

SEXUAL EDUCATION FOUNDATIONS AND OBJECTIVES FOCUSED ON ISLAMIC TEACHINGS

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ABSTRACT

The goal of this article is to clarify the foundations and aspirations of religiously oriented sex education. This study is implemented in terms of purpose and qualitative research in terms of the research process, which is inductive content analysis (conventional content analysis). The method is used to gather data for the "Fish Vector" form. The study of literary culture includes the Holy Quran, books, documents, and Islamic texts. The values and goals established by 16 experts and professors acquainted with the topic have been validated. The established concepts are; the basis of the disparity of sexual capacities between men and women, the basis of human agency, the basis of generation continuity, the basis of human intrinsic appetite for morality and spirituality (sexual need as a natural human need), and the basis of various phases of human development and evolution. y. Sex education priorities were grouped into three categories: final goals, mediating goals, and behavioral goals. What is clear is that in Islam, prevention takes priority over care in the area of sexual education. As a result, Islam's policies and approaches are more "preventive" than "curative."

Keywords: Sex Education, Sex Education Model , foundations, Guidelines, Methods, and Objective.

I. INTRODUCTION

Now, social hazards are a source of worry. Social harms are a true, varying, legal, controllable, and preventable phenomenon (Jokar et al., 2017). Health care is of high significant for all people and governments as it is the main factor of a healthy environment and the main reason for financial enhancement (Davaheli et al., 2020). While many research have been conducted on digital education and online courses and the merits and demerits which is resulted in, such as feedbacked e-mails and etc (Hashemi tonekaboni, et al. 2020). external harm provides a valuable responsibility in addition to being a social problem. In other words, while an accident is just a felony in a society of liberal politics, it is still a sin in Iran. As a result, in a religious society like Iran, using religious education strategies to avoid societal harm may be one solution to these problems. Moral damage, as a significant category of social harm in terms of its magnitude, has a wide range of human and social implications and outcomes. Sexual variance is one of the religious deviations and hurts. Sexual perversion is described as the act or practice of engaging in some kind of sexual activity that is prohibited by Islamic law (Sharafi, 1991). According to some scholars, there are up to 15 different forms of sexual deviations. Birjandi (1986). In reality, moral corruption, like other societal ills, has repercussions and implications that can expose civilization to many risks and irreparable harms (Doran, 2005: 26). New technological capacity-quick access to pornography sites and connections to sites-in addition to the essence of quest and fascination during puberty, and on the other hand, the stigma of discussing sexual matters, as well as parents' confusion of how to discuss it, ought to be addressed. It is critical to prepare and monitor the course. On the other hand, early, hasty, and clumsy sexual education for teenagers is just as dangerous, particularly if it is followed by hesitation, concealment, or ignoring (Mohammadi, 2015).

Providing knowledge on puberty on the verge of adolescence in order to enter this time is critical in terms of emotional wellbeing and gaining a better understanding of what will happen next in teenage life (Karimi 2001: 39). As a result, in order to shield society's youth from one of these harms, including spiritual sexual deviations,

this essay addresses values and aims focused on Islamic religious teachings. Having simple values and aims drawn from Islamic teachings will play a very important role in avoiding sexual health hazards and harm. As a result, the primary aim of this essay is to articulate the values and objectives of sexual education with a focus on Islamic teachings. The following issues arise in this regard: What are the values of sexual education with a focus on Islamic teachings? What are the aims of sex education with a focus on Islamic teachings? In education, the aim refers to the final and optimal state that is deliberately considered beneficial, and to attain it, necessary instructional tasks are carried out. This concept of intent is taken into account in this study. It is founded on general human traits that are true to all humans and are articulated in the form of propositions containing the word "is" (Bagheri, 1989).

