

# Integrating Religious and Sexual Education in Aceh: A Comprehensive Approach to Prevent Extramarital Sex and Promote Youth Well-being

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## ABSTRACT

Sex outside of marriage is prohibited in Muslim society due to religious rules and its potential negative impacts, such as lineage disruption and the spread of sexually transmitted diseases (STDs). In Aceh, adult sexual relations are governed by Islamic law under Qawun Jinayah, which mandates public punishment for offenders. Despite this law being enforced since 2002, extramarital sex and the spread of STDs remain prevalent. This qualitative research uses data from journals and publications in databases like MEDLINE, Scopus, Web of Science, Google Scholar, PubMed, Elsevier, and legal sources. It also reviews textbooks and Qanun Aceh regulations. The study found that prohibitions and preventive measures of Sharia law have not effectively curbed extramarital sexual practices. Young people, especially those under 18, are particularly vulnerable due to inadequate sexual education and insufficient understanding of Islamic law, making them susceptible to sexual violence, STDs, and legal punishments. The research highlights the need for a multifaceted approach to prevention, combining religious, cultural, and comprehensive sexual education for children. Educating youth about religious prohibitions and health risks can reduce their vulnerability and prevent legal repercussions from norm violations. An integrated educational approach in Aceh, which includes collaboration between educators, religious leaders, and policymakers, is crucial. This holistic curriculum would promote healthier and more informed lifestyles among young people, addressing both religious and health education needs.

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## 1. INTRODUCTION

This study aims to elucidate the correlation between established legal measures designed to curtail the prevalence of casual sexual engagements and the lived experiences of Muslim adolescents. Predominantly, the permissibility of sexual relationships is contingent upon the age of the involved parties, with engagements involving minors often being categorized as criminal or acts of violence. Conversely, adults may partake in such relationships, provided there is mutual consent and it aligns with the ethical norms of the immediate community. Within Islamic societies, the permissibility of sexual relationships is not exclusively age-dependent but is largely governed by religious tenets

(Ismayanti et al., 2022). Engaging in sexual relations outside the bounds of matrimonial ties is perceived as a transgression of religious guidelines, irrespective of mutual agreement between the parties. Transgressors are susceptible to punitive measures, including lashing, determined by the degree of the offense. Furthermore, there exists a plethora of advisories highlighting the socio-religious repercussions of these relationships (Wagner, 2019).

Research on extramarital sexual relations is generally divided into two broad perspectives. On one hand, there is a liberal social viewpoint in which sexual relations are predicated on consent as an integral aspect of Human Rights (Zhang, 2022). Thus, the focus of the study predominantly revolves around the consequences of such relations, inhumane practices associated with them, or behavioral tendencies exhibited by certain demographic groups. From this perspective, researchers are inclined to perceive sexual relations as a fundamental human right, independent of religious constraints. Conversely, there exists a considerable body of research that interprets extramarital sexual relations through a religious normative lens, suggesting that both men and women accrue spiritual transgressions when engaging in relationships outside of matrimonial bonds (White, 2020). Within this paradigm, sexuality is not solely conceptualized based on male-female relations but is also rooted in the prevailing religious morality within the community. Consequently, sexual education imparted to adolescents is inherently intertwined with religious intervention. Within the latter context lies the approach employed in this article (Conroy et al., 2020).

The research focuses on the community of Aceh, the westernmost province of Indonesia and the only region in the country that implements Islamic law alongside national law. Aceh enforces "Qanun Jinayah," an Islamic criminal law that includes provisions prohibiting extramarital sexual relations. Islamic law has been deeply rooted in the region since the advent of Islam and the establishment of the Aceh Darussalam kingdom, which formally adopted Islamic jurisprudence. However, the formalization of these laws in the post-independence era marked a significant development (Inayatillah, 2023). The Acehnese society is socially perceived as highly religious and committed to practicing Islamic tenets, including the strict prohibition of extramarital relations, which are seen as reprehensible and disgraceful acts warranting severe action (Ulfa & Nasution, 2022). Despite these stringent laws and societal norms, the prevalence of extramarital sexual activities and the spread of sexually transmitted diseases indicate gaps in both legal enforcement and community education. This underscores the need for a comprehensive approach that combines legal measures with enhanced educational efforts to address these issues effectively.

