asked the PMR trainer about the Peer Youth Education (*Pendidikan Remaja Sebaya*, PRS) material after the activity, the trainer stated that it would be delivered near the end of the school year (the following semester). In fact, this PRS material could serve as a 'gateway' to Islamic-based sex education and help reduce the potential for sexual violence against students in the madrasah, so it would be better delivered earlier, even if not yet comprehensively.[11] There is therefore an interesting aspect to investigate, namely how the presence of Islamic-based sex education in the PMR extracurricular at MTsN 1 Banjar can contribute to preventing sexual violence against students, with reference to the scriptural basis set out above and the researchers' initial observation.

This study aims to answer the problems in this research context, namely to determine how Islamic-based sex education as a prevention of sexual violence against students in the PMR extracurricular at MTsN 1 Banjar has or has not been implemented, as well as the factors that hinder and support Islamic-based sex education in the PMR extracurricular at MTsN 1 Banjar.

Theoretically, this study is expected to provide an in-depth description of Islamic-based sex education in the PMR extracurricular at MTsN 1 Banjar and to serve as a scholarly reference for similar research in the future. Practically, its results are intended as a contribution of ideas and an evaluative resource for students, trainers, educators, and parents in understanding the importance of Islamic-based sex education as a preventive measure against sexual violence. Through this significance, the study seeks to inspire improvements in the quality of character education and reproductive awareness, especially in madrasahs.

Theoretical Framework

The Concept of Islamic-Based Sex Education

Islamic-based sex education should serve cognitive, affective, and psychomotor functions that shape young Muslims who behave Islamically, do not become slaves to their desires, and do not fall into hedonism. It should also broaden students' information and insight regarding which

[10] Initial observation, Wednesday, November 15, 2023, 16:15–17:15 WITA.
[11] Interview with Muhammad Aditya Rahman, Wednesday, November 15, 2023, 17:30 WITA.

sexual acts are lawful (*ḥalāl*) and unlawful (*ḥarām*).[12] Traced back to its roots, sex education does not contradict the teachings of Islam. Indeed, Islamic values and teachings specifically address sex education in the Qur'an and hadith.[13]

Types of Sexual Violence

There are two types of sexual violence: physical (non-verbal) and verbal. Physical sexual violence is marked by unwanted sensual touching of the victim's body, whereas verbal sexual violence is marked by words with sensual content, such as negative comments directed at the victim.[14] In addition, Article 4(1) of Law No. 12 of 2022 on Sexual Violence Crimes (UU TPKS) lists nine types of sexual violence: non-physical sexual harassment, physical sexual harassment, forced contraception, forced sterilization, forced marriage, sexual torture, sexual exploitation, sexual slavery, and electronic-based sexual violence.[15]

History of the Youth Red Cross (PMR)

Historically, the Youth Red Cross (PMR) emerged with the outbreak of the First World War. It is essentially part of the Red Cross. When the First World War raged from August 1914 to November 1918, the Youth Red Cross came into being to assist Red Cross personnel, who at the time lacked volunteers. The youth volunteer movement began when Austria became involved in the war. As a result, Austria lacked people to assist the Austrian Red Cross, so schoolchildren were mobilized to help. They were given only light tasks, such as collecting used clothes and old newspapers, and other tasks suited to their abilities.

Finally, in 1919, at a meeting of the League of Red Cross Societies, the Youth Red Cross was officially established as part of the Red Cross and Red Crescent Societies, followed by several other countries. By 1960, 145 member countries of the Red Cross and Red Crescent Societies worldwide, including Indonesia, had a Youth Red Cross movement.[16]

RESEARCH METHODS

This study is field research, in which data are sought, obtained, and established in the field; the research site was MTsN 1 Banjar.

---

[12] Rita Hendrawaty Soebagio, "Analisis terhadap Teori Pembelajaran Behaviorisme pada Program Pendidikan Seksualitas Komprehensif (CSE) dalam Pandangan Islam," in *Annual Conference on Islamic Education and Thought (ACIET)* 2020 (n.d.).

[13] Juan Maulana Alfedo et al., "Islamic Sex Education Program: Transformasi Pendidikan Pesantren Guna Mencegah Terjadinya Kekerasan Seksual di Kalangan Santri," *Mizan: Journal of Islamic Law* 6, no. 1 (2022): 123.

[14] Sari Narulita, *Cara Islam Cegah Kekerasan Seksual pada Anak* (Bogor: PT Enka Pariangan, 2015), 22.

[15] Fatmawati Kumari and Jamal Syarif, *Menapak Jejak Kekerasan Seksual di Dunia Kampus* (CV Adanu Abimata, 2023), 8.

[16] Rohmat Kurnia, *Pedoman Palang Merah Remaja* (Penerbit Bee Media Pustaka, 2018), 25.

The study used a qualitative approach to describe how Islamic-based sex education serves as a prevention of sexual violence against students in the Youth Red Cross (PMR) extracurricular at MTsN 1 Banjar. The qualitative method seeks to reveal the uniqueness of individuals, communities, societies, or organizations in everyday life and can produce in-depth descriptions of the speech, writing, and behavior of the subjects studied, yielding a complete, comprehensive, and holistic perspective.[17] This method was therefore appropriate for this study, in which the researchers sought an in-depth picture of how Islamic-based sex education serves as a prevention of sexual violence against students in the PMR extracurricular at MTsN 1 Banjar.

The study was conducted at MTsN 1 Banjar and focused on Islamic-based sex education in the Youth Red Cross (PMR) extracurricular as an effort to prevent sexual violence. The research subjects included the PMR supervisor, the PMR trainer, the school health unit (UKS) supervisor, and 16 PMR members aged 13 to 14 who had studied the Peer Youth Education (PRS) material. The data comprised primary data on the informants' identities and interview results related to the research topic, as well as supporting data on the madrasah's profile, history, vision and mission, and a general overview of the PMR extracurricular, obtained from key informants, additional informants, and relevant supporting documents.

