

The Integration of Sex Education in Islamic Education and Biology at MA Muhammadiyah Medan

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Abstract. Juvenile delinquency in the form of free sexual activity, which is increasing every day must be prevented from existing by various means and strategies. One of the preventions of juvenile delinquency, especially in free sex behavior, is by giving a good understanding to the teenagers about which are allowed and which are prohibited. The aims of this study are: (1) to understand sex education at MA Muhammadiyah students in Medan City, (2) to know sex behavior and attitudes of teenagers about prohibited sex for students in the school at MA Muhammadiyah in Medan, (3) to provide a solution like curriculum that can be positive knowledge about the knowledge of sex education. The method of this study is mixed methods which combine qualitative and quantitative method. In the qualitative method, the researchers explain the knowledge, behavior, and attitudes of adolescents of the student of MA Muhammadiyah in Medan about their understanding of sex education. Whereas in the quantitative method, the researcher will provide a percentage of the understanding of students. Respondents of this study are students of MA Muhammadiyah in Medan City and also the teachers related to the discussion in this study.

Keywords: sex education, integration, teenager

INTRODUCTION

Islam is a complete religion that discusses all about life in the universe, one of which is about human. Humans are unique entities and have multi-dimensional manifestations and unique characteristics that they have, this uniqueness and traits become the difference between beings in this world [1].

The Islamization of education has been started and proclaimed intensively. Islam does not only discuss about worship, but also any activity from the moment a man wakes up to sleep again. According to Azyumardi Azra, the purpose of human life in this world, if he is Islam, is the ultimate goal of Islamic education [2], which, if viewed from the philosophy of Islamic education, is to enhance human morals [3]. Islamic education guides all natural forces to become a human being and members of society who can achieve the highest salvation and happiness, especially surviving the world and the hereafter [2] - [4].

One of the pursuits of humans is the giving of reasoning and mind to be able to learn as well as possible. In Indonesia, learning can be carried out with the types of formal and non-formal education. The formal path is marked by the implementation of learning using the curriculum. Formal education is a little difficult, due to the quality of education of the executors. Almost all elements of education face it, such as education of religion managed by the Ministry of Religion such as Madrasah and Islamic Boarding School is slightly different from general education managed by the Ministry of Education and Culture, both have different curriculum and management.

As for the integration of religious education and science and technology (general), there should be no dichotomy between both of them. Education should include the two things above. Coaching must be based on Islamic values in developing science and technology [5], [6]. In this case, it will provide opportunities for religious and general subjects that can be connected to a theme according to the desirable needs, in this case, the author wants to provide opportunities for integrative sex education in Islamic and Biology Education subjects at school.

In forming an integrated curriculum, it must have: first, personal competence (self-awareness, self-concept, and self-discipline); Second, competence in social attitudes (social perception, solidarity, justice, mutual cooperation and team solidarity, conflict and reconciliation, trust, and cross-cultural understanding; third, academic competence (solving problem, expertise, and media literacy information; and fourth, language competence (reading skills, writing skills and communication skills) [7].

Today, free sex or in its popular language called extra-marital intercourse or kinky-sex is a form of sexual liberation that is seen as unnatural [8]. The physiological growth of the reproductive organs that develop rapidly in adolescence is certainly problematic in its psychological development [9]. The issue of free sex is not allowed in all religions and countries, even in philosophical level. This behavior problem is, in fact, tend to be favored by young people, especially among teenagers who are biopsychologically growing towards the maturation process, or in Islamic language, it is called entering the *mumayyiz*. This is one of the weaknesses in understanding religious values, norms, and beliefs, or in a Freudian perspective called the superego, so the tendency they have is to act

carelessly, using trial and error approach. For the purpose of actualization, teenagers sometimes are willing to sacrifice their morality to fulfill the will to get praise from his reference group of the same age as being able to be free in acting. This is where the importance of more transparent and responsible sex education to avoid free sex in adolescents comes from [8], [9].

Islam teaches sex education based on the foundation of the Quran and the Sunnah of the Prophet, which implies that the values of sex education are built on the foundation of religion. By teaching sex education, it is hoped that it will shape human beings who are responsible, respect each other between men and women so that they are able to maintain their purity as men and women [10] - [12].

