

THE EFFECTS OF ISLAMIC EDUCATION TEACHERS' READINESS IN TEACHING SEXUAL EDUCATION ELEMENTS

Siti Suhaila Ihwani
Adibah Muhtar
Norhafizah Musa
Nurhasmiza Abu Hasan Sazalli
Universiti Teknologi Malaysia
Zetty Nurzuliana Rashed
Kolej Universiti Islam Antarabangsa
Ab Halim Tamuri
Universiti Kebangsaan Malaysia

ABSTRAK

Kesediaan guru dalam pengajaran adalah perkara yang perlu diberi perhatian dalam menghasilkan kaedah pengajaran yang efektif terutamanya dari sudut kemahiran dan amalan guru sekolah menengah. Kertas kerja ini bertujuan untuk mengkaji kesediaan guru untuk mengajar elemen pendidikan seks dari empat aspek iaitu keperibadian, ilmu, kemahiran dan sikap. Satu set soal selidik telah diedarkan untuk menilai tahap kesediaan guru. Data dianalisis dengan menggunakan *IBM SPSS Statistic (Predictive Analytic Software)* edisi 23. Deskriptif analisis digunakan untuk menilai data seperti min frekuensi, peratusan dan standard piawaian. Hasil dapatan menunjukkan bahawa tahap kesediaan guru berada pada tahap tinggi (min=4.7; s.p.=0.74). Analisis inferensi menggunakan ujian t dan ANOVA sehalu. Ujian t dan ANOVA sehalu digunakan untuk menilai perbezaan signifikan kesediaan guru berdasarkan lokasi sekolah, jantina, kelayakan akademik dan pengalaman mengajar.

Kata kunci: kesediaan guru, elemen pendidikan seks, keperibadian, ilmu, kemahiran dan sikap

ABSTRACT

Teachers' readiness in teaching is crucial in producing and creating effective teaching methods, especially towards the mastery, practices among secondary school teachers. Therefore, this paper discusses a study of the Malaysian teachers' readiness in teaching the sex education elements based on four aspects which are personality, knowledge, skills and attitudes. A set of questionnaire was used as the research instrument to evaluate the level of the teachers' readiness who were respondents of this study. The data was analyzed using the *IBM SPSS Statistic (Predictive Analytic Software)* version 23 in a descriptive manner using the frequency of mean, percentage and standard deviation. The result of the descriptive analysis showed that the level of the respondents readiness was intermediate (mean=4.70; sd=0.74). and their level of readiness in teaching sexual education elements was at a high level. The inference analysis utilized the t-test and the One-way Analysis of Variance (ANOVA). The t-test and ANOVA were utilized to identify the significant differences upon the respondents' level of readiness based on school's location, gender, academic qualification and teaching experience.

Keyword: teachers' readiness, sexual education elements, personality, knowledge, skills & attitudes

INTRODUCTION

Sex education has become a big issue in Malaysia over the time since the country has the increasing numbers of sexually active teenagers, spreading of sexually transmitted diseases, problems of premarital pregnancy, increasing desire among teenagers to have partners at young age, rising number of illegitimate children and the cases of abortion (Zulkifli et al. 2000; Low 2006; Wong et al. 2008; Su Xu Xien et al. 2014; Azri et al. 2015). To overcome the problems, the Ministry of education has developed a sex education module known as the “Family Health Education” in conjunction with the government’s effort to overcome the social problems among teenagers all over the country. Various topics related to sex education have also be in subjects such as Islamic Education, Physical and Health Education, Morale Education, Science, Additional Science and Biology. There is no special subject entitled sex education in school but the sex education elements are available in the contents of the subjects such as physical health, sexuality, reproduction and moral aspects of human relationship. However, the implementation of sex education is still in the process of evaluation (Puteh Rahimah 2009).

