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Abstract

Sex education refers to formal courses on reproductive or reproductive teaching introduced in the school curriculum. It is also stated that sex education basically aims to know oneself from the sexual aspect and allows a person to understand what processes take place in him from birth to adulthood. According to the Islamic view, human beings born in the world have been provided with various natures including the nature of sex. While the western view states that it is an educational experience that aims to build the capacity of adolescents to understand matters related to sexuality in the context of biology, psychology, socio-culture and reproduction. Sex education from the perspectives of Islamic and Western Civilizations is important to explore due to the conceptual differences between the two civilizations in addressing promiscuous sex. This study was conducted to see a comparison of the implementation of sex education based on Islamic civilization and Western civilization. This study analyses the factors of the increase in promiscuous sex, methods of overcoming the issue of promiscuous sex as well as the comparison of sex education, each of which is reviewed in terms of Western and Islamic civilizations. The methodology used for this study is a quantitative survey method (with a questionnaire as a research instrument) as well as a review of secondary data from the relevant literature. The primary data obtained from the questionnaire survey were analysed using descriptive analysis technique. The findings of this study illustrate that the main factor to the increase in promiscuous sex in general is due to free association between genders. The method in overcoming the issue from the Islamic perspective is through the role of parents while the Western perspective is more towards the medium of education. Sex education according to Islam is to provide knowledge about the health and well-being of sexuality integral in the education of moral, creed and acts of worship. Sex education according to the Western view is more comprehensive in nature which includes reproductive aspects and effects on sexual activity. In general, sex education is an important education as an exposure to the community, especially adolescents in

avoiding falling into the trap of moral decay. Further studies on the conceptual differences between these two civilizations pertaining to sex education should be conducted such as in the relation with individual rights from the perspectives of the two civilizations.

Keywords: Sex Education, Promiscuous Sex, Islamic Civilization, Western Civilization, Sexual Activity, Free Association, Parents

Introduction

Human life is often connected with the philosophy in various forms and aspects. Philosophy is the knowledge learned, where it is concerns with the process of understanding human's thinking activities. The philosophy mentioned here is the thinking pattern or activity. In other words, this philosophy urges humans to think more specifically, critically and analytically (Miller, 1984). It is this philosophy that educates the community into searching for, and proving, facts or the truths of an event or situation (Zakaria and Long, 2013).

As we are wading through this surge of modernisation, problems are prevailing and what has become a cause for concern is regarding the issue of promiscuous sex. Promiscuous sex behaviour is something general and commonplace in the society. Sex can be defined as a common regenerative encouragement for one to start a family and the sexual magnetism that is more frequent than not sharing it with a number of people. Promiscuous sexual behaviour is constituted by the sexual relationship with others such as in the case of among colleagues at the workplace. Promiscuous sex is far from safe, and it also leads to many other negative consequences.

The increasing promiscuous sexual activity is even more alarming today, although the relevant parties have taken the initiative to curb this behaviour from continuing to become rampant in our society, especially among teenagers. Sex among the youngsters is also a hot topic for debate in the newspapers or via the electronic channels. It seems that the young people today are not really good at looking for information but they are too quick and maybe too smart for their own good to pursue what they would regard as 'common source of happiness'. The damage that comes from this issue would be evident on the teenager's own dignity, other than the shame enveloping their families and their society.

The proof has been given by the findings from the data or statistics compiled with regard to this promiscuous sex issues. The first finding is obtained from a report of a local newspaper concerning the statistics of children being born out of the wedlock. The National Registry Office has reported that 4,992 children were born illegitimately from teenage girls aged 18 years and below in 2017. There were also 120 abortion cases reported in the same year. What is observed here is that this issue is becoming a tougher and tougher nut to crack, due to a number of reasons (Joibi, 2018).

The next statistical finding is the statistics of the pornography and sex industry in 2020, where it is also related to the increasing number of promiscuous sex cases by the adult webpage *adultstoyguides.com*. The study conducted was based on the data gathered and identified on a pornographic website. The finding from the statistics shows that there had been more than 42 billion visits to the website in 2019. This equals 115 million searches per day. The average age of the visitors of the website was 36 years. Until 2019, there were more than 169 years of content to be watched on that website. The time spent on the website increased for the users, which is in the bracket of 65%, or the average of 125 seconds on the website. For this time alone, there was an average traffic increase of 24.4% where the increase was influenced by the global quarantine period amid the Corona virus pandemic (Emily, 2020).