Nevertheless, various media reports and studies have unveiled a significant number of adolescent couples engaging in adultery apprehended by the Wilayatul Hisbah (Sharia Police) across different regions in Aceh. There have also been instances of homosexual couples, actions deemed amoral within the Acehnese society. Reports from the Regional Technical Implementation Unit for the Protection of Women and Children (UPTD PPA) in Aceh recorded 697 cases of sexual violence against women in 2021. While these figures are not directly indicative of liberal sexual practices, extramarital relations undeniably remain a significant concern within the community (Ali muhammad, 2017). The incidence of HIV infections in Aceh has been on a discernible rise. Given the above legislation, Aceh theoretically possesses greater authority to regulate extramarital relations, implying that instances of sexual violence should also decrease. This reality underscores the existence of regulatory gaps, ineffectively addressed by existing legislation, including the qanun, concerning extramarital relations (Hassen & Deyassa, 2013).

This article explores the practice of extramarital sexual relations in Aceh and its subsequent social repercussions. Despite the existence of strict formal regulations and customary norms prohibiting such activities, these measures alone have not been sufficient to curb the practice, particularly among the youth. This research identifies a critical gap in the current approach: the lack of comprehensive education addressing the detrimental effects of premarital sexual relations. By raising awareness and understanding, alongside existing legal frameworks, it is possible to more effectively prevent the adverse outcomes associated with casual sexual relationships. The novelty of this study lies in its

multifaceted approach, which combines religious, cultural, and comprehensive sexual education to address the issue. Unlike previous studies that primarily focus on legal or social aspects, this research emphasizes the integration of educational strategies to reinforce existing measures. This approach aims to inform regional policy enhancements, particularly in Aceh Province, to reduce the prevalence of extramarital relations among adolescents and mitigate instances of sexual violence in the community.

The primary research question guiding this study is: Why do sexual relationships outside marriage occur in Aceh, and what are their impacts? By addressing this question, the study seeks to uncover underlying factors and propose comprehensive solutions to this persistent issue.

## 2. METHODS

This research uses a qualitative design, namely research by examining the data that has been obtained from the literature and choosing other sources that are in accordance with the object under study, after which it can be concluded and drawn an objective and systematic baseline in the form of a narrative. The data collection technique carried out by researchers is through literature studies or literature reviews. The type of review literature used in this study is scoping review. The data used in this study comes from a database of journals of research results that have been carried out and published in national and international online journals such as MEDLINE, Scopus, Web of Science, Google Scholar, PubMed, Elsevier or others that there are legal sources related to the subject matter being studied, and review from textbooks and also laws and regulations of Qanun Aceh.

The inclusion criteria in this study were early pregnancy, promiscuous sex, adolescents who had abortions, adolescents who dropped out of school, high maternal mortality rates due to abortion, reproductive infectious diseases, HIV and AIDS. There are no restrictions on the date of publication as long as the article is obtained it is relevant to the research topic. However, to get the latest information, researchers collect references from the last 10 years. The keywords used are promiscuous sex, determinants, factors, reasons, sociocultural, factors, teenage pregnancy, unwanted pregnancy, sexual abuse, prevention of child sexual abuse, and child sexual abuse education programs. the systematic review process shown in Figure 1. The writing of this literature review refers to the preferred reporting items for a systematic review of the guidelines. The review stage is the identification of articles from the source database (identification), the screening of articles based on inclusion criteria (screening), selecting all articles that meet the inclusion criteria (eligibility), and determining the articles that meet the inclusion criteria (eligibility). The number of articles obtained is seven articles (Gul & Sozbilir, 2015).

