



## A strategy for implanting Islamic moral values in sex education

Abdul Kodir<sup>a,\*</sup>, Momon Momon<sup>b,†</sup>, Mohammad Taufiq Rahman<sup>c,†</sup>

<sup>a</sup> Department of Arabic, Postgraduate School, State Islamic University of Sunan Gunung Djati, Bandung, West Java 40614, Indonesia

<sup>b</sup> Department of Islamic Education, Postgraduate School, State Islamic University of Sunan Gunung Djati, Bandung, West Java 40614, Indonesia

<sup>c</sup> Department of Religious Studies, Postgraduate School, State Islamic University of Sunan Gunung Djati, Bandung, West Java 40614, Indonesia

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### Abstract

Promiscuity among adolescents is of great concern to parents and educational institutions. This is because it can cause chaos in the household sector. After all, many teenagers are pregnant before their time; unemployment can lead to crime, and so on. To overcome this problem, planting moral values is one of the answers. This writing examines how to instill moral values in sex education through school education institutions in a quite strict society in adolescent association, namely in Majalengka Regency, West Java, Indonesia. This study used a mixed research design, which combines quantitative and qualitative analysis. In this study paradigm, a concurrent triangulation model is then used. Participants evaluated that there was a high correlation between the improvement of morals and the total quantitative value of 0.861 as a result of teaching moral principles in sex education. The coefficient of determination, or momentum of the effect, of 74.1 percent—significantly larger than the 25.9 percent for other factors affecting students' morale—further illustrates the power of this influence. The quantitative results are strengthened by a qualitative study that collects data through interviews and observation. This study concluded that the inculcation of moral values in sex education in State Islamic High Schools in Majalengka Regency, West Java of Indonesia, showed an increase because it could improve students' sense of morality. This study can add to the literature and project references on how to instill sex education within a religious frame for school students in areas where social life is more stringent regarding morality.

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\* Corresponding author.

E-mail address: [abdulkodir@uinsgd.ac.id](mailto:abdulkodir@uinsgd.ac.id) (Kodir, A.).

† Co-first authors.

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## Introduction

Sex education has recently become an interesting issue in Indonesia (Holzner & Oetomo, 2004; Sasono et al., 2021). This theme has also become a strategic agenda for education policy in various countries worldwide (Tandrayen-Ragoobur, 2014; Gokulsing & Monkman, 2011; Fennell & Arnot, 2008). Therefore, some say sex education is becoming increasingly important at all school children's education levels, namely for 12 years (elementary, junior high, and senior high school) in the Indonesian context (Ramawati, 2022). This is because adolescents are formed at school age for their future. Similarly, teenagers are the most influential generation in realizing the ideals of a nation (Nabila, 2018), the next generation of the nation, and the generation expected by a country to change the state of their nation to become a better nation (Angelina et al., 2021; Ashadi & Purnawan, 2018). The current condition of Indonesian youth needs to be more apprehensive (Widiastuti, 2020). This can be seen from the condition of some teenagers today, who tend to be more sociable and pay less attention to the moral values of every action they take (Dara & Simanjuntak, 2022). Premarital sexual behavior among young people has recently been in the spotlight because it tends to increase (Watofa et al., 2019).

People have long looked at the importance of sex education. Sex education is essential in building a healthy society (Calderone, 1983). A comprehensive sex education curriculum teaches individuals about reproductive health, anatomy, sexual development, healthy relationships, consent, and contraception (Bailey et al., 2016). When people are well informed about these topics, they are better equipped to make decisions about their sexual health and well-being. Sex education also helps reduce the incidence of sexually transmitted infections and unwanted pregnancies (Santelli et al., 2003). By teaching individuals how to practice safe sex and use contraception effectively, sex education can help prevent the spread of disease and unwanted pregnancies, reducing the burden on the health system and society (McCormick, 1973). In addition, sex education can also contribute to promoting gender equality by dismantling patriarchal norms and promoting mutual respect and consent in relationships. This can help reduce sexual harassment and violence by promoting the importance of consent, boundaries, and respect for others (Barker et al., 2018).