These findings have led to the discussion on the factor behind the promiscuous sex issues and the impact to the society in Malaysia. This issue also opens door for a debate on the interpretation of sex education that has become regarded as a step to reduce the percentage of promiscuous sex from escalating. Sex education is the education and understanding given on sex, to the community, encompassing the explanation, instruction and counselling about sexual understanding and the wellbeing of healthcare (Shtarkshall et al., 2007). The term 'sexual education' originates from the Western society where it was first introduced in the year 1926 in Sweden. It offered knowledge about one's own sexuality (Salleh et al., 2016).

The purpose of sex education is generally to give exposure to the society about the implication of unsafe sex and its prohibition (Chaiwongroj, Buaraphan and Supasetsiri, 2014). The next purpose is to educate the young people especially the females to take extra precaution when communicating with people who have the tendency to commit sexual harassment. Apart from that, it also teaches teenagers to behave appropriately, in line with religious teachings and to safeguard the sanctity of the religions. In this study, sex education is debated following two streams of opinion or perspective, which is sex education from the Western perspective, and sex education from the Islamic perspective. The two premises as to why there are two perspectives are owing to the elements contained in the sex education for each perspective, despite the similarities found between them.

Methodology

This study is a quantitative study using the survey method, with a questionnaire as its research instrument. We adopted the Guttman Scale in this questionnaire to get firm answers, which are agree and disagree, or yes and no. This instrument consists of 27 items to identify the perceptions of the people on "Sex Education According to the Islamic and Western Civilisations". In line with the technological advancement and the current situations of COVID-19 pandemic, this study was conducted online and 130 respondents from various backgrounds in Malaysia responded. The purposive sampling method utilised aims to identify the personal opinions and views of the respondents on the issue of sex education involving both Western and Islamic civilizations. To answer the study questions, a questionnaire was distributed. The data obtained were analysed using descriptive analysis technique, i.e., frequency analysis.

Findings

The elaboration on the respondents' backgrounds involves demographic aspects such as gender, age, race, religion, and occupation as shown in the Table 1.0 below:

a. Respondents' Profile and Demography

Table 1.0

Analysis -of the Profile and Demography of the Respondents

DEMOGRAPHIC	CATEGORY	PERCENTAGE	TOTAL PERCENTAGE
GENDER	Male	18.5%	100%
	Female	81.5%	
AGE (YEAR)	18-20	14.6%	100%
	21-25	76.9%	
	26-30	4.6%	
	31<	3.9%	
RACE	Malay	83.1%	100%
	Mixed (Chinese, Hindu, tribes of Sabah & Sarawak)	16.9%	
RELIGION	Islam	96.4%	100%
	Buddha & Hindu	0%	
	Christian	4.6%	
OCCUPATION	Student	79.2%	100%
	Government servant	6.9%	
	Private sector employee	7.7%	
	Housewife/unemployed	6.2%	

In Table 1.0, from the finding of the questionnaire, 81.5% respondents are women and the rest, 18.5% are men. The highest number of respondents which is 76.9% are in the age group of 21-25 years old, followed by 14.6% from the age group 18-20 years, 4.6% for respondents aged 26-30 years and finally 3.9% for those aged 30 years and above. Data also shows that the Malays give the highest responses, which is 81.5% and the rest, 16.9% are from other races like Chinese, Indians and races from the tribes in Sabah and Sarawak. For the religions of the respondents, Islam is noted as the highest percentage 96.4% and the remaining 4.6% is Christianity, as none is from the religions or beliefs of Buddha and Hindu. The data on occupation show 79.2% are students, whereas 6.9% are government servants. This is followed by private sector employees, 7.7% and the final one is housewife or the unemployed, which is 6.2%.