Fundamentals in Islamic education are general human qualities that are called a subset of human classification, i.e. what is debated in theoretical humanities. The basic guidelines extracted from the ideals are referred to as educational principles, although more specific guidelines are referred to as instructional methods (Farmahini Farahani et al., 2009). The fundamentals of education are a collection of laws recognized in theoretical sciences that serve as the foundation for education. Principles are founded on concepts, and practices are founded on and developed from principles. Foundations are a collection of underlying positive and negative ideals upon which rules, i.e. morals or do's and don'ts, are founded and originate.

Theoretical Foundations

Islam considers humans as sexual beings with sexual desires, and their sexual nature is an integral aspect of their personality. Sexual culture has divine, human, and theological dimensions, according to Islam. Sex education in Islam refers to a series of educational steps relating to sexual instinct. These measures involve educating, directing, surveillance, modulating, and governing the sexual instinct that religious scriptures have used to uphold physical and mental fitness, chastity, human integrity, and honor (Farmahini Farahani, 2004). The aim of sexual education is to teach people about their sexual instincts or to inform people about their sexual instincts. Sex education and sex education are not the same things. Neither is sex education the same as sex education or sex studies. Since schooling is not the same as education. In contrast, to some extent, sex education necessitates the absence of sex education or even the prohibition of sex education. Sex education is the ongoing practice of gathering knowledge and influencing behaviors, perceptions, and ideas regarding personality, communication, and intimacy. It encompasses sexual growth, sexual wellbeing, interpersonal relationships, feelings, intimacy, body appearance, and gender maps. Sex education is concerned with the biological, educational, psychological, and moral aspects of human sexuality (Bruce and Greenberg, 2004).

In another concept, sex education is a culture-based, age-appropriate instructional method for teaching sexuality and relationships through the dissemination of true, factual, and non-judgmental science knowledge. UNESCO (2009a) Sex education is critical for instilling values such as "beauty friendship," "the art of making love," "love," "intimacy," and "self-sacrifice." This "two-way" power and "double-edged sword" not only does not induce moral deviation and degeneration when modified and tempered by "psychology" and "educational laws," but has become a boiling source of love and devotion in the partnership between one and Human. Human "sex education" remains one of the most significant and perilous areas of research. Sex education concerns necessitate exceptional talent, decency, intellect, and humanity, and parents and teachers must collaborate in this regard. The Proper sexual wellbeing curriculum is an experiment in a sustainable world for our children's lives and well-being. Our return on investment is a diverse population that has received positive sexual wellbeing messages. What is crucial to remember in this respect is that the child's sex education should be structured in such a way that, when talking about different subjects, he learns not to pose any questions anywhere and does not seek his own response and questions from someone (Karimi, 2010).

It is noted in the field of sex education that most countries have stressed the importance of sex education as an unavoidable need (Farmahini Farahani, 2004) Professor Motahhari has replaced sexual ethics with sexual education in his book on sexual ethics to highlight the value of adhering to values. Morality takes precedence. He defines sexual morality as human behaviors, possessions, and methods that rely on sexual instinct. Shyness from a man, passion for a man's dignity, chastity and fidelity of a woman to her husband, vulgarity, the vulgarity of the body from a non-incestuous woman, prohibition of adultery, prohibition of theoretical and tactile gratification from a lawful partner, prohibition of marriage with an incestuous woman. The publishing of obscene pictures, sanctity, or filth of celibacy is prohibited as a moral and sexual habit. Because of the exceptional intensity and

force of instinct on which this element of human morality is based, sexual morality has long been regarded as one of the most critical aspects of human morality (Motahari, 1991). The aim of Islam is to educate, cultivate, adapt, and guide sexual education rather than to nurture and exalt. The importance of practicing moderation and preventing excesses and excesses is advocated not only in the area of sexual instinct but also in all facets of worldly existence, according to Islamic law (Farmahini Farahani, 2007).