Religions such as Islam have teachings to maintain households with legal marriage institutions (Nawaz et al.,

2021). Therefore, by teaching Islam in the household sector, sex education can be helpful for teenagers. This happened in a moderately religious area in West Java, namely Majalengka Regency, a city that gave rise to a large national Islamic mass organization, the Islamic Community Association (PUI) (Hernawan, 2020). Among the community's efforts in the area is a Muslimah Youth Talkshow entitled Healthy Youth Islamic Hanging Out at the Talaga Kulon Village Hall. Hundreds of middle and high school representatives from Talaga, Bantarujeg, and Lemahsugih participated in the Smart Muslimah Community (SMC) event (Hidayah et al., 2021). Even though these programs already exist, schools are still the central place to instill moral values, including sex education. However, these schools still face various obstacles in supporting sex education because there are no subjects that specifically teach sex education. Therefore, there are obstacles so far in sex education. Teachers at school do not yet have sufficient skills to integrate values into classroom learning (Chalkiadaki, 2018).

Aggressiveness in teenagers is influenced by emotional changes that make teenagers react to stimuli. Here, teenagers begin to develop the ability to think abstractly, have a different self-concept, fantasize about sexual activity, and tend to want to know new things, resulting in the behavior of wanting to experiment, which is the most vulnerable, especially in reproductive health (Kumalasari & Andhyantoro, 2012). The Health Research and Development Survey shows that 5.6 percent of Indonesian teenagers have had premarital sex. The pornography addiction screening survey conducted illustrates that as many as 96.7 percent of teenagers in Indonesia have been exposed to pornography and as many as 3.7 percent of teenagers are addicted to pornography. This incident will have very bad consequences and be detrimental to the future of teenagers, especially young women (Ulya et al., 2022). The Indonesian Adolescent Reproductive Health Survey (SKRRI) report found that 12.5 percent of teenagers did not have an understanding of reproductive health and agreed to the practice of abortion. As many as 9 percent of teenagers who have an understanding of reproductive health agree with the practice of abortion. This shows that the understanding of reproductive health that teenagers have is permissive towards abortion, 0.8 times lower than that of teenagers who do not have an understanding of reproductive health (Kusumaryani, 2017).

The Islamic view of sex is very objective and wise. Islam does not disregard the fact that sex is a necessity of life for all human beings. Islam does not require humans

to avoid sex to get closer to Allah; Islam values sex and is not anti-sex. Islam has several rules, guidelines, instructions, commands, and prohibitions regarding sexual relations between humans, with the aim of humans getting benefits, profits, safety, welfare, and happiness both in this world and in the hereafter. Therefore, Islam explicitly regulates sex and its distribution in the Qur'an and Hadith (Taufiq & Suryana, 2020). It is necessary to cooperate with all parties to prevent and minimize the involvement of adolescents in free sex and the consequences it causes, such as unwanted pregnancy, abortion, or sexually transmitted diseases (Chairiyah & Anggraeni, 2022). Sex education in Islam is integral to faith, morals, and worship education (Ulwan, 2007).

Many studies have revealed that sexual behavior at a young age (student status) increases yearly (Kann, 2016; Kreager et al., 2016; Burnett et al., 2014). We, as academics, need to make efforts systematically to prevent free-sex behavior among students from continuing to grow (Rahman, 2018). One of them is by providing knowledge about sex education properly and correctly by instilling moral values in students in the educational process or through intensive guidance on sex knowledge. But ironically, educational institutions tend to pay less attention to learning about sex.

In its scientific analysis, this study relies on the moral development theory of Piaget and Lawrence Kohlberg. Both are leading figures in the study of moral development. Piaget's influential early perspective laid the foundation for understanding moral judgment. Piaget's theory of moral development suggests that children progress through three stages of moral development where the last is social contract morality, namely that rules must be obeyed because they are beneficial for all parties (Piaget, 2013). Kohlberg's theory, a systematic and extensively researched model, emphasizes the role of rational thinking in the formation of moral judgments as individuals mature cognitively (Kohlberg & Hersh, 1977). Kohlberg's stages of moral development progressed from a focus on avoiding punishment to adhering to universal ethical principles, reflecting an evolution toward more complex moral reasoning (Kohlberg, 1971). Additionally, James Rest, based on Kohlberg's work, further developed a comprehensive conception of morality that has stood the test of time and future research, emphasizing the practical value of moral reasoning theories in a variety of professions (Rest, 1992). These theories collectively contribute to our understanding of the cognitive and rational foundations of moral development. With this structure and stages, it is necessary to instill understanding and awareness in

students. That's where the important connection between moral development theory and education is as stated by Lickona (Lickona, 1969).

