

AN OVERVIEW OF SEX EDUCATION: COMPARISON BETWEEN ISLAM AND WESTERN PERSPECTIVES

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Abstract

In recent years, it has been noted that there has been an alarming increase in sexual-related social problems among teenagers which more often than not has lead to increased crime rates. Many believe that sex education should be incorporated in schools while some think that it should be done within the private walls of our home. The concept of sex education is not an alien concept in Islam since the Holy Quran addresses the issues of sexuality and sexual needs as being a fundamental part of our human identity. There are about 263 verses in the Quran that discuss the elements of sexuality and the concepts of sex education which shows a strong indication of the importance of them in the construction of a healthy society. In contrast, the concept of sex education has only emerged around the early 20th century in the western culture. This paper aims to explore the differences between Islamic and western point of view on sex education. The Quran, the Hadith, and several documents and literature have been analysed for the purpose of this study. While the western culture views sexuality and sexual needs as an individual rights, the Islamic teachings view them as fundamentally bound to responsibility and accountability to a far greater social circle, the construction of a strong ummah.

Keywords: Sex Education, Islam, West, Islamic Education.

INTRODUCTIONS

Islam advocates comprehensive standard guidelines to be complied by all believers. The comprehensiveness of Islam covers all part of human life. The whole life code is completely described in Islam. Islam always celebrates human desires and needs. One of the clear examples is mention in Al-Mukminun, verse 12-14, where Allah SWT describe on one topic in sex education:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْةٍ مِّنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ. ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا

الْعَلَقَةَ مَضْغَةً فَخَلَقْنَا الْمَضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ

الْخَالِقِينَ ﴿﴾

"Man We did create from a quintessence (of clay); Then We placed him as (a drop of) sperm in a place of rest firmly fixed; Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature: so blessed be Allah, the Best to create!" (Quran. Al Mukminun:12-14).

Sex education is not a taboo topic in Islam. In fact, sex should be discussed according to the teachings of Islam (Muhamad Zahiri 2005; Muhamad Zahiri & Rahim 2010; Muhamad Aftab & Muhamad Ahasan 2010; Mamdouh & Ibrahim 2013; Shahidal & Md. Mizanur 2008; Saedah et al. 2014; Salmi 2015). Since 1400 years ago, sex education has been studied by Muslims since 1400 years ago from the Quran through leaflets delivered by Prophet Muhammad SAW.

The issue of sex education in the West has emerged around the early 20th century (Amir Hasan Dawi, 2009). However, in early stages, sex education faced a great challenge especially from the churches who consider it as contradict to morality and religion. Changes and pressure are increasing due to the increase of sexual misconduct so, secular sex education programs have been widely implemented in Western countries until today. Researchers have analysed some of the differences between Islamic and Western sex education based on the Quran, the Sunnah, the opinions of Muslim scholars and intellectuals as well as previous studies.

METHODOLOGY

This research were based on qualitative research which used document analysis as an instrument. Article and book which related into sex education from Islam end western perspective were reviewed and discussed.

RESULTS & DISCUSSION

The result of this study is divided into three sections; sources of sex education, main aspect of sex education, and topic in sex education.

1) Sources of Sex Education

The sources of Islamic sex education are *aqli* and *naqli*. One of the obvious differences between Islamic and Western sex education is; Islamic sex education is based on the Qur'an and the Sunnah (Abdullah Nasih, 1989; Dawod O.S. Noibi, 1998). All the guidelines and the teachings related to sex education have been stated in the Quran and the Sunnah which emphasise virtue. In contrast, the guidelines and the teachings of Western sex education are merely based on logic and lust. They develop and formulate the syllabus of sex education according to the opinions that they thought right and appropriate to be their way of life (Shaikh Abdul Mabud, 2011). The West has separated religion and knowledge and believed that religion has nothing to do with the knowledge from human thought.

