



# Perceptions towards Sex Education: Young Muslim Mother on Islamic Point of View

\*Sofia Elias<sup>a</sup>, Nafiseh Zarei<sup>b</sup>, Nurul Ain Azmail<sup>c</sup>, Tengku Noorainun  
Tengku Shahdan<sup>d</sup>, <sup>a,b,c,d</sup>Faculty of Education and Humanities, UNITAR  
International University, Malaysia,

\*Corresponding Author Email: [sofia@unitar.my](mailto:sofia@unitar.my),

The increase in cases of child sexual abuse in the last decade is very alarming. Ironically the culprits could be teenagers or old people. Many cases of violence become an outbreak of disease that is not incurable. The ignorance of society towards sex education leads to the rising number of child sexual abuse cases, especially those committed by teenagers. This study is purposely designed to understand young Muslim mother's perceptions on sex education from the Islamic point of view. Islam's attitude towards sex may be understood and appreciated if one makes a sincere effort to study the Glorious Qur'an and Hadith. Sex education from the Islamic point of view is a guideline of a Muslim from early childhood until marriage to protect them from Zina (impermissible sexual intercourse). This study used semi-structured interview on a selected focus-group. Eleven young Muslim mothers from a private religious school in Pasir Puteh, Kelantan were involved. The findings show that young Muslim mother's perception towards sex education from the Islamic point of view is very positive to references from the Quran and Hadith. The recommendation from this paper is to let the young Muslim mothers learn more and discuss more frequently sex education to create awareness and positive implications towards this issue.

**Key words:** *Sex education, Perception on sex education, Child abuse.*



Sex education has become a gigantic issue in Malaysia. Sex education is a humane matter. Islam places great importance and value on human dignity and respect. The country faces increasing numbers of child abuse, sexually dynamic teenagers, spreading of sexually transmitted diseases, problems of premarital pregnancy, escalating desire among teenagers to have partners at a young age, growing number of illegitimate children and cases of abortion (Ihwani, Muhtar, Musa, Rashed, & Ab Halim Tamuri, 2016; Hossain, 2018).

Furthermore, sex education is a need in society, and it is integrative. In educating children about sex education, questions asked by children should not be neglected, and explanations must be provided for basics and rules simultaneously. A clear understanding of sex education and a strong religious belief can prevent individuals from doing things that are prohibited by religion such as adultery, abortion, child abandonment and so on (Ihwani et al., 2017; Ipole, Agba & Okpa 2018). Children should be given exposure to matters relating to sex at an early stage so that they can build knowledge progressively toward a clear understanding. This will lead the children to be better Muslims (Ijaz & Abbas, 2010; Irshad, 2017). For the Muslim society in Malaysia, sex education is considered as a taboo, which causes the teaching process to become incomplete with lack of depth and insufficiency. The primary education of a child begins at home because the child is like a white cloth shaped by his family, especially the parents. Sex education should be understood for its purpose, scopes, and intention to diminish misunderstanding and conflict (Ihwani et al., 2017; Jafari, Jafari & Kafipour 2018).

Sex education has central tenets: ethics, control, and mechanisms that need a lot of wisdom and premeditation because opinions with regard to content are widely disparate. If the mother of a child has not been well educated related to sex issues, it could lead to serious implications. The aim of a true Muslim parent is the correct and high-quality education of their youngster so that they can develop into conscious adults. This means that the youngster can recognize and differentiate between wrong and right. A study conducted by Halstead and Reiss supports the fact that Muslim families living in Western countries do not allow their children to undergo sex education because it opposes real Islamic teaching. In Islamic countries, sex education is still not being taught widely such as in Iran, Saudi Arabia, Pakistan, Malaysia, and Indonesia. The elements of sex education are inserted in some subjects and discussed only superficially (Ihwani et al., 2016; Johar, Hidayat & Latif 2017).