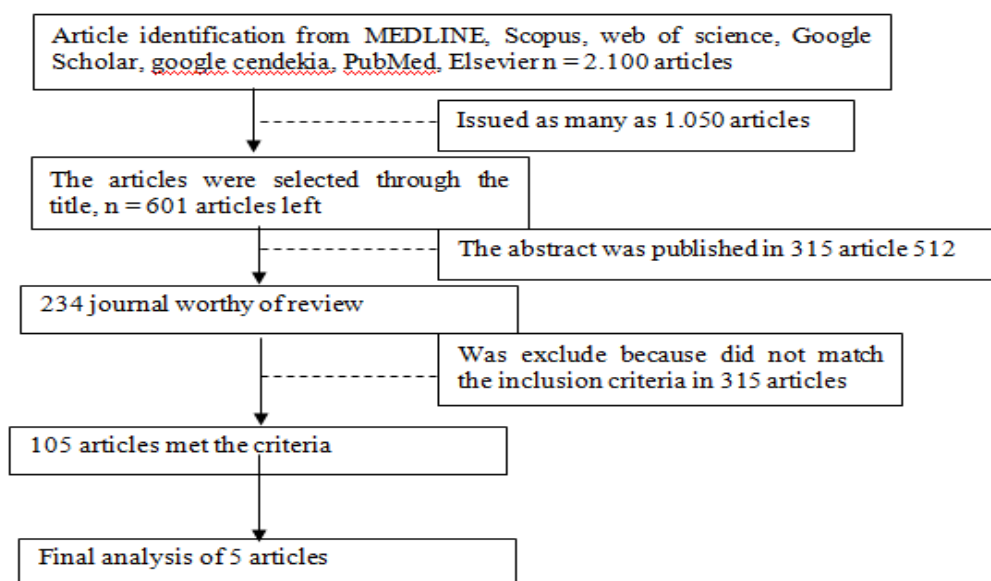


Figure 1. Input and Output from Initial Study to The Final Synthesis

### 3. FINDINGS AND DISCUSSION

#### 3.1. Casual Sex as a Social Issue Among Adolescents

The concept of "free sex" has emerged as a prominent subject of discourse among diverse cohorts, with a marked emphasis among the youth demographic. This term encapsulates sexual engagements devoid of deep emotional connections, analogous to those observed in matrimonial or enduring monogamous associations. It underscores an autonomy in partner selection absent the imperative for significant commitment. Additionally, for a subset of individuals, "free sex" extends to sexual encounters without prophylactic measures, namely, abstention from contraceptives like condoms or oral contraceptive pills. Engaging in such activities undeniably augments the potential for sexually transmitted disease transmission and unintended conception. Predominantly, when the term "free sex" is broached, it alludes to relationships bereft of emotional bonds or enduring commitment, driven by motives ranging from personal liberty, inquisitiveness, experiential pursuits, to potentially a resistance against established societal conventions (Dubé et al., 2017)

The phenomenon of casual sexual relations has emerged as a nuanced societal challenge, with its manifestations varying based on cultural, economic, and social dimensions specific to particular communities. At a macro level, such interactions have engendered significant public health implications, most notably the surge in Sexually Transmitted Infections (STIs). Empirical evidence suggests that the ascendancy of casual sexual engagements, particularly those devoid of contraceptive measures, heightens the incidence and dissemination of STIs, including but not limited to HIV/AIDS, chlamydia, and gonorrhea. In parallel, the ramification of unintended pregnancies becomes evident, as such casual liaisons correlate with an increased propensity for abortion, adoption considerations, or suboptimal birth scenarios. Societally, individuals partaking in these casual sexual behaviors often grapple with stigmatization and discriminatory attitudes. Within various societal frameworks, those identified with such behaviors frequently encounter socio-cultural ostracism, which can adversely impinge upon their societal standing, professional opportunities, and interpersonal dynamics (South & Lei, 2021).

Over an extended temporal frame, this trend might signify an evolution in foundational societal values and norms, demonstrating increased leniency toward such liaisons. Familially, this paradigm introduces intricate dynamics, wherein unintended pregnancies or births outside the traditional matrimonial framework could perturb parent-child interactions, financial sustenance, and the broader family architecture. A consequential facet of these engagements encompasses psychological

ramifications. The perception of casual sex, often viewed through the prism of transient relationships sans emotional foundations, can engender emotional dissonance, leading to sentiments of disillusionment, distress, or deeper emotional afflictions. Further, this milieu can catalyze challenges in mental health, where certain individuals might grapple with disorders such as depression or anxiety, either stemming from the nature of these ephemeral relationships or as a byproduct of the pervasive societal opprobrium (Boislard et al., 2016).