Numerous studies have shown that adolescents are involved in romantic relationship outside marriage and engage in unsafe sexual intercourse in Malaysia (Wong et al. 2008). The most recent research in Malaysia shows that the HIV infection rate and AIDS cases are increasing rapidly among young people (MACRC 2015). Up to June 2014, a total 105189 HIV infections and 21384 AIDS cases were reported among Malaysian below the age of 30 years. In addition, the number of adolescents involved in sexual intercourse increases from time to time (Zulkifli et al. 2000; Low 2006; Wong et al. 2008; Su Xu Xien et al. 2014; Azri et al. 2015)

The distribution of teaching among subjects related to the topic of sex education elements causes student not to view the sex-related matters comprehensively. According to Bennet (2007), the absence of comprehensive sex education for youth pose the dangers that they will have unsafe sex premarital sex without being informed on the consequences sufficiently. Research shows that the existing sex education elements in school is no longer sufficient and could not prevent teenagers from involving in illegal sexual activities (Muhamad Zahiri 2006; Wong et al. 2008; Johari et al. 2012). Teachers seem unwilling to teach sex-related topics due to being ill-prepared and untrained to explain the topics in a proper way (Azizah & Chan 2009; Puteh Rahimah et al. 2009; Johari et al. 2012; Mazlin et al. 2013; Zahra 2014).

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 (Amir Hasan 2009; Johari et al. 2012). The implementation of sex education must be comprehensive and need understanding from teachers’ view. The respondents’ readiness in this study is measured in terms of the personality, knowledge, skills and attitudes based on the factors of gender, school’s location, academic qualification and teaching experience. The findings of this study are very important as they could contribute to a more comprehensive sex education understanding in Malaysia education system.

SEXUAL EDUCATION IN ISLAM

Discussion regarding the teaching and learning of sex education is allowed in Islam. In Quran and Hadith, there are many discussions related to sex especially matters regarding to health such as praying, fasting, bathing, marriage, divorce, performing hajj, relationship between human and many more. Sex education in Islam is among the matters seen as crucial to be taught in educating children (Ashraf 1998; Noibi 1998; Sarwar 1996). In ensuring that the Muslim community accepts the sex education as proposed in Islam, the elements which exist in the sex education should have Islamic values based on the teachings of Quran and Hadith (Mabud 1998; Halstead 1995). Matters that are considered legal (halal) and illegal (haram) in Islam should be given emphasis in shaping a personality which has the right attitude and good conduct (Al-Afendi 1980; D'Oyen 1996).

Quranic Perspectives

The Quran had dealt with different aspects of human sexuality in 65 surahs and discussing various topic in more than 400 verses directly or indirectly (Muhammad Aftab & Muhammad Ahasan 2010). Some of the surahs and verses in which these topics are shown in table below:

Topic	Surahs/Verses
Creation of Adam & Hawa	Al-Araf 7:11; Al Baqarah 2:30-38; An Nisa 4:1
Marriage, Nikah & Spouse	Hud 11:40 & 71; An-Nisa 4:1 & 3; Al-Baqarah 2:221
Etiquettes of Sexual Realtions Between Spouses	Al-Baqarah 2:187; Al-Araf 7:189; Al-Hadid 57:27
Pregnancy & its Duration	Al-Imran 3:6,37-38; Al-Haj 22: 1 & 5; Al- Araf 7:189
Matters Related with Marriage	An-Nisa 4:4; Al-Baqarah 2:236-237; Al-Ahzab 33:49
Sexual Hygiene & Toharah	An-Nia 4:43; Al-Baqarah 2:222
Rights of Women	An-Nisa 4:124,129,24
Rights of Parents & Children	Al-An'am 6:151; Al-Anfal 46:15
Sex, Gender & Feminism	Al-Mukminun 23:27; Al-Imran 3:35
Birth Control	Al-Baqarah 2:49; Al-An'am 6:151
Fornication	Yusuf 12:23-32; An-Nisa 4:15-17; An-Nur 24: 4-5

Sunnah Perspectives

Beside Quran, different hadith of Prophet Muhammad (SAW) also given guidance and practical aspects of human sexuality. During the life of Prophet Muhammad (SAW) men and women easily discussed any issues in Islam openly. Any topics related to sexuality were never too shy to ask him about sexual life. There are many circumstances in Sunnah give an example discussed about sexual issues. For instance, Aisyah (R.A) reported that Asma' binti Yazid asked the Prophet about performing ghusl after a woman's period. Our Prophet answer the question clearly to her.

Ummu Sulym binti Minhat, the mother of Anas bin Malik asked Prophet Muhammad does woman have to perform ghusl if she has an erotic dream. Prophet answered Yes. These example are the evidence that it is permissible to discuss topic related to sex and sexuality. It also shows that women during that time love to learn and want to understand their religion properly without any shyness (Muhammad Aftab & Muhammad Ahasan 2010).

