



Parenting Education on Children's Sexual Education: A Quranic Content Analysis

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Abstract

Sexual education is a conscious and systematic effort carried out within the family, school, and community to provide children with an understanding of reproductive organs while instilling moral, ethical, and religious commitments to prevent sexual abuse and misconduct. This study aims to explore and conceptualize parenting education related to children's sexual education from a Quranic perspective in order to enhance children's responsibility and self-protection against sexual violations. The study employed a qualitative approach using content analysis, drawing data from relevant books, academic journals, and scholarly articles that are thematically aligned with the research focus. The findings reveal six core themes of parenting education on children's sexual education from the Quranic perspective: (1) ethics of privacy and seeking permission (*isti'dhan*), (2) lowering the gaze and covering '*awrah*', (3) social interaction boundaries and the prohibition of adultery, (4) self-restraint and chastity (*iffah*), (5) understanding *mahram* relationships, and (6) character formation in sexuality. These findings contribute conceptually to the discourse on Islamic parenting and may serve as a foundational reference for future studies examining children's sexual education in different contexts and issues.

INTRODUCTION

The Quran is the holy scripture of Muslims and functions as a comprehensive guide for life in various aspects, including spiritual, social, and moral dimensions (Anwar, 2021; Bakhtiar & Nurhayati, 2020). As the primary source of Islamic teachings, the Quran is not only meant to be recited but also to be understood and implemented contextually in daily life (Lani, 2019; Zamroni, 2017). Therefore, the values embedded in the Quran hold strong relevance in shaping individual and societal behavior, particularly in the field of education.

Educational issues remain a central concern in both academic and social discourses. The Quran itself provides indications of the urgency of education as the foundation for developing morally upright and responsible human beings. When examined more deeply, the Quran contains a number of fundamental educational principles that may serve as sources of inspiration for the development of various educational domains, one of which is sexual education oriented toward moral, ethical, and religious values.

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Sexual education has become increasingly important alongside the emergence of various social problems that have dominated societal life over recent decades (Busral et al., 2025; Engkizar et al., 2024). These problems are closely related to patterns of adolescent social interaction, involving both males and females, which demonstrate tendencies to تجاوز established social and religious norms (Bakhtiar & Nurhayati, 2020). This condition necessitates an approach to sexual education that is not merely informative but also normative and preventive in nature.

The rising incidence of out-of-wedlock pregnancies among students serves as an indicator of insufficient understanding and internalization of sexual education values. In early 2023, Indonesia was alarmed by reports of hundreds of junior and senior high school students in Ponorogo Regency applying for marriage dispensation to the religious court due to pregnancies outside of marriage. Similar phenomena have also been reported in other regions, including South Tangerang, Yogyakarta, and Madiun (Jamir et al., 2025). In South Tangerang, 276 cases of out-of-wedlock pregnancy were recorded throughout 2021. Meanwhile, in Yogyakarta, 45,589 pregnancy cases were documented in 2022, of which 2.3% or 1,032 cases involved pregnancies outside of marriage, including those among students. In Madiun, the rate of early marriage increased by as much as 100% within a one-year period (Ardiningrum et al., 2021; Cantika et al., 2018; Satrianis et al., 2021).

Additional data indicate that this issue is systemic and requires serious attention. A study conducted by the Indonesian Child Protection Commission in collaboration with the Ministry of Health in October 2013 revealed that approximately 62.7% of adolescents in Indonesia had engaged in sexual intercourse outside of marriage. Furthermore, 20% of the 94,270 women who experienced out-of-wedlock pregnancies were underage, and 21% of them were reported to have undergone abortion procedures (Mohamed et al., 2023).

In addition to premarital sexual behavior, cases of sexual violence and abuse constitute critical issues that cannot be overlooked. The Annual Report of the National Commission on Violence Against Women covering the period from 2012 to 2021 recorded at least 49,762 reported cases of sexual violence. From January to November 2022, Komnas Perempuan documented an additional 3,014 cases of gender-based violence against women, including 860 cases of sexual violence in the public or community sphere and 899 cases in the personal or domestic sphere (Reczek, 2020).

Based on these facts, it can be concluded that sexual education is an urgent necessity that must be taught systematically and sustainably. Educational institutions, communities, and especially parents play a strategic role in providing sexual education to children from an early age. Such efforts are essential to eliminate the stigma that sexual education is taboo or inappropriate, and to foster children's awareness so that they are able to protect themselves and act responsibly in accordance with moral and religious values.

METHODS

This study employed a qualitative research method with a content analysis approach. This approach was used to systematically describe, interpret, and analyze parenting education related to children's sexual education from a Quranic perspective (Bengtsson, 2016; Engkizar et al., 2023; Kara, 2023; Kleinheksel et al., 2020; Mayring, 2015; Saepullah et al., 2025).