Data were collected through participant observation, in-depth interviews, and documentation in order to obtain credible and in-depth information about the subjects at MTsN 1 Banjar. The data were then analyzed using the Miles and Huberman model, which comprises data reduction to simplify raw information, data display in the form of matrices, diagrams, or narrative text, and conclusion drawing to produce clear new findings. Through this combination of data collection and analysis techniques, the study aimed to describe the implementation of Islamic-based sex education in the PMR extracurricular as a preventive effort against sexual violence.

RESULTS AND DISCUSSION

Islamic-Based Sex Education in the PMR Extracurricular at MTsN 1 Banjar

Islamic-based sex education in the PMR extracurricular at MTsN 1 Banjar has been applied directly through the behavior of students attending weekly training: they dress modestly and neatly, cover their *'awrah* properly, maintain boundaries with the opposite sex, and do not mix freely with the opposite sex. This contrasts with the previous year, when the researchers conducted their initial observation. It indicates that the PMR extracurricular at MTsN 1 Banjar has developed *awareness* of efforts to prevent sexual violence against students. The researchers

[17] M. Djunaidi Ghony and Fauzan Almanshur, *Metodologi Penelitian Kualitatif* (Yogyakarta: Ar-Ruzz Media, 2012), 32.

therefore categorize Islamic-based sex education in the PMR extracurricular at MTsN 1 Banjar as a *hidden curriculum*.

"*The hidden curriculum refers to an unspoken curriculum that reflects and embodies attitudes, knowledge, and behaviors, which are communicated without conscious intention; it is delivered indirectly through the words and actions that form part of everyday life in society*."[18] The *hidden curriculum* is thus a set of values, behaviors, and norms that are not stated explicitly but nevertheless influence students. In this context, it appears when students discuss puberty and its intricacies with their friends as *peer educators*, when the PMR and UKS supervisors advise them on the ethics of adolescents entering puberty, and in the PMR trainer's efforts to educate PMR members. This counts as a *hidden curriculum* because the knowledge is not obtained from subjects in the school curriculum or from formal teaching and learning but from extracurricular activities. The *hidden curriculum* is also defined as a form of curriculum that is not integrated into the official program of an educational or training institution.[19] In other words, the hidden curriculum is a means by which students gain additional insight through interaction and the exchange of ideas in the school environment. The PMR extracurricular at MTsN 1 Banjar thus becomes a space in which students share with one another the Islamic-based sex education they have received from their parents at home, school lessons, teachers' advice, their own reading, and so on, which manifests in their behavior, such as dressing neatly and modestly, observing the ethics of interaction with the opposite sex, and not mixing freely.

Nevertheless, the students interviewed admitted that they still experienced sexual violence, both verbal and non-verbal *sexual harassment*, at school, at home, in the community, and on social media.

Islamic-based sex education is therefore not sufficient as practice alone without more detailed knowledge. This knowledge can be obtained through the Peer Youth Education (PRS) material, which is part of the PMR extracurricular curriculum and is consistent with Islamic-based sex education. Based on the researchers' analysis, Islamic-based sex education in the PMR extracurricular at MTsN 1 Banjar, as contained in the PRS material, covers the following aspects.

Methods of Islamic-Based Sex Education in the PMR Extracurricular at MTsN 1 Banjar

The methods of Islamic-based sex education in the PMR extracurricular at MTsN 1 Banjar are independent study, presentation, and debate. The PMR trainer also recommended outreach sessions organized by the school in cooperation with PMR *peer educators* and health

[18] Merfat Ayesh Alsubaie, "Hidden Curriculum as One of Current Issue of Curriculum," *Journal of Education and Practice* 6, no. 33 (2015): 125.

[19] Mulyadi Mulyadi, Mahfida Inayati, and Maimun Maimun, "Jenis-Jenis Kurikulum Pendidikan Agama Islam (Telaah tentang Written Curriculum and Hidden Curriculum)," *Jurnal Lentera: Kajian Keagamaan, Keilmuan dan Teknologi* 23, no. 1 (2024): 106.

workers. As explained in the theoretical framework, five methods are used in Islamic-based sex education: lectures, question and answer, example or role modeling, advice, and practice. Independent study is not among these five methods. Moreover, the only method actually included and implemented in PMR activities is presentation, because presentations include a question-and-answer session. Islamic-based sex education in the PMR extracurricular at MTsN 1 Banjar thus actually uses only one method, namely presentation. The advantages of presentation are that it can improve language skills, build self-confidence, develop creativity and self-expression, and create positive interaction and participation. However, it also has weaknesses, such as the potential for speaking anxiety when students are not well prepared, the risk of a boring atmosphere, and limited presentation skills.[20]

Meanwhile, the methods proposed by Abdullah Nasih Ulwan, discussed in the theoretical framework, are in fact more relevant to the statement of the UKS supervisor, Nina Hidayati, S.Pd.:

> "…… I just give general advice; for example, I hint to the students, *'You know what the limits are with the opposite sex, right?'*, because when we discuss things related to sex they usually treat it as a joke and just laugh. Sometimes there are students who don't care about it; when that happens, I usually call them in privately to advise them so that they are not embarrassed."

From her statement, she uses the methods of warning and bonding. The warning method is shown in the statement: *"...I just give general advice; for example, I hint to the students, 'You know what the limits are with the opposite sex, right?'"*

The methods of Islamic-based sex education in the PMR extracurricular at MTsN 1 Banjar therefore need to be more varied and relevant, since only one method is currently used. "*The relevant methods to learn about sex education include narrative crafting, social drama, engaging games, and conversations*."[21] Other effective methods for sex education recommended by that study include *storytelling*, sociodrama, interactive *games*, and discussion. Finally, in relation to Ibn Khaldun's theory of education, the method used by the UKS supervisor, Nina Hidayati, S.Pd., is consistent with it. The PMR trainer's method is also relevant, but its implementation is not yet well targeted.

[20] Dinda Novia Tresnaningsih, "Kesalahan Gramatikal dalam Materi Presentasi Mahasiswa pada Mata Kuliah Jitsuyou Kaiwa (Studi Deskriptif terhadap Presentasi Objek Wisata di Indonesia oleh Mahasiswa Pendidikan Bahasa Jepang Universitas Muhammadiyah Yogyakarta Tahun Ajaran 2021–2022)" (thesis, Universitas Muhammadiyah Yogyakarta, 2022), 27.