Islam does not condemn sex, nor does it reject it in the same way some cultures and religious do. On the contrary, there is a positive attitude towards sex from the part of Islam that can be traced in both The Holy Quran and Hadith. Moreover, many verses in the Holy Quran discuss sex, which indicates the importance of sex in human life and explains those



essential aspects such as reproduction, pleasure, companionship, and peacefulness. This holistic view of the concept does not appear to be contradictory with idealistic and scientific theories related to the status of sex in life. Focusing on Islam as a religious belief system, it has often been noted that, in comparison with many other religious traditions, Islam has evaluated sexual life positively and has celebrated sexual urges as a natural and normal quality in human beings (Tabatabaie, 2015).

In reality, positively focusing on sex education is a difficult task for most Muslims in present times (Tabatabaie, 2015; Edeme, 2018). Today, Muslim parents perceive that sex is a dirty word. It is silent and curtailed off to the bedroom and speaking about it is considered a sin. The primary challenge that parents face is from their cultural upbringing which does not involve discussing sex education with their children. A study shows that teachers refused to teach sex education elements because they were ill prepared and untrained to explain the topics in a proper way (Ihwani et al., 2016; Kamau, Mwanja & Njue 2018). The implementation of sex education must be comprehensive and needs understanding from the teacher's view. This is because, apart from Muslim mothers, the teachers play the second biggest role in this issue. Therefore, through this study, there will be a focus on whether Muslim mothers refused to talk about sex education due to the education system in Malaysia which does not support mothers openly discussing sex education matters.

Besides, parent ignorance is one of the challenges in implementing sex education in Malaysia. In Malaysia, the involvement of Malay Muslim students in sexual activities is increasing, much without the knowledge of their parents. Furthermore, many students share their feelings and curiosity with their peers rather than with their parent. Sex education from the Islamic point of view should start from home, where the parent must be the first person that children can reference as a guideline (Sudan, 2015; Edson et al., 2017). Also, this study will explore the truth of parent's deniability towards children's curiosity and letting their children share their curiosity with their friends and being dependent on school and teachers to educate children about sex education.

## **Literature Review**

The primary problem that arose when it comes to the sex education issue in Malaysia is the insufficient knowledge regarding sexual education for Malaysian Muslims' mothers. Based on the research conducted on the study of child sexual abuse by (Krishnan, Syahirah, Syahirah, & Amira, 2017; Keskin & Akdeniz 2018), the average rate of child sexual abuse is 22.5% with average being 20% for boys and 25 % for girls. This figures applied worldwide. The statistic shows that this is happening due to lack of sexual education from the parents.



Sex education from the Islamic point of view teaches, explains and warns about the issues related to sex, instinct, lust and their relationship in marriage. Sex education is a part of learning until they grow up with an understanding of the meaning of life. Sex education is a continuous education and conscious process through which educators provide accurate information, righteous experiences, and attitudes related to sex issues depending on the developmental stage of the learner. Sex education should be taught according to the age level because the children's development varies in different ages.

Notwithstanding, sex education has been widely recognised as having a significant impact on young peoples' lives. Research findings from across the world have demonstrated that sex education programmes which provide young people with age-appropriate and scientifically accurate information contribute to the prevention of sexually transmitted infections, unintended pregnancy, sexual coercion, abuse and exploitation, and to the improvement of quality, health and wellbeing in general (Tabatabaie, 2015). Sex education with appropriate-age level and appropriate content can reduce the sexually transmitted infection (STI), unintended pregnancy and school dropout (Grossman, Tracy, Charmaraman, Ceder, & Erkut, 2014).

## **Methodology**

In this study, purposive sampling was used. Purposive sampling is a non-probability sample that is selected based on the characteristics of a population and the objective of the study (Crossman, 2017). Purposive sampling is also known as judgmental, selective or subjective sampling. This type of sampling was chosen because it gives space to the researcher to consider the researcher's point of view and allows the researcher to find the right samples which cover that full scope (Creswell, 2013). With purposive sampling, the research is reflective and makes choices considering exact discoveries and hypothetical advancement that happen in the review (Creswell, 2013).