It is imperative to underscore that the aforementioned effects are not ubiquitously observed across all societal structures or applicable to every individual. Certain individuals might construe relationships devoid of commitment as satisfying and unproblematic, whereas others might grapple with more pronounced ramifications. Each cultural context and individual proffers distinct experiences and viewpoints vis-à-vis casual sexual engagements. Such interpretations are intricately linked with temporal and spatial variables, dominant ideologies within a community, and the manner in which they contextualize sexual considerations. The subsequent table articulates the perspectives and stances of various nations on the practice of free sex (Van Oosten et al., 2017).

**Table 1.** Different Practice and Views on Casual Sex in the World

Nation	Practices and Views on Casual Sex
United States	Casual sex is relatively accepted, especially among the younger generation and in urban areas. However, in some conservative regions, there still exists a stigma associated with sex outside of marriage. Sex education and contraception are generally available.
India	A conservative culture with strong traditional values. Although the younger generation in major cities is becoming more liberal, sex outside of marriage is generally still viewed with prejudice and carries a social stigma.
Brazil	Casual sex is relatively accepted, especially in major cities. The culture is more open about sexuality, but issues like STDs and teenage pregnancies remain challenges.
Saudi Arabia	A highly conservative society with strict laws concerning morality and behavior. Extramarital sex is prohibited and can be punishable.
Japan	While traditional culture persists, extramarital sex is relatively accepted among the younger generation. Sex education and access to contraception are available, although the discourse may be less open compared to the West.
South Africa	Casual sex is fairly common, but the country faces significant challenges such as high HIV/AIDS rates. Sex education and prevention efforts are emphasized.
France	A society that is liberal regarding sexuality. Extramarital sex is accepted, and both sex education and access to contraception are commendable.

Within contemporary Western socio-cultural milieus, the relative acceptance of casual sexual engagements has not obviated the complexities emanating from such practices. This has engendered multifaceted pedagogical strategies aimed at apprising both adolescents and adults of the prudential aspects of such interactions. Notably, educational frameworks have incorporated comprehensive curricula to address these concerns. For instance, within the United States, certain jurisdictions have championed an "abstinence-only" pedagogy, positing that deferring sexual activities until matrimonial commitments emerges as the paramount strategy to obviate Sexually Transmitted Diseases (STDs) and adolescent pregnancies. Concurrently, there exists an emphasis on holistic sexual education paradigms wherein pupils are elucidated about contraceptive measures and the imperatives of cultivating salubrious relationships, contingent upon their elective sexual engagements (Race, 2015).

Furthermore, there has been a surge in public advocacy campaigns with a nexus to amplifying cognizance regarding STDs and teenage pregnancies. These campaigns harness diverse mediums such as advertisements, placards, and targeted communicative materials for the adolescent and young adult demographics. Initiatives have also materialized in the form of centers proffering a compendium of resources on sexual health, therapeutic counseling, and contraceptive accessibility tailored for adolescents. Integral to these endeavors is the inclusion of parental figures, equipping them with the requisite tools to foster informed dialogues with their progeny regarding matters of sexuality. In an era punctuated by rapid technological evolutions, the leveraging of digital applications has been instrumental in augmenting these educational pursuits. The proliferation of mobile applications, digital portals, and social media platforms, specifically tailored for the adolescent demographic, seeks to ensure their access to comprehensive sexual health information (Van Oosten et al., 2017).

In the context of Indonesia, despite being a nation with a Muslim-majority populace and possessing a relatively conservative stance on issues of sexuality, the forces of globalization and advancements in information technology have perhaps rendered the perspectives of the younger generation somewhat divergent from their predecessors. While casual sexual encounters are not a pervasive phenomenon across the country, there are reports of such practices in major urban centers and within specific demographics. Several academic inquiries into the sexual behaviors of Indonesian adolescents indicate a growing trend and normalization of these practices. This trend has profound repercussions spanning reproductive health, social implications, and psychological ramifications. Research suggests that although a majority of Indonesian adolescent's report abstaining from sexual activities, a significant portion commences such engagements at a young age. Regrettably, their awareness regarding contraceptive methods remains limited, amplifying the risks associated with adolescent pregnancies and Sexually Transmitted Diseases (STDs). Some datasets highlight occurrences of pregnancies outside of marital confines, resulting in educational discontinuation and health risks for both mother and child (Vasilenko, 2022).