Research in Indonesia regarding inculcating moral values in sex education already exists. However, most are still textual (Nurhartanto, 2017), domestic (Hanah, 2015), and non-curriculum in nature (Budi et al., 2020). Following the previous explanation related to the research background, namely the implementation of sex education in Indonesia is an interesting topic to discuss. This study aims to identify the strategies used to instill Islamic-based moral values in sex education among MAN students in Majalengka Regency. This research was conducted at the Public Islamic High Schools (*Madrasah Aliyah Negeri—MAN*) in Majalengka Regency, West Java, Indonesia. This topic is in line with the platform of the government in Indonesia, which wants to build a country starting from the countryside (Pambudi & Mardati, 2019). West Java Province is part of the island of Java, which is a buffer for the capital city of Indonesia, namely Jakarta.

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## Methodology

This research model using the concurrent triangulation model is a qualitative and quantitative research method by mixing the two methods in a balanced way (50 percent quantitative methods and 50 percent qualitative methods), which are used together at the same time but independently to answer the problem formulation similar (Creswell & Poth, 2016). Primary data is data obtained directly from research subjects in 2016 using data measuring devices now on the information subject. At the same time, secondary data is data that is not obtained directly but in the form of documentation data and library materials or other records that support this research, such as the history of the establishment of the school, vision and mission, teacher conditions, student conditions, building conditions and so on, which can be obtained through the research process on documents, archives, books, magazines, photos, films, literature, and other archival documents or records (Daher et al., 2017; Fuad et al., 2017).

The qualitative method of sampling in this research uses the purposive sampling technique. The data sources or informants in this research are informants who are deemed knowledgeable enough, teach and understand enough about sex education as well as people who can be invited to work together, such as people who are open to answering all the questions asked by the researcher and can provide correct information about the implementation

process of instilling moral values in sex education through direct observation and interview techniques (Silverman, 2015). The researchers interviewed the principal of each school (a total of 3 people) and then the teachers who carried out lessons on instilling moral values in sex education at the school (a total of 18 people).

In quantitative research, the data sources are known to be populations and samples. The sample in this study was taken from several students from State Madrasah Aliyah in Majalengka Regency, especially in classes XI and random sampling where specific subgroups (strata) will represent a fairly representative number in the sample by means of members within each stratum must be selected randomly. This sample can be seen by the number of members from each class taken randomly in proportion to the size of each class. Because the size or number of samples drawn, as guided by Slovin’s formula (Schmidt et al., 2018) to determine the minimum sample size (*n*) if the population size (*N*) at the  $\alpha$  significance level is known is (Equation (1), (2), and (3)):

$$n = \frac{N}{1+N\alpha^2} \tag{1}$$

$$n = \frac{1439}{1+1439(0,05)^2} \tag{2}$$

$$= 312,9962 \text{ even to be } 313 \tag{3}$$

Table 1 and Table 2 show that the stratified random sampling of classes XI and XII are 313 students of MAN in Majalengka Regency, consisting of 134 students at MAN Talaga, 128 students at MAN Rajagaluh, and 51 students at MAN 3 Jatiwangi.

**Table 1** The population of the research

No.	Name of School	Class XI	Class XII	Amount
1.	MAN Talaga	292	322	614
2.	MAN Rajagaluh	294	295	589
3.	MAN Jatiwangi	140	96	236
Total		726	713	1439

Source: Deduction from the Field (2016)

**Table 2** Calculation data of the proportionate stratified random sampling

No.	Names of schools	Class XI		Slovin	Integration
		Population	Sample percentage		
1.	MAN Talaga	292	20.29	20.29 x 313 =	63.51
2.	MAN Rajagaluh	294	20.43	20.43 x 313 =	63.95
3.	MAN Jatiwangi	140	9.73	9.73 x 313 =	30.45
Total		1439	100%	313	313

No	Names of schools	Class XII		Slovin	Integration
		Population	Sample percentage		
1.	MAN Talaga	322	22.38	22.38 x 313 =	70.04
2.	MAN Rajagaluh	295	20.50	20.50 x 313 =	64.17
3.	MAN Jatiwangi	96	6.67	6.67 x 313 =	20.88
Total		1439	100%	313	313

Source: Deduction from the Field (2016)

For ethical issues in this research, the current study focused exclusively on volunteer students at public madrasah institutions in Majalengka of West Java, Indonesia. The mention of the names written in this study was with their consent. It was also to mention teachers and presenters of joint activities. Data mining for the respondents was carried out in a way that did not interfere with their activities or harm them. Writing in the local language had been done before writing in English and format as it is today, and it had been approved for publication in the current narrative.

## Results

### *The Influence of instilling Islamic moral values in sex education (Variable X) in improving morality (Variable Y)*

To find out the overall data regarding the influence of cultivating moral values on improving morals is shown in the correlations presented in Table 3.