Background Research

Nateghi, Faghihi, and Mohammad Beigi (2017) in their research entitled "Designing the optimal model of sexual education curriculum in elementary school" state that sexual education is one of the important areas of education and training. In the educational methods section, the main differences between the learning methods were identified. Mazidi and Khidmatian (2017) in the article "Presenting a model of sexual education based on the views of Muslim thinkers" have compared the views of eight Muslim thinkers on the goals, methods, and content of sexual education and provided a model.

Farmahini Farahani in his research article (2003) has suggested "appropriate content for sex education in high school textbooks" appropriate content for sex education with an emphasis on the perspective of Islam and the perspective of teachers, students, and parents. Mohammadi and Marzooqi (2012) in the article "Assumptions of sexual health education curriculum from an Islamic perspective" after reviewing Quranic verses and hadiths, the background of research and the views of Western and Islamic scholars, based on the patterns and elements in a curriculum provided presuppositions for setting general, objective, content-oriented goals, teaching-learning methods, evaluation, teacher selection, and teaching aid resources for developing a sexual health education curriculum.

Mohammad Jani et al. (2016) in their research entitled Model of sexual education curriculum for adolescence based on the principles of the Qur'an have concluded that according to the principles of the Qur'an seven main categories, namely attention to sexual instinct as a need, marriage, proper companionship man and woman, chastity, observance of privacy, avoidance of sexual abnormalities have been extracted according to the narration. In his study of the impact of education on crime, Groot and van den Brkng (2010) showed that investing in education can lead to significant savings in the social costs of crime. Their findings show that the likelihood of committing crimes such as shoplifting, vandalism, vandalism, assault, and injury decreases with increasing annual education.

Agnew (1991) conducted a study on 1725 girls and boys aged 11-17 years. He has examined the effect of juvenile delinquent behavior on juvenile behavior. Together they lead young people to delinquency. Demuth (2004) In a study of juvenile delinquent behavior, concluded that in families where only the father or only the mother is present, the juvenile delinquency rate is higher than in families where both parents are present. He also concludes that the rate of delinquency is higher among young people who live only with their fathers than among those who live only with their mothers.

Hun Lee (2009) in a study examined the effect of family supervision on juvenile delinquent behavior and concluded that although parental supervision and their presence in adolescents' daily lives reduce the likelihood of delinquent behavior among them, Peer group behavior is a stronger predictor. The meta-analytical study of Kirby et al. (2006) from 83 studies conducted on the effects of sex education programs in different countries of the world, has shown that most of these programs have been successful. In fact, the researchers report that two-thirds of these programs dramatically correct sexual misconduct and reduce risky sexual behaviors.

On the other hand, the research of Fernandes & Vierira (2008) shows the inability and various problems of parents and families in the field of sexual education of their children and their request and expectation from the educational center to pay attention to this area. Based on the views of parents, the researchers reported that they did not have enough confidence in transmitting sex education to their children and preferred to do so by professional schools and teachers.

Methodology of Research

This research approach is a qualitative inductive content analysis (conventional content analysis) study that focuses on understanding the values and aims of Islamic-based sexual education. When the researcher needs to include the required context information in this respect, the inductive approach to content analysis, often known as conventional content analysis, becomes more necessary. This content review approach attempts to minimize

information and include descriptive information. Concerning a specific problem, accuracy is necessary. The aim of the inductive analysis is to assist in the generation of research results by focusing on the prevalent and popular themes in the data. In this method, the study progressively summarizes the analyzed data by referring to it in order to arrive at the key topics and themes relevant to the study subject. To gather details from records and books, the "receipt" type was used.

This kind of slip is often known as a subject slip, and it is used to retrieve research-related information from books and papers. The validation method is used during the validation period. The research into literary culture contains the Holy Quran, books, documents, and Islamic texts; Jame Al-Ahadith software, a compilation of the full text of 431 book titles in 1153 volumes, incorporates narrative references as well as translation and explanation. The extracted concepts and aims were introduced to educational and Islamic experts to verify the extracted methods. This is used to verify the checklist. The statistical community in this segment was chosen with care. It is made up of academics and experts. The working partnership or associated area of research was also a prerequisite for action in the selection. Some of them were validated by 20 experts. The original checklist was eventually completed by 16 participants. Based on the corrective advice of specialists, the final concepts and priorities were updated.