[21] Hardiyanti Pratiwi and Murniyanti Ismail, "Safeguarding Innocence: Developing Curriculum of Islamic Sexual Education in Early Childhood," *Al-Qalam* 29, no. 2 (2023): 316, https://doi.org/10.31969/alq.v29i2.1318.

Materials of Islamic-Based Sex Education Taught in the PMR Extracurricular at MTsN 1 Banjar

The theoretical framework noted fourteen concepts of Islamic-based sex education that should be taught properly to every Muslim. Some of these fourteen concepts are also found in the PRS material of the PMR extracurricular at MTsN 1 Banjar, which is based on a curriculum designed by the Indonesian Red Cross (PMI). The material is also relevant to Abdullah Nasih Ulwan's concept of Islamic-based sex education, which holds that children aged 10–14, in the transitional phase known as *murāhaqah*, should be taught to avoid exposure to sexual stimulation and be introduced to the rules that apply at puberty and upon reaching religious maturity (*'āqil bāligh*).[22] At this age, children already know their bodies and need guidance regarding everything that may lead to sexual behavior.[23]

The researchers describe this material below on the basis of interviews with PMR members, the PMR trainer, the PMR supervisor, and the UKS supervisor.

Puberty from an Islamic perspective. In interviews with PMR members at MTsN 1 Banjar, students explained that in the PRS sessions they learned about the primary and secondary characteristics of puberty. They could also explain its Islamic markers, namely the onset of menstruation in girls and the emission of semen (wet dreams) in boys. Puberty is the transition from childhood to sexual maturity. A person going through puberty experiences not only significant physical changes but also emotional, social, and psychological changes.[24] Islam does not use the term puberty; instead, Q. al-Nūr 24:59 uses the word *bāligh*, indicating that a person is no longer a child. The word *bāligh* comes from Arabic and means "to reach"; terminologically, it means the end of childhood, after which a person bears obligations and responsibilities under Islamic law (*sharī'ah*).[25] Some students also described the obligatory ritual bath (*ghusl*) performed after menstruation or a wet dream, and others expressed their views on the importance of knowing the correct way of purification (*ṭahārah*) after reaching puberty so that their worship is valid and accepted.

LGBT from an Islamic perspective. Lesbian, gay, bisexual, and transgender, abbreviated as LGBT, is an acronym created to indicate cultural diversity in sexual and gender

[22] Wardatul Ilmiah, "Pendidikan Seks untuk Anak dalam Pandangan Islam," *Jurnal Pendidikan Karakter* 6 (2020): 92.

[23] Ina Salmah Febriani, Asri Karolina, and Siti Shofwatul Millah, "The Concept of Sex Education for Children and Adolescents in Quranic Perspective (Comparative Study of Abdullah Nashih Ulwan and Muhammad Quraish Shihab)," *At-Tarbiyah: Journal of Islamic Culture and Education* 9, no. 1 (2024): 102, https://doi.org/10.18326/attarbiyah.v9i1.91-108.

[24] Jefri Henky et al., *Menghadapi Masa Akil Baligh (Pubertas) pada Siswa Kelas 6 SDIT Adzkia 2 Padang* (2023), 23.

[25] Habib Sholeh, "Edukasi tentang Pubertas dan Implementasi Tata Cara Bersuci Menurut Islam pada Anak Sekolah," *JMM (Jurnal Masyarakat Mandiri)* 8, no. 5 (2024): 4742.

identity.[26] LGBT is regarded as deviant sexual behavior that is not justified and violates God's prohibitions, because it merely follows desire without regard for the ethics of social life and contradicts the values of Islamic teaching.[27]

Islam regards the Qur'an and hadith as sources of guidance for achieving the purposes of life, including in matters of sexuality. The need to fulfil sexual desire is not prohibited, but it must be channeled correctly according to Islamic teachings. Islam prohibits same-sex relations, which may be subject to punishment. LGBT is therefore contrary to the basic principles of Islamic teaching.[28] LGBT behavior and/or homosexuality is seen as a prohibited act because it transgresses limits and contradicts human nature (*fiṭrah*). History records that the people of the Prophet Lot were the first to commit this act. In Islamic teaching, this behavior is called *liwāṭ*, meaning same-sex relations, whether sexual or emotional. The prohibition of *liwāṭ* is found in Q. al-A'rāf 7:81 and Q. al-Naml 27:55:[29]

Q. al-A'rāf 7:81:

اِنَّكُمْ لَتَأْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَاۤءِۗ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ

Q. al-Naml 27:55:

اَىِٕنَّكُمْ لَتَأْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَاۤءِۗ بَلْ اَنْتُمْ قَوْمٌ تَجْهَلُوْنَ

Both verses state firmly that those who desire the same sex are a people who transgress limits. God has set rules concerning human sexual orientation, and every violation has consequences. The impacts of LGBT behavior include diseases such as HIV, syphilis, and AIDS, as well as mental health problems such as stress and addiction. This behavior can also threaten the continuity of generations because those involved cannot have offspring.[30]

Ethics of interaction with the opposite sex. This topic concerns interaction with the opposite sex in Islam. There are four ethics or manners of interaction with the opposite sex: lowering the gaze and guarding one's private parts, covering the parts of the body that should be covered (*'awrah*), avoiding inappropriate physical contact, and avoiding situations that may give rise to temptation (*fitnah*), such as being alone together. Lowering the gaze and guarding one's private parts means that men and women should not look at each other for too long, especially in a

[26] Regina Solihatul Afiyah, "Fenomena LGBT Beserta Dampaknya di Indonesia," *Gunung Djati Conference Series* 23 (2023): 826.

[27] Siti Rafi'ah and Nabila Qonita, "LGBT in Islamic Perspective," *Jurnal Religion: Jurnal Agama, Sosial, dan Budaya* 1, no. 6 (2023): 295.