Table 3 above illustrates that all variables have a significant relationship with other variables or show a large and significant relationship. This can be seen in the *p* value (2-tailed) which all show smaller than the  $\alpha$  value (.05).

Furthermore, in the model summary table of Table 4 below, it is known that the overall level of relationship between the variables of instilling moral values in sex education and improving morals is known to be R of 0.861, including a very strong relationship, and the magnitude of the influence (R Square) or coefficient of determination is 0.741 or 74.1 percent. Thus, it can be identified that the influence of the variable instilling moral values in sex education on improving morals by 74.1 percent. In other words, the magnitude of the influence of other variables is 100 percent - 74.1 percent = 25.9 percent or 0.259.

**Table 3** Correlations

Variables		(X <sub>1</sub> )	(X <sub>2</sub> )	(X <sub>3</sub> )	(X <sub>4</sub> )	(Y)
Habituation Aspect (X <sub>1</sub> )	Pearson Correlation	1	.437**	.639**	.520**	.762**
	<i>p</i> (2-tailed)		.000	.000	.000	.000
	<i>N</i>	313	313	313	313	313
Exemplary Aspect (X <sub>2</sub> )	Pearson Correlation	.437**	1	.520**	.355**	.601**
	<i>p</i> (2-tailed)	.000		.000	.000	.000
	<i>N</i>	313	313	313	313	313
Giving advice Aspect. (X <sub>3</sub> )	Pearson Correlation	.639**	.520**	1	.412**	.752**
	<i>p</i> (2-tailed)	.000	.000		.000	.000
	<i>N</i>	313	313	313	313	313
Punishment Aspect (X <sub>4</sub> )	Pearson Correlation	.520**	.355**	.412**	1	.515**
	<i>p</i> (2-tailed)	.000	.000	.000		.000
	<i>N</i>	313	313	313	313	313
Improving morality (Y)	Pearson Correlation	.762**	.601**	.752**	.515**	1
	<i>p</i> (2-tailed)	.000	.000	.000	.000	
	<i>N</i>	313	313	313	313	313

Note: \*\*. Correlation is significant at the .01 level (2-tailed).

**Table 4** Model summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.861 <sup>a</sup>	.741	.738	5.16429

Note: a. Predictors: (Constant), habituation, exemplary, giving advice, punishment

The results of the regression linearity test findings in Table 5 show that the *F* value of mismatch or *F*-test is 220.610, which is greater than *p* value .000. So, the form of the linear regression equation for this pair of research data is significant. This clearly proves that the influence of instilling moral values in sex education on improving morals has formed a linear regression equation.

Statistical findings to test the truth of the hypothesis or significant test that have been previously proposed are listed in the coefficient table of Table 6. Also listed is the regression equation for variable X against Y, namely  $\hat{Y} = 0.377 + 0.746$ . In other words, the regression equation model between the variable of instilling moral values in sex education towards improving morals is linear. Meanwhile, the hypothesis shows that the influence of this variable is significant because the value of the *p* value column. (.000) is smaller than the *t*-test value (.154). The findings in this study also reject H<sub>0</sub>, which states that there is no significant influence between instilling moral values in sex education and improving morals, and accept H<sub>a</sub>, which states that there is a significant influence between instilling moral values in sex education and improving morals.

**Table 5** Anova A

Model		Sum of Squares	<i>df</i>	Mean Square	<i>F</i>	<i>p</i>
1	Regression	23534.555	4	5883.639	220.610	.000 <sup>b</sup>
	Residual	8214.333	308	26.670		
	Total	31748.888	312			

Note: a. Dependent Variable: Improving Morality

b. Predictors: (Constant), habituation, exemplary, giving advice, punishment

**Table 6** Coefficients A

Model		Unstandardized Coefficients		Standardized Coefficients	<i>t</i>	<i>p</i>
		B	<i>SE</i>	Beta		
1	(Constant)	.377	2.445		0.154	.000
	Habituation	.746	0.076	.401	9.844	.000
	Exemplary	.334	0.054	.213	6.143	.000
	Giving advice	.714	0.082	.349	8.680	.000
	Punishment	.130	0.051	.087	2.534	.012

Note: a. Dependent Variable: Improving Morality

### *Analysis of Implanting Islamic Moral Values in Sex Education*

The following will describe the results of qualitative and quantitative data analysis of the cultivation of Islamic moral values in sex education, as in [Table 7](#).