Research Findings

In response to the first research issue, "Explaining the foundations of sexual education with a focus on Islamic teachings," the basics are as follows:

The Source of the Problem

Weakness may be classified into three types: physical weakness, intellectual weakness, and spiritual weakness. We consider failure as a general human trait, not spirit weakness. This flaw is visible in some situations. That the person has risen to the challenge with hopes and dreams and has been faced with the acceptance of responsibilities (Bagheri, 1989). God mentions man's vulnerability in the face of lust and says that after the ruling on the sanctity of stewardship with partners on Ramazan nights, it became apparent that certain citizens, in defiance, threw themselves into the pit of sin (Baqara, 187). In another instance, God says, "God needs you to be humble to me and make a poor human being" (Nisa 76). God wants to make it simple for you, and man is designed to be powerless. A realistic assessment of individual flaws aids in the development of lifestyles and social relationships in general, as well as instructional approaches in particular. Since a school is effective in coping with a person realistically and taking into account all his shortcomings and opportunities. (Hassani, 2000) Imam Ali (AS) depicts some of humanity's shortcomings at the beginning of a letter he wrote to his son Imam Hassan (AS). "From a mortal father, a confessor of the passing of time, he has left behind an existence in which he has little option but to move the earth; The object of disasters is the buried wishes and successors of the past" (Nahj al-Balaghah, letter 31). Because of these flaws, humans should be viewed with compassion, tolerance, and hospitality, especially in the field of sexual education.

The Basis for the Effect of Environmental Factors on Humans (Environmental Functionality and Conditions)

Conditions, especially social conditions, have a profound impact on human beings, and it is as a result of this incredible influence that individuals of various types prefer to dislike each other and avoid other types. Because of the heavy presence of friends and peers in adolescence and youth, it is important to choose certain friends with caution. And a bad friend will contribute to sin. The idea that sexual feelings are entirely intimate is baseless and incorrect. Ignorance of the societal implications of these emotions shakes the base of the family and disrupts social order. As a result, morality and sexual education can be examined not just by a person but also on a social basis. As a rule, it is the government's responsibility to have a safe environment free of sexual stimuli. Man's effect on the circumstances should not imply urgency towards it, but it is often possible for him to bear the strain of the situation and not be discolored, or to have a stronger influence on the social situation. Environmental factors often play a role in sex education; environmental factors include many of the factors that impact the child after birth and influence his development. Among these, the impact of the family environment on sexual education and the formation of the child's personality and attitude to sexual issues is much more important. Around the same period, if other settings, such as schools, which serve as a forum for knowledge and learning, have the requisite education in the field of sex from the start, in compliance with the age and existing standards of society, many perversions and rapes are avoided.

The Basis of Need (Sexual Need as a Normal Human Requirement) is as Follows:

Sexual instinct is one of the most powerful and primal impulses, and it plays an important role in how human identity is shaped, and its expression in the form of sexual appetite and rightful pleasure triggers the appearance and continuity of generation. This impulse develops in an individual as a result of a need. The value of fulfilling this need, particularly during adolescence and beyond, is such that it is possible to say that everybody has their own sexual personality. Individuals' instinct axis is related to the development of physical, behavioral, and emotional changes; how much action, vibrancy, and the coalition of powers occurs in the other, and how much selfishness, ostentation, and selfishness results (Amini, 11). Islam regards sexual instinct as a component in sustaining human life, and its fulfillment is encouraged as long as it is focused on Sharia law. Islam accepts sexual instinct as a human requirement and regards it as a "divine blessing and a normal and inherent existence." (2006, p. 139) Any kind of sexual education that attempts to eradicate and condemn those human impulses will certainly be condemned by Islam. Sexual instinct is a persistent human appetite and one of the facets of human life (Mesbah Yazdi, 2012, 2, 227).