In the education world, teaching about sex, in the opinion of the author, is reasonable and must be taught to students, because the existence of their education about sex education is increasing the knowledge of these students. Munawir's research on a number of students at the Muhammadiyah University of North Sumatra revealed that students who had already received sex education were more likely to have knowledge about their sexual activities, such as not having premarital sex because they knew the risks of these acts and their activities were more focused on those that are more positive [13].

In some countries - such as in America, India, Italy, Iran, and Malaysia, sex education has been taught in schools. The provision of material about sex is very helpful for the government in alleviating free sex among teenagers and students. From the results of this study, it was found that sex education taught in schools provides a lot of important information to adolescents in associating with their friends [14] - [19].

METHOD

This study uses mixed-method research, which combines qualitative and quantitative research. In general, mixed-method research is a type of research where researchers will observe, analyze, and combine findings and draw conclusions using qualitative and quantitative approaches or methods [20], [21].

In conducting this research, mixed methods data collection has several stages, namely first, obtaining research permission, in this case, researchers have met directly with the principal and asked for permission to carry out research at Muhammadiyah Aliyah Madrasah in Medan City. Then, the second step was gathering information. There are many types of qualitative and quantitative data that can be collected in mixed method research; one of which is to collect the information using interviews, observation, and questionnaires [22], [23].

Interviews are carried out when meeting respondents and asking about problems that will be examined in the form of day-to-day activities in the classroom, implementation of learning, and also their daily activities related to behavior and relationships which more or less affect and impact on their sex education. In addition, interviews were also carried out to teachers related to this

study, namely Islamic Education teachers who have relevance to this material are Fiqh and Aqidah Akhlak teachers and Biology teachers. The interview conducted here is an open-ended interview [24].

While for the observations, the researchers did it to find out the activities of the respondents, both the activities carried out in the classroom and outside the classroom. As for the questionnaire, the researchers did it to find out the percentage of the existing activities and strengthen the results of interviews and observations.

While in data analysis, because of this mixed-method research, the researcher uses quantitative and qualitative assessors. In this case, the quantitative approach the researcher conducted was coding and giving numerical values, then choosing an appropriate statistic to determine the percentage and giving results in tables and figures. While for the qualitative methods, the researcher grouped the codes into themes (categorization), presented the findings of the findings in the discussion on that category, and compared findings with the literature [24].

In validating the data in this mixed method, the researcher uses a validating standard and gives the reliability of the scores from the use of the instrument and also in qualitative validity was to triangulate by checking the accuracy of the calculations [24].

RESULT

The understanding of sex education for MA Muhammadiyah students. In understanding sex education, students at the MA Muhammadiyah in Medan have enough to understand what is meant by sex education.

Table 1 Do you understand Akil Baligh?

	Class		
	X	XI	XII
Understand	100 %	100 %	100 %
Do Not Understand	0	0	0

Table 2 : When do you know the signs of baligh?

Level	Class X		Class XI		Class XII	
	M	FM	M	FM	M	FM
SD	10%	28%	0 %	27%	30 %	20 %
SMP	85%	61%	100%	72%	55 %	76 %
SMA/MA	3%	4%	0 %	0 %	10 %	0 %

Table 3: Get baligh signs: your reaction?

Class	X		XI		XII	
	M	FM	M	FM	M	FM
Confused	30 %	25 %	11 %	54 %	10 %	32 %
Panic	4 %	29 %	0 %	27 %	0 %	12 %
Fear	0 %	4 %	0 %	0 %	4 %	16 %
Calm Down	66%	20 %	72 %	18 %	80 %	36 %

Table 4: Where do you get the first information about sex development?

Class	X		XI		XII	
	M	FM	M	FM	M	FM
Teacher	8 %	14 %	40 %	22 %	40 %	32 %
Parents	16 %	14 %	0 %	0 %	0 %	4 %
Friend	36 %	30 %	0 %	11 %	10 %	12 %
Internet	20%	42 %	60 %	66 %	40 %	48 %

Table 5: Have you ever received sex education at school?

	Class X		Class XI		Class XII	
	M	FM	M	FM	M	FM
Yes	48 %	20 %	45 %	44 %	60 %	76 %
No	52 %	62 %	20 %	55 %	40 %	20 %

Table 6: Do you know there are limits to getting along between men and women?