[28] Anan Bahrul Khoir, "LGBT, Muslim, and Heterosexism: The Experiences of Muslim Gay in Indonesia," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 5, no. 1 (2020): 4, https://doi.org/10.15575/jw.v5i1.8067.

[29] Lajnah Pentashihan Mushaf Al-Qur'an, *Qur'an Kemenag*.

[30] Dewi Eko Wati, "Pendidikan Seks dalam Islam Berbasis Komunikasi Orangtua-Anak: Langkah Pencegahan LGBT pada Anak," *Wacana* 12, no. 2 (2020): 153, https://doi.org/10.13057/wacana.v12i2.173.

way that invites lustful glances, because such glances may lead to *zinā* (unlawful sexual intercourse). This is stated in Q. al-Nūr 24:30:[31]

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْۗ ذٰلِكَ اَزْكٰى لَهُمْۗ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ

This verse shows that one should lower one's gaze and guard one's private parts. Lowering the gaze must also be accompanied by guarding one's mind against negative things that arouse desire. Guarding one's private parts here means not allowing others easy access to them, let alone committing indecent and degrading acts such as *zinā* with a non-*maḥram* of the opposite sex, and avoiding exposure to pornographic content that arouses desire and triggers sexual fantasies. Next, covering the *'awrah* means that when interacting with the opposite sex one should wear clothing consistent with Islamic law, while avoiding inappropriate physical contact means not touching the opposite sex, for example, by shaking hands. Scholars have explained that touching a non-*maḥram* of the opposite sex is prohibited, whether with or without a barrier. Shaking hands is permitted on condition that it is done without desire on either side and within the context of family or close relatives. Finally, situations that may give rise to temptation, such as being alone together, should be avoided, because Islam greatly upholds personal dignity and honor.[32]

Risky behavior: dating, the dangers of free sex, and HIV/AIDS prevention in Islam. *First*, dating from an Islamic perspective. Dating is defined as an interpersonal relationship between a man and a woman for the purpose of choosing a life partner. The term dating is not found in Islam, but the concept of *khiṭbah* (betrothal) is recognized as the first step toward marriage. Dating instead falls under *khalwah*, meaning being alone with a person of the opposite sex without a *maḥram*. Islam prohibits private interaction between a man and a woman who love each other without a *maḥram*, because it opens the way for Satan's temptation to commit sins. This is based on the hadith:[33]

وَلاَ يَخْلُوَنَّ رَجُلٌ بِإِمْرَأَةٍ فَإِنَّ ثَالِثَهُمَا الشَّيْطَانُ

This hadith warns that a man and a woman who are not *maḥram* being alone together is very likely to lead to sin, because the opportunity it provides can arouse sexual desire. Private interaction between a man who has proposed and the woman he has proposed to, even without

[31] Lajnah Pentashihan Mushaf Al-Qur'an, *Qur'an Kemenag*, https://quran.kemenag.go.id/quran/per-ayat/surah/24?from=30.

[32] Fuadi Isnawan, "Fenomena Friend with Benefit (FWB) di Kalangan Remaja dalam Tinjauan Hukum Islam," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam* 14, no. 1 (2022): 139–42, https://doi.org/10.30739/darussalam.v14i1.1681.

[33] Ahmad ibn Muhammad ibn Hanbal, *Musnad Imam Ahmad*, 1st ed. (Jakarta: Pustaka Azzam, 2009), 354.

family supervision, can be a source of temptation. This act is therefore clearly prohibited in Islamic law.[34]

Second, free sex. Free sex is the 'time bomb' of dating. It refers to sexual relations outside marriage, which commonly occur among those under 18 years of age. This phenomenon is an alarming problem among Indonesian adolescents, and their sexual activities range from kissing and hugging to intercourse.[35] Islam firmly prohibits free sex because it is regarded as a disgraceful act that violates religious teachings. It distances a person from the truth and lowers his or her honor before people and before God. The prohibition aims to protect Muslims from the grave dangers of *zinā*, both for themselves and for their social environment. It is based on Q. al-Isrā' 17:32:[36]

وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً ۗوَسَاۤءَ سَبِيْلًا

This verse explains that Islam prohibits every form of behavior that approaches *zinā*, including acts that may arouse sexual desire and lead a person into it. Free sex can have very dangerous negative effects on those who engage in it. One of its most fatal consequences is the transmission of HIV/AIDS, a deadly disease.[37]

Finally, HIV/AIDS prevention in Islam. HIV (*Human Immunodeficiency Virus*) is a virus that attacks the immune system, which normally protects the human body from infection, and it is transmitted through four body fluids of people living with HIV: blood, breast milk, semen, and vaginal fluid. AIDS (*Acquired Immune Deficiency Syndrome*) is a set of diseases resulting from damage to the immune system caused by HIV, so that infected people easily contract various diseases. A healthy person may not be troubled by a minor illness, but for people with AIDS such illnesses can be very dangerous because their immune system is weakened.[38] HIV/AIDS spreads because of the prevalence of dating and free sex. Muslims should have a deeper awareness of HIV/AIDS because Islam already teaches its prevention by avoiding acts that approach *zinā*. Islam does not recommend dating but offers *ta'āruf* (a supervised getting-to-know process) as the solution, and *ta'āruf* has its own procedures and ethics regulated by Islam, so it is not the same as

[34] Muhammad Riyadi and Muhammadiyah Amin, "Pacaran dalam Perspektif Hadis," *Jurnal Multidisiplin Inovatif* 8, no. 7 (2024): 653.

[35] Andri Kusuma Wijaya, M. Bagus Andrianto, and Fatsiwi Nunik Andari, "Mencegah Bahaya Seks Bebas pada Remaja di SMAN 6 Kota Bengkulu," *Jurnal Pengabdian Kesehatan* 1, no. 2 (2023): 8.

[36] Lajnah Pentashihan Mushaf Al-Qur'an, *Qur'an Kemenag*, https://quran.kemenag.go.id/quran/per-ayat/surah/17?from=32.