The government has undertaken earnest initiatives concerning this issue. Among these is the emphasis on character education in schools, which incorporates moral and ethical values. This is envisioned to shape students' characters, steering them away from behaviors deemed deviant, including casual sex. Additionally, there is a move towards reproductive health education for adolescents. Although the introduction of this curriculum is met with controversy and has not gained universal acceptance throughout Indonesia, several schools and organizations have initiated reproductive health education. This is designed to equip the youth with foundational knowledge about reproductive health and the risks associated with casual sexual activities. Another tangible measure includes the formulation of regulations penalizing extramarital sexual activities, though the efficacy and implementation of these laws might vary (James-Hawkins, 2019).

Beyond the aforementioned governmental policies, societal endeavors are also in place to mitigate the adverse repercussions of casual sex. This involves awareness campaigns aimed at disseminating information about the negative consequences of casual sexual encounters, especially concerning STDs and out-of-wedlock pregnancies. These campaigns actively engage religious organizations, which teach about the dangers of casual sex. A salient feature of these campaigns is the increased involvement of parents in discussing sexuality with their offspring, given the pivotal role parents play in the educational sphere within the Indonesian context (Collins et al., 2017).

### **3.2. Criminalization of Casual Sexual: Qanun Jinayah in Aceh**

The adverse repercussions of the economic recession in Indonesia in 1997 led to a wave of demonstrations orchestrated by students and civil society organizations. This movement culminated in the collapse of the New Order government, which had been in power for 32 years, marked by the resignation of President Suharto in May 1998. He was succeeded by B.J. Habibie, until Abdurrahman Wahid, also known as Gusdur, was elected as the definitive president in 1999. Throughout that year, Indonesia witnessed political turmoil, which instigated disintegration movements in several regions,

including Papua, Aceh, and East Timor. The disintegration movement in Aceh was led by the Free Aceh Movement (GAM), which initially emerged in Aceh in 1976 under the leadership of Hasan Tiro. The resurgence of GAM during the reform era sparked a civil war, resulting in numerous casualties (Vasilenko, 2022)

The Habibie administration adopted several approaches to address this situation, notably by enacting Law No. 44 of 1999 concerning Aceh's special privileges, which included the authority for Aceh to implement Islamic Sharia. This initiative was continued by the government of Abdurrahman Wahid, which promoted dialogue between GAM and Indonesian government representatives. He dispatched a trusted aide, Bondan Gunawan, to meet with the GAM leadership of the time to initiate discussions aimed at resolving the conflict. He also engaged the international institution, the Hendry Dunand Center (HDC), to facilitate this dialogue. Although the Megawati administration, which succeeded Gusdur in 2001, took a military approach to the Aceh issue, under the leadership of Susilo Bambang Yudhoyono, dialogue efforts were resumed. In 2005, GAM signed a peace agreement with the Indonesian government representatives in Helsinki, Finland (Ali muhammad, 2017).

Since the enactment of Law No. 44 of 1999, several policies have been introduced to implement Islamic law in Aceh. In 2000, the first regional regulation stemming from this law, Regional Regulation No. 5 of 2000 concerning the Implementation of Islamic Sharia, was issued. In 2001, Law No. 18 on Nanggroe Aceh Darussalam was introduced, further reinforcing policies on Islamic Sharia. Through this law, several institutions responsible for implementing Islamic Sharia emerged, such as the Sharia Court, the Ulama Consultative Council, the Sharia Islam Department, and other technical agencies. Based on this law, several regional regulations, known as qanuns related to Islamic Sharia, were introduced, such as Qanun No. 12 of 2003 on the prohibition of alcohol, Qanun No. 13 of 2003 on gambling prohibition, and Qanun No. 14 of 2003 on the prohibition of illicit relations, among others. In 2016, Qanun No. 6 of 2014 on Jinayat Law was introduced, consolidating all these regulations into one. This section also elaborates in detail on matters related to intimate relations (Ulfa & Nasution, 2022).