The data analyzed in this study were derived from primary and secondary sources. Primary data consisted of relevant Quranic verses and Hadith that address issues of morality, sexuality, and family education, while secondary data included scholarly books, peer-reviewed journal articles, and academic publications relevant to the research focus. The content analysis process involved identifying, categorizing,

and interpreting thematic patterns within the texts in order to construct a comprehensive understanding of parenting-based sexual education from an Islamic perspective (Engkizar et al., 2025; Qomaruddin & Sa'diyah, 2024; Tenriwaru et al., 2022).

RESULT AND DISCUSSION

The Concept of Sexual Education in Islam

Sexual education consists of two terms: *education* and *sex*. In Islamic discourse, education is commonly referred to as *al-tarbiyah*. Each term carries different meanings due to variations in textual and contextual usage. Therefore, to understand the definition of Islamic education, it must be examined through two approaches: etymologically (linguistically) and terminologically (conceptually). In a general sense, education is often perceived as a deliberate effort to shape personality in accordance with the values upheld within society. Hence, education is essentially viewed as a means of preserving human life and social continuity.

Etymologically, the term *education* is derived from the root word *didik* with the prefix *pe-* and the suffix *-an*, which denotes the act or process of educating. Based on this meaning, education shares a close semantic relationship with *instruction*, which refers to the act of imparting knowledge or lessons (Rose, 2018). Terminologically, definitions of education have been articulated by many Indonesian educational scholars, including Ki Hajar Dewantoro, Soegarda Poerbakawaca, and Ahmad D. Marimba. According to Ki Hajar Dewantoro, education is a conscious effort aimed at achieving human safety and happiness (Musayyidi & Arifin, 2021).

The term *sex* in Arabic is referred to as *al-jins* or *al-ittisāl al-jinsī* (. Sexual education in Arabic is expressed as *al-tarbiyah al-jinsiyyah*. In English, the term is *sex*, and sexual education is known as *sex education* (Xu, 2024). According to the *Great Dictionary of the Indonesian Language*, sex refers to biological sex or gender. Meanwhile, the *Biology Dictionary* defines sex as sexual reproduction, a process involving the union of male and female gametes, fertilization, the formation of a zygote, and subsequent embryonic development, as well as biological sex differentiation (Zupo & Hodgson, 2022). Although sex is often considered a taboo subject to discuss openly, it remains an inherent aspect of human life and behavior (Remiswal et al., 2021).

When these two terms are combined, they form a more comprehensive concept. Sexual education is therefore understood as a process of transferring knowledge and attitudes related to sexuality (Paul et al., 2025).

Objectives of Sexual Education

Every activity is oriented toward specific goals and expected outcomes, including sexual education. According to Moh. Rasyid, the objectives of sexual education include: (a) providing accurate understanding of puberty and sexual maturity, sexual health, including pubic hair removal, underarm hair removal, personal hygiene (*istinjak*), ritual bathing (*ghusl*), circumcision, sexual deviations, masturbation, pregnancy, childbirth, postpartum care, purification, reproductive health, and marriage; (b) countering negative public perceptions that regard sexual education as taboo, un-Islamic, indecent, or unethical due to a lack of understanding of its content, and fostering awareness that sexual education is ethical when delivered according to the learners' developmental stage; (c) emphasizing that understanding sexual education materials fundamentally involves understanding Islamic teachings; (d) adjusting sexual education materials to the age of learners and ensuring educators deliver content appropriately; (e) anticipating and preventing the adverse impacts of sexual deviations; and (f) fostering a healthy generation (Rasyid et al., 2024).

Similarly, Latifah et al (2023) assert that sexual education for children generally aims to: (a) foster pride in one's gender; (b) help children accept their physical development and growth stages as expected; (c) prepare children for the changes that

will occur within themselves; (d) enable children to understand the process of reproduction; (e) develop children's awareness of sexual matters; (f) introduce ethical norms prevailing in society; (g) assist children in understanding biological topics such as growth, puberty, and pregnancy; (h) prevent children from experiencing violence; (i) reduce feelings of guilt, shame, and anxiety related to sexual behavior; (j) prevent underage pregnancy among adolescent girls; (k) prevent underage adolescents from engaging in sexual intercourse; and (l) help young people understand male and female roles in society.

Based on the above explanations, it can be concluded that the objectives of sexual education are: (a) preparing and guiding children toward psychological maturity so that they are able to establish harmonious families in the future; (b) providing understanding of physical, mental, and emotional maturity related to sexuality; and (c) offering guidance regarding individual responsibilities in interactions with the opposite sex.