[37] Moh. Jalaludin and Abdul Azis, "Pergaulan Bebas Generasi Muda dalam Perspektif Hukum Islam (Al-Qur'an)," *Al Irsyad: Jurnal Studi Islam* 1, no. 1 (2022): 46, https://doi.org/10.54150/alirsyad.v1i1.86.

[38] Ahmad Zubaeri and Mutista Hafshah, "Pencegahan HIV-AIDS Melalui Kursus Pra Nikah dalam Perspektif Islam dan Sains," *Journal of Islamic Studies and Humanities* 7, no. 1 (2022): 3–4, https://doi.org/10.21580/jish.v7i1.11655.

dating.[39] Other steps to prevent HIV/AIDS in Islam include marrying for those who are able, being faithful to one's spouse, providing sex education for adolescents, avoiding narcotics and illicit drugs, and helping people living with HIV/AIDS.[40]

Gender roles from an Islamic perspective. Gender roles are roles that arise from social construction based on social expectations rather than on biological differences between men and women, so they are flexible and interchangeable.[41] The roles of men and women are equal in the eyes of religion, as stated in the following: "*While acknowledging inherent differences, Islam considers men and women equally accountable before God. Both are expected to adhere to the same fundamental religious practices, including faith, submission, prayer, charity, fasting, and pilgrimage. The Quran and Sunnah establish a shared moral and ethical framework for both genders, holding them responsible for their words and deeds and subject to divine judgment*."[42] From an Islamic perspective, therefore, men and women have the same moral standing before God despite their biological differences. Both also have the same obligations, namely to worship God and to be accountable in the hereafter for all that they have done in this world.

Early marriage from an Islamic perspective. Early marriage is defined as marriage contracted while a person is still a minor, that is, before the age of 18. It is often driven by poverty, geography, limited access to education, gender injustice, social conflict and disasters, limited services and knowledge regarding reproductive health, social beliefs that reinforce gender stereotypes (such as the assumption that women should marry early), and cultural influences (including those related to religion and local customs).[43] Early marriage is also defined as marriage by a person under 18 who has not yet reached physiological, psychological, or financial maturity.[44] Islam does not set a minimum age for marriage but uses the concept of *bāligh* as its requirement. *Bāligh* is indicated by biological signs such as wet dreams in boys and menstruation

[39] Dimas Rayhan Giffary, Tegar Aditya Darma, and Ridho Naufal Manaf, "Pola Pendidikan Islam dalam Upaya Menurunkan Angka Penyebaran HIV/AIDS pada Remaja di Indonesia," *Journal of Creative Student Research* 1, no. 5 (2023): 390, https://doi.org/10.55606/jcsrpolitama.v1i5.2727.

[40] A. Fatoni, Deni Lesmana, and Dwi Wulan Sari, "Konsep Penanggulangan HIV dan AIDS dalam Perspektif Pendidikan Islam," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 1 (2022): 499.

[41] Palang Merah Indonesia, *Pendidikan Remaja Sebaya* (Markas Pusat PMI, 2008), 23.

[42] Furhan Zubairi, Jamal Ahmed Bashier Badi, and Mohammad Eisa Ruhullah, "Quranic Analysis: A Critical Examination of Gender in Islamic and Western Paradigms," *Maqolat: Journal of Islamic Studies* 2, no. 2 (2024): 78, https://doi.org/10.58355/maqolat.v2i2.67.

[43] Kartika Sri Rohana, "Pernikahan Dini dalam Perspektif Hukum Islam," *Jurnal Darussalam: Pemikiran Hukum Tata Negara dan Perbandingan Mazhab* 3, no. 2 (2023): 319–20, https://doi.org/10.59259/jd.v3i2.64.

[44] Risma Cahya Nariti and Niken Amalina Setiyani, "Pernikahan Dini dalam Hukum Islam: antara Tradisi dan Realitas," *Mushaf Journal: Jurnal Ilmu Al Quran dan Hadis* 4, no. 2 (2024): 324.

in girls. Individuals who have reached *bāligh* are considered able to distinguish right from wrong and are entitled to marry.[45]

Learning Media

The findings show that the learning media used in the PMR extracurricular, especially for the PRS material, are still conventional, although digital media are used to search for references. Infographics can increase students' motivation to learn both independently and collaboratively. Infographics can foster interest in reading through relevant and attractive background colors and images. Their advantage lies in their visual appeal; they can also support independent learning and simplify information so that it is understood more easily and quickly.[46]

The Urgency of PRS and Islamic-Based Sex Education in the PMR Extracurricular at MTsN 1 Banjar

In practice, PRS and Islamic-based sex education in the PMR extracurricular at MTsN 1 Banjar can in fact go hand in hand. This is evident from interviews with students and the PMR supervisor. The researchers received positive responses regarding the importance of teaching and applying Islamic-based sex education in the PMR extracurricular. All the students interviewed agreed that the Peer Youth Education (PRS) material should be integrated with Islamic-based sex education in the PMR extracurricular and considered this very important. Some students even stated that learning about PRS and Islamic-based sex education helped them know what they should do upon reaching puberty or religious maturity, as simple as the obligatory ritual bath that is a condition for valid worship. The PMR supervisor expressed a similar view, stating that applying the concept of Islamic-based sex education in the PMR extracurricular can minimize sexual violence in PMR activities, especially during practical sessions that involve touching students' bodies, such as first aid.

Factors Supporting and Hindering Islamic-Based Sex Education in the PMR Extracurricular at MTsN 1 Banjar

Based on interviews with the PMR supervisor and trainer, the factors supporting Islamic-based sex education in the PMR extracurricular are environmental support, students' characteristics or personalities, religious knowledge, and the development of social media. There is only one hindering factor, namely the assumption or *framing* that sex education is still taboo in society. These factors are described below.

[45] Suprima Suprima, "Pernikahan Dini dalam Upaya Menjauhi Zina: Solusi atau Kontroversi?," *Al-Manhaj: Jurnal Hukum dan Pranata Sosial Islam* 4, no. 2 (2022): 387, https://doi.org/10.37680/almanhaj.v4i2.1716.