b. Analysis on the factors of promiscuous sex

Table 2.0

Analysis on the factors for promiscuous sex

Question	Percentage of agree/yes	Percentage of disagree/No
1. Do you know anything about promiscuous sex?	86.9%	13.1%
2. Do you agree that teenagers who lack the attention from their parents are often involved in promiscuous sex?	87.7%	12.3%
3. Does the teenagers' extreme way of socialising influence them to commit promiscuous sex?	96.9%	3.1%
4. Do you agree that the widespread mass media is the cause for teenagers to engage in promiscuous sex?	96.2%	3.8%
5. Is the leniency given by the country on promiscuous sexual behaviour the reason as to why the cases are on the rise?	82.3%	17.7%

In table 2.0, the analysis for the factors behind promiscuous sex has been conducted. The following is the outcome. For the first question, "Do you know anything about promiscuous sex?", 86.9% answered 'yes' and the rest, or 13.1% answered 'no'. For the next question, which is "Do you agree that teenagers who lack the attention from their parents are often involved in promiscuous sex?", 87.7% answered 'agree' and 12.3% answered 'disagree'. For the question "Does the teenagers' extreme way of socialising influence them to commit promiscuous sex?", 96.9% had agreed, and the rest, 3.1% chose to disagree. Other than that, 96.2% agreed and 3.8% disagreed for the question "Do you agree that the widespread mass media is the cause for teenagers to engage in promiscuous sex?" In reference to the final question, "Is the leniency given by the country on promiscuous sexual behaviour the reason as to why the cases are on the rise?" 82.3% agreed, and the rest, 17.7% disagreed.

c. Analysis of factors behind promiscuous sex

Table 2.0

Analysis on factors behind promiscuous sex

QUESTION	PERCENTAGE OF AGREE/YES	PERCENTAGE OF DISAGREE/NO
1. Do you agree that a perfect Islamic education can protect one from committing promiscuous sex?	93.8%	6.2%
2. Do you believe that the removal of images and messages that stimulate sexual libido is able to control promiscuous sex?	90%	10%
3. Do you agree that sexual prohibition in a country can influence sexual issues from happening?	83.8%	16.2%
4. Do you agree that sex education will give a positive impact to the younger generation?	85.9%	14.1%
5. Do you agree that doing recreational activities can distract the doer of promiscuous sex from committing the act?	86.2%	13.8%
6. Do you believe that the use of condom and the high setting of the price of condom can overcome issues surrounding promiscuous sex?	57.7%	42.3%
7. Do you agree that the way parents raise their children in the West influences the children's socialisation?	90.8%	9.2%

Table 3.0 shows an analysis on the methods of overcoming promiscuous sex. For the question "Do you agree that a perfect Islamic education can protect one from committing promiscuous sex?", 93.8% agreed and the remaining 6.2% disagreed. Next, the question "Do you believe that the removal of images and messages that stimulate sexual libido is able to control promiscuous sex?", 90% agreed and 10% disagreed. Other than that, 83.3% agreed with the question "Do you agree that sexual prohibition in a country can influence sexual issues from happening?" and the rest, 16.2% disagreed. For the question "Do you agree that sex education will give a positive impact to the younger generation?", 85.9% agreed and 14.1% stated otherwise. For the question "Do you believe that doing recreational activities can distract the doer of promiscuous sex from committing the act?", 86.2% agreed and 13.8% stated otherwise. Next, 57.7% were positive about the question "Do you agree that the use of condom and the high setting of the price of condom can overcome issues surrounding promiscuous sex?" and 42.3% disagreed. As for the final question, "Do you agree that the way parents raise their children in the West influences the children's socialisation?", 90.8% agreed and the rest 9.2% disagreed.

d. Analysis of the knowledge of the respondents on sex education

Table 4.0

Analysis of the knowledge of the respondents on sex education

QUESTION	PERCENTAGE OF AGREE/YES	PERCENTAGE OF DISAGREE/NO
1. Do you know the difference between sex education practiced in the west and in Islamic countries?	71.5%	28.5%
2. Do you realise the importance of sex education?	90.8%	9.2%
3. Is the sex education conducted in the west effective in curbing the cases of promiscuous sex?	37.7%	63.2%
4. Is the content of the sex education from the Islamic aspect screened to curb the rampant cases of promiscuous sex?	87.7%	12.3%
5. Islamic sex education prioritises marriage as the solution towards fulfilling sexual desires and needs.	85.4%	14.6%
6. Does the sex education taught in the west have some similarities with the sex education taught in Islam?	72.3%	27.7%
7. Does the Ministry of Education Malaysia (MOE) need to create a specific subject for sex education in schools?	70.8%	29.2%
8. Do you agree with the implementation of the sex education subject at school?	66.9%	33.1%