The results of the qualitative and quantitative data analysis in [Table 7](#) above show that the results of the quantitative data research conducted in the second stage based on the results of the questionnaire from the respondents, namely 313 MAN students throughout Majalengka Regency, can produce quantitative data that can strengthen, weaken and contradict qualitative

data on the variables of planting Islamic moral values in sex education. It means that all quantitative data explain that it has proven and strengthened the qualitative data. As for the overall quantitative value of the quality of the variable of teaching Islamic moral values in sex education, the respondents assessed that the achievement obtained was 72.6 percent which had a good category. It also follows qualitative data, which shows that the cultivation of Islamic moral values in sex education is appropriate and clear, which means that it is good. So, the qualitative data from the interviews have proven and strengthened the quantitative data from the questionnaire.

**Table 7** Implanting Islamic moral values in sex education

Items/Category	Qualitative Data	Quantitative Data (%)	Conclusion
1. Habituation	Teachers always try to apply good habits in schools	69.6	Reinforce qualitative data
- Intention to change habits	Students can face sex development in a positive direction	76.6	Strengthening qualitative data
- Filling vacancies	Students are accustomed to filling their free time at school with suitable activities	68.1	Strengthening qualitative data
- Awareness	Embedded awareness of sin and regret when violating Islamic rules	67.8	Strengthening qualitative data
2. Exemplary	Teachers set an excellent example in schools	76.6	Reinforcing qualitative data
- Directly	Saying and answering greetings, completing it by shaking hands	76.8	Reinforcing qualitative data
- Indirect Indirect	examples are more effective, such as a good attitude, courtesy, respect for students, how to dress the teacher, and dress politely.	76.2	Reinforcing qualitative data
3. Giving advice	the teacher advises that if students are found to have violated	76.7	Strengthening qualitative data
- Sincerely	Advise in socializing, choose good friends.	83.2	Reinforcing qualitative data
- Impressed (remembered)	Advise not to engage in sexual behavior that adversely affects continuing education and employment opportunities.	72.6	Reinforcing qualitative data
- Patience	The teacher always advises patiently in dealing with student problems.	73.4	Reinforcing qualitative data
- Tenderness	In the learning process of sex education, the teacher tries to advise with gentleness.	78.6	Reinforcing qualitative data
4. Punishment	given by the teacher is to get a deterrent effect.	67.3	Reinforcing qualitative data
- Positive Positive	punishments such as cleaning the classroom and copying books.	67.3	Reinforcing qualitative data
- Negative Negative	punishment is carried out if students have violated the educational code of ethics.	67.1	Strengthening qualitative data
values in sex education as a whole	Based on the results of the overall interview about the cultivation of Islamic moral values in sex education, it has been carried out as well as possible, even in collaboration with the Community Health centers, Religious Affairs offices, and the National Police Chief.	72.6	Proving and strengthening qualitative data

**Source:** Deduction from the Field (2016)

### Data Analysis of Improving Morals

Data on improving morals is shown in Table 8.

Based on the results of the qualitative and quantitative data analysis in Table 8 above, it shows that the results of quantitative data research conducted in the second stage based on the results of questionnaires from respondents, as many as 313 MAN students throughout Majalengka Regency can produce quantitative data that can prove to strengthen the qualitative data. This means explaining that all quantitative data can maintain qualitative data. As for the overall quantitative value of the improving Islamic moral variable, the respondents assessed that

the achievement obtained was 61.1, which had a good category.

### Effect of Implanting Islamic Moral Values in Sex Education

The following will describe the results of qualitative and quantitative data analysis regarding the effect of teaching Islamic moral values in sex education on improving morals, as shown in Table 9.

Based on the data listed in Table 9 above, the results of quantitative data research can be explained in the form of relationships and influences between variables, as shown in Figure 1.