[46] Indra Putra, "Media Pembelajaran Biologi Berbentuk Infografis tentang Materi Sistem Imun pada Manusia," *Jurnal Penelitian dan Pengembangan Pendidikan* 5, no. 3 (2021): 439, https://doi.org/10.23887/jppp.v5i3.38361.

Support from the Surrounding Environment

The PMR supervisor, the PMR trainer, and the UKS supervisor all stated in interviews that support from the surrounding environment influences the provision of Islamic-based sex education. This environment includes the home, the school, and the community. The PMR trainer stated that family support is needed to educate children before they receive such education at school. This was echoed by the PMR and UKS supervisors, who stated that parents should be the ones to educate their children at home. At school, teachers play a role in supervising and advising students. Finally, in the community, it is important for students to find a peer environment in which they are mutually aware and can educate and discuss Islamic-based sex education with one another. This is consistent with Urie Bronfenbrenner's ecological systems theory, which holds that every individual's educational process is influenced by environmental systems: the family environment is the microsystem, and the school and community environments form the mesosystem.

Personality and Religious Knowledge

A person's personality or characteristics undeniably influence his or her daily activities. A person with an extroverted personality is usually open with others, whereas an introverted personality tends to be the opposite, namely reserved. This can affect sex education, since extroverted students tend to be open about the topic while introverted students tend to be reserved. In addition, when sexual violence occurs, extroverted students tend to be more willing to *speak up* about it than introverted students.

Extroverted individuals are known for being friendly, adaptable, and spontaneous. They draw energy from interacting with other people and their surroundings. Introverted individuals, by contrast, are often easily offended and sensitive. They also tend to be nervous, lacking in self-confidence, and prone to daydreaming. They have fairly high intelligence and good vocabularies but tend to be stubborn and slow to act, and they dislike jokes, especially those about sex.[47] Extroverted and introverted personalities, however, turn out to have little effect on adolescents' sexual behavior, because many other, stronger factors operate both within adolescents and in their surroundings. Factors such as knowledge, education, and the lack of counseling on sexuality from the authorities appear to play a greater role.[48] The personality factor does not correspond to any level of Bronfenbrenner's theory, except where it relates to the chronology of a person's life. For example, as a person reaches adulthood, his or her personality may change, or a person may

[47] Asep Purnomosidi, "Hubungan Tipe Kepribadian Introvert dan Ekstrovert dengan Perilaku Seks Remaja" (thesis, Universitas 'Aisyiyah Yogyakarta, 2015), 3.

[48] Purnomosidi, "Hubungan Tipe Kepribadian Introvert dan Ekstrovert," 7.

become more open or more reserved after certain life events; in such cases it corresponds to Bronfenbrenner's chronosystem.

The Development of Social Media

There are concerns that social media use may increase the risk of premarital sexual behavior among adolescents through activities such as masturbation, watching pornography, and exchanging sexual content. However, social media can also provide useful education on reproductive health.[49] The development of social media today makes it easy for students to access any content freely on their devices. Social media is like a double-edged sword: it can be beneficial but can also cause harm. In fact, there is already much content on social media that seeks to educate about Islamic-based sex education, as an alternative to students accessing pornographic content merely out of curiosity and to satisfy desire. It is therefore important for parents to supervise the content their children consume at home. Social media can be categorized as part of the exosystem, which also influences a person's development of knowledge about Islamic-based sex education.

The Taboo Assumption or Framing of Sex Education in Indonesia

The assumption or *framing* that sex education is taboo in Indonesia can hinder the provision of Islamic-based sex education to students. People in society often consider discussing sex disgusting and treat it merely as a joke. This taboo assumption or *framing* should be removed from the mindset of Indonesian society. In fact, from an Islamic perspective, talking about sex is not a taboo subject, as long as it is conducted in accordance with Islamic law and the prevailing values of society.[50] The reason it is considered taboo is explained as follows: "*In different societies, discussions encompassing sexuality are frequently considered delicate or unthinkable, which can result in errors or a need of direction. Inside Islamic societies, these taboos may stem from social conventions or incorrect convictions with respect to devout teachings. A mindfully created educational programs need to consider these social sensitivities whereas conveying clear, exact, and age-appropriate data that clarifies myths and misinterpretations. This helps educators and parents in tending to their inconvenience and cultivates open, valuable dialogues*."[51] For Muslims, then, discussions of sex education are often considered taboo because of cultural norms or misunderstandings of religious teachings. It is therefore important to develop a sex education

[49] Friska Realita, Meilia Rahmawati Kusumaningsih, and Wiwi Muslimasari, "Korelasi Penggunaan Media Sosial terhadap Perilaku Seks Pranikah pada Remaja: Literature Review," *MPPKI (Media Publikasi Promosi Kesehatan Indonesia): The Indonesian Journal of Health Promotion* 5, no. 6 (2022): 605.

[50] Hilyati Aulia and Izza Himawanti, "Tahapan Pendidikan Seks dalam Kajian Psikologi dan Al-Qur'an," *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam* 3, no. 2 (2020): 115, https://doi.org/10.36670/alamin.v2i02.20.

[51] Pratiwi and Ismail, "Safeguarding Innocence," 312.

curriculum that is culturally sensitive yet provides clear, accurate, and age-appropriate information, with the aim of dispelling myths and misconceptions so that parents and teachers feel comfortable discussing the topic openly. This taboo assumption corresponds to the macrosystem in Bronfenbrenner's theory, in which culture deeply rooted in society is one of the factors that determine whether individual knowledge develops.

CONCLUSION

Based on the results and analysis of this study, the following conclusions can be drawn.