Islamic scholars had discussed issues related to sex and sexuality. Abdullah Nasih Ulwan (1989) stated that sex education should be taught to children in a clear and detailed manner when the children have come to have the right time to understand matters. He defines sex education as:

“teaching, explaining and giving reminders to teenagers about the issues related to sex, instinct, lust (syahwat) and its relation to marriage ... until they grow up in the condition of understanding the meaning of life. Teenagers know what is allowed as well as prohibited for them and they make the attitude and conducts of Islam as the practice of life.”

Sex education should be taught according to age level because the children's age development varies. For example, at the age of 7-10 years old, children should be taught about the adab (manner) of asking for permission and the adab of sight. At the age of 10-14 years old, children should be taught to avoid and hinder themselves from lusts. The adab of sexual relationship can be exposed to them when they are 14-16 years old. When they have arrived to the adulthood or akil baligh, they need to be taught on how to take care of honor and self-respect (Abdullah Nasih Ulwan 2009, Mastura 2002, Yusof Madani 2003, Rokiah 2007 and Amir Hasan Dawi 2009). Most scholars agree with the opinion proposed by Abdullah Nasih Ulwan who states that sex education for children should undergo three distinct stages. Based on these three stages, children should be given exposure in matters related to sex according to their age. If they are not educated and supervised well in every stage, it might cause them to be involved in activities related to sexual misconduct. Thus, all parties in the community should play their roles in giving appropriate sexual education in adherence to Islamic teachings; be it parents, teachers and the surrounding community.

Al-Tawil (1992) defines sex education as a process to; *“teach, giving reminder and be truthful to children (teenagers) from the start of akil baligh with the issues related to sexuality, instinct and marriage. When they start to become adult, they will understand matters related to life and know what is halal and haram. The Islam way of life will become their self-conduct (akhlak) thus they will avoid all bad deeds.”*. Children should be given exposure to matters related to sex at an early stage so that it can help giving clear understanding to them in leading a life as a Muslim. It can also become the barrier in their life in differentiating the matter which is halal and haram from the perspectives of the religion.

Muhamad Zahiri and Rahimi (2005) defines sex education as a process of educating which looks at the matter of information (cognitive), internal understanding (internal spiritual/morality/consciousness) and also physical to the specified target group such as students as well as the public about the life conduct which is related to relationship between gender. Rokiah (2007) states that sex education is a process to disseminate information, understanding, and teaching to certain group about matters related to relationship between two different genders. Amir Hasan Dawi (2009) states that the word sex, sexual and sexuality are interconnected and are used interchangeably from one to the other. Sex according to him is a matter related to aspects of biology, sociology and psychology which shows physical differences of men and women. He states that sex is always connected to sexual intercourse, feelings, desire and other human sexual action. Ab. Aziz Mohd Zain and Yusmini (2010) have the opinion that sex education should be integrated with the education of akidah (belief), akhlak (right conduct) and ibadah (religious action). Individuals who practice the right conduct will indirectly practice healthy sexual conduct which is abiding the law of religious teachings. Strict religious practices will be able to hinder oneself from getting involved in sexual misconduct.

Based on the stated definitions, it can be concluded that the objective of sex education is to educate and disseminating knowledge about aspects related to sexual matters between men and women which needed to be fundamentalized on the concepts of faith and belief to Allah the

Almighty who created human and is ever-knowing about the human Himself. Apart from that, sex education is aim to nurture the appropriate lust and desire which adhere to the teachings of Islam so that it becomes the blessed lust and desire, which give peace and pleasure in life and thus hindering human from adultery which is truly hated by Allah the Almighty.

METHODOLOGY

A quantitative study method was used to determine the readiness of the Islamic education teachers toward sex education elements in this study. A total of 600 Islamic education teachers participated in this study and answered questionnaires given.

RESULTS AND DISCUSSION

Respondent Demographic Background

The demographic background of the respondents is indicated in Table 1. Based on the table, 42% of them were male teachers and the other 58% were female. There were 48% teachers from rural school and 52% from urban school. The majority of the teachers were degree holder (82%), with 36% of them holding Diploma, 8% with Master degree and 4% with the SPM level. With regard to their teaching experience, 10% of them had been teaching for less than 5 years, approximately 24% were between 6-10 years, 36% between 11-15 years, and about 32% between 16-20 years 8% in 20 years teaching profession.

