

Principles of Sexual Education in Islam

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Abstract--- The objective of this paper is to identify the principles of sexual education based on religious teachings. This study is utilized in terms of objective and qualitative study due to the inductive content analysis (conventional content analysis). The instrument is utilized to collect information on the "taking note" form. The textual community of the study involves the Holy Quran, books, papers and Islamic texts. The validation of the template was performed by 16 experts and professors familiar with the subject. At last, 37 principles of sexual education were identified. The most considerable principles of sexual education can be extracted: the principle of open-mindedness, the principle of the impact of appearance on the inside, the principle of correcting conditions, the principle of strengthening sexual intelligence in adolescents, the principle of paying attention to the times, the principle of purity, the principle of controlling in friendships and societies. Principle of chastity and self-control, Principle of moderation, Principle of inhibition over treatment, Principle of attention to gender differences, Principle of attention to online privacy, Principle of introducing sexual instinct as capital, Principle of modesty and zeal, Principle of sex education based on age requirements, The principle of attention pointed to the naturalness and virtue of sexual instinct. What is special is that in Islam, in the field of sexual education, inhibition takes precedence over treatment. For this reason, the strategies and methods of Islam have more of a "preventive" aspect than a "cure".

Keywords--- Sex Education, Sex Education Model, Principles, Basics, Methods, Goals.

I. Introduction

Nowadays, social harms have become a matter of concern. Social harms are real, variable, lawful, controllable and preventable phenomena (Jokar et al., 2017). Among moral deviations and harms, sexual deviation can be noted. Sexual perversion, acting or performing any type of sexual intercourse is against the sharia rules (Sharafi, 1991). Some authors noted up to 15 kinds of sexual perversions (Birjandi, 1986). In reality, moral corruption, like other social harms, will be incomes and impacts which can involve the society in many dangers and irreparable damages (Doran, 2005). Early, hasty and clumsy education of sexual issues to adolescents is as harmful as these trainings are accompanied by delay, concealment or ignoring (Mohammadi, 2015). Obtaining information about puberty on the eve of adolescence to reach this period is very considerable due to mental health and finding a clear idea of what will happen soon in adolescent life (Karimi 2011). Theoretical Foundations: Sexual education does not mean sexual intercourse, but all problems due to gender and gender, education of puberty problems (physiological and psychological developments) education of chastity and ethics, control and adjustment of sexual instincts, etc. (Fermahini Farahani, 2007).

In other words, sex education is a culture-based educational approach, age-appropriate when it comes to teaching sexual issues and relationships by obtaining accurate, factual and unjudged scientific information. (UNESCO, 2009) Sexual culture from an Islamic perspective has a sample, human and religious dimension. Sexual education in Islam involves a set of educational measures related to sexual instincts, involving awareness, guidance, control, adjustment and discipline of sexual instinct, which religious texts use to maintain physical and mental health, chastity and purification of skirts. In his book *Sexual Ethics*, Motahari has utilized human dignity and honor (Fermahini Farahani, 2004 Professor Motahari has replaced sexual ethics with sexual education in order to remind him of the significance of observing ethical principles. Some human habits, properties and methods that depend on sexual instincts (Motahari, 1992).

II. Literature Review

Mohammadi and Marzooqi (2012) in the paper "Assumptions of sexual health education curriculum from an Islamic perspective" after reviewing Quranic verses and hadiths, the background of study and the views of Western and Islamic scholars, according to patterns and elements of a curriculum obtained 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 study entitled Model of sexual education curriculum for adolescence according to 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 requirement, marriage, proper companionship Man and woman, chastity, observance of privacy, avoidance of sexual abnormalities have been extracted according to the narrations. Nateghi, Faqih and Mohammad Beigi (2017) in their study under the title of planning the optimal model of sexual education curriculum in the elementary school. Sex education is one of the most considerable areas of education. In the educational methods part, the major differences among the learning methods were identified.

Mazidi and Khidmatian (2017) in the paper "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 a study paper (2003) has proposed "suitable content for sex education in high school textbooks" appropriate content for sex education with emphasis on the perspective of Islam and the views of teachers, students and parents. In his study of the impact of education on crime, Groot and van den Brkng (2010) indicated that investing in education can lead to significant savings in the social costs of crime. Their findings indicate that the likelihood of committing crimes like shoplifting, vandalism, assault and injury reduces with increasing annual education.

Agnew (1991) conducted a study on 1725 girls and boys aged 11-17 years. He has surveyed the impact of juvenile delinquent behavior on juvenile behavior.