Table 4.0 shows an analysis on the knowledge of the respondents about sex education. The first question which is "Do you know the difference between sex education practiced in the west and in Islamic countries?", 71.5% of them were aware and 28.5% were not. The second question which is "Do you realise the importance of sex education?" 90.8% given the response 'Yes' and 9.2% had stated otherwise. For the third question, "Is the sex education conducted in the west effective in curbing the cases of promiscuous sex?" 37.7% agreed and 63.2% disagreed. For the fourth question "Is the content of the sex education from the Islamic aspect screened to curb the rampant cases of promiscuous sex?" 87.7% respondents agreed and 12.3% stated otherwise. For the next statement which is "Islamic sex education prioritises marriage as the solution towards fulfilling sexual desires and needs", 85.4% agreed and 14.6% disagreed. The sixth question is "Does the sex education taught in the west have some similarities with the sex education taught in Islam? 72.3% agreed and the remaining 27.7% disagreed. For the seventh question, "Does the Ministry of Education Malaysia (MOE) need to create a specific subject for sex education in schools?" 70.8% agreed and 29.2% disagreed. Finally, for the last question "Do you agree with the implementation of the sex education subject at school?" 66.9% agreed and the rest 33.1% did not agree.

The data are based on the questionnaire distributed to all target respondents. All the information stated is correct and based on the respective views and perceptions of respondents on "Sex Education According to Islamic Civilization and Western Civilization"

Discussion

Factors behind Promiscuous Sex

The cases of promiscuous sex occurring among our teenagers have become more and more alarming. Promiscuous sex is not only a case of concern in Malaysia but also a rising concern at the global level and is hailed as a great challenge to human civilization. *MyMetro* dated 11 March 2015 reported that the number of sexual activities among teenagers aged between 13 and 17 years old in this country is increasing from 0.9 percent in 1994 to 8.3 percent in 2012. The statistics is obtained from the Global School-based Student Health Survey (GSHS) and *Lembaga Penduduk Dan Pembangunan Keluarga Negara* (LPPKN) related to disorderly conduct committed by teenagers before marriage from 1994 to 2012 (Mansor, 2015). There are many factors that enable these teenagers to get involved in promiscuous sexual activities, some of which include the lack of attention from parents, uncontrollable socialisation among teenagers, widespread sex in mass media, no boundary set by the government and too open to free sexual acts.

Based on the data obtained from the questionnaire, the item of extreme way of teenagers' socialisation has noted the highest percentage of agreement for factors behind promiscuous sex- which is 96.9 percent. The carefree way of socialising is down to the absence of morality, like the feeling of being ashamed and having high mannerism. The lack of values and the declining morality become the contributing factors for these teenagers in making friends and not feeling scared in the relationship. Although they are only friends with each other, female teenagers specifically no longer feel afraid and are willing to follow their boyfriends home. Islam prohibits a male and a female to be at close proximity unnecessarily, whereas from the angle of teenagers' psychology, at one point, they will experience change, and there will emerge sexual desires and lusts on the person of the opposite sex (Mohammad and Ishak, 2014). This propels them to commit promiscuous sex without thinking of the consequences in the long term.

Next, the second highest item with 96.2 percent that contributes to the factor for promiscuous sex is too-extensive mass media. The mass media in this era of globalisation cannot be controlled and almost everything imaginable can be accessed at the fingertips. It can be said that almost all teenagers in this world have access to the social media. Through the Islamic civilisation, Islam proposes that its followers always live in moderation in everything, and this also encompass the way or the system in which the mass media is used. The mass media is now seen as having various negative inputs and able to leave a deep impact on teenagers' morale (Tamuri and Ismail, 2010). This is because, some of the teenagers today have been resorting to the mass media like 'YouTube', 'Facebook' also 'Twitter' to access unbeneficial things like watching pornography that will, in the end, encourage them to live out their own imagination when it comes to having sex.