A semi-structured interview is a qualitative method of inquiry that combines a predetermined set of open questions with the opportunity to explore particular themes or responses. It is considered as one of the most common methods for collecting data in qualitative research. Qualitative research aids the researcher to get in deepness information around the theme (Silverman & Patterson, 2014). Respondents are those young Muslim mothers that were able to provide authentic data for this research. Eleven young Muslim mothers aged from 23 to 25 years old participated as a focus group with regard to perceptions of their roles in educating their children about sex education. Focus group discussion is an instrument that is frequently used as a qualitative approach to gain an in-depth understanding of social issues. The method aims to obtain data from a purposively selected group of individuals rather than from a statistically representative sample of a broader population (O Nyumba, Wilson, Derrick, &



Mukherjee, 2018). There are five stages involved in conducting a semi-structured interview. The first stage is the preparation stage which happened before the interview takes place. The second stage is the first communication phase where the researcher identifies the subject. The third stage is the orientation phase, and the fourth stage is the substantive phase. The final stage is the closure phase (Mills, Huberman, & Saldana, 2014).

The interview session was conducted at a private religious school where the respondents send their children to the kindergarten of the private religious school. The semi-structured interview is being recorded in a private room in the school to avoid any noise and disturbance. Respondents have to respond to all semi-structured interview's questions asked by the researcher. After the interview session ended, the researcher gave an appreciation gift as a token for cooperation in the study. The discussion is conducted by the researcher with the help of the moderator as an assistant. The aim of the discussion was to get more information from respondents regarding their experiences, opinion, problems, methods, and solutions that they could highlight during the discussion.

## **Results**

### ***Impression on Sex Education***

The young Muslim mother's perception is so vast and detailed regarding sex education from the Islamic point of view. They gave both a positive and negative impression on sex education. Negative impression response by Muslim mothers are because sex education is a taboo and this is with respect to sex education from the western point of view. Below is the result from the interviewed respondents:

*“My understanding related to sex education from the Islamic point of view is not actually all about spouse's relationship, but generally is about human anatomy. Allah created the human being in the best state of creation. He created us; men and women with different gender, physical, lust, and intelligence.”* (Respondent 1)

*“First thing that comes to my mind about sex education is about the negative implementation of sex education applied in the western country.”* (Respondent 2)

*“First thing that I imagine when I heard about sex education is the relationship between men and women. I understand that sex education is usually suitable for spouse relationship only.”* (Respondent 3)

*“In my opinion, the first thing that I imagine when I heard about sex education is about gender introduction. The permissible and prohibited actions allow in Islam.” (Respondent 4)*

*“I think sex education is about the relationship between spouses. My understanding of sex education is about body awareness and dignity.” (Respondent 5)*

*“The first thing that I imagine about sex education is that there is a good touch and bad touch. We have to guard our private part to protect our dignity. Based on my understanding regarding sex education is all about the relationship between husband and wife.” (Respondent 6)*

*“First thing that I imagine about sex education is related to the relationship between men and women. I understand that sex education is more about gender and the differences between men and women. Plus, the limitations of every action that lead to sexual arousal.” (Respondent 7)*

*“First thing that I imagine about sex education is about gender. Sex education that I understood is about men and women relationship.” (Respondent 8)*

*“In my opinion, sex education is about gender and it is not about intercourse. Based on my understanding, sex education is to expose children who they are and the function of their private part.” (Respondent 10)*

*“Seeking permission to enter parent's room in a three state of time, mentioned from Al Quran in Surah An Noor, is the first thing that I imagine when I heard the word sex education.” (Respondent 11)*

*“Sex education from the Islamic point of view is more about manner, dignity, modesty, safety, and self-protection.” (Respondent 7)*

*“In terms of children, I understand that we need to educate them about limitation in the opposite relationship or even his or her friend.” (Respondent 8)*