Demuth (2004) in a study of juvenile delinquent behavior, he 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 concludes that the rate of delinquency among young people living only with their fathers is higher than those living with their mothers only.

Hun Lee (2009) in a study examined the impact 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, but family structure variables and peer group behavior is a stronger predictor.

The meta-analytical study of Karby et al. (2006) from 83 studies conducted on the impacts of sex education programs in various countries of the world, has indicated that most of these programs were successful. On the other hand, the study of Fernandes & Vierira (Fernandes & Vierira (2008) indicates the inability and different issues of parents and families in the field of sexual education of their children and their requests and expectations from the educational center to pay attention to this area.

III. Methodology

The method of this study is utilized in terms of objective and qualitative study due to study method is inductive content analysis (conventional content analysis). According to which the method of sex education is based on the religion of Islam. Inductive method in content analysis that is also called conventional content analysis, becomes more necessary when the researcher wants the required background knowledge. This method of content analysis seeks to decrease information and obtain an accurate description of a topic. The objective of inductive study is to aid generate study findings by paying attention to the dominant and common themes in the data. In this approach, the researcher, by referring to the studied data, gradually summarizes them to finally reach the major concepts and themes due to the study topic. The "receipt" form was utilized to collect information from documents and books. In the validation step, the validation form was utilized. The textual community of the study involves the Holy Quran, books, papers and Islamic texts; the comprehensive software of hadiths which is a collection of the full text of 431 book titles in 1153 volumes, involves narrative sources along with translation and description. You will be commented. A checklist was utilized to validate and the extracted methods were validated.

IV. Findings

In relation to the study question, i.e. "describing the principles of sex education with emphasis on the teachings of Islam" must be mentioned, the principle is a general rule that can be regarded as a general instruction and as a guide practice utilized in educational measures.

The Principle of the Impact of Appearance on the Inside

(Man on conditions) The meaning of appearance is all the obvious things which happen to man and their manifestation is the body, and the meaning of the inside is things that are not visible like Vanity's thought (Bagheri, 1989).

The Principle of Tolerance and Carelessness

Due to the weakness of the soul, human beings break down in the face of taking on responsibilities. This trait prevents people from enduring difficult tasks. Moreover, since there is always the possibility of error.

Principle of Chest Width chest width means openness and width of the chest. Having the power to tolerate dissenting opinions. This principle first accepts, or at least tolerates, differences in opinions and ideas, and then states that human beings must be tolerant of hearing different ideas. This problem must be regarded especially in the relationship between parents and children.

The Principle of Modification of Conditions

Based on this principle, since human beings are affected by different environmental conditions (temporal, spatial and social conditions). It is required to enhance the environmental conditions to delete some of the undesirable sexual states and behaviors.

The Principle of Attention to the Needs of the Time

In the discussion of sex education, it is required to pay attention to the needs of the major time. In the field of sex education, while paying attention to the repetition of the past, one should be innovative. Sex education according to the features of present age (long distance between puberty and marriage, rapid growth of technological communications such as internet and satellite) requires innovative payments to be in line with the characteristics of this age. The most considerable of which is "prediction and foresight".

The principle of controlling the parents' friends and association should, with all their efforts, select good associates for their children, by doing so will benefit them two main advantages: primarily, their children will unconsciously adapt their associate perfections, tend to goodness, and secondly, they will be protected from their ugly pests by socializing with corrupt and infected people.

The Principle of Moderation

According to this principle, it must decrease the intensity of sexual extremes and bring it to moderation. In particular, the teenager has instincts in puberty and acuity and provocative pressures are put on him, so parents and educators cannot be indifferent to it.

The Principle of Avoiding Extremes in Satisfying Sexual Instinct

Along with the natural gratification of sexual instinct and avoiding repression, the extreme gratification of this instinct should be avoided.

The Principle of Paying Attention to Gender Differences

It seems that in Islamic education, there is no requirement to negate all gender differences to delete gender discrimination and achieve educational justice and also to pass the restrictions related to individual differences is required but it is not enough (Alam al-Huda, 2004).

The Principle of Introducing Sexual Instinct as Capital

Sexual instinct must be regarded as a valuable asset. This capital must be preserved so that it can be utilized in later periods of life, especially after marriage. Otherwise, if we lose this valuable capital, we will suffer tremendous losses.

The Principle of Rationality

Intellect is inhibited from error and it is the criterion of imagination, the reward and the eagle, and the right is distinguished from falsehood by it. As the word of Imam Ali (a) comes from the word, the best gift God has given to man is reason. Khair al-Mawahab al-'Aql is "The best gifts of God, intellect" (Ghar al-Hikm, 1981).