Other than that, the factor that teenagers do not really get the attention of their parents is also one of the factors with high percentage which is 87.7 percent. These teenagers often come from dysfunctional family, and they do not really like to share their ups and downs with their parents. The communication process is dire, and they begin to create a distance between themselves and their parents. They tend to trust their friends more (Chaiwongroj, Buaraphan and Supasetsiri, 2014). They will start to befriend and socialise with the friends who have similar problems, so promiscuous sex is easier to happen as they will begin to develop feelings for the other, and then they will entertain their own sexual desire and lust. At this time, they no longer care for any inhibitions and prohibitions set by Islam and they will be pushed to do

so, due to other external factors like pornography, and intoxicating substances like alcohol, drugs, ecstasy pills and music (Jasmi, 2017; Majid, Azman and Yani, 2019).

Finally, the factor as to why promiscuous sex is committed according to the Islamic civilisation is due to the leniency of the country on promiscuous sexual behaviour. Some of the countries do not impose any heavy punishment for those committing promiscuous sex be it openly, or secretly. This makes the teenagers more encouraged to commit promiscuous sex more freely. This is despite the fact that the relationship for those who have not yet married is constituted as *haram*. They totally ignore the laws of Allah and when they have been engaged in promiscuous sex they will always be addicted to sex and they will not be able to stray from the act easily (Jasmi, 2017; Majid, Azman and Yani, 2019). Teenagers engaged in this promiscuous sex can be labelled as individuals who always follow their own hearts and possess hearts that are destructive and impure.

From the Western perspective, the human behaviour, thinking and feelings are basically influenced by the environment, especially the hopes and urges from the people close to us, like peers, family and adults in the society (Stapa, Ismail and Yusuf, 2012). This explains why peers and correspondences greatly influence an individual in making the decisions in life as they embark into adulthood.

Free, uncontrollable socialisation, especially in the western countries with no reservations and prohibitions, is the reason as to why promiscuous sex activities are on the rise. This is pushed by the fact that most of the westerners have hedonistic pattern of thinking. Hedonism is defined as a principle or a life view that prioritises fun or easy life (Hamzah et al., 2016). According to Mustafa Kamil Ayub, hedonism is the Western value system that appraises the fact that the good things in life is all for fun.

For them, sex activities are a norm and have become a culture in their community. Even so, they are very enjoyable and rewarding activities. This is because the activities can be done without having to be bound with any commitment, such as marriage.

Besides, it cannot be denied that western societies have shown a lot of negative issues like producing films with inappropriate scenes to be watched and some even develop websites that have immoral images and pornographic videos. According to Orestes (2002), the media has spread a lot of sexual connotations that are confusing, pornographic, violent and wild. The input relayed is clearly running off course, away from both the culture and religion.

The work by Meyer (1972) found that American teenagers acted sexually aggressively after they had watched a porn scene from a film. Pornhub is one of the sex-oriented websites launched by a Canadian in 2007. The site displays virtual reality porn to all the registered viewers. They can even write their comments, and upload the videos.

Individuals aged 18 years are among the people most actively committing promiscuous sex, which recorded 60-70 percent through several Western studies (Dasan, Rathakrishnan and Nawati, 2014). At this age, they often demonstrate negative behaviour and how easy it is for them to get involved in other social activities. Thus, parents or the family institution is accountable to control the behaviour from worsening.

Vicedo (2011) in examining British psychiatrist and psychologist John Bowlby's theory of attachment in post-war America found that closeness is an important element to parents who are responsible for monitoring the development, activities and needs of their children. However, the lack of attention from parents such as no face-to-face communication can cause

the child to be secretive and dishonest, about what they actually do every day. An ineffective communication can invite many negative effects to the family and the children's behaviour (Sharif and Roslan, 2011).

From the study by Bahrom (2004), a low socio-economic factor can also leave an impact to the role of the parents and problematic behaviour among teenagers (Dasan et al., 2014). In the west, Mannes et al (2005) stated that teenagers coming from low-income families are twice more prone to act and behave negatively compared to others (Sharif and Roslan, 2011). This explains that there are more families with low income involved in promiscuous sex as they grow up in abandonment.

Finally, most of the western countries do not see promiscuous sex or the houses of prostitution as a grave issue or dangerous to the community. The rulers of the countries also are not exempted from committing immoral activities openly. If this continues, it is understandable why promiscuous sex among the western societies cannot be mitigated.