2) Main Aspect of Sex Education

The main aspect emphasised in sex education is in line with the educational goal of producing a balanced person physically, spiritually and intellectually. The teachings of Islamic sex education meet the whole needs of human beings to have a balanced life in this world and the hereafter (p. 98 *nasih*). Islamic sex education is comprehensive to produce human beings who are balanced intellectually, physically and emotionally. The balance can create happiness in this world and the hereafter. Allah SWT says in Surah al-Rum:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect.” (Quran. Al-Rum:21).

On the other hand, Western sex education only concerns on physical excitement and has no spiritual value (Shaikh Abdul Mabud, 2011; Syed Ali Ashraf, 1998).

3) Topic in Sex Education

a) The importance of marriage

Allah s.w.t. has gifted human beings with various *gharizah* (natural instincts) as a place to channel their desires such as eating, drinking, and sexual activity (al-Qaradawi 2013). Islamic sex education emphasises marriage as a solution to fulfill sexual desire and matters encouraged in Islam. Al-Qaradawi (2013) in his book 'Halal and Haram in Islam' under the topic 'halal and haram in marriage and family life' explained three human standings on the desire of men and women. The first stand asserts that humans have the desire of free sex without taking into account the religious and cultural teachings. Human beings are similar to animals and this view damages self-dignity, family and society. The second view goes against human nature that rejects sexual desires, chooses celibate life and sees sexual activity as disgusting such as Christian monks. This view clearly violates the nature of human beings created by Allah SWT the third view recognises sexual desire of human beings by placing certain boundaries especially those contained in Islamic teachings.

Marriage is a matter that is encouraged in Islam for Muslims who are capable. Every Muslim could not choose to be single just to worship Allah SWT In Surah al-Maidah:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾

“O ye who believe! Make not unlawful the good things which Allah hath made lawful for you but commit no excess: for Allah loveth not those given to excess.” (Quran. Al-Maidah:87).

Furthermore, the verse that encourages human beings to marry has been clearly stated by Allah SWT:

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنَّىٰ وَتِلْكَ أَرْبَعٌ فَإِنْ خِفْتُمْ أَلَّا

تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا﴾

“If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or that which your right hands possess. That will be more suitable, to prevent you from doing injustice.” (Quran. An-Nisa: 5).

The prohibition of choosing a single life with the reason to worship Allah was prohibited by Prophet Muhammad s.a.w. This story was narrated by Abu Qilabah about some of the Companions of the Prophet s.a.w. who refrained themselves from worldly affairs by not planning to get married and choosing a celibate life. The Prophet s.a.w. advised them in a tone of anger and associated them with those who lived in churches and monasteries (al-Qaradawi 308: 2013)

Western sex education does not prioritise marriage and this opinion conforms to the first and the second view on the relationship between men and women as described by al-Qaradawi (2013). The group of the first stand does not regard marriage as a medium to channel their sexual desire. Humans are free to have sex with anyone. The second stand rejects sexual intercourse and believes that human beings should refrain themselves from engaging with sexual activity. Extramarital sex, free sex and safe sex are encouraged in Western culture (Abdullah Nasih Ulwan, 2009; Sanjadkar, 2009; Shaikh Abdul Mabud, t.th).

These two stands have become the practices and lifestyles of Western societies and have spread to Muslims (Abdullah Nasih Ulwan, 2015; al-Qaradawi, 2013). Marriage institution is no longer seen as an important institution. In conclusion, Western belief about marriage has far deviated from moral and Islamic values. Islam sees marriage as a relationship that permits sex to continue human lineage (Dawod O.S. Noibi, 1998; Shaikh Abdul Mabud, 2011; Shaikh Abdul Mabud, 1998; Syed Ali Ashraf, 1998).

b) Building a family

Family is formed from marriage. In *maqasid syariah*, Islam cares for human lineage and encourages human to have children and protect them by performing the responsibility as a parent. The family lives together in a house to rest, relax and establish love for family members. Allah SWT says:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّوهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمِئَةً إِلَى حِينٍ﴾

“It is Allah who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool, and their soft fibers (between wool and hair), and their hair rich stuff and articles of convenience (to serve you) for a time.” (Quran. An-Nahl:80).