Sexual Education from the Quranic Perspective

Following the discussion of the concept and objectives of sexual education in Islam, parenting education on children's sexual education from a Quranic perspective can be formulated as follows:

Ethics of Privacy and Seeking Permission (*Isti'dhān*)

The ethics of privacy and the concept of seeking permission (*isti'dhān*) are not merely matters of etiquette, but fundamental principles in respecting dignity and personal space. The Quran identifies three specific times when privacy must be strictly observed: before the dawn prayer, during midday rest, and after the night prayer. This is stated in Q.S. al-Nur/24:58.

This verse serves as a directive guiding social norms within the family environment. It constitutes an instruction for parents to educate children and dependents to observe proper social conduct and etiquette (Adrivat et al., 2024; Aziz, 2019; Rahman, 2023). From this verse, it can be understood that children must be taught that there are certain times when parents possess sexual privacy that should not be exposed, thereby protecting children from experiences for which they are not yet psychologically prepared.

Lowering the Gaze and Covering the 'Awrah (*Ghaḍḍ al-Baṣar*)

Lowering the gaze (*ghadd al-basar*) and covering the 'awrah are closely interconnected concepts within Islamic ethics of behavior and dress. These principles are not merely formal rules but represent respect for oneself and others. This is articulated in Q.S. al-Nur/24:30–31.

These verses command believers to guard their gaze and protect their chastity. This prohibition aligns with the regulation of access to public and private spaces, as exposure to inappropriate environments may stimulate uncontrolled visual attention and sexual desire (Katsir, 2002). Thus, sexual education involves visual control, whereby parents guide children to avoid prohibited content and body exposure while simultaneously protecting themselves from becoming objects of sexualization.

Social Boundaries and the Prohibition of Adultery

Allah states in Q.S. al-Isra'/17:32 that believers are forbidden not only from committing adultery but also from approaching it. This verse emphasizes that even actions leading toward adultery such as fantasies or behaviors that provoke sexual temptation must be avoided, as adultery constitutes an extreme moral violation and an improper means of fulfilling biological desires (Al-Maraghi, 1974). Accordingly, sexual education is not limited to determining what is permissible or forbidden but includes preventing pathways that may lead to adultery, such as pornography or unsupervised interactions between opposite sexes.

Preserving Chastity (*'Iffah*)

If lowering the gaze and covering the 'awrah represent external actions, *'iffah*

reflects an internal moral strength. *Iffah* denotes self-restraint from inappropriate or prohibited behavior, fostering dignity and self-respect. This principle is emphasized in Q.S. al-Nur/24:33. This verse underscores the importance of facilitating lawful marriage to help individuals fulfill their sexual needs in a permissible manner and avoid illicit behaviour (Asyur, 1984). Thus, chastity encompasses not only physical restraint but also comprehensive self-control involving thoughts, speech, actions, and personal appearance.

Understanding *Mahram* Relationships

Sexual education from a Quranic perspective also involves understanding prohibited marital relationships to prevent deviations. This is outlined in Q.S. al-Nisa'/4:23, which specifies categories of women who are forbidden for marriage. This prohibition is rooted not merely in social convention but in alignment with sound human instincts and moral order (Al-Mahalli & As-Suyuthi, 2021). Accordingly, both parents and children must understand boundaries regarding physical closeness and prohibited relationships.

Character in Sexuality

Allah states in Q.S. al-Mu'minun/23:5–7 that believers are those who guard their chastity except within lawful marital relationships. This verse highlights purification of the self, emphasizing that sexual misconduct represents the peak of moral degradation and societal destruction (Adrivat et al., 2024). Sexuality is therefore viewed as a trust (*amanah*) and a natural disposition (*fitrah*) that must be managed responsibly. The character of believers in understanding sexuality differs fundamentally from perspectives centered solely on physical gratification. Core values shaping this character include viewing sexuality as a trust, possessing a sense of modesty (*haya'*), managing desires wisely, safeguarding dignity and privacy, and upholding ethical and moral principles (Jaafar et al., 2025; Okenova et al., 2025).

CONCLUSION

Based on the findings of the study on parenting education for children's sex education from the Quranic perspective, it can be concluded that there are six main principles that form the foundation of Islamic sex education, namely: (i) privacy ethics and the etiquette of seeking permission to enter private rooms (*ista'zbin*); (ii) lowering the gaze and covering the *awrah*; (iii) boundaries of social interaction and the prohibition of approaching adultery; (iv) maintaining self-restraint and chastity (*iffah*); (v) understanding *mahram* relationships; and (vi) the formation of character in sexuality. These findings indicate that sex education from the Quranic perspective is not merely oriented toward biological aspects, but also emphasizes ethical, spiritual, and moral dimensions. Therefore, this study is expected to serve as an initial conceptual reference for future research in examining Islamic value-based sex education within different contexts and issues.

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