Table 1. Frequencies and Percentage of Demographic Background Respondents'

	Category	Group	Frequency	Percentage
Sex	School's Location	Urban	312	52
		Rural	288	48
	Gender	Male	252	42
		Female	348	58
	Academic Qualification	Master	48	8
		Degree	492	82
		Certificate/Diploma	36	6
	Teaching Experience	1-5 years	60	10
		6-10 years	144	24
		11-15 years	216	36
16-20 years		132	22	
20 above		48	8	

Education Elements Readiness among Islamic Education Teachers

The present study examined the readiness of Islamic education teachers in teaching sex education elements in secondary school based on four aspects which are personality, knowledge, skills and attitudes. The study indicated that the respondents possessed a high knowledge on sex education

elements with a mean score 4.99 followed by personality (min=3.80); skills (min=3.61) and the lowest mean score on attitudes (min=3.36) (Table 2).

Table 2 Mean and standard deviation Islamic education teachers' readiness

Category	Mean	S.D.	Mean Interpretation
Personality	4.06	0.18	High
Knowledge	4.99	0.34	Very High
Skills	3.61	0.64	High
View	3.36	0.31	High
Total	4.06	0.75	High

A descriptive analysis was used to describe the level of personality among the respondents using 24 questions which were divided into two categories *sahsiah* (12 question) and guidance (12 question). The result showed that the level of readiness among the respondents in term of personality was high and the personality category scored the highest mean in personality. Table 3 depicts the mean and standard deviations for personality.

Table 3. Mean and standard deviations for Personality (N=600)

Category	Mean	S.D.	Mean Interpretation
Personality	4.06	0.25	High
Guidance	3.53	0.23	High
Total	3.80	0.19	High

The readiness of Islamic education teachers' in term of knowledge was divided into four categories which are "dignity" (9), "marriage concept" (15), "halal haram (6) and "precaution" (16); all item 46. As shown in Table 4, the highest score mean is halal and haram issues category (Mean=5.00, S.D. =0.00).

Table 4. Mean and standard deviations for Knowledge (N=600)

Category	Mean	S.D.	Mean Interpretation
Dignity	4.95	0.14	Very High
Marriage Concept	4.99	0.00	Very High
Halal & Haram Issues	5.00	0.00	Very High
Precaution	4.99	0.02	Very High
Total	4.99	0.03	Very High

In term of skills, there were three types of skills were assessed which consist of 25 questions: "computer skill" (3); "communication skill" (7) and "psychology skill" (15). The respondents' skills were at high level. Among the three skills, it was found that respondents possessed the highest skills in computer (Mean=4.06, SD=0.48) followed by communication skills (Mean=3.66, SD=0.64). They had the lowest skills in psychology (Mean=3.50, SD=0.69) (Table 5).

Table 5. Mean and standard deviations for Skills (N=600)

Category	Mean	S.D.	Mean Interpretation
Computer	4.06	0.488	High
Communication	3.66	0.643	High
Psychology	3.50	0.698	High
Total	3.61	0.568	High

As shown in Table 6, the attitude toward sex education elements was assessed in terms of three categories which are interest, responsibility and views. The result indicated that the Islamic education teachers attitudes were found to be positive in teaching sex education elements (Mean=3.86, S.D.=0.35).

Table 6. Mean and standard deviations for Attitudes (N=600)

Category	Mean	S.D.	Mean Interpretation
Interest	3.54	0.30	High
Responsibility	3.98	0.34	High
View	4.12	0.33	High
Total	3.86	0.35	High

Islamic Education Teachers' Readiness as a Function of Their Demographic Factors

Table 7 presents the summary effects of demographic factors (gender, schools location, academic qualification and teaching experience) on the respondents' readiness in terms of personality, knowledge, skills and attitudes. The results indicated that that there were significant difference on teachers' readiness level towards the teachers' personality, knowledge, skill and attitude based on gender, school's location, academic qualification and teaching experience. However, there was no significant difference on the teachers' readiness upon on the teachers' personality based on the school's location and no significant difference on the teachers' skill based on gender.