Allah SWT says:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

“O mankind! reverence your Guardian-Lord Who created you from a single person, created, of like nature, his mate and from them twain scattered (like seeds) countless men and women; fear Allah, through Whom ye demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you” (Quran. An-Nisa:1).

Western perspective is different from Islam and it can be seen from the Western definition about family (Halstead & Reiss 2006: 110):

“...as a group of two or more people who live together on intimate terms in the same household and who normally have a socially approved sexual, filial, parental or other kinship relationship...”.

Based on this definition about family, it can be concluded that family consists of two individuals or a group living together and have a close relationship in a house. This means that an individual can choose with whoever he or she wants to live together without any family bond or relationship. This family concept is introduced because it fulfills the demands of the heterosexuals, homosexuals and unmarried couples who want to live together as a family under one roof. This concept also allows two individuals who live together to take anyone as a child who is considered a member of the family. This understanding is clearly unlawful and it is not permissible in Islam because it is feared by vague and no blood lineage.

c) Protecting self-dignity

Islam has outlined some guidelines to protect self-dignity and honour either for men or women, whether married or single and whether children or adults. Islam demands human beings to be reserved to encourage them to preserve their dignity and honour. As Allah SWT says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرِ بْنِ إِتْنَهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَسِينِينَ لِحَدِيثٍ إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحِيءُ مِنْكُمْ وَاللَّهُ لَا يَسْتَحِيءُ مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾

“O ye who believe! enter not the Prophet's houses— until leave is given— you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.” (Quran. Al-Ahzab: 53).

This verse explains that talking with obstacle is better than talking face to face without any obstacle as one of the means of guarding self-dignity. Western society practices free lifestyle, mixing between men and women without any obstacle. The West believes that the Islamic teachings have restricted social interaction in communicating with each other (lowering the gaze, the limits of aurah, the limits between male and female). The West also has disputed the obligation of covering the aurah and regarded it as a cruel thing because human beings are forced to close certain body parts, especially women who are obligated to cover their head.

Anything lawful and unlawful in the sight of Allah has wisdom. The obligation to cover the aurah, lower the gaze and not to show off their adornment except only that which is apparent are some of the Islamic ways of guarding one's dignity and honour to prevent themselves from immoral acts as mentioned in surah an-Nur (24: 30-31). In addition, Islam also provides solutions to those who are less fortunate to get married to control their desire. Allah SWT mentions in surah an-Nur:

﴿وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُعْطِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ بِمَا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي ءَاتَاكُمْ وَلَا تُكْرَهُوا فَتَيْتِكُمْ عَلَى الْبِعَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَن يُكْرِهِنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرِهِنَّ غَفُورٌ رَّحِيمٌ﴾

“Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum) give them such a deed if ye know any good in them; yea, give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet after such compulsion, is Allah Oft-Forgiving, Most Merciful (to them)” (Quran. An-Nur:33).

d) The prohibition of fornication (*zina*)

Islamic sex education educates individuals to avoid fornication by mentioning the punishments and consequences of fornication. The prohibition on fornication and its consequences are clearly stated in the Qur'an:

﴿وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾

“Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).” (Quran. Al-Isra: 32).

Rasulullah SAW also has prohibited close proximity (*khalwat*) between male and female couples in a quite place because the third one is the devil (al-Qaradawi 268: 2013).

Fornication is not included in Western sex education because it promotes safe sex through prevention to avoid pregnancy and only focuses on physical needs and thus, extramarital sex is permissible. Safe sex campaigns are strongly emphasised in the West to prevent themselves from infectious diseases as a result of unprotected sex

(Shaikh Abdul Mabud 2011; Syed Ali Ashraf 1998). Based on the objectives of comprehensive sex education programs strived by the West, it is clear that the main focus is only to reduce adolescent's engagement in sex rather than to prevent it. There are six objectives of Western sex education which are (1) helping adolescents to defer their first time sex; (2) helping adolescents who are sexually active to reduce their sexual activities; (3) helping adolescents to reduce the frequency of changing their sex couples; (4) helping adolescents to use condoms more often; (5) helping adolescents to use other preventative methods; (6) helping adolescents to avoid the risk of having sexually transmitted diseases by changing their sexual behaviour (Kirby, 2007).