**Table 8** Improving Islamic morality in terms of knowledge aspects of sex education

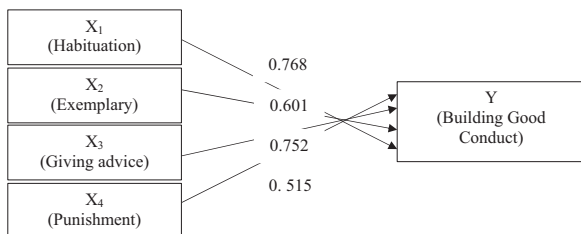
No.	Items/Category	Qualitative Data	Quantitative Data (%)	Conclusion
1.	Knowledge of premarital sex	The material has been given to	73.5	Reinforce qualitative data
2.	Factors influencing adolescent sexual behavior	Theology, Islamic Morality, Qur'an <i>Hadith</i> , Jurisprudence, Sports, Biology subjects.	63.6	Strengthening qualitative data
3.	Consequences of premarital sexual behavior		77.6	Reinforce qualitative data
4.	Efforts to prevent premarital sex		73.2	Reinforce qualitative data
5.	Risk of adolescent sexual behavior		69	Strengthening qualitative data
6.	After graduating from school, you want to get married young.	After teaching Islamic moral values in sex education was implemented,	83.1	Reinforce qualitative data
7.	Get angry when someone does something inappropriate	the students showed good behavior. This can be seen from the notes and observations, and following <i>boarding school</i> , students should be able to reject inappropriate attitudes or behavior and not engage in negative attitudes or behaviors.	81.3	Reinforce qualitative data
8.	He enjoys expressing affection through sexual activity.		84.5	Reinforce qualitative data
9.	Teenagers can do sex as an expression of sincere love.		85.3	Reinforce qualitative data
10.	Opening pornographic sites is a natural thing for teenagers who are still in school.		84.7	Reinforce qualitative data
11.	Try to keep your virginity/virginity.		89.3	Reinforce qualitative data
12.	I never had a boyfriend.		55.3	Reinforce qualitative data
13.	Now I have a girlfriend.		55.3	Reinforce qualitative data
14.	Your boyfriend is currently in school or is near your neighborhood		56.5	Reinforce qualitative data
15.	Handhold		40.6	Reinforce qualitative data
16.	Touching sensitive body parts such as around the genitals, breasts, thighs		0	Reinforce qualitative data
17.	Kiss on the cheek		31.6	Reinforce qualitative data
18.	Lip Kiss		6.4	Reinforce qualitative data
19.	<i>Petting</i>		0	Reinforce qualitative data
20.	Sexual relations ( <i>intercourse</i> )		0	Strengthening qualitative data
	Improving overall Islamic morality	The results of observations and interviews on Improving Islamic morality can be seen from the effects of knowledge tests and personal notes of teachers who show good morality.	61.1	Proving and strengthening qualitative data

Source: Deduction from the Field (2016)

**Table 9** The effect of inculcating Islamic moral values in sex education to improve morals

Effect of intervariables	Qualitative data	Quantitative data		Conclusion
		Correlation	Effect	
The Effect of Habituation on Improving	Morals of good habits that have been embedded will affect morals so that good conduct can be formed.	0.762	58%	Strengthening qualitative data
The effect of Exemplary in improving morals	An example of how the teacher can significantly influence student behavior and form good morals.	0.601	35.9%	Strengthening qualitative data
The effect of Advising on Improving morals	Excellent and inspiring advice can be one of the factors that influence students' morals.	0.752	56.4%	Strengthening qualitative data
The effect of Punishment on improving morals	Positive and negative punishments are carried out to foster students' enthusiasm for learning so that good morals can be formed.	0.515	26.3%	Strengthening qualitative data
The effect of teaching Islamic moral values on improving overall morals	The results of interviews and questionnaires about the cultivation of Islamic moral values in sex education have an impact on improving morals. The Islamic moral values instilled can lead to the formation of Muslim individuals who have a noble character, are obedient to God and His Messenger, respect their parents, and love their fellow creatures of God.	0.861	74.1%	Proving and strengthening qualitative data

**Source:** Deduction from the Field (2016)

**Figure 1** Correlation coefficient between quantitative research results variables

**Source:** Deduction from the Field (2016)

Based on the results of the qualitative and quantitative data analysis above, it shows that the results of quantitative data research conducted in the second stage based on the results of questionnaires from respondents, as many as 313 MAN students throughout Majalengka Regency can produce and prove quantitative data that strengthens, weakens and contradicts qualitative data about the effect of planting moral values in sex education to improve morals. This means that explaining all quantitative data can support qualitative data.

As for the overall quantitative value of the influence of teaching moral values in sex education on improving morals, the respondents assessed that the achievements obtained were 0.861, which had a strong relationship. The strength of this influence can also be proven by getting the magnitude of the effect (coefficient of

determination) of 74.1percent, while only 25.9 percent of other factors influence students' morale (Wisada et al., 2022). So, the qualitative data from interviews strengthens the quantitative data from the questionnaire. This quantitative data supports the qualitative data because it does not weaken or contradict each other between the two data. In other words, it can be found that the inculcation of moral values in sex education instilled by teachers can significantly improve students' morals (Aningsih et al., 2022; Gui et al., 2020; Onuegbu et al., 2022).