The Principle of Remembrance

- The principle of remembrance has a considerable place in Islamic thought, so that sometimes the only duty of the Prophet (pbuh) is to mention (enthutilized). Reminder remembers forgotten knowledge, reminds you of the incorrectness of something. (Nahj al-Balagha Bahar alAnwar, c. 7, Narration 12).

The Principle of Self-esteem

This principle sees the feature which the human being had the honor and provided the means of self-esteem. Since dignity is the result of dignity, it can be mentioned that dignity is also a type of dignity. The principle of modesty and modesty has a high position in Islamic culture so that at the head of ethics is the element of modesty (Kolayni, 1986). In the definition of modesty, it is noted that modesty is a restraining and ordering force that regulates human behavior and thoughts according to sharia and custom (Pasandideh, 2007), so strengthening and institutionalizing the element of modesty in the person prevents many pests of sexual instinct. One of the main ways to prevent sexual deviations of young people is to strengthen their modesty and planning for their development. (Ghar al-Hikm, Hadith No. 5527) and The Prophet (pbuh) also consider the life to be more beautiful in women. Al-Hayyah Hasan and Lakn Fei al-Nisa al-Ahsan" (Kenez al-'Amal, Hadith No. 43542) "It is beautiful, but it is more beautiful in women", as in salty and unpleasant food, it may be utilized temporarily, but no one is willing to live with such a wife forever. (Mohammadi RayShahri, 2004).

The Principle of Sexual Education based on Age Requirements

Sexual education must be performed in a scheduled planning, in accordance with age requirements and following the intellect and based on understanding the requirements and capabilities of learners.

The Principle of Gradualism

Sex education is a gradual and step-by-step process which must be performed based on the features of children and adolescents. No human being's talents flourish in the direction of absolute perfection except on the basis of his abilities and with a gradual movement. The principle of gradualism is the governing principle in education and is completed in the course of human education in a gradual manner.

Principle of Self-construction (Principle of Self-construction Takes Precedence Over Otherness): Self-construction is the obligatory prelude to knowing God. The best and highest knowledge is in fact man's knowledge of himself. A study of religious texts shows that in Islam, self-creation precedes transformation. Because the language of action and behavior is more eloquent and influential than the language of speech.

Principle of Self-cultivation

Man's greatest enemy is his soul, and in the face of such enmity, there is no other way but struggle and struggle. Such a struggle is the greatest jihad and the result is purity of soul and perfection of intellect. "Self-cultivation is originally utilized to train and perfect practical reason. But it should be noted that self-cultivation, on the one hand, precedes practical cognitions and needs them, and on the other hand, leads to other cognitions that are obtained through self-improvement and self-purification" (Beheshti, 2000).

The Principle of Chastity and Purity

In the Holy Qur'an, God has considered chastity as one of the attributes of believers (believers, 5). The root of "chastity" has been utilized four times in the Qur'an, which are: Sura Al-Baqarah, verse 273: Those who do not know about them, because of their selfcontrol and chastity, think that they are rich and needy (Makarem Shirazi, 2001).

Principle of Prevention of Arousal and Stimulation

In Islamic education, one of the most basic ways out of the negative functions of sexual instinct and its management to achieve the ultimate goal of education is to control irritability and arousal. Islam, with its knowledge of sexual instinct, applies a special logic to this instinct, a logic that differs from the notion of a sexual instinct that is saturated with as much saturation and abandonment as it satisfies.

Principle of Prevention of Abnormalities and Dysfunctions

The term sexual abnormality has been defined as a deviation that involves the subject of sexual attraction (Hallgin and Whitburn, 2013). Sexual abnormality in Islamic view means any behavior that is contrary to the nature of this instinct (Mesbah Yazdi, 2012).

Principle of Role Modeling

Children and adolescents' strong desire to imitate adults makes them simply accept and imitate their behavior, for example, children play sports with their parents, play chess, read books, draw and behave. They set an example in practical life, so the good or bad behaviors of parents and disregard for moral standards will soon appear in the child's image, so if adults see immoral images, it should not be surprising, then parents should be the first step. Good role models for their children and in the second step try to acquaint their child with other good role models such as successful teachers, writers, scientists and artists and talk to them about the lives and features of great men and women.

Principle of Attention to Mood Swings in Adolescence

Among the changes in children among the ages of ten and twelve, mood swings cause the most discomfort to parents. They sometimes grumble and grieve for a moment, and the next moment is a relatively logical and fresh one, and the relationship between parents and children, which was previously close and romantic, sometimes turns into a tense and distant relationship.