The aim of Western sex education is contrary to the Islamic teachings. A study by Kirby (2007) showed that the objective of sex education is to encourage extramarital sex by following the guidelines outlined. 'Do not approach fornication (*zina*)' is a solution in Islam to problems arising from sexual misconduct. Sexual activity can only be done through marriage. *Zina* through eyes, hands and conversations can eventually lead to forbidden sex.

e) The prohibition of homosexual

The story of homosexual has been narrated in the Qur'an in surah Hud:

﴿وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ وَجَاءَهُمْ قَوْمُهُمْ يَهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَوْمَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ قَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِيًّا إِلَىٰ رُكْنٍ شَدِيدٍ قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ﴾

"When Our Messengers came to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day." And his people came rushing towards him, and they had been long in the habit of practising abominations. He said: "O my people! Here are my daughters: they are purer for you (if ye marry)! Now fear Allah, and cover me not with shame about my guests! Is there not among you a single right-minded man?" They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!" He said: "Would that I had power to suppress you or that I could betake myself to some powerful support." (The Messengers) said "O Lut! we are Messengers from thy Lord! By no means shall they reach thee! Now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife (will remain behind): to her will happen what happens to the people. Morning is their time appointed: is not the morning night?" (Quran. Hud:77-81).

The people of Prophet Lut were cursed by Allah s.w.t. for wanting to commit immoral acts to Prophet Lut's guests who were the angels that resembled as handsome men. The story of the people of Prophet Lut has been repeated by Allah in surah al-Syuara:

﴿وَلَا تَمْسُوها بِسَوْءِ فَيَأْخُذْكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ﴾

"Of all the creatures in the world, will ye approach males. "And leave those whom Allah has created for you to be your mates? Nay, ye are a people transgressing (all limits)!" (Quran. As-Syuara:166).

In the West, homosexual and heterosexual are being accepted by the society and they are fighting for their rights to live together as a family (Shaikh Abdul Mabud t.th).

f) Family planning

Islam is a religion that cares for lineage and through marriage, humans are encouraged to continue their lineage. However, in emergency cases, it becomes necessary for Muslims who need family planning. The concept of family planning has been explained by al-Qaradawi (2013) based on the results of the 8th and the 12th Malaysian Muslim scholars conference. It has been decided that family planning is illegal except for some reasons. One of the reasons for family planning is concerning the life of a mother who will die if she continues to have pregnancy and childbirth. Therefore, the child inside the womb need to be abort. The next reason is to create the gaps between each birth to give the baby the right to breastfeed for at least 2 years.

There are several verses of the Qur'an that tell about family planning. Based on the words of Allah:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا
أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

“O ye who believe! Eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful.” (Quran. An-Nisa:29).

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ
عَلَيْكُمْ مِنْ حَرْجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُسِمِّيَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

“O ye who believe! when ye prepare for prayer, wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub, therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete His favour to you, that ye may be grateful.” (Quran. Al-Maidah: 6).

The hadith of Rasulullah SAW. mentions about a story of a friend who did ‘azl with his female slave for not wanting the woman to be pregnant from the relationship. The Jews declared ‘azl as a small murder and that matter was found out by him and he explained that the Jews had been lying. If Allah wish the woman to conceive, it will happen and no one will be able to stop it (al-Qaradawi 2011). Imam Al-Ghazali (2004) has discussed the difference between family planning and abortion for Muslims in the marriage chapter.

CONCLUSIONS

Muslim life is based on what is in the Qur'an and the Sunnah. All halal and haram aspects have been explained by Allah s.w.t in Quran as a guidance of human life and in what have been left by Prophet Muhammad s.a.w including sex education topic. Thus its importance for Muslim to follow guidelines teaching sex education based on Islamic sources, because these sources are capable to create a balanced human being from the physical, intellectual and emotional aspects that are manifested in practice in everyday life.

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