The existence of sexual instinct in the human body is one of the important concepts in sexual education. This tendency is secondary since, like the main impulses (thirst, appetite, and sleep), its failure to be properly satisfied does not result in human death. However, they trigger a plethora of diseases in humans, which occur in a variety of ways. As an example, consider psychiatric diseases such as obsession and depression; sexual perversions, such as masturbation and homosexuality; or sexual disorders, like colds, impotence, delinquency, and crime. The nature of this tendency and its naturalness is stressed in Islam. When the Prophet (pbuh) was told that certain Muslims had separated from their families, turned away from exile, and participated in worship, he rebuked them and asked, "Do you turn away from women?" You have not yet abandoned everything, because I feed throughout the day (I do not really fast all day) and sleep at night (I do not pray all night), then it is Sunnah. I turn down, not away from myself. On this day, God Almighty announced the following verse: you who believe, do not forbid our good deeds, which God has made for you, and do not believe that God does not value the believers (Surat al-Ma'ida, verse 87). Pure blessings, you who believe. Do not forbid what God has offered you; moreover, do not exceed the legal system, for God does not love aggressors.

Thought is one of the general traits of human beings because many humans are interested in thinking. If a racial community has been criticized for not caring, they have actually been criticized for specific and realistic consciousness (Bagheri, 2001, 66). If the intellect is not released from the slavery of the air of the spirit and is not stimulated to its perfection, it will suffer from drowsiness; for desire blinds the vision of the reality between men and inhibits the proper reasoning of man. "Lust paralyzes the human mind," says Imam Ali (pbuh) (Dashti, 2003, 109). As a result, for a child's sexual education, it is important to nurture the child's intelligence to make it the queen in the child's mind by learning and continuously recalling the right sexual behaviors. Strengthening a child's mind will have a greater impact if it is followed by the creation of a theological component. Sex education should be focused on reason, which is one of the fundamental fields of education. In general, he has an advanced man in one of the essential aspects of personality and has been able to teach him humanity, which is one of man's unique privileges. As a result, sex education should be focused on logic, which is one of the fundamental fields of study. Taking this into consideration, sex education has progressed man on one of the essential aspects of personality and has been able to grant everyone the attribute of humanity, which is one of a person's peculiar advantages. As a right, thought will fertilize all facets of human life; therefore, it should be regarded as the foundation of sexual education; and thinking is the foundation of transformation and development. In Islam, there is a strong emphasis placed on thinking. According to Imam Ali (pbuh), "I do not know how to think; no intelligence is equivalent to thinking" (Dashti, 2004).

The Basis of Dignity

According to Islam, man is a noble and valuable creature and has a special position and dignity among creatures. It is stated in the Holy Qur'an; It is necessary to pay attention to the principle of human dignity and honor in Islamic education that human beings, regardless of color, gender and social status, family, and regardless of physical defects, are valuable and respected.

Men should respect and cherish themselves and refuse to accept everything that undermines their dignity, even carnal desires. In this regard, Imam Ali (AS) states, "I am your honor against yourself, your hunt against your lusts." (Nahj al-Balaghah, Wisdom 449) "Whoever knew the greatness of his greatness embarrassed his lusts." This argument implies that man has a kind of dignity, and if he pays attention to this dignity and greatness, he may overlook certain problems because he does not see them in his dignity and his worth is higher and knows

better than that (Abutalebi, 2004). Among the attributes of human beings with humility and generosity, the following may be mentioned: (Ahmadi, 20000) 1-Self-control: This characteristic is particularly significant in the context of sex education, where self-control and self-control are central concerns. 2-Simplicity: A good individual is a straightforward human being that is free of complexities and has secret motives. 3-A noble person's reputation is quite significant. According to Gharr al-Hakam, "Karim is the one who preserves his prestige by rubbing, whereas Laim is the one who continues rubbing by rubbing his reputation." 4-Reconciliation (forgiveness): Kariman's practice includes forgiveness of others' offenses and offenses. According to Mawla Amir al-Mu'minin Ali (AS), "it is an effort to forgive Kariman's morality and to take vengeance on Lyman's morality"(Dashti, 2004). As a result, the search for perfection in man is the original desire, and he is still trying to attain it, and in Islamic schooling, this original desire must always be understood. Human perfectionism must be considered in the method of sexual education, and the instructor should not ignore this original impulse; therefore, in the method of sexual education, one may strive to find places that arouse this desire and inclination.