	Class		
	X	XI	XII
Understand	83	95	93
Do Not Understand	4	5	5

Table 7: Do you think it is important to maintain virginity nowadays?

	Class		
	X	XI	XII
Important	100 %	100 %	100 %
Not Important	0	0	0

Table 8: Do you know about premarital sex, and what do you think?

	Class		
	X	XI	XII
Yes	53	60	73
No	30	40	22
Agree	0	10	6
Don't Agree	61	75	77
Confused	24	15	6

Table 9: Ever done sexual activity in the form of Masturbation?

Sex	Class					
	X		XI		XII	
	M	FM	M	FM	M	FM
Yes	76	4	16	0	45	4
No	36	16	33	88	35	76
Don't know that term	12	50	16	22	10	16

Table 10: Have you been dating?

Sex	Class					
	X		XI		XII	
	M	FM	M	FM	M	FM
Yes	48	58	55	54	40	56
No	8	16	11	27	50	28

Provision of Solutions in the form of an integrated curriculum.

Overview of Learning Materials. The behavior and understanding of the students who study at MA Muhammadiyah in Medan related to sex greatly influence the results of their association at school. For example, the introduction of sex education they get can affect their behavior about illicit sexual activity. In this case, sex education, which is integrated into the subjects of Islamic Education and Biology, is merely giving an understanding to the students.

The subjects of Islamic Education related to sex education consists of two subjects, namely Akidah Akhlak and Fiqh. Based on the class in the Akidah Akhlak subject for class X, there is no discussion about sex education. While in class XI, one of the discussions of sex education is in chapter III with title

Avoiding Despicable Morals; the discussion about basic competencies related to sex education, namely material about adultery. Then in chapter IV, Familiarizing the Praised Morals with Competence, the basic morality is relating to dress and ornamental morals. In chapter VII with the title Youth Relationship Morals, the basic competencies are despicable behavior in the adolescent association. In this chapter, it can be used as material and integration in the provision of sex education to students.

In class XII, there are also a number of chapters that can be integrated with sex education as in chapter IV about getting used to social intercourse in Islam. In this chapter, the basic competence is adab associating with peers and adab socializing with the opposite sex. Here, some basic material can be integrated with sex education.

While in Fiqh subject, there are some basic materials that can be integrated as in class XI chapter II, the standard of competence is Understanding Islamic provisions regarding hudud and its wisdom as for the learning material is Punishment for zina and qadzaf.

In chapter IV, the standard competence is Understanding Islamic law concerning family, one of which is about the law of marriage in Islam. Here, some discussions can be used as an integration of sex education with Islamic education.

In Biology learning, some themes can be linked to sex education, among others, as in class XI chapter IX with the standard competence on the reproductive system in human beings.

Here, some major themes could be discussed in the integration of sex education in the subjects of Islamic and Biological Education at MA Muhammadiyah in Medan.

CONCLUSION

An understanding of sex education among MA Muhammadiyah students in Medan City is quite good because they already knew about sex education from the start, namely from elementary, junior high, and MA levels. A good understanding of sex education is very dominant in women because women's reproductive maturity is faster than that of men. In their reproductive maturity, they are marked by menstruation for female students and wet dreams for male students. In getting the signs of baligh in the form of menstruation and wet dreams, there is indeed a part of the students feeling indifferent, feeling confused, or feeling calm down. Those who feel calm down because they already know in advance about this akil baligh.

In sexual behavior and attitudes of adolescents about sex prohibited for students who attend school at the MA Muhammadiyah in Medan, their behavior is very good. It is proven from the results of questionnaires and interviews with the students that no one has been exposed to free sex. Even though they were dating but not too out of control, they just chatted and held hands.

Teaching practices at MA Muhammadiyah had not yet integrated curriculum about sex education. However, the material that has to do with sex education had existed in several subjects, such as the study of morality, Fiqh, and Biology. Among the learning activities associated

with this material are as many as two times face-to-face, consisting of 45X4 time allotment.

The provision of material related to sex education is effective in students' knowledge of understanding about sex and behavior in their daily lives.

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