## Discussion

### *Implanting Moral Values in Sex Education*

Research results show that there is an evolution of more complex moral reasoning in students, other than simply avoiding punishment (Piaget, 1968). This is in accordance with Kohlberg's theory of moral development (Kohlberg, 1971). This research also shows that to be more comprehensive, morality is not just an attitude, but also a practical value. This is where exemplary behavior, especially among their teachers, is the first thing in the students' positive response. This is in accordance with James Rest's theory about the development of morality and education (Rest, 1992).



The instilling of moral values that the author means is the process or act of investing several concepts of the main problems of religious life, namely moral values in Islam, because the moral values in Islam contain rules of God (Haron et al., 2020). The rules of God include the laws governing human relations with God, human relations with humans, and human relations with nature as a whole, which becomes the guideline for religious behavior that is given to students at the advanced upper level to live up to moral values so that can be actualized in the form of student behavior in everyday life (Nasr, 2009).

The beginning of planning the inculcation of moral values in sex education in Islamic High Schools Negeri in Majalengka Regency begins with the determination and selection of values that will be a priority for learning at public Islamic High Schools. Here, teaching moral values in sex education needs to be channeled and controlled as well as possible.

### *Purpose of Implanting Moral Values*

In Indonesia's education world, national education goals are formulated, which are contained in the Law of the Republic of Indonesia. No. 20 of 2003 Article 3 concerning the Indonesian National System of Education (*Sistem Pendidikan Nasional*—SISDIKNAS), which reads: "National education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens who democratic and responsible." (Kemdikbud, 2003).

The purpose of sex education is to provide a fortress to adolescents, prevent abuse of their sex organs, and ensure society's stability from the damage caused by irregularities and deviation in sexual matters. This indicates that teaching moral values in sex education could form *insan kamil* (perfect humans) in terms of knowledge, attitudes, and behavior in daily life. Another goal of sex education is not to teach sex among students. Still, it aims to teach students to be responsible for themselves and avoid free sex. Sex education that is provided in a balanced way between biological knowledge approaches and moral values in Islam is expected to be useful for students so that noble morals are formed and can help students make the best decisions in their lives.

### *Program of Implanting Moral Values*

The performance of education in the form of planting is the core activity of the entire educational process that will be passed (Widyanti & Jatningsih, 2023). Education about sex is essential given not only by old students but also by the educational institutions where they go to school. Schools need sex education programs because, as we know, in Indonesian society, sex education is generally considered taboo (Azhar, 2019; Bennett, 2007). Therefore, sex education should be given to students, especially teenagers at the Islamic High Schools level, and sex education should be given early. This is necessary so that sexual problems and sexual harassment do not occur in students, but the problem is that schools do not have special sex education programs that are still related to subjects.

The program implemented in MAN throughout Majalengka Regency, the schedule for teaching moral values in sex education carried out at State Islamic High Schools is integrated into the subjects of theology, morality, jurisprudence, Qur'an hadith, sports, and Biology. Regarding sex education programs in Counseling subjects, the teacher paid less attention to sex education because it was considered that sex education was less important to be given and directed to students. Thus, the researcher underlines that the sex education materials listed in the five materials are not optimal, so they are optimized by Guidance and Counseling teachers who help solve problems concerning students' issues, especially sex education in their teens. In addition, to maximize sex education materials, the school cooperates with outside parties.

Therefore, to explore the program for teaching moral values in sex education, aside from handling it assisted by Guidance and Counseling teachers, schools also usually bring in parties who are competent in their fields; for example, at MAN Talaga, they are used to working with Community Health centers (PUSKESMAS), Religious Affairs offices (*Kantor Urusan Agama*—KUA), Police stations, and Teen Red Cross (*Palang Merah Remaja*—PMR). At MAN Rajagaluh, doctors who are competent in sex education from Majalengka General Hospital are resource persons who explain sex education, as well as at MAN Jatiwangi, the same as at MAN Talaga, every semester, they like to bring in Community Health centers and Religious Affairs offices to increase their knowledge about sex education or reproductive health for provision of the students associating with the community as a provision to have a family in their future life. Here it appears that the schools in Majalengka want to bring their primordial morality to the public domain, so that their morality becomes universal morality (Martin, 2015).