The principle of paying attention to the cultural conditions of society in sexual education, sexual education, more than public education, depends on culture. The reasons for this dependence are significant and thought-provoking. Sex education, which is manifested in the communication between the sexes in society and the family, is affected by the culture of that society.

Principle of Prevention Over Treatment

In Islam, in the field of sexual education, inhibition takes precedence over treatment. Thus, the method of Islam is more "preventive" than "therapeutic". In other words, controlling sexual desire before arousal is very easy, but after arousal, it is very difficult and difficult. Hence, Islam wants an environment and conditions. To create that desire is not fundamentally stimulated in the human body.

Principle of Strengthening Sexual Intelligence in Adolescents

Only a few have achieved a certain definition of sexual behavior, enjoy this instinct the most and experience the least amount of sexual problems. The name of this special ability in this group of people can be called their "sexual intelligence". A new concept but in line with other conventional interpretations of intelligence, which prepare human beings to better adapt to the environment.

The Principle of Purity and Purity in the Good System

The principle of purity and purity in the good system is nothing useless or evil that we require to fight and destroy or suppress or despise, and to succeed in this practice, we find ourselves in a corner of solitude, isolation and distance from a community. As the Prophet (PBUH) rejects this approach, he says: "God did not send me for monasticism and austerity; rather, he sent me for an easy and forgiving law (Taherpour, Sharafi, 2011).

The Principle of Chastity and Self-control

The principle of chastity and self-control is one of the things that take a person away from virtue and spirituality, "incontinence in sexual instinct." Holy Qur'an considers "misguidance" and "deviation" as the consequences of lust (Faqihi, 1998) and the Messenger of God (PBUH) describes the consequences of lust as follows: (Mizan al-Hikma). Whoever ponders and attempts the most to achieve lust, the sweetness of faith is taken from his heart.

The Principle of Marriage

The best way for sexual health is to get married. Thus, God Almighty says: And take away from you the righteous and the righteous from your worshipers, and believe that the poor may be blessed by God from His bounty (Surah Noor, verse 32).

The Principle of Paying Attention to Online Privacy

In recent years, with the growth of emerging communication technologies, it was expected that distances and communication between people would be closer, but unfortunately in terms of improper utilization of Internet space, the family center has changed and a phenomenon called Internet addiction has spread. It is a phenomenon which has the same complications and features among all people and parents are no exception to this rule; Addiction that children are the first target of sparks of harm. It is estimated that 20% of online teens are exposed to a variety of sexual requests from adult strangers. A recent study in a study lab found that 12% of teens who met adults online talked about having sex.

The Principle of Creating a Healthy and Valuable Environment

The family environment is another principle in the sexual education of children, creating a healthy and valuable environment in the family environment and removing harmful and deviant factors from the living environment of family members. Because if the space and environment of the house is healthy and away from provocative factors, chaste, zealous, chaste and self-controlled children will be born and their instincts will follow their natural path.

The Principle of Guiding and Managing the Sexual Instinct

If this human life force, which causes the multiplicity and continuity of the human race, gets out of the control of the human guiding intellect and exceeds moderation, it will cause the destruction of man and possibly make man inferior to animals. In other words, if this instinct is released, like a termite that ruthlessly attacks strong trees and makes it empty and empty from within, it will degrade the human body and soul and gradually lead to destruction and fall.

The Principle of Seeking Help from God in Sexual Crises

Paying attention to God and believing in Him has been mentioned many times in the Holy Qur'an as a factor to prevent sin and deviation. The pious remember when they are tempted by Satan; and suddenly they see. Believers seek refuge in God when faced with positions of sin and sexual crises. (Makarem Shirazi et al., 1995).

The Principle of Inhibiting the Mixing of Men and Women

One of the factors which is very effective in the prevalence of abnormal sexual behaviors is the mixing of men and women (Faghihi, 2008). Because companionship, conversation and solitude of men and women are considerable factors in slipping and sexual deviations. For this reason, Islam for the sexual health of society and prevention of issues caused by this mixing expresses many recommendations to separate the privacy of men and women, to prevent seductive interviews, etc. (Yousefi, 1389).

The Principle of Strengthening Socio-cultural Institutions

There is no doubt that cultural institutions are very effective in reforming society and preventing social harm. In the logic of the Holy Quran and in the life of the Infallibles (AS), there is a lot of emphasis on the role of this institution. The family can be considered the most considerable socio-cultural institution that has a root role in educating individuals. (Jabbari, 1397).

The Principle of Responsibility

Other key component in sex education is responsibility. The components of obtaining knowledge and developing skills are in a way indicative of a person's right to access the basic and required knowledge and skills necessary to apply knowledge in sexual life.