In the Act No. 6 of 2014 it regulates several articles related to sexual relations, namely, *khalwat*, *ikhtilath*, *zina*, sexual harassment, rape, *qadaf*, *liwath*, and *musahaqah*. In Chapter 1, the meaning of the entire terminology is explained as the Table 2.

Some researchers have criticized the rule above for a number of reasons. Firstly, because it's against human rights, where sexual relationships are a personal matter that can't be settled. Although it is religiously regulated that sexual intercourse outside marriage is contrary to religious teachings, it does not need to be regulated in more detail in a law. Both rules are also difficult to prove and enforce on the ground. This is because most of the people who are arrested and accused of violating the rules of Islam are teenagers or ordinary people who do not have sufficient authority or knowledge of Islamic law. However, from its adoption in 2014 until 2023, the rule has been in force.

**Table 2.** Types of Jarimah in Qanun jinayat

Number	Types of Jarimah	Explanation
1	<i>Khalwat</i>	Acts that occur in a secluded or hidden place between two people of opposite genders who are not closely related ( <i>mahram</i> ) and without marital ties, with the mutual consent of both parties, which lead to the act of adultery.
2	<i>Ikhtilath</i>	Intimate acts such as caressing, touching, hugging, and kissing between a man and a woman who are not husband and wife, with the mutual consent of both parties, whether in a secluded or open place.
3	Adultery	sexual intercourse between one or more men and one or more women without marriage with the consent of both parties
4	Sexual harassment	It is an indecent or obscene act deliberately committed by someone in public or against another person as the victim, whether male or female, without the victim's consent.
5	Rape	Sexual intercourse with the genitalia or anus of another person as the victim using the perpetrator's penis or another object, or with the victim's genitalia or the perpetrator's mouth, or with the victim's mouth using the perpetrator's penis, carried out with violence, coercion, or threat against the victim.
6	<i>Qadaf</i>	Accusing someone of committing adultery without being able to present at least 4 (four) witnesses.
7	<i>Liwath</i>	The act of a man inserting his penis into the anus of another man with the mutual consent of both parties.
8	<i>Musahaqah</i>	The act of two women or more rubbing their bodies or genitalia against each other to obtain sexual stimulation (pleasure) with the mutual consent of both parties.

### 3.3. Practice of Sexual Relationship Outside of Marriage

As discussed earlier, Islamic Shariah policy has not successfully eradicated free sex practices among teenagers in Aceh. This discrepancy arises because there is often a gap between religious beliefs and actual practices. A person's declaration of faith does not always align with their adherence to religious doctrines. This inconsistency is evident in the Muslim community in Aceh, where, despite legal prohibitions against free sex, such practices persist. When these activities are discovered, they are subject to legal punishment as per the established laws.

In general, free sex practices in society can be categorized into two major groups: consensual relationships and coercive (violent) relationships. Based on our data, these interactions, characterized by agreements and conflicts, can be further divided into four subcategories as follows:

#### 3.3.1 Relationship made with consent

A consensual relationship means an agreement and a dispute between two or more people who have sexual relations where the dispute is regarded as an expression of love, affection, or even pleasure. In this case, there are at least three kinds of relationships: adultery, and prostitution.

##### a. Adultery

The case of adultery we are referring to here is a relationship between a man and a woman outside of marriage. In many of the cases we find, it is because of the intimate relationship between the two. Most of the cases we've got indicate that this relationship is tied up by intimacy or called dating. The



case of AD (19 years old) with SL (23th) from the Northern District of Aceh, for example, indicates that the relationship was carried out because they had been dating for six months. When they were arrested by Hisbah's Wilayatul at a cost house in Lhokseumawe City, they claimed to have had sex four times in some places. They're both unmarried and single. They're both from the same village. When they were to their parents, they were asked not to be prosecuted according to Shariah law and will be processed according to customary law in the village, i.e. married. Father to the village of the perpetrators we interviewed said that the solution to marry the couple was made to close the disgrace or male gampong. (malu kampung). By the way of marriage, not many people know about this problem and the news is not widespread.