### *Process of Instilling Moral Values*

The cultivation of moral values is a habituation process that the teacher applies and is carried out by MAN students every day, and is an excellent example of the teachers. Furthermore, all educators/teachers and the administration section constantly monitor the behavior of their students, reprimand them if their students do inappropriate actions, and immediately give advice. It seems that MAN teachers are applying Lickona's theory of character education in Majalengka (Lickona, 2022).

The researcher concludes that in jurisprudence, sex education for MAN students is not far from other education, such as morals and theology. Sex education given to MAN students is an educational process about sex issues that teenagers must know from an early age. Students need to cultivate and strengthen religious and moral values at this time. The sexual problems taught to MAN students at this age are limited to introducing and enhancing themselves as male or female. So that later, when he has a family, he will be aware and able to take responsibility for himself (Marnatun et al., 2022).

Based on the results of interviews, it shows that MAN students throughout Majalengka Regency have good sexual behavior and attitudes; they can put the brakes on their sexual desires and development in a positive direction because understanding and knowledge about sex education as well as inculcating moral values have indeed been taught and applied in schools. school (Rilyani et al., 2022). Because, in this case, moral and religious values play a role in shaping students' character, the cultivation of moral values in sex education significantly contributes to improving students' morals. This suggests that Piaget's theory of moral development may still be useful in promoting harmony within society (Piaget, 1968).

### *Evaluation of Implanting Moral Values*

As the interview results above have revealed, there are students' notes due to the evaluation of teaching moral values in sex education in MAN in Majalengka Regency. Thus, the assessment is given only by direct observation at any time; therefore, the evaluation tool used is in the form of observation sheets and knowledge tests, especially in sex education materials, which can be known from the results of the evaluation of sex education materials in schools that have been taught. The evaluation system is direct observation, and the assessment form is an action test. The follow-up on the results of sex

education was carried out by regularly collaborating with the parents of students. So far, the results were still not optimal because parents of students have not all been able to participate. In fact, the role of parents is very important to help schools educate their children, including in sex education lessons (Jerves et al., 2014; Toor, 2012).

The description above shows that religion can contribute to strengthening the morale of students when the teachers embody religious teachings. In this case, the actual religion attracts the attention of teenagers more than just doctrinal religion (Halafoff et al., 2019; Jaberri et al., 2019). If this belief exists in students' minds, sex education can quickly enter their hearts, so they will also actualize it (Haley et al., 2019; Somefun, 2019). Thus, the various concerns about the harmful excesses of the students' promiscuity can be relieved (Dara & Simanjuntak, 2022; Ramawati, 2022; Watofa et al., 2019; Widiastuti, 2020). Solving these local problems can become an agenda for policies and habits in various countries with the same problem (Gokulsing & Tandrayen-Ragoobur, 2014; Fennell & Arnot, 2008; Monkman, 2011; Ninsiima et al., 2020).

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## **Conclusion and Recommendation**

Insofar as the goal of sex education is to create "perfect humans" in terms of knowledge, attitudes, and behavior in daily life, as well as to give students insight into sex issues so they do not become involved in sexual problems, the development of good student morals and their ability to behave in accordance with Islamic teachings, the cultivation of Islamic moral values is crucial. Senior High School students in Majalengka Regency, West Java, are subject to sex education. The participants evaluated that there was a high correlation between the overall quantitative value of 0.861 and the improvement of morals as a result of teaching moral ideals in sex education. The magnitude of the effect (coefficient of determination) of 74.1 percent, compared to only 25.9 percent for other factors influencing students' morale, further demonstrates the intensity of this influence. Thus, the quantitative data from the questionnaire is supported by the qualitative data from the interviews. Because the quantitative and qualitative data do not conflict or diminish one another, they complement one another. Put another way, it has been discovered that moral principles taught in sex education and reinforced by teachers can greatly enhance pupils' moral character.

The program for teaching moral values in sex education in schools has been integrated into many

subjects besides Guidance and Counseling. The school also held a cooperation program with the local health center, Religious Affairs offices, police stations, and Teen Red Cross. Teaching moral values in sex education is carried out by providing lessons following the material taught through the habituation process by getting used to doing good deeds at school, exemplary from teachers, giving advice, and punishing. From this, it appears that Piaget's theory of moral development can continue to be effective so that it can bring harmony to society. This theory can be combined with Habermas's 'public sphere' theory. In terms of practical implications, governments must collaborate with various stakeholders, including education, health, and youth organizations, to develop and implement effective sex education policies. This includes involving civil society organizations and involving young people themselves in the development process to ensure that their needs and concerns are met.

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### Conflict of Interest

The authors declare that there is no conflict of interest.

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