### ***Perception on the Sex Education Issue***

The second theme of the respondent's perception is based on the sex education issue. Mostly young Muslim mothers are aware of sexual problems that occur in today's society. They are



really worried and try to find a solution to protect their children from all risks. The first opinion is that the majority agreed that Muslim mothers today did not practice their religion and this leads to the education of their children not being based on the Quran and Sunnah. Sex education from an Islamic point of view is the daily practice of a Muslim family - if a Muslim avoided the practices automatically they are not practicing sex education from the Islamic point of view. Second, most of the young Muslim mothers firmly express that Islam does not deny human sexual desire, but Islam does not allow Muslims to have sex before marriage. Sexual desire and lust must be channeled through marriage. Third, Muslim mothers express their opinion that sex education should be included in Islamic education and is a tool to protect oneself from fornication. Lastly, there are two respondents who express their opinion on sex education in the sense that it should be considered together with faith (Aqedah) education. They express that both educations should never be separated because they need each other and when taught together, this enhances the quality of sex education from the Islamic point of view to children.

*"In my opinion sex education is a very important issue but mostly society will not discuss this issue with their children." (Respondent 1)*

*"Plus, Muslim parent ignore the Islamic knowledge and does not practically applied Islamic practices in their daily life. Hence, they are not aware that sex education is included and already in the Islamic practices itself." (Respondent 1)*

*"Muslim parents do not take this issue seriously and let their children understand the sex education based on their understanding. In my opinion, In Islam, Muslim already have all knowledge and guide (the Quran) on how to live in this world, but the lack is on how Muslim use this knowledge psychologically and cognitively to suit with every stage of their age and individual development." (Respondent 1)*

*"Islam prohibited sexual intercourse or any sexual activity before marriage. So, children are prohibited to see or listen to any sexual clues that can harm their heart or arouse them to do harm to their self and others. Here clearly Islam protects us by controlling our sexual desire until the right time which is marriage." (Respondent 2)*

*"Islam gives us Quran and Hadith as guidance and asks us to learn and do research on the sources and kept thinking about everything that Allah mentioned in the Holy Quran. So this shows that Islam already plays the role, it depends on the believer to apply or leave it." (Respondent 4)*

*“Observation throughout the Quran and Hadith, sex education is always related to Aqedah (believing), manner, avoiding sins and not to harm anyone else.”*  
(Respondent 8)

*“I always remind my daughter, who is 5 years old and 3 years old, that there is no such thing as dating in Islam but if we want to have a relationship in Islam, marriage is permissible.”* (Respondent 8)

### ***Challenges Faced by Muslim Mothers***

The first challenge faced by the respondents in order to educate children about sex education from the Islamic point of views is from the family. The challenges of the family mentioned by the respondents are from the spouses, parents in law, siblings, and relatives. The family is an issue because of the lack of knowledge and attitude of the family members who are not aware of the potential benefits of sex education.

*“My main challenge is my husband. I cannot expect him to understand as to how I understand about sex education, because for him, children being naked in front of others are normal and nothing dangerous. So emotionally I am quite struggling in explaining to my husband about sex education and its importance.”*  
(Respondent 1)

*“Second challenges are the in-laws. I live with my in-laws, so they really care and concern about my children. So they control the children compared to me. Another example of challenges, since an infant, I never kiss my children at their lips, but my in-laws kiss my children at their lips. Here, my sex education towards my children will be distracted by other people and it is my challenges in educating sex education. My in-laws and people around me who are not aware and not sensitive to sexual abuse issue or sex education issue. Plus, their insensitivity attitude confuses my child.”* (Respondent 1)

*“Knowledge is the main concern for parents and lack of knowledge lead to producing not quality children with great faith.”* (Respondent 1)

*“Other parents and relatives around me have lack of sex education knowledge. They can influence my children in a negative way and my children will get confused without knowledge on real environment.”* (Respondent 2)

*“Next inner challenge is my husband, where he will not understand as many issues as we understand. It is because I am spending more time with my children compared to him.” (Respondent 2)*

*“One more issue in educating my son is, my husband is not always at home due to work. So, my sons do not have a male role model for me to educate him about sex education and sometimes it gets him to confuse about gender role.” (Respondent 4)*

*“The main challenge that I face is my parent. It is because they always compare my parenting style with theirs. This can be seen when sometimes when I advise my son on a certain issue, and he does not agree with me, he will turn to his grandmother to seek attention.” (Respondent 6)*