Italy is an infamous country due to the fact that its Prime Minister was reported to have sex scandals. According to *Mstar* (2011), Italian Prime Minister, Silvio Berlusconi had kept a high-class prostitute including juvenile ones in his apartment. To the Italian community, having sex with prostitutes is not an offence in Italy, but having sexual relationship with underage girls is a crime. Thus, he was only prosecuted on the crime of having prostitutes under the age of 18 years old.

As a matter of fact, without control, this negative behaviour can become an addiction among teenagers. To add, without strong moral values and religious principles, the society can easily get carried away with the short-lived fun and further taint the image of the country.

The Method of Overcoming Sexual Issues According to Islamic and Western Civilisations

With the economy fast booming today, there are many challenges that have to be faced by the society. Some of the challenges relate to the sexual issues that have been on the rise among the society, not just in Malaysia but also all over the world. There are some internal and external factors that have led to individual engaging in negative behaviour. That said, every country has resorted to various solutions to ensure that the problem can be overcome. From the Islamic standpoint, increasing the level of knowledge about Islam in individuals serves to be a method in question. Someone with poor faith and principle will find it easier to fall into lusts, and immoral desires. As seen by the Western stance, the emergence of sex education at school can give some early information about sex to its students (Shtarkshall et al., 2007).

In the Islamic perspective, parents are the important agent in forming children's attitude and morality. They have the responsibility to control their children in any activity. In this way, the young will be easier to control and act according to the religious teachings that prioritise goodness and staying clear from evil deeds. Most of the social ills that happen in this country come from parents who do not really monitor their children.

Religious teachings have to be provided to the individual when he is still very young, like the Malay proverb suggests literally "*if you want to bend the bamboo, do it from the shoot.*" ("*melentur buluh, biarlah dari rebungnya*"). The inculcation of morality since young can form their personality and behaviour. With moral education, many positive values can be taught

and practised. As proposed in Islam, there is a mention in Surah Luqman verses 13 and 14 about Luqman's message to his son. Allah s.w.t has decreed:

"Behold, Luqman said to his son by way of instruction: "O my son! join not in worship (others) with Allah for false worship is indeed the highest wrong-doing." And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal.

(Surah Luqman: 13-14)

In the surah, Luqman told his son to stay loyal to Allah as being deviant is the most ruthless act. Humans are made compulsory to respect and do good to their parents, especially to their mothers who have carried, breastfed and raised them. Children must be taught to pray, as the act of solah can prevent one from doing anything bad and ill-meaning. In the surah, Luqman also told his son that solah is the pillar of the religion and those who do not perform solah contribute to the decline of the religion. It can be summarised here that solah is able to prevent one from falling into the trap of social ills. However, according to the Islamic perspective, if one performs solah and still gets involved in social ills, then he has to improve on his solah.

From the western perspective, the people in the West believe that with the implementation of sex education at school, the young would be able to know about the bad side of having promiscuous sex. Sex education, according to the western teaching, is seen as a process to build the teenagers' capacity to understand things or issues related to sexuality. Other than that, the western sex education is a continuous search of information in forming the attitude, belief and values related to identity, relationship and sexual relationships. In the west, the curriculum for sex education differs from one state to another (Stanger-Hall and Hall, 2011).

There are two curriculums taught to the students in western schools such as in the United States. They are the Comprehensive Sex Education Curricula (CSEC) which is a sex education programme and the Authentic Abstinence Education Programme (AAEP) which is a programme that asks students to avoid sex before marriage (Stanger-Hall and Hall, 2011).

The CSEC curriculum has the aim of reducing the risks of venereal diseases stemming from promiscuous sex, where the focus lies on the encouragement to use birth control devices or pills. Several approaches, in the form of posters or slogans with the message of preventing promiscuous sex have also been adopted. Some of the messages from the posters and slogans include "stay away from sex". Nonetheless, this approach does not give any profound impact to the teenagers in the West (Stanger-Hall and Hall, 2011).