The Principle of Strengthening Critical Thinking Related to Sexuality

Critical thinking is one of the most considerable higher mental processes and one of the central goals of modern education (Asgari and Maleki, 2010). The root of the word critique means to judge and judge, but the word critique

or criticism in this sense does not mean finding fault or ignoring the positive points, but it means asking, analyzing and reviewing for evaluation and distinction (Ghasemi et al., 2013).

The Principle of the Sanctity of Sexual Morality

The principle of the sanctity of sexual morality takes on the color and smell of divinity, divinity and worship, and like other components of sexual life, derives from divine teachings. Moreover, the sexual behavior of a Muslim is influenced by religious teachings and the origin of the must and sexual morality are the commands of God which are manifested in the divine word.

The Principle of Paying Attention to the Naturalness and virtue of Sexual Instinct

In hadith texts, it is emphasized that this need is natural and virtuous and the negation of it is low; For instance, when the Prophet (pbuh) was informed that some Muslims had withdrawn from their wives and were engaged in worship, the Prophet (pbuh) condemned them and said: "Have you turned away from women; While I (who am your Prophet) have not turned away from this and eat during the day (I do not fast all day) and sleep at night (I do not spend all night in worship)? Therefore, whoever turns away from my tradition is not from me. And on this occasion, God Almighty revealed this verse: O you who believe!

The Principle of the Necessity of Sexual Behavior based on Sexual Education

Sex education and training at different stages of human development is necessary in order to prevent sexual and moral deviations. In the importance of sex education, suffice it to say that the basis of many subsequent deviations until the end of adolescence is based on sex education. (Ki Nia, 1983).

The Principle of Sexual Education Adherence to the Educational System

From the point of view of Islam, sexual education is the general function of the system and it must be the major objectives of education and bit in the way of human development and the goal of the prophets, therefore, in the texts of the limits, the better and the flood of the helper for the obedience of God and the religion of the believers has been titled.

V. Conclusion

Since Islam is a moderation religion in the field of sexual education, it is also a moderate system, and while it considers sexual motivation as a considerable godly force, it has also considered ways of controlling and controlling it (Fermahini Farahani, 2007). In Islam in the field of sexual education, prevention has precedence over treatment. Therefore, Islam has a "preventive" aspect more than "cure". The use of different people specializing in human sexuality, educational sciences and psychology, sexual health and sexual behavior of young people is essential in developing a sexual program and appropriately. Moral and sexual deviations have characteristics that separate it from other deviations, such as multidimensionality, multidimensionality, processing, situational impact, relativeness, diversity and multiplicity, complexity, interaction and interaction on other deviations. Sexual health education is necessary according to people's age and based on their informational and skill needs along with religious value in order to empower them - cultural ones in protecting and promoting sexual health. In fact, neglecting this field and drawing a red line on it and making sexuality as a taboo does not only solve the problem, but it is itself in the case of surface collision and facial cleansing, which ultimately leads to the creation and emergence of many sexual, moral and behavioral anomalies and deviations in school and then at the community level. Urban and national leads if a textbook is to be written about Islamic lifestyle in youth and youth and provide the students with the necessary guidelines in accordance with religious, cultural and scientific requirements. Some people also suggest that the teenager receives these materials from different sources such as friends and internet and virtual space, better that these materials in the form of a standard textbook on the developmental aspects of students, of course, using capable educators and mental health. Being God is almighty and is both a desirable model and an ideal symbol in the field of educational and sexual issues for his audience. The Qur'an encourages a person to satisfy the innate desire of sex, but considers it permissible to satisfy it only in the correct way, which is marriage, and expresses disgust with any act incompatible with chastity and mentions the prohibition of satisfying sexual instincts such as sodomy and adultery in many verses. In order to prevent sexual promiscuity, the Holy Qur'an invites all human beings to observe the principle of modesty in covering, looking and behaving and not to fight the opposite sex, and asks them to strengthen their faith in God of Excellence in order to be immune from sexual perversions in crises and problems. Religion neither recommends the suppression of sexual lust nor frees human beings to fully satisfy sexuality in all possible forms, so one must resist the demands of sexual privacy, and lead the younger generation to a healthy accountability of sexual need. In Islamic teachings and especially the teachings related to observance of sexual norms, the principle is observance of modesty, so that the Prophet (s) considers it the main religion of Islam. It is suggested that using experts such as psychiatrists, physicians and qualified counselors and inviting them to schools, challenges of puberty and issues related to sexual education through methods extracted from religious texts should be discussed.

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