*“The challenge that I face does not get any support by the husband.” (Respondent 6)*

*“Husband will not understand any problem or situation the way a mother understands it. It is because we approach the problem every day, and theoretically, we search for solutions to solve the problem and we implement it, but the husband may only involve in terms of giving ideas.” (Respondent 11)*

*“My sibling's issue is when I come back to home town and they always want my children to sleep at their house. My siblings do not apply Islamic practice in daily life and automatically, it can be assumed that they are not concerned about sex education.” (Respondent 11)*

The second theme of the challenges faced is media. Most of the respondents are in discussion using digital devices and networks such as the internet, television, and gadgets. They added that cartoons might contain inappropriate sex actions. For example, one of the respondents shares her experience where she has to review all her children's cartoons before letting her children watch the cartoons. This happened after she found out that one car cartoon contained kissing and sex action. It is very inappropriate action to be shown in children's cartoon entertainment. The internet is at our fingertips and children today are better at browsing the internet to search for content compared to adults (the parents). Children who are exposed to the internet and gadgets might have higher chances to get exposed to pornography and cyber sexting. Most of our children are innocent and yet they too have sexual desire. The exposure to pornography has a higher probability of effect that they will be addicted to pornographic actions through every day exposure.

*“Television is also part of my challenges because sometimes they watch television without my supervision.” (Respondent 1)*

*“Media – cartoons that show sex actions such as kissing and hugging.”  
(Respondent 1)*

*“Media influence with inappropriate cartoons and the internet is the culprit that exposes children with pornography just in one click.” (Respondent 1)*

*“Advertisements on Malaysia television channels does not block inappropriate contents.” (Respondent 2)*

*“The fourth challenge is television since nowadays there is an abundance of inappropriate advertisements seen and understood by the children.” (Respondent 2)*

*“The main challenges that I faced in delivering sex education is the gadget. I did not give my gadget to my children because I could not risk gadget exposure to my children since gadget with Internet capability contains inappropriate videos and pictures to them. usually, my children will get the hold of a gadget when they watch with their cousins or friends. If that happens, I am only able to remind them about avoiding the gaze of a naked person in the gadget.” (Respondent 3)*

*“The second challenge is of media is gadgets. Sometimes inappropriate cartoon image will influence our children's words, actions, and clothing.” (Respondent 5)*

*“As a Malaysian Muslim mother, my biggest challenge is the media. My children love to play with the gadget or watch television since he is 1 year old, where it is observable that inappropriate there is some advertisement that does not support positive sex education and that lead to fornication.” (Muslim mother 6)*

The last theme of challenges is government. In other words, religion is not practiced nor part in governing the country. Religion is always kept separate from other matters. As a Muslim, religion is a part of our daily life. Every matter in Muslim life is guided by religious teachings where the Quran and Hadith are the main sources that act as the as the manual of life. The ignorance from the society and the neighborhood about religious teachings and adaptation in life could influence our children's perception about sex education. Teachers that have no knowledge about sex education from the Islamic point of view can create trauma for Muslim children. For example, for children from age 3 to 6 years old, it is a normal action of their sexual development to hold their genitalia. A teacher who is ignorant of this has a high

tendency to scold or have a bad impression towards that kind of action. Peer factor is also a part of the challenge for Muslim mothers to control and at the same time consistently educate children to be aware of sexual danger.

*"Challenges in term of Muslim mothers living in Malaysia. Secularism – separate between religion and the aspects in daily life that cause many children does not fear Allah. Rape, incest and sexual abuse to the other children is an example of the effect of secularism."* (Respondent 1)

*"Teachers that do not really have the knowledge and does not understand what they teach. Plus, many teachers are not to be trusted and unsafe for us to leave our children with them."* (Respondent 1)

*"Peer factor is also a challenge."* (Respondent 1)

*"Peer factor – some children might not be exposed to sex education, therefore sometimes they will innocently make inappropriate sexual action that influences my children."* (Respondent 2)

*"Society is also part of my challenges as a Muslim mother in Malaysia."* (Respondent 2)