Meanwhile for AAEP, this programme puts forth a wider approach to human sexuality. It relates sex with commitment, love and intimacy. This programme also proposes that the best lifestyle for teenagers is by 'Staying Away From Sex'. This sex education teaches teenagers to avoid sex as it is an important decision and gives a good impact to teenagers today and in the future. Additionally, avoiding from having sex is not only seen as a solution to the social issues that happen but it is also a way that leads teenagers to respect themselves

and others, have a healthy relationship and a ticket to marital happiness. This programme is said to give a constructive value and message compared to CSEC (Stanger-Hall and Hall, 2011).

A lot of the societies in the world see that the people in the West are permissive. However, based on the study by Zogby International concerning parents' attitude on sex education at school, it revealed that their attitude towards sex education in their country is similar with the attitude of the Eastern parents. A study found that 85 percent of parents in the United States believed that the lessons on preventing sex are far more important than lesson on birth control devices. Sadly, the US government tends to focus on promoting the devices compared to the cost that has to be incurred to promote sex inhibitions among teenagers (Tortolero et al., 2011). This should be a lesson to us.

Sex Education According to the Islamic Civilization

In Malaysia, the discussion about Sex Education is a taboo subject, or the proverbial elephant in the room. Some of the people in the society choose not to review any issue, subject matter or anything that has to do with 'sex'. A lot of the parents are still vague about Sex Education that they think that if their children learn it, it will be detrimental in the future (Arifin, 2019). By contrast, the Islamic Civilisation encourages discussions on Sex Education. It encourages Muslims to learn all sorts of knowledge including about sexual, reproductive health and wellbeing (Mat and Saad, 2005). This is proven with verses of al-Quran and al-Hadith explaining about Sex Education. Among the decrees of Allah s.w.t related to this topic are: *And all things we have created by pairs, so you may reflect...*" (Surah Adz-Dzaariyaat :49) *"Your women are a tilth for you (to cultivate) so go to your tilth as you will, and send (good deeds) before you for your souls, and fear Allah, and know that you will (one day) meet Him. Give glad tidings to believers, (O Muhammad)..."*

(Surah Al-Baqarah:223)

There is a hadith from our Prophet Muhammad S.A.W related to sex education as follows:

In a hadith narrated by 'Abdullah r.a: "In the times of Rasulullah s.a.w., we were the young people who had nothing. Rasulullah s.a.w had stated to us (which means): *"To the young men, for those who can afford to get married, please do so. Indeed, marriage protects our sights and preserves our dignity. For those who cannot afford to get married, then fast, as fasting would be the wall of protection"*.

(Bukhari Narration)

Other than that, Islam encourages its followers to undergo a healthy and perfect sexual life in line with the Islamic principles in the name of al-Quran and as-Sunnah (Mat and Saad, 2005). In truth, the right discussion about Sex Education with the aim to seek for the truth and to pursue the blessings of Allah s.w.t is very much encouraged, but it has to be based on the words or decrees of Allah through al-Quran, as-Sunnah and the views of verified Muslim scholars in the past or in the time when they were of authority.

According to Ulwan (2015) Sex Education is a process for teenagers to learn, understand and get the reminder about issues pertaining to sex, instincts, lust, and marital relationship until they grow older by understanding the real purpose of life. Other than that, he also explained that teenagers should know what is allowed and what is not, and they should make the attitude and behaviour practised in Islam as a norm to be practised in their own lives (Ulwan, 2015). Through this explanation, Sex Education is pivotal and needs to be exposed to the students but it has to be delivered clearly and accurately.

The implementation of Sex Education proposed by Islam is by stressing on it from a young age, by ensuring that children can understand the different gender, between a male and a female. Next, at the age of 10, or at the level of adolescent, parents are asked to separate the beds of their son and daughter. This is one of the forms of education for the children so that they can understand the different gender and the fact that even siblings have their own boundaries and limitations. During teenage years or when they have reached puberty, children will be exposed to various kinds of knowledge that are more open such as the safeguarding own dignity, sexual relationship and the ethics, and even more profound preparation towards marriage. With this, the child will grow to be an adult who has a complete understanding about sex, know how to take care of himself and his family members, and who will be undergoing a healthy sex life; not just about having an intimate relationship.