The foundation for the life of various phases of human development and evolution One of the traits of humans is the presence of various stages of development. "From the day they are born before they enter the point of perfection, children go through a series of interconnected phases. This progression, while appearing to be steady and constant, actually slows and accelerates. If one of the levels is skipped, the potential is missed permanently, and the subsequent measures would be ineffective " (Morris, 1995). The following is a general division of the phases of human growth in Surah Romans 54: "God made you from weakness, then from strength to weakness, and finally from strength to weakness and old age." He makes what he desires and is all-knowing. "Sex education can be geared to various developmental periods. Sex education, like many other fields of education, occurs from conception to death and must be prepared appropriately.

The Foundation for Generational Stability

There is no question that the presence of a sexual impulse is a trigger of generational perpetuation, which both thinkers and authors recognize. Sexual history is one of the human beings' physiological requirements, and by activating it, it often ensures the human race's survival (Salehi, 2002, 21). And the other half is shielded from plagues by practicing holy piety (Yavari, 2001, 21). Therefore, sexual problems, as a normal part of human nature, play a critical role in the continuation of human society. Thus, by stressing this role, instructional methods that inform the relevance of this topic in life and this need and appetite are directed in a spiritual direction may be applied.

The Basis of Human Agency

This foundation may be thought of as one of the fields of human influence that begins on the exterior and progresses to the esoteric. The term "appearance" refers to any of the external things that happen to humans, and their manifestation in the body, while "inside" relates to things that are not visible, such as thinking and desire (Bagheri, 1989). Human influence and control indicate that if a function is performed on the human body, a ghost with its color and scent is thrown inside; more interestingly, even though this role is followed by mission and artificiality, it would also have an inner echo. Man is born as an unwritten sheet of paper, but he is endowed with the ability to consider something. Since man enjoys the gift of reason, one of the reasons that affect the formation of human sexuality education is the human basis; Since it is a factor parallel to the two factors of heredity and environment, and this means that a person can rely on their abilities, a different path from what they have inherited. Figure out the potential existence and develop your identity the way you like, such that a child who grows up in an unhealthy atmosphere who has low sexual knowledge will be expected to cope with sexual problems responsibly and so on in family life whether he or she grows up humanely. Biological influences, according to Islam, have an effect on cognitive, physiological, and behavioral realms. Educational and environmental issues have a significant impact as well. Human free will, on the other hand, has the ability to diminish or reinforce certain environmental impacts, or also to remove the effects of such requirements.

Pattern of dealing with moral corruption (basics)



Thinking
Dignity
Need
Weakness

Generation continuity
 Being inherent
 Differences in sexual capacity in men and women
 Agency
 Different stages of growth
 Impact of conditions