1. Islamic-based sex education as a prevention of sexual violence against students in the PMR extracurricular at MTsN 1 Banjar plays a vital role in protecting students from the dangers of sexual violence. The bitter reality that students admitted to having been victims of sexual violence underscores the urgency of teaching Islamic-based sex education in depth, including through the Peer Youth Education (PRS) material. Islamic-based sex education in the PMR extracurricular at MTsN 1 Banjar is a form of *hidden curriculum*, reflected in several of the students' behaviors and in the results of their discussions with peers. The Islamic-based sex education taught is consistent with the Qur'an and hadith, although the PMR trainer admitted that his religious knowledge is still limited. The PMR and UKS supervisors are also aware of the urgency of Islamic-based sex education in the PMR extracurricular. Most of the PMR members interviewed were open to discussing Islamic-based sex education, whereas during the 2025 PMR basic training (LATDAS) some of them still lacked confidence in discussing it.
2. The factors supporting Islamic-based sex education in the PMR extracurricular at MTsN 1 Banjar are the environment, personality and religious knowledge, and the development of social media, while the hindering factor is the taboo assumption or *framing* of sex education in society. These findings are consistent with Bronfenbrenner's ecological theory.

Rather than waiting for Islamic-based sex education to be implemented comprehensively and routinely in the extracurricular, while the education currently available remains very limited, the researchers recommend that schools use the Pancasila and *Raḥmatan lil-'Ālamīn* Student Profile Strengthening Project (P5RA) in the *Kurikulum Merdeka* to address the theme of Islamic-based sex education and the issue of sexual violence in collaboration with community health centers (Puskesmas), the Ministry of Women's Empowerment and Child Protection, and other relevant authorities. PMR members should also contribute as *peer educators* in the P5RA project. This is expected to reduce sexual violence against students so that they grow into an excellent and high-quality generation of young Muslims.

BIBLIOGRAPHY

Abu Miqdad, Akhmad Azhar. *Pendidikan Seks Bagi Remaja Menurut Hukum Islam*. Mitra Pustaka, 2001.

Afiyah, Regina Solihatul. "Fenomena LGBT Beserta Dampaknya di Indonesia." *Gunung Djati Conference Series* 23 (2023).

Alfedo, Juan Maulana, et al. "Islamic Sex Education Program: Transformasi Pendidikan Pesantren Guna Mencegah Terjadinya Kekerasan Seksual di Kalangan Santri." *Mizan: Journal of Islamic Law* 6, no. 1 (2022).

Alsubaie, Merfat Ayesh. "Hidden Curriculum as One of Current Issue of Curriculum." *Journal of Education and Practice* 6, no. 33 (2015).

Aulia, Hilyati, and Izza Himawanti. "Tahapan Pendidikan Seks dalam Kajian Psikologi dan Al-Qur'an." *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam* 3, no. 2 (2020): 105–16. https://doi.org/10.36670/alamin.v2i02.20.

Fatoni, A., Deni Lesmana, and Dwi Wulan Sari. "Konsep Penanggulangan HIV dan AIDS dalam Perspektif Pendidikan Islam." *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 1 (2022).

Febriani, Ina Salmah, Asri Karolina, and Siti Shofwatul Millah. "The Concept of Sex Education for Children and Adolescents in Quranic Perspective (Comparative Study of Abdullah Nashih Ulwan and Muhammad Quraish Shihab)." *At-Tarbiyah: Journal of Islamic Culture and Education* 9, no. 1 (2024): 91–108. https://doi.org/10.18326/attarbiyah.v9i1.91-108.

Ghony, M. Djunaidi, and Fauzan Almanshur. *Metodologi Penelitian Kualitatif*. Yogyakarta: Ar-Ruzz Media, 2012.

Giffary, Dimas Rayhan, Tegar Aditya Darma, and Ridho Naufal Manaf. "Pola Pendidikan Islam dalam Upaya Menurunkan Angka Penyebaran HIV/AIDS pada Remaja di Indonesia." *Journal of Creative Student Research* 1, no. 5 (2023): 384–92. https://doi.org/10.55606/jcsrpolitama.v1i5.2727.

Hanbal, Ahmad ibn Muhammad ibn. *Musnad Imam Ahmad*. 1st ed. Jakarta: Pustaka Azzam, 2009.

Hasbullah. *Dasar-Dasar Ilmu Pendidikan*. PT RajaGrafindo Persada, 2015.

Henky, Jefri, Rendri Bayu Hansah, Zukhri Zainun, Adji Mustadji, and Shofiyah Rifdah Aisy. *Menghadapi Masa Akil Baligh (Pubertas) pada Siswa Kelas 6 SDIT Adzkia 2 Padang*. 2023.

Ilmiah, Wardatul. "Pendidikan Seks untuk Anak dalam Pandangan Islam." *Jurnal Pendidikan Karakter* 6 (2020).

Isnawan, Fuadi. "Fenomena Friend with Benefit (FWB) di Kalangan Remaja dalam Tinjauan Hukum Islam." *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam* 14, no. 1 (2022): 129–63. https://doi.org/10.30739/darussalam.v14i1.1681.

Jalaludin, Moh., and Abdul Azis. "Pergaulan Bebas Generasi Muda dalam Perspektif Hukum Islam (Al-Qur'an)." *Al Irsyad: Jurnal Studi Islam* 1, no. 1 (2022): 41–56. https://doi.org/10.54150/alirsyad.v1i1.86.

KEMEN-PPPA. *SIMFONI-PPA*. 2024. https://kekerasan.kemenpppa.go.id/ringkasan.

Kementerian Pemberdayaan Perempuan dan Perlindungan Anak. *SIMFONI-PPA*. 2025. https://kekerasan.kemenpppa.go.id/ringkasan.

Khoir, Anan Bahrul. "LGBT, Muslim, and Heterosexism: The Experiences of Muslim Gay in Indonesia." *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 5, no. 1 (2020): 1–19. https://doi.org/10.15575/jw.v5i1.8067.

Kontributor. "Bangkit Bersama Transformasi Digital Madrasah." *Kemenag RI*, 2022. https://kemenag.go.id/opini/bangkit-bersama-transformasi-digital-madrasah-utrzic.

Kumari, Fatmawati, and Jamal Syarif. *Menapak Jejak Kekerasan Seksual di Dunia Kampus*. CV Adanu Abimata, 2023.

Kurnia, Rohmat. *Pedoman Palang Merah Remaja*. Penerbit Bee Media Pustaka, 2018.

Lajnah Pentashihan Mushaf Al-Qur'an. *Qur'an Kemenag*. 2022. https://quran.kemenag.go.id/.