Table 7 Summary of the effect of Demographic Factors on Teachers' Readiness

Category	Demographic Factors	Effect
Personality	Gender	Significant
	School's Location	No significant
	Academic Qualification	Significant
	Teaching Experience	Significant
Knowledge	Gender	Significant
	School's Location	Significant
	Academic Qualification	Significant
	Teaching Experience	Significant
Skills	Gender	No significant
	School's Location	Significant
	Academic Qualification	Significant
	Teaching Experience	Significant
Attitudes	Gender	Significant
	School's Location	Significant
	Academic Qualification	Significant
	Teaching Experience	Significant

The first objective of this study was to examine the Islamic education teachers; readiness in term of personality, knowledge, skills and attitudes. The study indicated that the respondents possessed a high knowledge about sex education elements with a mean score 4.99 followed by personality (min=3.80); skills (min=3.61) and the lowest mean score on attitudes (min=3.36). It shows that respondents were ready to teach sex education elements in school. Previous studies have stated the importance of knowledge as an essential factor to teach sex education elements from Islamic

perspectives (Shulman 1987; al-Syaibani 1979; Kamarul Azmi 2010; Ahmad Yunus Kassim & Ab. Halim Tamuri 2010; Ab. Halim Tamuri et al. 2010a & 2010b). They reported that the teachers should continue to improve and gain additional knowledge to integrate the critical issues in social problem with Islamic education.

With regard to the level of personality among the respondents, this study found that they had high level of personality in teaching sex education elements. Previous studies have noted that teachers' personality did affect the readiness of teachers (Ab. Halim Tamuri & Khadijah 2003; al-Ghazali 2004; Ab. Halim Tamuri et al. 2006; Ibnu Khaldun 2009; Ab. Halim Tamuri et al. 2010a & 2010b). Other studies also found that sex education seem not to be effective because of teachers' personality (Sarwar 1996; D'Oyen 1996; Low 2009; Puteh Rahimah et al. 2009; Bilinga & Mabula 2014; Mahnaz & Sharifah 2016).

The study also found that the level of skill among Islamic education teachers were high. The importance of skill in teaching was approved by previous studies especially in computer skill (Hasbullah & Yusni 2003; Rosmaria 2003; Ab. Halim Tamuri et al. 2004; Md. Yusoff et al. 2006; Ibnu Khaldun 2009; Kamarul Azmi 2010).

In term of attitudes, the result indicated that Islamic education teachers' had positive attitude toward sex education elements. These results are similar with previous studies that emphasized the importance of positive attitudes among teachers in teaching and learning process (Ajzen 1991; Mathur et al. 2004; Puteh Rahimah et al. 2009; Ab. Halim Tamuri et al. 2010a & 2010b; Shariza 2014).

The second objective of this study was to determine whether there were significant mean differences in Islamic education teachers' readiness due to demographic factors which are gender, schools' location, academic qualification and teaching experience. In general, the findings indicated that there were significant demographic factors effects on Islamic education teachers' readiness. However, there were no significant gender effect on Islamic education teachers on skill and no significant schools' location effect on personality.

CONCLUSION

This study examined the effects of readiness Islamic education teachers teaching sex education elements in terms of personality, knowledge, skills and attitudes as well as the effects of demographic factors based on gender, schools location, academic qualification and teaching experience. Islamic education teachers; were found to have a moderate level of personality. In terms of Islamic education teachers' knowledge, the finding shows that a vast of majority involved in this study possess a moderate level of knowledge in sex education elements. While in terms of attitudes toward sex education elements, the findings of the study indicated they have positive attitudes in teaching.

The study also determines the effects of demographic factors on Islamic education teachers' readiness. The results indicated that there were significant demographic effects in term of gender, schools' location, academic qualification and teaching experience on overall Islamic education teachers' readiness. However, there were no significant gender effect on teachers' skill and no significant schools' location effect on teachers' personality.

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KETERANGAN BERKENAAN PENULIS:

Siti Suhaila Ihwani

Pensyarah,
Fakulti Tamadun Islam, Universiti Teknologi Malaysia
sitisuhaila@utm.my

Adibah Muhtar

Pensyarah,
Fakulti Tamadun Islam, Universiti Teknologi Malaysia
dm_adibah@utm.my

Norhafizah Musa

Pensyarah,
Fakulti Tamadun Islam, Universiti Teknologi Malaysia
norhafizah.kl@utm.my

Nurhasmiza Abu Hasan Sazalli

Pensyarah,
Akademi Bahasa, Universiti Teknologi Malaysia
nurhasmiza.kl@utm.my

Zetty Nurzuliana Rashed

Pensyarah,
Kolej Universiti Islam Antarabangsa
zetty@kuis.edu.my

Ab Halim Tamuri

Pensyarah Kanan
Universiti Kebangsaan Malaysia
tamuri69@gmail.com