*"The third challenge is our community and neighbourhood. Even I had educated them, there is still a possibility for them to follow their neighbour and leave what had I said."* (Respondent 2)

*"As a Muslim mother living in Malaysia, I feel worried about my children's future. It is because it is my child who will face the future, where society is not aware and feel that sex education is important, plus, Muslim society who does not practice their own religion. Moreover, I think the government did not create a quality policy to prevent this sexual issue in Malaysia."* (Respondent 3)

*"Teacher thinks that the action is inappropriate, but for me, the curiosity of sexual development is appearing and as an adult should educate the girl about sex education."* (Respondent 4)

*"The challenge that I face while educating my children is the society that influences my children's understanding of sex education."* (Respondent 5)



*“Neighbourhood is the main challenge for me because my children are free to play anywhere. So, I am worried if there is a bad neighbour that can disturb my children’s feeling and emotion.” (Respondent 11)*

## **Discussion**

The objective for this study was to identify how young Muslim mothers perceive sex education from the Islamic point of view. There were various perceptions from the respondents. This research categorizes the perceptions into three forms of themes which are based on their first impression, personal opinions, and reflection on the importance of sex education from the Islamic point of view. The first impression presented by the respondents is to give them their first idea in their mind toward sex education. Sex education is already included in our daily practice as a Muslim. The majority of the respondents are thinking about gender and private part. They shared their personal opinion stressing the attitude of Muslims today that do not practice their religion, and because of that they automatically did not apply sex education at home. The reflection on the importance of sex education most highlights the aim to protect the children from sexual abuse problems that may happen today.

This study also investigated the challenges that Malaysian Muslim's mothers face in terms of teaching sex education to their children. The challenges faced by the Muslim mothers are categorized into four themes which are individual, family, media and government. Lack of knowledge is a majority response for the challenges. It is because, without knowledge, Muslim mothers cannot even recognize the sexual development of their child and consequently did not know how to solve the arising problem. Unsupportive family members will demotivate Muslim Mothers in educating children about sex education from the Islamic point of view especially the spouse. In the 21<sup>st</sup> century, media is a large network for all children to access to any pornographic pictures and movie. Muslim mothers need to be more aware about media especially YouTube, games, social media, television and WhatsApp data that could be shared by an irresponsible person. Moreover, children are more advanced than us regarding use of today's technology. Challenges from the government give a huge impact on Muslim mother's action. If the government take sex education from the Islamic point of view into serious account, people will gain greater awareness and automatically apply the law endorsed by government policy.

This study focuses on the perceptions of Muslim mothers towards sex education from the Islamic point of view as affected by the experiences of and challenges for Muslim mothers. It also explains how a Muslim mother's experiences inability to enhance their methods in educating children about sex education from the Islamic point of view. This study recommends further studies to be conducted employing different research methods and instruments to gain in-depth data for the resolution of this issue.



## Conclusion

The majority of the respondents quoted the Hadith of shyness. Shyness plays a very significant role in educating children about sex education. All young Muslim mothers agreed that without shyness, all kinds of education are useless. The teaching of sex education from the Islamic point of view must start with shyness. Significantly, the interesting findings in this study regarding knowledge are about the faith (Aqidah) education, which needs to be implemented together with sex education.

There were various perceptions recorded by the respondents. This research categorizes the perceptions into three forms of themes which are based on their first impression, personal opinions, and reflection on the importance of sex education from the Islamic point of view. The first impression presents by the respondents is to give them their first idea in their mind toward sex education which is that sex education is already included in our daily practice of a Muslim. The sharing of their personal opinion stressed the attitude of Muslims today that they do not practice their religion and ultimately do not engage in sex education at home. Thus, the reflection on the importance of sex education must highlight protecting children from the sexual abuse problems that may happen today.