Matsayi Aji, Lucy, Naomi Nuhu Adamu, Vivian Azumi Kefas, Augustina Godwin, and Chrispina Garba Hassan. "Sexual Harassment." In *Recent Topics Related to Human Sexual Practices: Sexual Practices and Sexual Crimes*, edited by Dhastagir Sultan Sheriff. IntechOpen, 2024. https://doi.org/10.5772/intechopen.1003133.

Mulyadi, Mulyadi, Mahfida Inayati, and Maimun Maimun. "Jenis-Jenis Kurikulum Pendidikan Agama Islam (Telaah tentang Written Curriculum and Hidden Curriculum)." *Jurnal Lentera: Kajian Keagamaan, Keilmuan dan Teknologi* 23, no. 1 (2024): 98–112.

Muslim, Imam. *Terjemah Shahih Muslim*. Bintang Bulan, 2010.

Nariti, Risma Cahya, and Niken Amalina Setiyani. "Pernikahan Dini dalam Hukum Islam: antara Tradisi dan Realitas." *Mushaf Journal: Jurnal Ilmu Al Quran dan Hadis* 4, no. 2 (2024).

Narulita, Sari. *Cara Islam Cegah Kekerasan Seksual pada Anak*. Bogor: PT Enka Pariangan, 2015.

Palang Merah Indonesia. *Pendidikan Remaja Sebaya*. Markas Pusat PMI, 2008.

Pratiwi, Hardiyanti, and Murniyanti Ismail. "Safeguarding Innocence: Developing Curriculum of Islamic Sexual Education in Early Childhood." *Al-Qalam* 29, no. 2 (2023). https://doi.org/10.31969/alq.v29i2.1318.

Purnomosidi, Asep. "Hubungan Tipe Kepribadian Introvert dan Ekstrovert dengan Perilaku Seks Remaja." Thesis, Universitas 'Aisyiyah Yogyakarta, 2015.

Putra, Indra. "Media Pembelajaran Biologi Berbentuk Infografis tentang Materi Sistem Imun pada Manusia." *Jurnal Penelitian dan Pengembangan Pendidikan* 5, no. 3 (2021). https://doi.org/10.23887/jppp.v5i3.38361.

Rafi'ah, Siti, and Nabila Qonita. "LGBT in Islamic Perspective." *Jurnal Religion: Jurnal Agama, Sosial, dan Budaya* 1, no. 6 (2023).

Realita, Friska, Meilia Rahmawati Kusumaningsih, and Wiwi Muslimasari. "Korelasi Penggunaan Media Sosial terhadap Perilaku Seks Pranikah pada Remaja: Literature Review." *MPPKI (Media Publikasi Promosi Kesehatan Indonesia): The Indonesian Journal of Health Promotion* 5, no. 6 (2022).

Riyadi, Muhammad, and Muhammadiyah Amin. "Pacaran dalam Perspektif Hadis." *Jurnal Multidisiplin Inovatif* 8, no. 7 (2024).

Rohana, Kartika Sri. "Pernikahan Dini dalam Perspektif Hukum Islam." *Jurnal Darussalam: Pemikiran Hukum Tata Negara dan Perbandingan Mazhab* 3, no. 2 (2023). https://doi.org/10.59259/jd.v3i2.64.

Sholeh, Habib. "Edukasi tentang Pubertas dan Implementasi Tata Cara Bersuci Menurut Islam pada Anak Sekolah." *JMM (Jurnal Masyarakat Mandiri)* 8, no. 5 (2024).

Soebagio, Rita Hendrawaty. "Analisis terhadap Teori Pembelajaran Behaviorisme pada Program Pendidikan Seksualitas Komprehensif (CSE) dalam Pandangan Islam." In *Annual Conference on Islamic Education and Thought (ACIET)* 2020. n.d.

Suprima, Suprima. "Pernikahan Dini dalam Upaya Menjauhi Zina: Solusi atau Kontroversi?" *Al-Manhaj: Jurnal Hukum dan Pranata Sosial Islam* 4, no. 2 (2022): 381–90. https://doi.org/10.37680/almanhaj.v4i2.1716.

Suprima, Suprima. "The Islamic Education Viewpoint on Preventing Premarital Sex Dangers through Reproductive Education." *Jurnal Penelitian Pendidikan Islam* 10, no. 1 (2022): 51. https://doi.org/10.36667/jppi.v10i1.1140.

Tresnaningsih, Dinda Novia. "Kesalahan Gramatikal dalam Materi Presentasi Mahasiswa pada Mata Kuliah Jitsuyou Kaiwa (Studi Deskriptif terhadap Presentasi Objek Wisata di Indonesia oleh Mahasiswa Pendidikan Bahasa Jepang Universitas Muhammadiyah Yogyakarta Tahun Ajaran 2021–2022)." Thesis, Universitas Muhammadiyah Yogyakarta, 2022.

Wati, Dewi Eko. "Pendidikan Seks dalam Islam Berbasis Komunikasi Orangtua-Anak: Langkah Pencegahan LGBT pada Anak." *Wacana* 12, no. 2 (2020): 146–58. https://doi.org/10.13057/wacana.v12i2.173.

Wijaya, Andri Kusuma, M. Bagus Andrianto, and Fatsiwi Nunik Andari. "Mencegah Bahaya Seks Bebas pada Remaja di SMAN 6 Kota Bengkulu." *Jurnal Pengabdian Kesehatan* 1, no. 2 (2023).

Zubaeri, Ahmad, and Mutista Hafshah. "Pencegahan HIV-AIDS Melalui Kursus Pra Nikah dalam Perspektif Islam dan Sains." *Journal of Islamic Studies and Humanities* 7, no. 1 (2022): 1–16. https://doi.org/10.21580/jish.v7i1.11655.

Zubairi, Furhan, Jamal Ahmed Bashier Badi, and Mohammad Eisa Ruhullah. "Quranic Analysis: A Critical Examination of Gender in Islamic and Western Paradigms." *Maqolat: Journal of Islamic Studies* 2, no. 2 (2024): 70–86. https://doi.org/10.58355/maqolat.v2i2.67.