The other couple arrested by Hisbah's Wilayataul, NM (21 years old) and ER (26 years old), were arrested in a barbecue café in a coastal area of Meulaboh, West Aceh. The couple confessed to having sex. Although they were handed back to the parents and the village community for marriage, both were still prosecuted under the law of adultery. After going through the trial, they were sentenced to 17 body beats. After the stabbing process is completed, they return to society and activate as usual.

#### b. Prostitution

Unlike what we found above, real prostitution is also a physical relationship carried out by men and women outside of marriage. But in the case of prostitution, the inconvenience of one of the parties in this relationship is due to the payment he receives. Relationships like this are legal in some countries. In Indonesia itself, prostitution is regarded as part of a consensus that has nothing to do with the law in force. While in Aceh, prostitution is a violation of the law in Qawun Jinayat. Nevertheless, there is a lot of prostitution in Aceh. The prostitute's relationship is done either through an intermediary or through the offer of sexual relations services using social media.

### 3.3.2 Relationships made without consent

In examining relationships conducted without consent, it is imperative to consider the severe implications and categorizations of such acts. These non-consensual relationships are primarily categorized into rape and child abuse, each encompassing distinct forms of violence and violation, which have profound physical, psychological, and social repercussions on victims. Rape is defined as the penetration of the vagina or anus with any body organ or object, or oral penetration with a person's sex organ, without the victim's consent. This violent act is not only a gross violation of personal autonomy but also inflicts severe physical injury and psychological trauma on the victim. According to Smith and Wolfinger (2021), the aftermath of rape can manifest in long-lasting physical injuries and deep psychological scars, including post-traumatic stress disorder (PTSD), depression, and anxiety. The societal stigma attached to rape further exacerbates the victim's suffering, often leading to social ostracization and a sense of isolation. The trauma from rape affects every aspect of a victim's life, underscoring the critical need for effective support systems and legal frameworks to protect and rehabilitate survivors.

Sexual violence is a broader category that includes any act that humiliates, insults, harasses, or attacks an individual's body and reproductive functions without their consent. As described by James-Hawkins (2019), sexual violence results in both mental and physical suffering and can be perpetrated by anyone, regardless of gender or age, and in any setting, including familial environments and educational institutions. The various forms of sexual violence encompass rape, sexual harassment, sexual exploitation, trafficking of women for sexual purposes, forced marriage, and forced abortion. Sexual violence has devastating consequences for victims, affecting their mental health, self-esteem, and overall well-being. Victims often experience a range of psychological effects, such as fear, shame, and helplessness, which can lead to long-term mental health issues. Physical consequences may include injuries, sexually transmitted infections (STIs), and unwanted pregnancies. The pervasive nature of sexual violence within different societal contexts highlights the urgent need for comprehensive prevention strategies, robust legal protections, and supportive services for survivors.

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Addressing the issue of non-consensual relationships requires a multifaceted approach that includes education, legal reforms, and community engagement. Education plays a crucial role in preventing sexual violence by promoting awareness and understanding of consent and respectful relationships. Legal reforms are necessary to ensure that perpetrators are held accountable and that victims receive justice and protection. Community engagement is essential for creating a supportive environment where survivors feel empowered to seek help and where societal norms that perpetuate sexual violence are challenged and changed.

In conclusion, the categorization of non-consensual relationships into rape and sexual violence underscores the complex and multifaceted nature of these violations. Effective intervention and prevention strategies must address the root causes and pervasive impacts of these acts, ensuring comprehensive support for victims and fostering a culture of respect and consent.

### 3.3.3 The Role of Education in Addressing Casual Sex Among Adolescents

The findings on casual sex as a social issue among adolescents illuminate several critical areas where the education sector must intervene to mitigate associated risks and foster healthier sexual behaviors. The phenomenon of casual sex, characterized by sexual engagements without deep emotional connections or commitment, often results in heightened risks of sexually transmitted infections (STIs) and unintended pregnancies. This underscores the necessity for comprehensive sexual education that goes beyond abstinence-only programs to include detailed information about contraceptive use, STI prevention, and the importance of emotional health in sexual relationships (Dubé et al., 2017).