## REFERENCES

- Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). Thousand Oaks, CA: Sage.
- Crossman, A. (2017). Understanding purposive sampling. *Retrieved July, 31, 2017*.
- Edeme, R. K. (2018). Revisiting the Economic Growth-Welfare Linkages: Empirical Evidence from Nigeria. *Asian Themes in Social Sciences Research*, 1(1), 28-33.
- Edson, M., Takesure, H., Isaac, C. T., & Simon, N. (2017). ? Extra Lessons or Extra Cash?: A Case Study of Schools in Masvingo Urban, Zimbabwe, from a Social Sciences? Perspective. *International Journal of Asian Social Science*, 7(4), 340-358.
- Grossman, J. M., Tracy, A. J., Charmaraman, L., Ceder, I., & Erkut, S. (2014). Protective effects of middle school comprehensive sex education with family involvement. *Journal of School Health*, 84(11), 739-747. doi:<https://doi.org/10.1111/josh.12199>
- Hossain, M. (2018). Solitude and its Language Manifestation in Ernest Hemingways the Old Man and the Sea: A Psycholinguistic Inspection. *International Journal of English Language and Literature Studies*, 7(3), 75-80.



- Ipole, P. A., Agba, A. O., & Okpa, J. T. (2018). Existing working conditions and labour unions agitations in cross river state civil service, Nigeria. *Global Journal of Social Sciences Studies*, 4(1), 39-51.
- Irshad, M. S. (2017). SWOT analysis of Pakistan-China free trade agreement: Pros and Cons. *International Journal of Asian Social Science*, 7(1), 45-53.
- Ihwani, S. S., Muhtar, A., Musa, N., Rashed, Z. N., & Ab Halim Tamuri, M. I. H. (2016). Attitudes of Islamic Education Teachers towards Sex Education. *Tinta Artikulasi Membina Ummah*, 2(1), 124-133.
- Ihwani, S. S., Muhtar, A., Musa, N., Yaakub, A., Mohamad, A. M., Hehsan, A., & Rashed, Z. N. (2017). An Overview Of Sex Education: Comparison Between Islam And Western Perspectives. *Al-Qanatir: International Journal of Islamic Studies*, 8(4), 43-51.
- Ijaz, A., & Abbas, T. (2010). The impact of inter-generational change on the attitudes of working-class South Asian Muslim parents on the education of their daughters. *Gender and Education*, 22(3), 313-326. doi:10.1080/09540250903289444
- Jafari, S., Jafari, S., & Kafipour, R. (2018). Iranian Housewives Motives for English Language Learning from a Discursive Psychology Perspective. *International Journal of English Language and Literature Studies*, 7(4), 138-149.
- Johar, M., Hidayat, M. T., & Latif, R. A. (2017). An Invention of Baton Dance? Exercise Regime on Obesity Diagnosis among Sedentary Adults. *International Journal of Asian Social Science*, 7(1), 54-62.
- Kamau, L. M., Mwanja, J., & Njue, A. K. (2018). Technology resources for teaching secondary mathematics: lessons from early and late adopters of technology in Kenya. *Asian Journal of Contemporary Education*, 2(1), 43-52.
- Keskin, Ö., & Akdeniz, H. (2018). Investigation of Aggression Levels of University Students (Kocaeli University Case). *Asian Journal of Education and Training*, 4(3), 186-196.
- Krishnan, S., Syahirah, N. F., Syahirah, N., & Amira, N. (2017). Study on child sexual abuse. *Human Resource Management Research*, 7(1), 38-42. doi:doi:10.5923/j.hrmmr.20170701.05
- O Nyumba, T., Wilson, K., Derrick, C. J., & Mukherjee, N. (2018). The use of focus group discussion methodology: Insights from two decades of application in conservation. *Methods in Ecology and Evolution*, 9(1), 20-32.
- Silverman, R. M., & Patterson, K. L. (2014). *Qualitative research methods for community development*: Routledge.



Sudan, S. A. (2015). Educating Children on Sexual Matters Based on the Teaching of Islam: The Role of Muslim Parents. *Education and Social Entrepreneurship*, 127.

Tabatabaie, A. (2015). Childhood and adolescent sexuality, Islam, and problematics of sex education: a call for re-examination. *Sex Education*, 15(3), 276-288. doi:10.1080/14681811.2015.1005836