Figur 1. Pattern of dealing with moral corruption

The divine obligation, which is conditional on possessing knowledge, strength, and authority, is at the root of the disparity in sexual capacities between men and women. It applies to all human beings and is not gender-dependent. Duty can be assigned to various facets of the two, in which case gender-specific rules are established. As a result, Islam distinguishes between men and women in terms of social roles and obligations. Nature has served as the foundation for Islam's laws, freedom, and ethics. In the Islamic view, therefore, a set of sexual distinctions, including differences in reproduction genetics, differences in sexual desires, discrepancies in perceptual forces and feelings, and differences in physical ability, are believed to be empirical reality. (2009, Zibaeinejad, p. 196). As a result of recognizing the variations, Islam, when all sexes have the same capabilities and skills, sets the rights and duties together, and in situations where they vary, it has legislated separate rights and duties for the two sexes based on the condition of each. Other contexts in which the difference between men and women has been identified include sexual habits and inclinations. Men have a greater hypothalamus than women, and it is the source of emotion regulation, heart rate, blood pressure, and so on. This gland secretes testosterone, which is ten to twenty times more abundant in men than in women, and it often controls sexual impulses. The relationship between the hypothalamus and the volume of testosterone secreted explains why men are more sexually motivated than women. Men are often stimulated by sight in sexual activity, whereas women are aroused by arousal. As a result, pornographic representations have a strong and immediate impact on men, but women are still involved in hearing romantic gestures.

The source of man's inborn quest for morals and spirituality (sexual instinct is a natural thing) The God-centered influence manifests itself as an ontological foundation for sexual education and morality in such a manner that sexual morality takes on the hue and scent of sacred, divine, and devotional. It, among other aspects of sexual existence, comes from religious teachings. As a result, theological teachings affect a Muslim's sexual actions, and the source of the do's and don'ts of sexual morality is God's directives, which are manifested in the divine word. As a result, belief in God is a foundational criterion, and commitment to it is the highest criterion for establishing a legal physical partnership with the opposite sex in the form of marriage. Islam regards sexual instinct as a spiritual blessing as well as a normal and instinctive activity and regards man and woman's inner affection and lust for each other as a good thing, and Niko as being free of ugliness and filth. He controls much of life and the universe's administration. On this basis, God's presence as the Creator, the ultimate owner, and mastermind of the heavens and the earth, is unquestionable. These principles are shown in the table 1.

Table 1. Objectives of sexual education

The goals of sex education		The ultimate goal	Drawing close to God Living with dignity
		Intermediate goals	Individual growth and balanced response to sexual instinct Creating a transcendent family (healthy family) Recognizing gender identity and role Knowledge of how to properly interact with the opposite sex
Behavioral goals	Cognitive domain	Understanding the role and nature of marriage Understand the role of modesty in society and interpersonal relationships Recognize sexual perversions	

	Awareness of dangers and diseases
	Provide appropriate sexual information
	Awareness of religious duties
	Value marriage
	Value sexual instinct
Emotional domain	Desire and value the opposite sex
	Paying attention to chastity and shameless reproach
	Pleasure and purity of life
	Build self-esteem and confidence
	Give a worthy answer to the sense of instinct
	Prevention of sexual perversions
	Behavioral orientation appropriate to gender role
	Getting married by providing grounds for it
Psychomotor domain	Respect the privacy of relationships in interaction with the opposite sex
	Abstinence from sexual arousal
	Achieving sexual self-awareness
	Proper satisfaction and neighbor of the sexual instinct
	Sex education teaches responsible sexual behavior

In response to the second research issue, "explaining the objectives of sexual education with a focus on Islamic teachings," it should be noted that defining the goals of sexual education aids in understanding the separation of its Islamic nature from related and contrasting versions. These objectives include all that can be deemed acceptable in the holistic sex education program; in such a manner that all efforts in this direction are directed toward achieving them (Mesbah et al., 2012, 214). In fact, a "target" is a useful and beneficial condition that necessitates educational practices in order to attain. From an Islamic perspective, the aims of sexual education can be categorized into the following categories:

A. Ultimate or Final Aims

The ultimate goals of sexual education are for man to develop spiritually, secure peace in this life and the next, and attain closeness to God. One of the ideas is the breadth of closeness to God, as well as the good existence. As a result, the end purpose of sex education may be described as a good existence.

B. Intermediate Targets

Intermediate goals are ideal circumstances that serve as a bridge to the final target. These objectives lay the groundwork for meeting and exceeding general objectives. Personal development and a balanced reaction to sexual instinct are among them, as is the formation of a stable family (raising a healthy generation) and the creation of a healthy community.