In contemporary Western societies, where casual sexual interactions are relatively more accepted, educational frameworks have progressively incorporated holistic sexual education. This approach includes not only promoting safe sexual practices but also addressing the emotional and psychological aspects of sexual relationships. For example, in the United States, some jurisdictions emphasize comprehensive sex education that provides adolescents with knowledge about contraceptive methods and the skills to cultivate healthy, respectful relationships (Race, 2015). Such educational paradigms are essential in equipping young individuals with the tools to make informed decisions, thereby reducing the incidence of STIs and unintended pregnancies.

Conversely, in more conservative societies, such as those in parts of Asia and the Middle East, the integration of sexual education into school curricula faces significant challenges due to cultural and religious opposition. In Indonesia, for instance, despite the country's conservative stance on sexuality, there is a growing recognition of the need for reproductive health education among adolescents. This trend is driven by increasing reports of casual sexual encounters among young people in urban areas, often accompanied by low awareness and use of contraceptives, leading to adverse reproductive health outcomes (Vasilenko, 2022).

The implementation of character education in Indonesian schools aims to instill moral and ethical values, steering students away from behaviors deemed deviant, including casual sex. However, these efforts are sometimes met with resistance and controversy, highlighting the need for culturally sensitive approaches that balance moral teachings with practical health education. Initiatives to include parents in discussions about sexuality are particularly important in the Indonesian context, given the influential role of family in shaping adolescents' attitudes and behaviors (Collins et al., 2017).

Public advocacy campaigns also play a crucial role in complementing formal education efforts. These campaigns, which often involve collaborations with religious organizations, aim to raise

awareness about the dangers of casual sex, particularly concerning STIs and unintended pregnancies. By disseminating information through various media channels and engaging community leaders, these campaigns can reach a wider audience and reinforce the messages delivered in educational settings.

Moreover, the use of digital platforms and mobile applications has emerged as an effective strategy for providing adolescents with accessible and confidential sources of sexual health information. These tools can supplement traditional educational methods, offering interactive and personalized learning experiences that resonate with the tech-savvy younger generation. By leveraging technology, educators can ensure that adolescents have continuous access to reliable sexual health resources, regardless of their geographic location or socio-economic status (Van Oosten et al., 2017).

In conclusion, addressing the issue of casual sex among adolescents requires a multifaceted approach that integrates comprehensive sexual education, public health advocacy, and the involvement of parents and community leaders. Educational institutions must adopt curricula that are not only informative but also culturally sensitive, catering to the diverse backgrounds and needs of students. Through collaborative efforts, the education sector can play a pivotal role in mitigating the public health risks associated with casual sex and promoting the overall well-being of adolescents.

#### 4. CONCLUSION

This study highlights the ongoing challenges within the education sector in Aceh, particularly in relation to sexual education and the enforcement of Islamic law concerning sexual conduct. Despite the strict prohibitions and severe penalties imposed by Sharia law under Qawun Jinayah since 2002, the prevalence of extramarital sexual relations and the spread of sexually transmitted diseases (STDs) remain significant issues across the region. The findings suggest that the current measures have not been effective in curbing these practices, especially among the youth, who are most vulnerable to sexual violence and STDs. One critical factor contributing to this issue is the inadequate provision of comprehensive sexual education, coupled with insufficient instruction on Islamic law. Young people under the age of 18 are particularly at risk, as they often lack the necessary knowledge to protect themselves from sexual exploitation and disease. Moreover, the current educational approach fails to instill a thorough understanding of the legal and moral implications of their actions, leading to frequent violations and subsequent punishment. The limitations of this research underscore the need for more targeted studies that can offer generalizable insights. Future research should focus on evaluating and improving regional policies in Aceh Province, aiming to develop effective strategies that address the root causes of extramarital relationships among teenagers. By enhancing sexual education and aligning it more closely with Islamic teachings, policymakers can better equip young people with the knowledge and values needed to make informed decisions, thereby reducing the incidence of sexual violence and the spread of STDs. In conclusion, a multifaceted approach that combines rigorous sexual education with a deeper understanding of Islamic law is essential for mitigating the issues identified in this study. By fostering a more informed and conscientious youth population, Aceh can move towards a future where the health and moral integrity of its society are better protected.

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