Sex Education According to the Western Civilization

The philosophy surrounding sex is the philosophy of inculcation involving studies on sex and love. The well-known contemporary sex philosophers include Soble (2008) highlighted the ethics of both phenomena like prostitution, rape, sexual harassment, sexual identity, age of consent, homosexuality and the concept analysis like "what is sex?". They also influence sexuality, sexual identity and the gender status of each and every individual.

Sex education is an education related to human sexuality, including emotional relationship and a sense of responsibility, the human sexual anatomy, sexual activity, sexual reproduction, adulthood, reproductive health, reproduction rights, safe sex, birth control and sexual inhibitions. The sex education that involves every aspect is known as a comprehensive and all-encompassing Sex Education. Autor, Katz and Kearney (2008) and Kearney and Lavine (2012), defined sex education as the involvement of the school in creating the personal attitude, practice and behaviour desired by children and adults, that will protect the individuals as humans and family as the social institution. Sex education is very important as it can prevent unplanned miscarriage and abortion (UNESCO Office Moscow, 2013). Meanwhile, sex education at the secondary schools is able to prevent and avoid Sexually Transmitted Disease (STD) and HIV from happening (UNESCO Office Moscow, 2013).

LGBT sex education is the type of sex education that is the most controversial centered on young adults at secondary schools, and dealing with the reality behind lesbian, gay, transgender and bisexual activities that seem to show that it is quite a normal sexual orientation. The aim is also to reduce the discrimination towards LGBT. This has been supported by the USA, Belgium and Sweden.

Moreover, LGBT sex education must be integrated in the school curriculum according to its proponents. Janofsky (2005) stated that LGBT sex education encompassed teaching that includes safe sex practice for individuals who are lesbian, gay, bisexual and transgender, and the direct instructions in the topics related to sexual orientation and gender identity. The proponents of LGBT sex education are of the opinion that including homosexuality into the curriculum will give LGBT students the sexual health information that they need and give them the confidence about their self-worth and depression (Sanchez, 2012). They also claim that it can reduce homophobic bullying (Slater, 2013).

It is clear that the results of the comparison of the sex education philosophy between the western and Islam are really different. Sex education in Islam chooses the Quran and hadith as the guidance and reference. The sex education from the west, meanwhile, is based on ideology and scientific theories. Kant (1963), stated that sex is like making our loved ones an object, like appetisers. This understanding leads being sexual to be seen as giving the best,

or the moralised life. In Christianity, sexuality is seen as the gift for humans from God (Musa, 2020). Thus, it has to be complied with morally and it is proposed that sex education comes with the best guidance. That said, a comprehensive sex education is despised as it demonstrates deviation, violation, homosexuality, and living life “normally”, all of which are against what is written in the Holy Scriptures.

Conclusion

In general, sex education in the west is not only introduced through education’s syllabus based on reading materials alone, as it is thought that exposure to practice would be the way to go. This statement has been proven by one of the lecturers from Oxford University, where he proposed that sex education in schools should concentrate on hands-on learning, where students are taught on ways to love one another (Curtis, 2003).

European societies are more open-minded when it comes to sex education, and it is even supported by their governments. In France, sex education has become part of the school curriculum and the allocation of time is 30-40 hours lecture hours for sex education. Meanwhile in Sweden, sex education has become a compulsory subject in higher learning institutions. In Britain, sex education is not compulsory at school as some of the parents have rejected this subject, for fear that there will be some negative consequences that may be faced by their children in the future.

In Islam, sex education is part of the moral education which concerns with educating the human needs and desires, and for one to be faithful and obedient to all His commands and steer clear from His prohibitions. Moral teaches one to have a sense of shame when they commit something wrong or immoral. The sex education in Islam is integral in the education of moral, creed and acts of worship. If sex education strays from the three elements, there will be deviancy and a great distance between a servant and The Creator. Thus, the implementation of sex education cannot deviate from the demands of the Islamic shari’a.

According to a member of the Human Development Psychology from Universiti Kebangsaan Malaysia (UKM), Dr. Khaizil Ismail, sex education needs to be taught comprehensively and seen in a positive light, following the fact that the efforts to provide knowledge in this field is a noble step (Hassan and Darif, 2011). However, compared to the sex education in the West, the framework proposed by Islam is better, as it lays an emphasis on human obligations to safeguard one’s own dignity, manner, and the behaviour towards boundaries as contained in the Quran and hadith.

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