C. Behavioral Objectives

There are three types of behavioral goals that may be studied: cognitive, mental, and motor:

1. Behavioral Targets in Cognition

Behavioral goals in cognition are focused on providing accurate information to parents and students, as well as correcting and improving them.

Recognizing and accepting one's sexual orientation and role: The cognitive dimension of sexual education focuses on the growth of the mind and cognitive potentials relevant to sexual education topics and components.

establishing a chastity sense in culture, gender-appropriate behavioral orientation Marrying on the provided grounds, maintaining the privacy of marriages in contact with the opposite sex, abstaining from sexual stimuli, ensuring sexual self-knowledge, creating an appropriate atmosphere for safe sexual development: right gratification and the rule of the sexual instinct, and responsible sexual activity.

II. CONCLUSION

In relation to the first question of the research, ie explaining the basics of sexual education with an emphasis on the teachings of Islam, ten basics were identified. The identified basics are:

- The basis of the difference in sexual capacity in men and women.
- The basis of human agency.
- The basis of generational continuity.
- Man's innate desire for morality and spirituality (sexual instinct is innate).
- The basis of the existence of different stages of growth and evolution in humans.
- The basis of dignity.
- The basis of thinking.
- Basis of need (sexual need as a natural human need).
- The basis of the effect of conditions on human beings: (environmental and social agency).
- The basis of weakness.

In response to the second research query on the goals of sexual education, it should be noted that defining the goals of sexual education aids in understanding the separation of its Islamic nature from related and conflicting versions. These objectives include all that can be deemed acceptable in the holistic sex education program; in such a manner that all efforts in this direction are directed toward achieving them. The aims of sexual education from an Islamic perspective are grouped into three groups in this study: the primary objective, mediating goals, and behavioral goals. The religion of tolerance, Islam, also recognizes a moderate method in the area of sexual education, and although it considers sexual motivation to be a powerful spiritual power, it has also considered ways to regulate it (Farmahini Farahani, 2007). Islam takes priority over care in the area of sex education. As a result, the Islamic approach is more "preventive" than "curative." According to the information era, sex education must be quarantined to be educated by immunization. Preventive interventions, as well as socialization in educational and cultural approaches, are regarded from an Islamic perspective for transforming human beings before sin. In sex education, educational themes and priorities should not be restricted to knowledge, but should also include beliefs, behaviors, and social norms, as well as interpersonal and communication skills and responsibilities. In order to create a suitable sexual program and content, it is important to recruit various specialists in the fields of human sexuality, educational sciences and psychology, sexual wellbeing, and sexual behavior of young people. Moral and sexual deviations differ from other deviations in that they are multidimensional, multi-causal, process-oriented, situational, relative, diverse, and complex, interacting, and interacting with other deviations.

Sexual health education is vital to the age of people and is dependent on their intelligence and ability specifications, as well as moral significance, to educate and encourage sexual health. With its humility and sobriety in expressing sexual matters (including sexual activities and sexual organs), the Holy Quran is both a representation of God Almighty's modesty and stardom and a desirable example and ideal symbol in the field of educational and sexual concerns for its audience. Although urging man to fulfill his inherent sexual appetite, the Qur'an only requires it to be fulfilled in the proper manner, which is marriage, and demonstrates dissatisfaction with any behavior contrary to chastity, as well as forbids and despises sexual impulses such as sodomy and adultery. It is stated in a number of verses. In order to avoid sexual abuse, the Holy Qur'an invites all human beings to uphold the concept of modesty in covering, posing, and acting, and not mixing with the opposite sex, and to shield them from sexual deviations in crises and problems of faith. Strengthen God Almighty and seek His assistance. Religion does not advocate the repression of sexual appetite, nor does it exclude a man from all forms

of sexual pleasure, but it is important to avoid the demands of sexual activity and to direct the younger generation to a healthier answer to sexual needs.

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